

# The Living Church.

Vol. I.]

CHICAGO, MAY 3, 1879.

[No. 27.]

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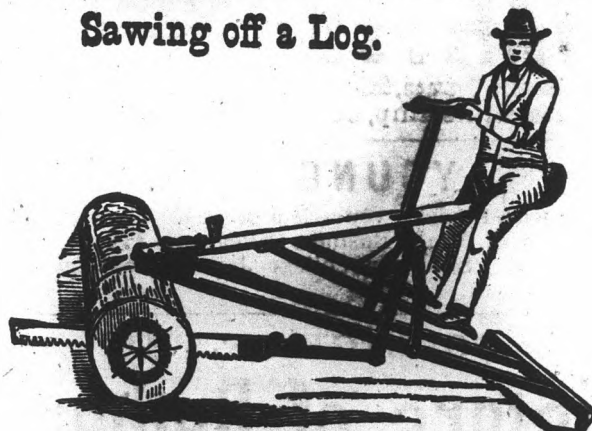


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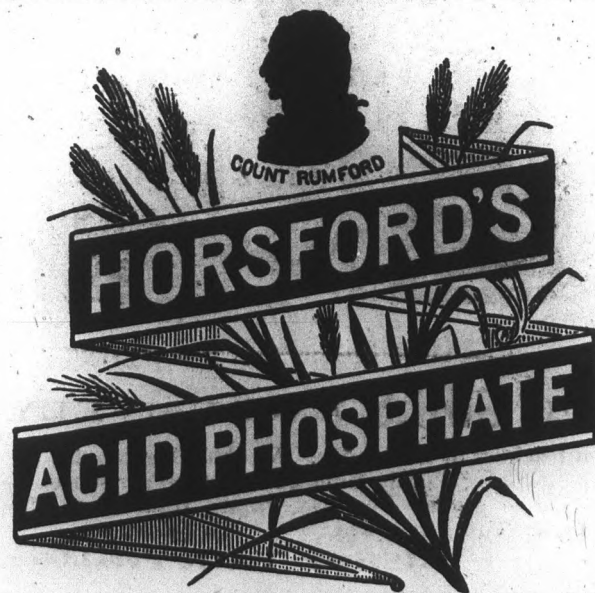
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# The Living Church.

CHICAGO, MAY 3, 1879.

## News and Notes.

### ABROAD.

THE wide-spread conspiracy of Nihilists, Socialists and other enemies of civil order, which recent events have discovered, is recognized as so grave a danger that it is proposed to organize an international alliance between the various sovereigns of Europe, for the purpose of counteracting it. It is stated that the suggestion for such an alliance came in the first place from the Emperor of Germany. In a letter which he sent to the Czar of Russia, congratulating him on his escape from the bullets of Solovieff, he called attention to the absence of a thorough understanding and united action between the European sovereigns. The jealousies and antagonisms which exist between these sovereigns, he said, were not only deplorable in themselves, but issued in two injurious results. The maintenance of large standing armies, which the present suspicious attitude of European governments toward one another rendered necessary, excited the popular discontent which has now organized into a secret conspiracy for the assassination of rulers; and the same suspicious international policy enabled criminals who had attempted the lives of their own sovereign, to escape into other kingdoms, and to live there in security. The Emperor concluded this important paper by urging the formation of such an alliance between the sovereigns of Europe as would preserve the general peace, and render the escape of regicides impossible. It is further stated that copies of the letter have been sent to the various sovereigns, including the Sultan, and that a movement is actually on foot to carry out its main suggestions.

—THERE is no doubt that a well-concerted international movement against the Socialists would be a prudent measure. There is evident need that a common and secret danger should be met by joint action and united counsels. And if, in addition to the security which such an alliance would afford, such an alleviation of international jealousies and antipathies could be effected as would cause a general disarmament, no doubt Socialism and Nihilism could be suppressed. In other words, if the causes which produce the popular discontent in which these revolutionary conspiracies have their origin, could be removed, such conspiracies would become too odious to exist. The letter of the German Emperor is noteworthy in that it does recognize the fact that large standing armies are an evil, against which Socialism and Nihil-

ism are a protest; and in that he does suggest measures which look to the abatement of the evil. If the proposed alliance between the sovereigns could be organized with such an end in view, and could be saved from the odious appearance of being an alliance of despots against the oppressed, and rather for their own protection than for the well-being of their people, it would register an important advance in the history of good government. But at this time, when the reactionary tendencies of all the Imperial governments of Europe on the one side, are considered, and the peculiarly sensitive condition of the people, whose minds, at least, have been emancipated by the press, is considered on the other, it is almost idle to hope than any good result can come of the plan suggested by the Emperor of Germany. Each sovereign will serve the interests of his own safety best by redressing promptly and freely all the grievances against which his subjects complain, and by granting them such a measure of liberty as they intelligently desire. The day is past when governments can be maintained by arbitrary power. No throne is secure that is not sustained by the affection of the people.

—FOR some time past, there has been a growing conviction among the Liberals in the English Parliament that they were on the eve of being restored to power. This conviction was grounded mainly on the general distress which, it was claimed, is largely due to Lord Beaconsfield's aggressive foreign policy; which distress it was believed would begin almost at once to clamor for a change. Accordingly, it was arranged that a grand assault should be made on the government in the House of Commons, censuring it for increasing the national expenditure; and a resolution to that effect was introduced. On Monday night, the 28th ult., there was a memorable debate on that resolution, in which the issue was firmly presented by the Liberals, and as firmly met by the Conservatives. Mr. Gladstone led the attack, and declared that the increased expenditure of the Government had been incurred in furtherance of a policy which had not in a single instance improved their relations with any nation or race on the face of the earth. He also charged that the estimates of expenditure presented by the government were so incomplete as to make the budget unreliable and worthless, and thereby to imperil the control of Parliament over the finances. Sir Stafford Northcote closed the debate in a style that was quite heroic. He said the expenditure depended upon the policy of the Government. If the policy is wrong, let it be censured and abandoned. But if it is

right, the country must take the consequences. Thus the issue was sharply made, and the House divided. The result was an unexpectedly large majority in favor of the Government. This is probably the most serious defeat that the Liberals have sustained since they went out of power. Their attack was unwise because it was premature. The country is not yet distressed by its foreign wars; and the Liberals are still further discredited in their attack on Lord Beaconsfield's policy in that they have no definite policy of their own to propose in its stead.

—THE snows have melted from the mountain passes in Afghanistan, and the time has come to set the Anglo-Indian squadrons in the field. Unexpected obstacles, however, embarrass the invaders, and threaten to postpone the capture of Cabul. The difficulty about transportation and subsistence, which seems to constitute the special weakness of English military operations, is now perplexing the expeditionary forces. Telegrams from India speak of the complete break-down of the Commissary and Quartermaster Departments of the Khyber column, so that it is incapacitated for offensive operations. The garrison at Candahar is reported in a similar condition. Meanwhile, Persia has been quietly arming, and now moves to the fore with a well-equipped army of more than a hundred thousand men. The Shah, it is said, would have preferred an alliance with England rather than with Russia; but the Russians were more instant and importunate with presents of arms and money. Persia covets Herat, and it is said that Russia agrees that that stronghold shall be given to Persia in case of war. It is more and more evident that England has blundered in stopping short of decisive results in Afghanistan. A few weeks ago, she could have pushed on to the Hindoo Kush without much opposition, and before this might have dictated peace not only to Afghanistan, but to Persia and Russia also from the fortress of Herat.

—THE protective tariff recently imposed by the Government of the Dominion of Canada has excited great opposition in the Mother country. It is in direct conflict with the wise and liberal policy which has long been recognized in England; and for this reason, as well as because it must prove injurious to English trade, it has been warmly opposed by the British press and people. Whether any communication has been made by the Home Government on the subject is not known; but a dispatch from the Governor-General, Lord Lorne, is published in London, which attempts to justify the tariff "on the ground that the action of

the United States is invariably hostile to Canada on all matters relating to tariffs, and that the manufacturers of the United States can disorganize and destroy any special Canadian industry by combining to flood the Canadian markets with similar products sold below their actual value." His Lordship does not seem to see the obvious fact that the objectionable action of the aforesaid wicked "manufacturers in the United States" is really prejudicial to their own pockets and correspondingly beneficial to the pockets of his own people who are allowed to buy said "products below their actual value." One would think that such naughty combinations would inflict their own punishment upon the contrivers of them, and that the Canadians would be only too willing to profit by the low prices so maintained. It is plain that the Canadian tariff is just like all other tariffs—utterly indefensible except on the ground that certain influential Canadian manufacturers ought to be subsidized and so allowed to grow rich at the expense of the people.

—On Tuesday, the 29th inst., the Bulgarian Assembly of Notables unanimously elected Prince Alexander of Battenberg to the throne of Bulgaria, with the title of Alexander I. The proceedings at the election were very brief and harmonious. Of the three prominent candidates, Prince Waldemar, the Prince of Reuss and the Prince of Battenberg, the two first were withdrawn—Prince Waldemar on the ground that some of the great powers might oppose his election, and the Prince of Reuss on the ground that he was too old. The Assembly then elected Prince Alexander by acclamation, amid a scene of great enthusiasm. It is understood that Prince Waldemar was supported by England, and the Prince of Battenberg by Russia. The election of the latter is, therefore, to be regarded as a Russian triumph.

## The Church at Work.

### ILLINOIS.

It is beyond the octave, but the accounts of the late Easter Festival continue to come in from far and near. We have the following from Trinity Mission, Wheaton, where Dr. Morrison officiates.

The Feasts and Fast days of the Church seem so much more real in a village than in a busy city. There is no excitement to obscure the joy of the one or to lessen the sadness of the other. So, to us came Easter with its triumphant songs borne on the gentle breeze; we could almost hear "Christ is risen," and answered from the glad earth, "Is risen indeed." The Church put on her gala-day dress with banners proclaiming "Christ is risen," and glad "Alleluias," with crosses, baskets, stars, and flowers in profusion; she told her children and the world the tidings of the risen Lord. The mission has sustained itself without aid from any other source, and the ladies (what Church could

live without them) were made happy by being able to purchase through their own exertions a beautiful Communion service and linen to which Dr. Morrison alluded in a few well-chosen remarks. We feel that no mission into which the Father has put the zeal that belongs to Trinity Mission, Wheaton, can ever lose its power, but that in a few years we must have a church and number many communicants.

On the 24th of April, Bishop McLaren visited Grace Church, Galena, Rev. Mr. Downing, Rector, and confirmed eight. The sermon was by the Rev. R. F. Sweet, of Zion Church, Freeport, who took for his subject, "The Church." A large congregation was in attendance.

There was, last Sunday, a double ordination to the diaconate at the cathedral, the Rev. Dr. Leffingwell, Rector of St. Mary's School, Knoxville, preaching the ordination sermon. — A large congregation was in attendance, and the services were most solemn and impressive. The candidates were Mr. Cowan, who was for a time connected with the Reformed Episcopalians, and was ordained by "Bishop" Cheney, he supposing that he was receiving real orders, and Dr. Cleveland, a physician at Dundee. Dr. Cleveland has for many years been a useful lay reader and lay worker in the parish there; and to him, perhaps, more than to any one else, its present prosperity is due. He will officiate at Dundee, the Rev. Mr. Arvedson being priest in charge.

St. George's Society celebrated their anniversary at the cathedral last Sunday afternoon. There was a large congregation, and the fine choral service was greatly enjoyed. Canon Knowles acted as Precentor. The sermon was preached by the Rev. Dr. Locke, and was suited to the occasion which called it forth. The offertory was devoted to St. Luke's Hospital. This service at the cathedral has now become a recognized custom. It was originated by Bishop Whitehouse.

Messrs. Mitchell & Hatheway move their Church book store to 56 Madison street, after the 1st of May. This establishment has been so long one of the Church institutions of the Diocese, that we are not sure but the removal should be put under the head of clerical changes. Their friends, and they are legion, will receive a warm welcome at their new store.

The Rev. H. C. Kinney has accepted a call to Christ Church, Joliet.

The Secretary of the Convention has issued the following circular to the clergy and laity of the Diocese:

TO THE REVEREND CLERGY, AND THE LAITY OF THE DIOCESE OF ILLINOIS: You are hereby notified that the Forty-second Annual Convention of the Diocese of Illinois will be held in the cathedral Chicago, on Tuesday, the 27th day of May, A. D. 1879. Morning Prayer at 9 A. M., Holy Communion at 10:30 A. M. The clergy are requested to bring surplice and stole, to assemble in the adjoining chapel, and from thence proceed to the cathedral for the opening services.

J. H. KNOWLES,  
Secretary of Convention.

P. S.—It is suggested by the Bishop that the clergy and lay Delegates carefully consider what amounts they will be able to pledge for Diocesan Missions for the coming conventional year.

April 27, 1879.

St. Paul's Mission, Austin, enters upon the Church year with a small balance in its favor. The receipts for the year were \$385.12, of which the Sunday school con-

tributed \$143.72. The baptisms were 12 during the year. The confirmations 5; there are 22 communicants. No mission can have a more efficient corps of lay helpers, and it is a luxury to visit the flourishing Sunday school. It is a pity that some wealthy layman would not cast bread upon the waters and build for Austin a chapel.

### QUINCY.

Bishop Burgess, with his daughter, has gone East on a visit, and during his absence will assist the venerable Bishop Whittingham by administering the rite of confirmation in some of the parishes in Baltimore and other parts of Maryland. Bishop Burgess finds rest, not in cessation of work, but in change of scene.

Since Easter, Dr. Leffingwell has made a very valuable addition to the mineralogical and conchological cabinets of St. Mary's School. The shells are distinguished more for their value and rarity than for their number, and were mostly collected in the East-India seas; they are the very "gems of the ocean," and as instructive as they are beautiful; and no study of the School will be more attractive than that of the wonders of the deep. We were, in looking over the collection, especially struck with the variety and beauty of the specimens of coral. A large brain coral, with its intricate windings, represented with wonderful accuracy the involutions of the human brain. There were also specimens of fossil coral, harder than marble and finely polished, bringing to the surface a marvelous beauty. There was, too, a nautilus, with a curved umbilicus, which is very rare. The collection was gathered by Prof. H. T. Woodman, of Dubuque, Iowa, who also furnished the fine collection of the Shattuck School, Faribault, and that of Winona. Prof. Woodman's own collection at Dubuque numbers 130,000 specimens. Dr. Leffingwell spares no pains or expense to keep St. Mary's, not only abreast, but a little in advance of all schools in the facilities for a complete intellectual discipline. A good foundation is laid in the solid parts of education, and then attention is given to higher culture.

The pupils of St. Mary's support a scholarship in China, and another in Salt Lake City.

The Rev. Robert Ritchie, of Milwaukee, will succeed Rev. Mr. Larrabee at the cathedral, and will enter upon his duties the last Sunday in May.

### WISCONSIN.

Bishop Welles spent two days in White-water, the 25th and 26th of April. On the 25th, he delivered his lecture on the Lambeth Conference, and, at its close, confirmed six persons.

### IOWA.

The Annual Convention of this Diocese will meet at the cathedral at Davenport, instead of Independence, on the 27th of May. The change is made by the Bishop agreeably to the provisions of the Constitution.

The cathedral clergy at Davenport ministered to fully fifteen hundred people on Easter Day, and the services were well attended at all the churches in the city. At the cathedral four were confirmed and at Trinity two.

Bishop Perry confirmed nineteen at Grace Church, Cedar Rapids, the Sunday before Easter. A mission has been organized by

this Church across the river. In the parish church every sitting is occupied, and the only alternative is to enlarge the church or to colonize. The communicants are now more than two hundred, and the Rector, Rev. Mr. Ringgold, is looking forward either to sending out a swarm of working bees, or to the building of a new church, or perhaps to both.

St. Mark's, Brooklyn, Rev. Mr. Judd, has expended in the past year \$4,027.19, and at Easter might well sing Alleluia, for it was absolutely free from debt.

There were eighteen confirmed in St. John's, Clinton, Rev. Mr. Trimble, Rector, during Mid-Lent, and this is another parish out of debt. As the *Iowa Churchman* says, to an advanced copy of which we are indebted for these items: "Even in these hard times, new churches can be built, as five have been, and old parishes can pay up old indebtedness, as many more have done the past half-year." Bishop Perry is never at rest except he is hard at work, and the Diocese is feeling the influence of his vigor and example in every part.

Rev. W. W. Estabrooke, M. D., has become Rector of the Good Shepherd, Burlington. Rev. Mr. Gregg is Rector of Christ Church. They were both for a long time workmen in Illinois that needed not to be ashamed, and will give good account of themselves in Iowa.

On Good Friday, Bishop Perry confirmed twenty at St. John's, Dubuque. This church, when finished, bids fair to be second to none in the Diocese.

Thirteen were confirmed in Grace Church, Tipton, Tuesday in Easter week. Dr. Baris was present in the morning and administered baptism and Holy Communion. Services have been carried on here by a lay reader, Mr. Warfle, a student at Griswold College, and with marked success.

The Third Sunday in Lent, nine were confirmed at Council Bluffs, and two postulants admitted.

A lot for a church has been given at Emmetsburg by Judge Call, and a subscription paper is in circulation.

Bishop Perry visited St. John's, Keokuk, Rev. Mr. McKilwain, Rector, and the Mission of the Holy Cross on the First Sunday after Easter, and confirmed seven. Measures are in progress to secure a chapel for the mission.

Five were confirmed at Red Oak. The new church, St. Paul's, is nearly finished, and the chancel window, representing the great apostle, is highly spoken of.

Mrs. Helen C. Winchester has deeded to the Trustees of Funds and Donations of the Diocese the lot on which the new chapel at Winterset stands.

The Rev. Walter Tearne, of Kentucky, has been called to the Rectorship of Hope Church, Fort Madison.

The church at Newton is to be consecrated during the summer. In Holy Week eight were confirmed at St. Luke's, Cedar Falls, which is vacant, and six at the recent visitation of St. Michael's, Mt. Pleasant, Rev. J. A. Farrar, Rector.

## OHIO.

The programme for the Missionary Conference at Cleveland, to be held on the 15th and 16th of May, is as follows:

St. Paul's Church, May 15, Holy Communion with address by Bishop Bedell.

In the afternoon, informal discussion on "Missions in the United States."

At night, a general missionary meeting, at which addresses will be made by the Rev. W. J. Harris, D. D., of Detroit, Rev. Leighton Coleman, D. D., of Toledo, and the Rev. H. C. Riley, Bishop-elect of the Valley of Mexico.

Trinity Church, May 16, Litany, with sermon by Rev. W. H. Mills, of Erie, Penn.

In the afternoon, informal discussion; subject, "Missions without the United States."

At night, a general missionary meeting. The speakers will be Rev. John Cotton Smith, D. D., of New York; Rev. Henry Anstice, D. D., of Rochester, N. Y., and Rev. J. E. Galleher, D. D., of New York. Bishop Bedell will preside at all the services.

Bishop Bedell confirmed six in Christ Church, Huron, on Easter Even, and left the same day for Sandusky, where he was to have three services Easter Day.

St. Paul's Church, Vernon, was enriched on Easter Day with a beautiful memorial window, a tribute by children and grandchildren to Mrs. Elizabeth Curtis. Its central figure is a representation of the Ascension, after Raphael.

## SOUTHERN OHIO.

The Convention meets in St. John's Church, Cincinnati, May 21.

The work goes bravely on all over the Church, and now comes Christ Church, Cincinnati, and joins the ranks of the parishes that owe no man anything but love.

At Christ Church and All Saints', Portsmouth, the children's services were happy occasions, and the offerings were respectively \$37 and \$60. At All Saints', Dr. Burr, who has been long ill, was in the chancel.

## KENTUCKY.

The Rev. Charles E. Craik, son of the venerable Dr. Craik, of Louisville, was admitted to the priesthood April 6. Bishop Dudley preached the sermon and Drs. Craik and Norton, with Rev. A. F. Freeman, united in the imposition of hands. The new priest has been appointed to the charge of Emmanuel Church, Geneva, Switzerland.

The Fifty-first Annual Council of Kentucky meets in St. Peter's Church, Paris, the 13th of May.

During Lent, Bishop Dudley delivered two series of sermons in Grace and Advent Churches, Louisville, on the Fifty-first Psalm and the "Temptations of Our Lord."

## MISSISSIPPI.

A local paper in Grenada speaks very highly of the work of Rev. Mr. McCracken and of his predecessor, the Rev. Mr. Stephen Green, in building up the parish of All Saints in that town. It is but a few years since there was no Church there, and there were few who sympathized with her. Now, despite the terrible losses by the yellow fever, there is a large and popular parish school, a handsome church, and a body of devoted Church people, who are a power in the community. The Easter services were very solemn and impressive, and the great fact of the resurrection of Christ came home to the hearts of the people, where so recently there was one dead in every house. The Southern flora, so rich in its resources, lavished its treasures upon the house of God, and the Easter eggs distributed to the children gave emphasis to the

words of the Apostle, "Now is Christ risen from the dead."

## LOUISIANA.

The Thirty-eighth Council of the Diocese met at Trinity Church, New Orleans, on the 23d inst. The opening sermon was preached by the Rev. W. P. Kramer.

The Rev. Dr. Girault was elected President of the Council by acclamation. The proceedings of the Council lead to the inference that Bishop Wingfield has accepted the Bishopric of the Diocese. They voted him for salary \$5,000, and will also pay the expenses of his removal from California. The result of the elections for Standing Committees and Deputies to General Conventions were as follows: Standing Committee, Rev. Drs. Girault and Percival, Rev. Mr. Kramer and Messrs. Ogden, McConnell and Mott.

The Deputies to the General Convention are the same as last year, with the exception that Rev. H. H. Waters replaces the Rev. Dr. Thompson, and Messrs. Hornor and A. J. Lewis replace Gen. Augur and Mr. F. W. Butler.

The business of the Council was mostly routine, though there was some interesting discussion on proposed changes in the canons. The next Council will meet on the second Wednesday after Easter, 1880.

## TEXAS.

The Rev. Joseph Cross, D. D., has become Rector of Christ Church, San Augustine. Dr. Cross was formerly a clergyman in Illinois, and left there a reputation for great power and eloquence as a preacher. His words glowed with fervor, and one could well believe his lips were touched with coals from the altar of sacrifice.

Bishop Gregg consecrated St. John's Church, Columbus, on the 3d of April. The Rev. T. J. Morris was present and assisted.

On the Sixth Sunday in Lent, Bishop Gregg visited Christ Church, Houston, preached twice, and confirmed ten.

The Thirtieth Annual Council met at Austin on the 16th of the month, but no details have reached us of its proceedings.

## VIRGINIA.

It is proposed to make William and Mary's College a part of the University of the South, but with its own faculty and its venerable name preserved.

The offering at Trinity Church, Staunton, on Easter Day was \$900, and it leaves the debt of the parish but \$250.

The Petersburg Convocation had its semi-annual meeting at Merchant's Hope Church, Prince George Co., Rev. Dr. Gibson presiding. The church in which it met was built of imported brick above two hundred years ago, and its floor is of flagstone, also brought from England.

## MARYLAND.

The Rev. George W. E. Fisse has resigned Christ Church, Calvert County, to take effect June 23. His address until further notice will be Port Republic, Md.

## PENNSYLVANIA.

Rev. Mr. Durborow's City Mission Directory has just made its appearance in a revised edition, and will be a very useful companion. It contains the corporate titles of the various benevolent institutions of Philadelphia, in which city and suburbs there

are a hundred working clergymen of the Church.

The Rev. Wm. Berrian Hooper, of the Diocese of New York, has become Rector of the Church of the Merciful Saviour in Philadelphia.

The receipts for the City Missions in Philadelphia for the last year, were \$15,321.87.

#### PITTSBURGH.

On Easter Day, at St. Andrews, Pittsburgh, after a grand service in the morning, the Bishop at night confirmed twenty-nine, several of the candidates being from the old and leading Presbyterian families in the city. The parish, under the ministrations of its Rector, Rev. Reese F. Alsop, is in a highly prosperous state.

Easter at Trinity Church, Pittsburgh, was made notable by the unveiling of a beautiful reredos and altar, erected to the memory of the late Mrs. John H. Shoenberger. Mrs. Shoenberger, when the church was built, gave to it a beautiful white-marble altar, which, now enlarged and improved by her husband, has become her monument.

We find the following description of it in the *Register*, of Philadelphia:

The altar and reredos are made of the finest American statuary marble. The steps and platform under it are of the best Italian marble, which was selected on account of its hardness. The slab forming the first step is 12 feet 6 inches wide. The second step or platform upon which the upper structure rests is in one whole piece, 10 feet 4 inches wide and 5 feet 6 inches deep. The size of the altar with the extension is 10 feet 6 inches in width and 3 feet in depth, starting with lower base richly molded, upon which rest eight columns, surmounted with carved capitals. The riser of the altar, or main body, is surmounted by a carved string course, connecting with the caps on the columns all around the altar, and carved in the same style of ornament as the caps. This again is surmounted by a course of moldings, the whole supporting the top of the altar and reredos. The front of the altar shows five panels, three of which are ornamented in high relief, and the two end panels left plain. The reredos rises from the altar and is ornamented in the center with a Maltese cross in high relief, resting on an engraved ground-work of neat design, all polished. On the right and left of the cross are bas-reliefs, emblematic of the four evangelists—an angel, a lion, an ox and an eagle. This riser forms a shelf on which there is a string-course base, supporting six columns with carved capitals, which support the hood moldings of five niches, three of which are ornamented, and the two end ones plain backgrounds. The center niche is ornamented with the emblem of the Trinity, represented by three interwoven circles, each containing the word "Holy," all in relief. The lettering of this panel is in old English, polished on a plain ground. On the right, is a subject in alto-relief, Christ healing the sick, representing the figure of our Saviour in the middle of the group, with His hand raised to bless a cripple whose countenance expresses his faith. On the right hand is the figure of a mother with her sick child on her knee imploring the Saviour for its cure. On the other side of the Saviour are the Apostles St. John and St. Peter, and in the rear the figure of a Jewish High Priest, who witnesses the miracle.

The left panel represents feeding the hungry and clothing the naked, by the figure of Religion seated on the Rock of Ages, holding on her knee the Book of Life. By her side stands a child in the attitude of prayer; with her right hand she offers the cup to the thirsty child. On her right side is another female figure in the act of clothing a naked child. The figure of Christ completes the group. He extends His right hand over all the group in the act of blessing those acts of charity; His left hand rests on the head of the child in prayer. These three panels are finished on the top of their molded hoods with a light perforated crown work, forming a base in the middle, on which stands the cross. The enlargement and improvements were designed and carried out by Mr. P. C. Reniers, sculptor, of this city, of whose genius in designing and skill in execution he could not ask a more pleasing testimonial than the universal admiration of the hundreds of ladies and gentlemen who loitered after the Easter services, both in the morning and evening, to examine his work. We think the effect when seen at night, when the designs and tracery of this magnificent God's table are illuminated by the two standard brass candelabra, one on either side of the altar, will be very beautiful. These handsome and appropriate embellishments of the chancel are the gift of the same munificent and chronic giver to whom the parish is indebted for the work above described.

#### NEW YORK.

Gen. John A. Dix died at his residence in New York City on the 22d of April. He was a man of much prominence in civil and military life, and his death was appropriately noticed by the city and General Government. To the Church he was better known for many years as a Vestryman and Comptroller of Trinity Church, and as the father of Dr. Morgan Dix, the Rector of that Parish. The funeral of Gen. Dix took place at Trinity Church on the 24th, Bishop Potter officiating. The Church could not hold the people in attendance, among whom were many distinguished men from various parts of the country. Gen. Dix had reached fourscore.

Mr. Walter Jaggard, one of the oldest brokers of Wall street, and the father of Bishop Jaggard, died in Flushing on the 22d of April.

At St. Thomas' Church, New York, there were on Easter Day more than one thousand communicants, and the offertory amounted to \$12,000. At the chapel belonging to the parish, a memorial window was unveiled, a tribute to a deceased wife and child.

Wednesday in Easter Week. Bishop Potter confirmed a class of twenty-four in St. Philip's Church, Rev. J. S. Atwell, Rector.

Rev. J. G. Rosencrantz has withdrawn his resignation of Grace Church, Port Jervis.

Next November, will occur the twenty-fifth anniversary of the consecration of the Bishop of New York. It is in contemplation to commemorate, in some way, the event, and already a service has been arranged for the 22d of November at Trinity Church. There will also be a social reception, and some suitable testimonial will be prepared for presentation to the venerable Bishop.

#### LONG ISLAND.

The twenty-seventh annual report of the Church Charity Foundation is a noble record. The institution comprises The Orphan House, The Home for the Aged, St. John's Hospital and The Dispensary. In due time, there will be a Bethel and House for seamen and boatmen and their families, and a Training House for the Instruction of Nurses. During the year, the total expenses were \$16,279.46, which will exceed the receipts by \$3,086. There have been during the year 96 orphans in the House, the present number is 80. No child has died during the year; in eighteen years; there have been but two deaths. No child has been sick enough during the year to need a physician, a fact that speaks volumes for the sanitary state of the House. It is a pity the same methods could not be adopted in all our cities, and all over the land. There is connected with the House a printing office, where the older children are taught "the art preservative." The office, so far from being an expense, in the last two years has contributed \$3,800 to the general fund. A Ladies' Employment Society meets at the House every Wednesday, to teach the girls industrial arts, and from this source, since July, 1878, the Foundation has received \$1,200. The Orphanage is in the charge of Deaconesses, of whom there are eighteen belonging to the Diocese. In the Home for the Aged there are 45 inmates, all the Home can accommodate. During the year, five have died, and five have been received. It is a quiet Christian Home, where the aged poor, like Anna and Simeon, may wait for the consolation of Israel.

In St. John's Hospital, 131 patients have been treated. The accommodations have long been too small, and a new and noble hospital is in process of erection, with a front of 140 feet, and two wings 80 and 90 feet in length. Near by is a memorial chapel, the gift of Miss Louisa A. Nichols. At the Dispensary, during the year, 5,520 patients have been treated.

Institutions like these are the fitting representatives of a living Church, and are her most efficient ministry.

The debt that has so long burdened All Saints' Church, Brooklyn, has been provided for, with the exception of some \$2,000, and it is hoped that by January 1, 1880, the parish will hold its valuable property free of all incumbrance. It has not only a Church, but a number of lots, which, when improved, will be a source of income. The Easter offering of the parish and Sunday-school reached \$3,080.

The Church of the Redeemer has a flourishing Sunday-school, whose Easter offering was \$1,000. The school supports three scholarships in Africa.

Mr. Walter Nichols, of Jamaica, who recently died at the advanced age of 87, left, among others, the following legacies to churches and charitable institutions; he bequeathed to Grace Church, Jamaica, for the use of the Sunday-school, \$300; to the Church of the Resurrection, Richmond Hill, \$1,000; to St. Andrew's Church, Bridgeton, N. J., \$1,000; to St. Luke's Hospital, New York, \$1,000; to the Protestant Episcopal Society for the Promotion of Evangelical Knowledge in the United States, \$500; to the Church Charity Foundation of Long Island, for the use of the Home for the Aged, \$1,000; to the

Society of St. Johnland, \$1,500; in aid of the erection of an Episcopal Church at Port Jefferson, \$1,000; to the Episcopal Church of St. Gabriel, at Sugar Loaf, Penn., \$1,000; to the Rev. Thomas Cook, \$150, to purchase a gold watch and chain.

MASSACHUSETTS.

The congregations at the Easter services in Boston were something marvelous; the churches were literally thronged. The Christian world outside seems to have caught the spirit of the day, and vied with the Church in expressions of joy for the risen Lord. It was to a large extent the observance of these fasts and feasts of the Church that caused the Puritan separation. The children have come to repentance and a better mind, and why should there not be a return to the spiritual mother, to the one fold and the one Shepherd?

We regret to announce the death at Boston, on Sunday, April 20, of Mary Hatch, wife of James B. Gardner, and daughter of Albert G. Hatch, of Windsor, Vt. Many friends both East and West will mourn for one so gifted and loved.

NIORARA.

Very much of the success of the Niobrara Mission is to be attributed to the late William Welsh. He was its chief founder. It is now proposed to erect a chapel in memorial of him. There are now 12 clergymen, 3 natives, 10 ministering women and 12 catechists at work in the jurisdiction. Fourteen chapels have been erected, there are four boarding-schools with 110 pupils, and a normal and divinity school with 35 students. Bishop Hare recently confirmed four Indians at Hampton, Va., at the request of Bishop Whittle.

NEW MEXICO.

Daily services were held during Lent, in St. Thomas Chapel, Santa Fe, Rev. Mr. Forrester, Missionary. Easter came in with a snow storm, but the Chapel was beautifully decorated with flowers, and a goodly congregation was assembled to sing their songs of praise to the risen Lord. The altar and lectern were draped in white, the altar-cloth being rich with embroidery, and the Rector appeared in a new stole, which with the altar-cloth and frontal for the lectern were the gift of the Sunday school, assisted in the making by the ladies of the congregation. Much joy is felt in Santa Fe and New Mexico at the defeat by Congress of the scheme of the Jesuits to take possession of the public schools of the Territory.

MISCELLANY.

We noticed in our last the moribund condition of St. Paul's Reformed Episcopal Church, in Chicago. Since then we learn that it is about to be sold, but whether to the Jews or Romanists remains to be seen. As in the case of the Church in Louisville, the death of the late Mr. Powers puts a period to the hopes of St. Paul's. Mr. Powers was the great financial bulwark of the schism, and his death has proved a staggering blow to it.

The attempt to appropriate Emmanuel Church, Louisville, Ky., by the Reformed people, was perpetually enjoined by a just judge. Thereupon, they bought a Church, relying upon the late Mr. Powers, of Philadelphia, to pay for it. He paid one installment, and died. The congregation has now scattered, and the Rev. Benjamin Johnson, who was sent to Louisville to save it, has

abandoned the undertaking, and is open to a call to some other field. We understand there are several other Reformed churches in the same situation.

Rev. Mr. Church has resigned St. John's Reformed Church in Chicago, and Rev. Mr. Wilson, of Peoria, has declined a call to it. Is St. John's going to keep company with St. Paul's?

We welcome to our exchange list *The Church Sunday-School Teacher's Weekly*, published at 11 Bible House, New York. To teachers, pastors, and all who are interested in Sunday-schools, it must be an indispensable requisite.

We have received the first number of *The Church Guardian*, published at Halifax, Nova Scotia. It is also the successor of *The Church Work* at Moncton, N. B., and, if conducted with the same judgment and ability, the *Guardian* will be a valuable accession to our religious literature.

*The Church Messenger*, edited by Rev. W. S. Bryan, is to be published at Winston, N. C., on and after the 10th of May, and will be conducted in the interest of the Church in that Diocese.

*The Church Journal*, published by Malory & Co., New York, has been discontinued.

A minister in Massachusetts, at a farewell service, prayed for every member of the congregation, for choir, organist, sexton and ushers, and finally for "one who, although hidden from sight, yet contributes so much to the musical part of the worship; I mean, O Lord, the boy who blows the organ." Prayers of that description will be a good deal shortened by the hydrostatic method of supplying the organ with power, and the preacher's wind will thus be saved.

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.]

THE ORIGIN OF THE PAPACY.

TO THE LIVING CHURCH:

In a communication of mine published in your issue of the 15th of March, I made the assertion, "The Apostles and Chief Shepherds, and they who immediately succeeded them, suffered no *Lordship* in the Apostolic College." Jesus had said to them, "Ye know that they which are accounted to rule over the Gentiles, exercise *Lordship* over them . . . but it shall not be so among you" (Mark, x, 42). This utterance of the Saviour, followed immediately upon "a strife among the Apostles as to which of them should be accounted the greatest." In view of such an utterance, it would seem the manifest intention of the Saviour that no one of the Apostles should be accounted officially "the greatest," but that perfect equality, in this respect, should exist between them. They who immediately succeeded the first twelve in the Apostolic office, either succeeded to the position and authority of a genuine Apostle, or they did not. If they did not, then the Apostolic office was discontinued through want of succession. If they did, then each one succeeded to no more and no less, than the position and authority of a genuine Apostle, and, therefore, brotherly equality prevailed among them, as it did

among the first twelve. The Apostolic Office, if continued then was a *transmitted* authority. It was not an authority *delegated* to subordinates, who should again delegate to their subordinates—until, in process of time, only a minimum of authority should be conveyed. It was the undiminished authority of the primary and Apostolic order of the ministry that was conveyed; an authority designed to be perpetuated by *transmission* enabling Jesus to say with truth to the Apostles, "Lo, I am with you always, even unto the end of the world" (Matt., xxviii, 20).

But if this equality existed primarily in the Apostolic College, each member of it being neither *more* nor *less* than an Apostle, then how are we to account for the existence of "the Papacy," for the existence of this Lordship over God's heritage; for this assumption of an exclusive vicegerency on the part of the Bishop of Rome? We suggested in our communication of the 15th of March that this great wrong was attained by easy gradation, "a step-by-step" process. Dioceses we know were united into Provinces, under Archbishops or Metropolitans, and Provinces were then united into Patriarchates, under a princely Patriarch, as we suggested. And then a *primary* was allowed to the Bishop of the Imperial City, which gradually developed into a Popedom, securing a centralization of the Church under one head, with naturally a large increase of effectiveness and power; a centralization of power however, which wrought, in the end, fearful harm to the Church.

How the Church was led into these peculiarities of organization, which in the end resulted so disastrously, is a matter of history, and is explained by "Bingham" in his antiquities of the Christian Church. In vol. 1, book 9, page 341, he proceeds to show that the Roman Empire was divided into Provinces and Dioceses, and that the Church in building up her own organizations, took the State, in many respects, as her model. He says (page 342, Sec. 4), "It is very plain that the Church took her model, in setting up metropolitanical and patriarchal powers, from this plan of the State. For, as in every metropolis or chief city of each Province, there was a superior magistrate, above the magistrates of every single city; so, likewise, in the same metropolis there was a Bishop, whose power extended over the whole Province; whence he was called the Metropolitan—as being the principal Bishop of the Province." He proceeds further to say, that as the Empire had her vicars over divisions of the Empire, still larger than the Provinces, each including several Provinces, so the Church, in process of time, came to have her Patriarchs in corresponding divisions. It would seem sufficiently evident then, that as the State, for convenience of organization, and systematic efficiency in the conduct of affairs, divided the Empire into larger and then into smaller districts, with officers over each, invested with authority, corresponding to the extent of their jurisdictions; so the Church, in imitation of this State arrangement and purpose, had her Patriarchs and her Metropolitans, as well as her Bishops of single Dioceses, the authority of each corresponding with the extent and importance of the district over which they ruled or held supervision.

If, now we can ascertain how these larger divisions or Patriarchates were united into one whole, under one spiritual Emperor, we

shall then have ascertained the origin of the Papacy. That the imitations by the Church of the organization of the Roman Empire, did not reach the extent of elevating the Bishop of the Imperial City to the position of spiritual Emperor, is clearly substantiated by the evidence adduced by the author we have already quoted. "Bingham" says (page 346, section 8), "The Church never had one universal Bishop in imitation of a universal Emperor, nor an Eastern and Western Pontificate in imitation of an Eastern and Western Empire." Nevertheless, it would seem to have been adopted as a rule, that the standing and authority of a Bishop should be dependent upon the importance or influence in the Empire of that division of the State over which he held spiritual jurisdiction. This was sufficient to ultimately establish the Papacy, as Bingham says, "the first Council at Constantinople decreed that the Bishop of Constantinople 'should have the next place of honor, after the Bishop of Rome, because Constantinople was new Rome.'" And again, "Our forefathers gave Old Rome her privileges in regard that she was the royal city. . . . they judged it but reasonable, that the city, Constantinople, which was honored with the royal seat of the Empire and Senate, and enjoyed the same privileges with old Rome, in all matters of a civil nature, should also be advanced to the same dignity in ecclesiastical affairs, and be accounted the second in order after her." Here, then, we have the acknowledgment that a primacy of honor was given to the Bishop of Rome, because he was the Bishop of the Royal City; and, when Constantinople was also made a Royal City, then its Bishop was elevated, for that reason, to an authority and dignity second to that of Rome. It is only necessary then, that in the process of time, and as the gradual work of centuries, this primacy of honor should become, by usurpation, a primacy of power, and we then have the "Papacy" as an existing reality. That this usurpation was accomplished is the testimony of history. In this unauthorized assumption, the Bishops of Rome were assisted by the Imperial powers. "Theodosius the Great," and Valentinian the 3d, both issued decrees to the aggrandizement of the Bishop of the Roman See. "Thenceforth, we are told the power of the Roman Bishop grew up under the protection of the Emperor himself." (Ranke's History of Popes, page 20). The division of the Roman Empire into Eastern and Western, with two royal cities, Rome and Constantinople, of course prevented the the supremacy of Rome from becoming universal (*Ibid*). It extended, nevertheless, in process of time throughout Western Christendom. By the time of Pope Gregory VII (A. D. 1073), universal power, both temporal and spiritual was aimed at. Leo IX, had previously (A. D. 1049) been complimented by a synod held by him at Rheims, with the admission of the principle "that the Pope of Rome is the sole primate of the Universal Church." As far back as Pope Gregory I (A. D. 590), we discover the employment of agencies by means of which this result was ultimately secured. Missionary Bishops sent forth by Rome into Germany, and into the Gallic Provinces, required of converts the vow of submission to the See of Rome. Up to this time (590) there was a degree of independency among some of the Provinces of even the Western Church. The Gallic Provinces

about this time came under the yoke. In time, all Western Christendom submitted. Eastern Christendom, now the Greek Church, never has submitted. Such would seem to have been the origin of the Papacy, the incubus which for so many centuries has over-riden the Western World.

WM. ALLEN FISKE, Rector St. Johns.  
NAPERVILLE, ILL.

#### STIRRING WORDS!

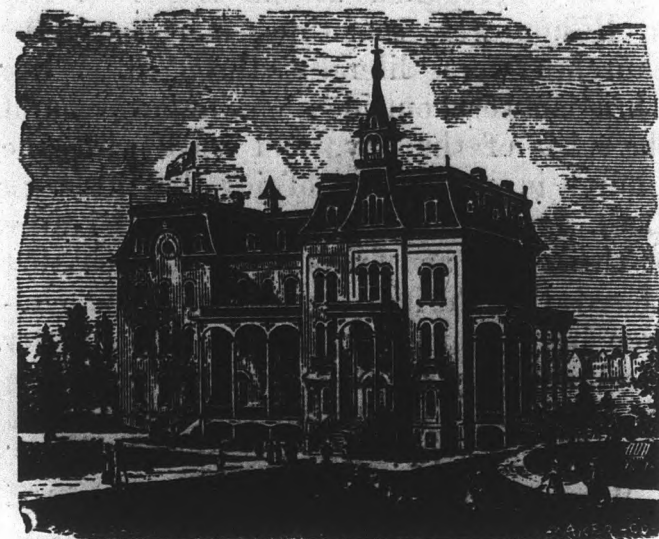
Said Bishop Huntington: "We are here 3,000 congregations and ministers in a Republic which believes itself born to be, in half a century, foremost among the nations of the earth. Mr. Gladstone, speaking for 'the name and fame of England,' and pointing to our national vigor in bearing and reducing our public burden, declares that we have done in each twelvemonth what England did in eight years, and that our 'self-command, self-denial and wise forethought for the future' have been eight-fold hers. We are 300,000 partakers of the Lord's body and blood, with the full share of the wealth of a wealthy people. We have done something for missions. For the continent of Africa—12,000,000 of square miles—we have six ministers, as many as would form the staff of two well-officered city parishes, and we have set seven specks of light along a slender section of a barbarous shore. For 446,000,000 of Chinese souls we give eight ambassadors of the Saviour who died for them all. The whole foreign department breathes hard, and lies awake at night under a debt, the amount of which thousands of single merchants in this city might lose to day and sleep as well as ever till morning. In our own country, in our Christian joy at the liberation of some 4,000,000 slaves, we send as much money to train them into the stature of Christian men as would have been paid twenty years ago for fifty of their bodies! We care so much that the neglected and faithless multitudes unsheltered in our domestic domain should not lose eternal life, that we let mixed motives and pathetic appeals wring from us for their salvation less than one-third the cost of equipping and sailing for a year one frigate in our navy, partially supporting for missionaries as many workmen as are sustained by many a factory on a New England stream!"

The following points are suggested:

1. Infant baptism prevails in the Christian Church to-day.
2. Infant baptism has prevailed in the Christian Church in all ages since the time of the Fathers.
3. Infant baptism was the faith of the martyrs.
4. Infant baptism was practiced in the catacombs.
5. Infant baptism was taught and practiced by the Fathers who immediately succeeded the Apostles.
6. Hence we may infer that infant baptism was the practice of the Church in the days of the Apostles.
7. Infant discipleship existed in the Church 2,000 years before the time of Christ.
8. Infant discipleship has existed in the Church nearly 2,000 years since.
9. If there is any force in the theory of the "survival of the fittest," the recognition of the discipleship of infants in the Church will probably continue for some ages to come.

## St. Mary's School, KNOXVILLE, ILLINOIS.

DIOCESE OF QUINCY.



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This includes instruction in all departments—in Mathematics, Science, Literature, Latin, French, German, Singing, Drawing, etc. Instrumental Music and Painting are extra. The aim has been to provide

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is given to every pupil; the discipline and instruction are adapted to the wants of each. Teachers and officers reside with the Rector and his Family in the school, and have daily association with the pupils. It is believed that the school offers superior advantages to parents who wish to place their daughters in

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and are instructed in hygienic and sanitary laws. The health record of the school, through a long term of years is evidence of its efficiency in this respect. The location is healthful, central, and easy of access, on the C., B. & Q. Railroad, midway between Peoria and Burlington. ST. MARY'S SCHOOL is

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# The Living Church.

CHICAGO, MAY 3, 1879.

## THE LIVING CHURCH.

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

IT IS INDEPENDENT.

IT IS OUTSPOKEN.

IT IS NON-PARTISAN.

It is not afraid to speak what it holds to be the truth on all subjects; but its effort will always be to speak the truth in love.

Rates of advertising, 15 cents per line, agate measure. Terms of Subscription, \$3 a year. Liberal reduction made to clubs.

Address THE LIVING CHURCH,  
124 SOUTH CLARK ST., CHICAGO, ILL.

## ANNOUNCEMENTS.

THE LIVING CHURCH has passed into the hands of the Rev. C. W. Leffingwell, D. D., who will henceforth be its editor and proprietor, the Rev. Dr. Cushman, who has been the office editor, retiring with us. It has now been proved that the publication of a weekly Church newspaper in the city of Chicago is a practicable enterprise, and that if such a journal is "outspeken, independent, and non-partisan," it will find support from interested and approving readers in every Diocese in the land. The time has come when the exemplary success thus far achieved ought to be made the start-point for still greater efforts involving an amount of secular business which the undersigned feel to be incompatible with other duties. We have, therefore, great satisfaction in transferring it to one whose means and enterprise and ripe experience, together with his well-known editorial abilities, will realize those large results of good to the Church, the hope of which induced us to begin the publication of this journal. In the brilliant future of THE LIVING CHURCH, which we foresee and predict, we shall find an ample reward for the labor it has cost ourselves to inaugurate its career of usefulness.

In laying down our editorial responsibilities, we may, perhaps, permit ourselves to say that we have not departed from the programme we laid down at first, as the expression of our purposes. THE LIVING CHURCH has been perfectly independent and outspoken. It has attacked no party, and while it has been the advocate of none, it has sought to help the honest work of all. It has not been made the representative of personal views or merely local interests; and in its reference to persons, high and low, it has been so ruled by the law of Christian courtesy that we believe we have not one harsh word nor one uncharitable utterance

to repent. *Si non omnia bene, nihil tamen odiose egimus.* If we have not always done well, we have at least done nothing to regret.

To many friends who have aided and encouraged us, this will be our only opportunity to speak our grateful and affectionate remembrance of their kindness. To our cotemporaries, secular and religious, who have generously commended us, and many of whom have transferred our articles to their columns, we desire to express our thanks. To our successor we wish Health and Benediction! To all we say Farewell!

SAMUEL S. HARRIS.

JOHN FULTON.

CHICAGO, May 1, 1879.

In accepting the charge above indicated, I have acted under the advice of friends in whose judgment I have confidence, and with provision for such editorial assistance and business management as makes the enterprise compatible with my other work. I need only say here to the readers of THE LIVING CHURCH that sufficient time and money will be given to the work to render it worthy of their continued support, and I trust that my efforts to make a live newspaper for a living Church will meet with the cordial approval and co-operation of bishops, clergy and laity whom I shall endeavor faithfully to serve.

By conference with the former publishers, I find that the price of subscription can be reduced without financial loss. It will be, to all new subscribers, \$2.00 per year.

C. W. LEFFINGWELL.

## 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.]

HEROES OF THE MISSION FIELD. By RT. REV. W. PARKINHAM WALSH, D. D., Bishop of Ossory, Author of "The Moabite Stone," etc. 16mo, pp. 250. New York: Thomas Whittaker, 2 and 3 Bible House.

Nothing could be more commendable than the catholicity of spirit which is exhibited in this volume by the Right Reverend author. As what goes for patriotism is very often only a larger selfishness, so loyalty to one's own particular church is sometimes only a sectarian love for one's own side of things; and, in recounting the progress of the ages, the sectarian Churchman, like the pseudo-patriot, often speaks and writes in the spirit of pious Æneas, who was careful to remind the queen that he and his were important personages in the history he was about to relate. "*Et quorum pars magna fui*" seems to be a sort of axiom in the his-

tories of Christian progress set forth by representatives of particular churches. The Bishop of Ossory is above such pettiness. He wishes to inspire zeal for the work of missions all the world over. He wishes to show that the missionary spirit stands above all other tests as the evidence of the vitality of Christianity. He wishes, furthermore, to correct a prevalent belief that "after the first two or three centuries had passed by, there was a total, or nearly total, cessation of missionary work until a period very little removed from our own time." Therefore, he sketches briefly the early missions which succeeded those of the apostles. Then he passes to St. Martin of Tours (374-397) and Ulphilas, Apostle of the Goths (341-388). Thence he goes to St. Patrick and his followers of Iona, and Lindisfarne, and Franconia, to whom England and America, as well as Scotland and Ireland owe full as much as to St. Augustine, whose story is next told by Bishop Walsh. Then follow the stories of our own Boniface, Apostle of the Germans (716-755); of Anshar, Apostle of the North (826-865); of Adalbert, who gave his life for the conversion of the Slavs (983-997); of Otto, Apostle of the Pomeranians (1124-1139); of Raymond Lull, philosopher, missionary and martyr (1291-1315); and then, in the true spirit of a Christian truth-teller, he gives the checkered story of the glorious Jesuit, St. Francis Xavier (1541-1552), of the Puritan Eliot, the Apostle of the Red Indians (1646-1690); of Hause Egede, the Lutheran Apostle of Greenland (1721-1758), and ends his volume with a glowing history of Christian Frederic Schwartz, a latitudinarian in matters of Church government and idle controversy, but the peer of any of his predecessors in his zeal for Christ and love for man. The Bishop rightly calls his stories "sketches," but they are the sketches of a master's hand. And when he comes in a future volume to sketch the lives and doings of our own Missionary Apostles of the Anglican Church, no one will be able to imagine that he does it in the narrow spirit of mere Anglican Sectarianism. The Church of Christ is *ex necessitate naturæ* a missionary body. The evidence of its continuity must therefore be largely found in the continuity of missionary effort. It is good to think that no missions, throughout all the ages, have been more self-sacrificing or more vigorous, and none more systematic, than the Anglican missions of the present century. Thanking the Bishop of Ossory for this introduction of the subject, and our good friend Whitaker for putting it before the American Church, we shall await with interest the second volume of the series.

SAMUEL JOHNSON, His Words and Ways; What He Said, What He Did, and What Men Thought and Spoke Concerning Him. Edited by E. T. MASON. 12mo, pp. 320. New York: Harper & Brothers, Publishers. Chicago: Jansen, McClurg & Co., Booksellers.

There are few men who would care to be intellectually and morally dissected, and the various elements of their characters to be separately parceled and labeled as has been done to Dr. Johnson in this book. To the best of men, it would be a trying operation; and how queer a medley human nature is would be singularly evidenced by the contradictory labels of the several parcels. Johnson was a good man, and a great man, and perhaps was not more inconsistent in

his life and conduct than the great majority of men of positive character; and yet when the editor of this work comes to analyze his character, and put tickets on its several elements, the list is queer enough. One parcel is marked "melancholy," and yet there are three other parcels containing evidences of "wit," "humor" and "playfulness." "The fear of death" is apparently contradicted by the possession of "courage." "Superstition" is found alongside of "incredulity," and somewhere (between the two former perhaps) is "piety." "Sentiment" is offset by "anti-sentimentality." "Arrogance" is not inconsistent with "humility." "Prejudices and narrowness" do not exclude "generosity" and "common sense." "Intolerance," "coarseness," "impatience" and "irascibility," "pugnacity and contradictoriness," and, in short, "general brutality," are found to have belonged to a man whose many spontaneous and affectionate "expressions of good-will and approbation" to others show him to have had genuine "kindness" and "tenderness" of heart! It is all very queer indeed, and tends to set one thinking how he himself and his friends—particularly his friends—would figure in a similar schedule. We cannot say that we at all admire this sort of moral and intellectual dissection. We are far from feeling sure that the reader of this book will have a truer estimate of Johnson after reading it than he had before. But, if we were to grant that such a work would be valuable if it were well done, we should be obliged to admit that in this book it has been well done. The author has made a conscientious study of all that has been written about Johnson, selecting passages of more or less length from all sources, and has then arranged them under the headings which seemed to be appropriate. In the preparation of a lecture on Johnson, this book would be very useful. As a collection of anecdotes that everybody ought to know, it is excellent. As a book to take up at odd half-hours—which we suspect will be its general use—it will be found well worthy of a place upon the library table.

#### ILLUSTRATED RAMBLES IN BIBLE LANDS.

By REV. RICHARD NEWTON, D. D., Rector of the Church of the Epiphany, Philadelphia. 8vo, pp. 254. Philadelphia: American Sunday School Union, 1122 Chestnut St. Chicago: 73 Randolph St.

In the year 1870, Dr. Newton, who was then, as now, editor of the publications of the American Sunday School Union, made a visit to the Holy Land. While journeying among the sacred places, he wrote a series of letters to two juvenile papers, giving a description of the scenes he visited which are referred to in the history of the Bible. The series of letters was afterward continued until all the places visited by Dr. Newton had been described. As the reverend letter-writer has a very happy faculty of telling a story and connecting it with descriptions of localities, it was felt by the Publication Committee of the Sunday School Union that his communications to *The Sunday School World* and *The Child's World* deserved a more permanent existence. At their request, therefore, the letters were collected, recast into book form, and the result lies before us. It is a thoroughly good book of its class. It is infinitely superior to a book of mere description, however well illustrated. Dr. Newton's story has the liveliness of a book of travel,

and his abundance of illustrations makes the turning of his pages something like the shifting scenes of a Bible panorama. At the same time, the author's large knowledge of Holy Scripture, and his happy editorial faculty of picking out just the right thing to say at a particular time or in a particular connection, insures the reader, young or old, against the tedium of ill-timed sermonizing. Dr. Newton's *Rambles* are good and profitable reading for young or old. There is possibly not much in them that we did not know before, and yet we have read most of them with a pleasure that surprised ourselves.

#### THE CHURCH HYMNAL WITH CANTICLES.

Edited by REV. CHARLES L. HUTCHINS, M. A., Medford, Mass. Published by the editor.

We are glad to receive this new edition of the Hymnal by Mr. Hutchins. It is incomparably the best which has been issued; and, while, like other human works, it is doubtless capable of improvement, we would gladly see it—and no other—used in all the congregations of our Church for ten years to come. Then, after such a training in music such as music in the House of God ought to be, our people would be better qualified than they now are to suggest or to appreciate improvements. The copious indexes of this edition will be found useful to ministers, organists and musical directors; and after the hymns appointed for each of the seasons of the Church, and for each of the topics under which special hymns are arranged Mr. Hutchins has given a list of other hymns in other parts of the Hymnal which may be appropriately used at those seasons or in connection with those particular topics. Thus, after the Advent Hymns, he refers to nine other Hymns which are equally suited to that season; for New Year, five; for Epiphany, six; for Lent, thirty-two, etc., etc. Every Rector will appreciate the value of such an aid in selecting hymns for his services. The Canticles are well arranged and set to excellent chants; and we thank Mr. Hutchins heartily for his introduction of enough of the Gregorian tones to create an appetite for more. The price of this book (\$1 per copy, with a large reduction to parishes) will bring it within the means of every one.

FAMILIAR WORDS ON THE ENGLISH CHURCH. By the REV. R. W. LOWRIE, Washington, D. C. Second Edition: BEDELL & BROTHERS, New York.

The work of the Rev. Mr. Lowrie on the English Church will prove a convenient manual to many readers. It gives in a compact form the chief facts in English Church history, from the dawn of Christianity to the reformation under Edward VI and Queen Elizabeth, and will do much to answer the objection, which ignorance sometimes urges to the Church, that it was founded by Henry VIII. Many of the alleged facts and traditions of the earliest history of the English Church may be no better than myths—inventions of monkish writers. Jeremy Collier gives a summary of them, and so does Fuller. When we are told, says the latter in his quaint way, of the flamens and archflamens of the Druidical hierarchy, and that upon them were founded our Bishops and Archbishops, what can we do but call them "the flams and archflams of history." Mr. Lowrie has wisely neglected these baseless myths, and given only such an account of the introduction of Christianity into Britain as has evidence

to confirm it. We are not sure that we share all his conclusions, but there is little doubt that the Church was planted in England, if not by apostles, by apostolic men, and that when St. Augustine began his mission at Canterbury the British Church had already existed for several hundred years. To it he owed allegiance, and it was a violation of the ancient canons when he set up altar against altar, and Bishop against Bishop. Mr. Lowrie's little manual is divided into three parts. The first part extends from the beginning of our era to the mission of St. Augustine. The second part gives the history of the Church down to the Norman conquest, and the third part carries it on to the Reformation. It is a manual for younger students, and might be profitably made a study for Bible classes in our parishes. It has such merits as have called for a second edition. While it does not contain all that has been written in the Saxon Chronicles and Bede, in Stillingfleet, Usher and Collier, in Wilkin's Concilia, Hart, Thackeray and Churton, it yet contains *multum in parvo*, and may well serve to freshen the memories of our learned clergy. It is very much improved by a series of questions upon the contents of the volume. It is handsomely printed, is reasonable in cost, the paper edition being but 60 cents, and is deserving of a large circulation. It is high time that our people learned the primer of their own Church history; that the Church of England and our own—mother and daughter—owe their origin neither to Henry VIII nor to St. Augustine, but go back to the first century of our era and bear even date with the Church of Rome.

THE RIGHTS AND DUTIES OF RECTORS, CHURCH-WARDENS AND VESTRYMEN IN THE AMERICAN CHURCH. By REV. HENRY MASON BAUM. 16mo, pp. 346. Philadelphia: Clarkson, Remsen & Haffelfinger.

Little books are not necessarily by little men; and certainly, Dr. Richey, author of the former and lesser of the books above named, is one of the foremost rising men in our communion. His forthcoming work on the Parables is awaited, by those who have seen it, with a conviction that it will be one of the most noteworthy contributions of our generation to the exegetical literature of the New Testament. A manual of parish forms and parochial law is a comparatively trifling thing; but he who is faithful in great things, is apt to be no less faithful in the least. We do not wonder, therefore, that Dr. Richey's Hand-book has already reached its fourth edition. It contains the general law of the Church so far as expressed on the subjects which the Hand-book professes to treat; contains the canons of many Dioceses on subjects of importance; and it contains the opinions of Dr. Richey himself on some obscure points. The first of these things is indispensable to every one; the second ought to be in the hands of every member of a Diocesan Council or Convention; with the third we should sometimes venture to disagree. The appendix contains forms for nearly everything that can be done in the organization or conduct of a parish by any person connected with it, as Rector, Warden, or Vestryman.

Mr. Baum's book is a much more elaborate work than Dr. Richey's, and contains a vast amount of information on a large variety of topics. The author's study of the subject has been extensive, and his arrangement

of his material is lucid and convenient. He has drawn largely on Dr. Hawks and Judge Hoffman for the opinions expressed, showing, we think, a general preference for the latter, which we do not altogether approve. He also gives large quotations from Reports and Judgments in cases heretofore decided in the history of the Church, such as would not be accessible to the ordinary student. Taken as a whole, it is a work of real and permanent value, and compresses into a very small space a really large and valuable amount of elementary information. Together with Dr. Richey's Hand-book, it will suffice to meet most of the necessities arising in the official concerns of Rectors, Wardens and Vestrymen.

We must object, in spite of all that we have said, to the mingling of personal opinions with statements of law, which may be found in both of these excellent little books. Neither Dr. Richey nor Mr. Baum makes any claim to authority as a canon lawyer. In these two books they present themselves merely as compilers of a part of our existing law. Their opinions of the law should not be mingled with the law itself; and they are liable, as clergymen, to the temptation of assuming that the law is what in their opinion the law *ought to be*. The *obiter dicta* of judges on the bench, duly appointed to the judicial office, and duly qualified for its exercise, have been known to do an immensity of harm; but a mere compiler of laws ought to be particularly careful not to put his individual opinions on a level with the legal or canonical rules which he transcribes.

In using both these books, and particularly that of Mr. Baum, the reader will do well to distinguish between the statements of actual law (in which we believe them to be always accurate and generally complete), and the statements of mere opinion by the authors or other writers whom Mr. Baum quotes at more or less length.

**THE CHURCHMAN'S HAND-BOOK.** A Practical Guide on the Rights and Duties of Rectors, Wardens, Vestrymen, etc. By THOMAS RICHEY, D.D., Professor of Church History, Gen. Theo. Seminary. Square 16mo., (rubricated), pp. 152. Fourth edition. New York: T. Whitaker, 6 Bible House.

**RECORDS OF THE "DO-WITHOUT SOCIETY."** By EMILY HARTLEY, Author of "Ruth Allerton," etc., etc. 16mo, pp. 272. Philadelphia: American Sunday School Union, 1122 Chestnut St. Chicago: 73 Randolph St.

A very good little story, the tendency and moral of which are sufficiently told in the title.

**THE FATAL INHERITANCE.** By MRS. A. K. DUNNING, Author of "The Minister's Wife," etc. 12mo, pp. 272. Philadelphia: American Sunday School Union. Chicago: 73 Randolph street.

#### OUR CINCINNATI LETTER.

CINCINNATI, April, 1879.

#### TO THE LIVING CHURCH:

In Church circles here, there is nothing of special interest to note. The Lenten season passed pleasantly, with fair attendance at the different churches. On Easter Day, the churches were largely attended, the musical demonstrations being unusually elaborate, even in this musical city. This remark applies not only to the Episcopal Churches, but also to the Roman Catholic and other denominations. Several ministers in the Methodist, Presbyterian and Baptist Churches, preached sermons specially appro-

priate for the Day. There is evidently a growing recognition of Easter, as well as Christmas Day. Apparently "everybody" seemed to recognize the day, whether they participated in its spirit and services or not. The Sunday-school anniversaries at St. Paul and Christ Churches were as floral and enjoyable as usual.

The great event here recently, in "all the churches" as well as out of them, was the preparation for and holding of the fair for the benefit of the "Children's Home." All denominations and neighborhoods participated; and during all of last week, the large building was filled with various articles, and crowded with people. The net results will probably foot up about \$25,000, which will pay the debt remaining on the building, and start an endowment-fund with about \$20,000. Besides this "material aid," the fair was a grand advertisement of the "Home," by acquainting the people with it, and enlisting their sympathies in its behalf. Henceforth, the "Children's Home" will be ranked among the noble charities of this city, in which all citizens feel an interest.

It was commenced probably a dozen years ago, and modestly carried on by Murray Shipley, a Quaker and merchant, who, having accumulated a fortune, attends now more to charitable and religious works than to his store, which is managed by his partners. He is one of those practical Christians by whom the world is the better; and he is a good illustration of the Christian work which a business man may accomplish, when his heart is in it. The "Home" was established to provide temporary and permanent homes for neglected and homeless children. It does not keep the children who are committed to its care in the institution for any longer time than may be necessary to secure suitable and permanent homes for them, with Christian people in the country.

It is a chartered institution, and is carried on under the laws of the State of Ohio, by which it is authorized to receive the legal care and control of all children who are properly surrendered to it by their parents, guardians, or by the Mayor of the city of Cincinnati. Over such, it acquires the authority and assumes the same responsibility as originally belonged to and devolved upon the parents. It is supported entirely by voluntary subscriptions and donations. Its legal "Board of Trustees" (of gentlemen), and the "Lady Managers," represent various religious denominations, and the best citizens. It is, consequently, undenominational; but, under the managements of its present officers, it can be nothing else than Christian. Mr. Shipley is President of the Board of Trustees; and was fortunate in securing as Vice President Mr. John L. Stettinius, an Episcopalian and a gentleman of wealth, retired from business, but who, with Mr. Shipley, gives much of his time and labor to the "Home," while at the same time, however, he does not forget or neglect his own Church. A few years ago a large and valuable lot in the central part of the city was donated to the "Home" by a gentleman who knew of its noble work; and the officers having secured sufficient money, erected a spacious three-story brick building, 120 feet square, specially arranged, and admirably suited to the "Home," and other Christian enterprises, with capacity for two hundred children. Its total cost was nearly \$60,000, and the entire property is valued at about \$100,000. It was first occupied as

the permanent Home last November. At present there are seventy-five inmates.

The erection and furnishing of the new building left the "Home" in debt about \$6,000. It was to pay off this debt that the fair was projected and held. Its eminent success is an instance of what Christians can accomplish, when they unite their efforts for a common object. Episcopalians, Baptists, Presbyterians, Methodists, etc., etc., vied with each other, not in jealous rivalry, but in competitive generosity; and now this city is provided with an ample and comfortable home, for unfortunate children, which is not only free of debt but also has a good start for endowment. It may be equally the pride of the citizens and the churches. And is, perhaps, the more beautiful exemplification of Christian union, because it is for the children, of whom the Master said, "Whoso shall receive one such little child in my name receiveth me."

CINCINNATUS.

### Communications.

#### ERRORS RESPECTING THE LORD'S SUPPER, AND THEIR CAUSES.

##### IV.

Our examination of the New Testament words respecting the Lord's Supper enables us to detect the erroneous explanations of this Sacrament, and also to discover their sources. These errors are both ancient and modern.

##### 1. Ancient errors.

In the early Church, the bread and the wine were regarded, as they are constituted by our Lord Himself, as the representatives of His human nature only.

Tertullian, second century, and Cyprian, third century, express the prevalent belief at this time when Tertullian says, *Panem, quo ipsum corpus suum representat*, the bread by which He represents His own body.

And Cyprian,

*Vinum, quo Christi sanguis ostenditur*, the wine by which the blood of Christ is represented.

But a change of belief was approaching.

Origen, third century, had written *Caro Domini honorem Deitatis assumpsit*, the flesh of the Lord takes the honor of His Deity. This dogma, though true in respect to the Hypostatic Union, is not true in respect to Christ's human offices.

The dogma seems to have been generally received, and to have influenced Pope Gelasius, fifth century, who positively asserts that the bread and wine represent the two natures of Christ. The words of this Pope are so important that we quote them. They mark a period in Church dogmatics.

*Panis et vinum, in actione mysteriorum representant Christian integrum verumque.*

The bread and wine, in the action of the mysteries, represent Christ entire and real. (Lib. de Duabus Naturis Christi.)

One error brings in other errors.

(a) If according to Gelasius, the bread and wine in the action of the sacramental mysteries represent the entire and real Christ, then is His Deity in this action. But actions are offices. Consequently, the official Deity of Christ is in His supper, is present and acting.

(b) Since Christ's official Deity is represented by the bread and wine, His official Deity forms with His human nature the substance of the Sacrament which the Holy

Spirit imparts and the worthy communicant receives.

(c) The Deity of Christ thus officially present in His supper can be adored and worshiped in this sacrament.

These latent seeds of error have since germinated, proved themselves "wild grapes," and brought forth most hurtful fruit.

(a) The first of these is the outgrowth of Gelasius' addition to Christ's teaching, and is embodied in this decree of the Council of Trent.

The author of holiness is in the Eucharist before use. After consecration, the true body of our Lord and His true blood, together with His soul and *divinity*, exist under the appearance of bread and wine. A conversion takes place of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood, which conversion the Holy Catholic Church suitably and properly calls transubstantiation. All Christ's people should pay to this most Holy Sacrament, in their veneration, the worship of *latria*, which is due to the true God."

(b) Second error. The dogma that Christ's official presence is in His Supper, and that He, thus present, is to be worshiped.

(c) Third error. This degradation of the Sacrament of Christ's body and blood—it is merely a memorial of his atoning sacrifice, and not a special means of grace.

*Remedies for these errors, and preservatives from them:*

The reception and retention of the New Testament Sacramental words in the exact sense New Testament usage imposes upon them.

*Non preceptis Scripturæ aliquid addendum est.* To the teaching of Scripture, nothing is to be added. (Hilary *De Trinitate*, II.) \*

### THE EUCHARIST IN METHODIST HYMNS.

#### TO THE LIVING CHURCH:

Glancing the other day over the Methodist Hymnal, I find some expressions to which I would call attention. They show how universal it is to pick out a scrap here and bit there, from either the Hymnology of a Church, or of an age, or from an ancient Father, or the more fervid portions of a Liturgy, and draw from it theological conclusions *ad libitum*.

These extracts are:

"In Thine ordinance appear;  
Come and meet Thy followers here."

"Drink Thy blood for sinners shed;  
Taste Thee in the broken bread."

"The Father gives the Son,  
The Son, His flesh and blood."

"We come with confidence to find  
Thy special presence here."

"To every faithful soul appear,  
And show Thy *Real Presence* here."

"Let all the ransomed sons of men  
With all His hosts, *adore*."

One might conclude many conclusions, of an "advanced" sort, from these stray expressions, if one chose to follow the ways of some reasoners. Yours, M. N.

### A STRONG QUOTATION.

#### TO THE LIVING CHURCH:

May I call attention to a very strong extract from an ancient Father? It is from Clement, who wrote about A. D. 97, and

who is generally supposed to be the person referred to by St. Paul (Phil., iv, 3). "Our apostle also knew through our Lord Jesus Christ, that there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect foreknowledge of this, they appointed those ministers already mentioned, and afterward gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of the opinion, therefore, that those appointed by them, etc., etc." (Clem., I: C. 44.) "I have searched this up and find it to be correct. Is it not worth "sticking a pin" in? Yours, A. B. C.

### The Fireside.

ZOAR.

"O, is it not a little one,  
Dear Lord?" I cried;  
"Have I not, at Thy angel's call,  
Left all beside;  
Nor turned a backward glance,  
Whoever might deride?"

"The mountain height is distant, Lord!  
And rough the way,  
And dangers lurk therein;  
O, let me hear Thee say  
(And then my soul shall live),  
Thou wilt not answer—'Nay.'"

But meekly, now, with folded hands,  
On bended knee  
I pray—"Reveal the Pillar  
Of the Lord to me,  
And I will follow, Master!  
Wheresoe'er it be."

SOUTH GROVE. III.

S. C.

### SISTER ANNA THE DEACONESS:

The spirit of true Christianity is self-sacrifice; its greatest triumphs have been in the lives of those disciples who have sacrificed their own interests and pleasures for the good of others. This was the example set by Jesus Himself. By His life and by His death He was a sacrifice for men. He died that by dying he might triumph. He submitted to what was laid upon Him, and by submission he conquered. Christianity has blessed the world by teaching self-sacrifice, the necessity of ministering to others; yea, of suffering and even dying in the stead of others.

The "Life of Anna, Countess of Stolberg,"\* is the history of one born to wealth and titles, who yet denied herself all the pleasures that her position in the world might have brought her, that she might serve the cause of suffering humanity. She was born at Peterswaldau on the 6th of September, 1819. The family of the Stolbergs had been celebrated centuries ago for their zeal in the cause of the Crusades. They became Lutherans in the time of Luther, and one member of the family, who took the name of Novalis, was famous as a writer of pious books and mystical hymns. Anna's father, Count Anton zu Stolberg Wernigerode, who held high offices under the King of Prussia, had lost much of his ancestral property when Jerome Napoleon seized on the German provinces of Westphalia. He retired to his possession in Silesia, and was followed by his son, who with his family, lived in the castle with the old Count. They all lived in the atmosphere of piety. One of the sons fell in the battle of Waterloo. When the news

\*Translated from the German of Arnold Wellmer. London: Strahan & Co.

was brought to the castle, the old man wrote, "The Lord hath done all things well. He rewarded my Christian for his faithful service, so the place is empty where my eyes used to see him, and my heart is sorely wounded, but I have so much cause to praise God that I can still count myself a happy father. He is with our Saviour before the river of love, for he trusted only in His grace and mercy."

Count Anton inherited some property near Düsseldorf. From 1831 to 1834, he lived there with his family. Here, as well as in Silesia, Anna met many of the best and most eminent men in Germany. Chief among those then residing in Düsseldorf were Schadow, the famous artist, and Mendelssohn, the musician. But the man who was most to influence her future life was Pastor Fliedner. His parish, Kaiserwerth, was not far from Düsseldorf. Fliedner was often with the Stolbergs, and to them he first spoke of the restoration of the office of "deaconess." Fliedner used to ask, "Ought not our Evangelical Christian women to be able and willing to nurse the sick? Did not the Apostolic Church employ their powers in behalf of the suffering members of their body, and were there not official deaconesses for many centuries? Why should we delay longer in restoring this office to the handmaidens of the Lord?" Anna Stolberg was often present at these meetings, the Pastor little knowing the part she was yet to perform, when the institution of deaconesses was restored.

In 1836, Anna Stolberg was confirmed in the parish church of Diersfordt. Her biographer says: "During the preparation for confirmation, this young Christian was, for the first time, heavily burdened by a sense of her great sinfulness; but she cried, with strong tears, 'I cannot let Thee go except Thou bless me,' until at last the Lord gave her His precious blessing of realizing His promise, 'Though your sins be as scarlet, they shall be white as snow.'"

By desire of the King of Prussia, who had visited the institution at Kaiserwerth, Fliedner came to Berlin to help the King in the establishment of a similar institution in the neighborhood of that town. It was erected in 1847, in the Kopnick fields, and had the name of Bethany. Six years had passed since its establishment before Anna Stolberg entered as a deaconess. In 1853, the "Mother" of the institution was sick. The Count of Stolberg, with his wife and his daughter Anna, drove up one day to the Home. When introduced to the "Mother," the Count said, "We have come to-day, madame, to bring to you our daughter Anna; her God and her heart draw her to the house of mercy to serve her Saviour in His sick brethren as a faithful handmaiden. We, her parents, pray for God's best blessing on her determination." The "Mother" kissed Anna, saying "Amen; your Anna shall be a daughter to me."

This was the beginning of that life to which a few months before she had been solemnly consecrated by her father and mother. She entered Bethany as a probationer, and lived in all simplicity and humility, as if she owned none of the world's goods. At first, she had not even a bedroom for herself, but only a bed in the same room with the other probationers. The bell at 5 o'clock summoned her every morning from her hard couch. After a frugal breakfast and prayers in the church, the rest of the day was spent

tending the sick in the hospital, or teaching the children in the nursery. The year allowed for probationers had not quite passed when Anna received a public consecration as a deaconess before the altar in the church of Bethany. All her life long she thanked God for that day. "He has called me," she wrote, "to the dear service. Behold the handmaid of the Lord; be it according to Thy word."

In 1855, the Superintendent died, and Anna was unanimously chosen to the office of "Mother" of the institution. This office she filled for thirteen years with great success. When she entered, there were hardly fifty sisters; when she died, there were a hundred and fifty deaconesses at Bethany and the branch institutions, and the latter increased to twenty-four during the superintendence of Mother Anna. She had begun them all, and the sisters who served them came to her for advice. Bethany alone had three hundred beds. Nearly all her income was spent in supporting the institution.

During the Schleswig-Holstein war in 1864, the Countess of Stolberg obeyed the summons of the Chancellor of the restored order of the Knights of St. John, to go forth to the battle-field to nurse the sick and wounded. She was soon followed by a band of sister-deaconesses. A large house was rented at Altona, and wounded soldiers of all the contending nations brought to it to be cared for by the sisters. "Prisoners from the enemy," one of the sisters once said, "how shall we speak their language?" Anna answered, "We know no enemy. Love understands and speaks every language in the world."

In 1867, when famine and fever were committing fearful ravages in East Prussia, Anna and her sisters again left Bethany that they might fight with these terrible enemies. They took up their abode at Rhein, a poor village which at that time had its population increased by hundreds of poor railway laborers.

At the beginning of the winter, these laborers were living in mud huts, without work or bread, and trying to keep themselves warm by huddling together in the cold. The fever made these dens the first places for its assaults, and these wretched laborers were its first victims. The doctors sent to cure them were smitten with the disease. The Knights of St. John hastened to render their good offices, and, in obedience to their invitation, came Mother Anna. Forty cases were in the temporary hospital when she went. Two or three were in each bed, and some only on straw, while around dying parents were crouching helpless children. In the laborers' huts the spectacle was worst of all. The poor men, starving with cold and hunger, were all in expectation of the deliverer, Death, some cursing God and the world, and others enduring in sullen silence. "My heart," Anna wrote, "stood appalled when I first entered these pest-holes. I never saw such human misery."

When Anna had explored the region visited by the terrible pestilence that she might arrange for the sisters to continue their work, she returned to Bethany. During her last day at Rhein she felt unwell, but worked hard, as there was much to be done. When she came to Bethany, she seemed to have forgotten the symptoms of illness, but they soon showed themselves again, and it was too evident that she had been smitten

with the pestilence in the dreadful houses which she had visited. "Do not pray me back from the Lord," she said to the sisters as they came round her sick-bed. "But, Mother," they answered, "would you not wish to remain a little longer with us? We need you so much." She replied, "If it be the Lord's will—just what He wills." She was glad to die in Christ's service—glad, in a sense, to die for men as He had died. Her illness increased rapidly, and in a state of delirium she imagined herself at Rhein, and expressed longings soon to reach her dear Bethany. "God be praised," she cried, "I can see my Bethany now. I am inside the grounds. Oh, I shall not die away from it!" In the intervals of consciousness, she spoke often of her happy work on earth. One night she said, "The Lord is taking my work from me, but it is the right time when He calls." After a bad night she said, "Every night is like a piece of the dark valley, but the Lord is with me." At length, the last hour came, when silently she sunk to rest surrounded by the sisters and her friends. Anna's was a laborious, but unobtrusive Christian life. She was content to do good, regarding that as the Christian's work. She was content to sacrifice herself, and by sacrifice she conquered. Her funeral was attended by the king and many of the nobility of Prussia. For her funeral sermon she requested that the text might be, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

C. L. TRENCH.

#### THE NATURE OF SKEPTICISM.

Amongst the typical characters that surround our Lord in the Gospel story, one has always been regarded as the type of the doubter; he is known as the doubting or unbelieving Thomas. And yet, at first sight, we hardly see why he should be so called. It is true that he doubted; but his doubt does not at first seem either so very unreasonable or so very obstinate that he should be called, by way of distinction, *the* doubter, *the* unbeliever. It was not unreasonable—on the contrary, it was reasonable and natural—that he should feel some doubt respecting the resurrection of Jesus Christ. Others had doubted as well as he, and they were called "fools and slow of heart to believe;" and yet they did not inherit the name of the doubters. Nor was his disbelief of a very obstinate kind. It seems to have yielded almost instantaneously to evidence, and immediately after he had seen what he asked to see, he gave utterance to a confession of faith which was really in advance of his time—he said more for Christ than many others of the disciples, perhaps, would then have said—he said, "My Lord and my God." He not only admitted His resurrection, but acknowledged His divinity; and yet he is called "Thomas the doubter—the skeptic." And he is rightly so called. The Christian consciousness did not err when it gave him this name. For when he said those words, "Except I shall see, I will not believe," he uttered that which is the very essence of skepticism. He suspended his belief upon a condition which destroys the nature of belief. He declared that he would not give his assent to the truth of Christ's resurrection except upon this condition—that it should be made for him absolutely impossible to doubt. What he said to his brother disciples was in the effect

this: "You tell me that you have seen the Lord, but I cannot believe you. It does not matter how clear or precise your testimony may be, how truthful I believe you to be—I will not be satisfied about that which you tell me, until I see it for myself. I will not accept any testimony except that of my own senses."

In short, he declared that his assent was only to be had upon absolute demonstration. And I say that this condition makes all belief absolutely impossible—belief in the proper sense of the word—for belief is *assent upon trust*. Where we have absolute demonstration of anything, the result is not belief at all. It is knowledge. What we see with the eyes of our body or of our mind we do not, properly speaking, believe in; we know it; we have for it the certainty, not of faith, but of science. Where doubt is absolutely impossible, there belief or faith is also impossible. You have certainty, but, as I have said, it is the certainty of knowledge; because in matters historical he is demanding an impossible and an unreasonable kind of evidence.

I hope I have made it clear to you, then, that it is not doubt which constitutes skepticism; that what really makes a man a skeptic is, not his doubt, but the reason for his doubt; not that he asks for evidence, but that he asks for that kind of evidence which in the nature of the case it is neither possible nor reasonable that he should have. This is, properly speaking, skepticism. If you understand this clearly, you will see, in the next place, that as there may be doubt without skepticism, so, on the other hand, there may be belief, or at least assent, upon thoroughly skeptical principles. It is quite possible to be firmly persuaded of certain truths of religion, and yet be in heart, though unconsciously, really a skeptic. Suppose, for instance, a man were to say, "I cannot believe in the existence of a God until I have it demonstrated as clearly as that the three angles of a triangle are equal to two right angles," and suppose that he were to invent for himself a proof which made this truth as clear to his mind as that the three angles of a triangle are equal to two right angles, then what is he? He really is in principle a skeptic, because it is quite clear that, if he could not have made his proof thus mathematically certain, he would have doubted of God; that is to say, all the time he assented to the existence of a God, his assent would have rested not upon any principle of faith or trust, but upon demonstration only; and that whenever the demonstration broke down, whenever the idea of a God ceased to a scientific certainty to him, he would begin to doubt again. Therefore, it is perfectly clear that a man may believe or assent, as I have said, and yet be at heart a skeptic. And there is no doubt that this first assent of the Apostle Thomas was rendered upon thoroughly skeptical principles. He had said, "I will not believe, though all the other Apostles tell me they have seen Him; I will not believe until I thrust my hand into the side of my risen Lord;" that is to say, "I will believe nothing but the evidence of my own senses." For his rebuke, and for our teaching, there was given him by his loving Lord the evidence that he asked; and thereupon he believed, but on strictly skeptical principles. He believed only because he had that evidence of sense that he asked for. And, accordingly, it is very remarkable that when our Lord gave

him what he asked, He pronounced no praise upon his belief; He did not say to him what He had said to Simon, "Blessed art thou, for flesh and blood hath not revealed it unto thee." Flesh and blood, and nothing but flesh and blood, had revealed the fact of the resurrection to Thomas, and therefore to him our Lord says, "Blessed are they that have not seen, and yet have believed."—*The Bishop of Peterborough.*

**EYESIGHT.**

The late Dr. W. H. Hall, in an article about taking care of the eyes, said:

Milton's blindness was the result of over-work and dyspepsia.

One of the most eminent American divines (the late Albert Barnes), having for some time been compelled to forego the pleasure of reading, spent thousands of dollars in value, and lost years of time in consequence of getting up several hours before day and studying by artificial light. His eyes never got well.

Multitudes of men and women have made their eyes weak for life by the too free use of the eyesight, reading small print and doing fine sewing. In view of these things, it is well to observe the following rules in the use of the eyes:

Avoid all sudden change between light and darkness.

Never begin to read, or write, or sew for several minutes after coming from darkness to a bright light.

Never read by twilight, or moonlight, or of a cloudy day.

Never read or sew directly in front of the light, window or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep so that, on the first waking, the eyes shall open on the light of a window.

Do not use the eyesight by light so scant that it requires an effort to discriminate.

Too much light creates a glare, and pains and confuses the sight. The moment you are sensible of an effort to distinguish, that moment cease and take a walk or ride.

As the sky is blue and the earth green, it would seem that the ceiling should be a blueish tinge, and the carpet green, and the walls of some mellow tint.

The moment you are prompted to rub the eyes, that moment cease using them.

CANON FARRAR said: "Certainly, the Church of England and the Church of God ought to be the last body that should ever despair. If Buddhism has succeeded in making of China a sober nation, if Islamism has succeeded in making Mohammedan lands temperate, surely the Church of God should blush that she had not done so much. She should try to judge things in the same light as God sees and judges them in—try to throw her stainless shield over those who are now suffering on every side from the fiery darts thrown against them. That, sir, is what I think she ought to do. She is to raise the banner of the cross, in the confidence that actuated her first Christian emperor, 'In hoc signo vinces'—by this sign thou shalt conquer.

Some of our exchanges are giving a list of prices of the main articles of food, as tea, coffee, flour, sugar, meat, butter, potatoes, etc., contrasting present prices with those of 1864, showing that \$11.41 will buy as much

food to-day as \$38.04 bought then. So as regards coal and clothing, hardware and crockery, furniture and carpets, there has been a great decrease; these are less than one-half what they were ten years ago.

**CHAS. GOSSAGE & CO.**

No house in Chicago, or in the West, has a higher reputation than the house of Chas. Gossage & Co. Their facilities for the purchase of the finest goods in home and foreign markets cannot be surpassed, and account for the marvelous display which they make, and for the reasonable prices which they charge. One can find a complete outfit, and have every want supplied in the several departments of their store. They have recently added a boot and shoe department to their otherwise immense stock. Their goods are all of the finest quality, and at the most reasonable cost; their clerks are attentive, and to shop at Gossage's is a pleasure indeed, and it is no wonder that their doors are thronged.

**THE SABBATH-SCHOOL QUEEN**

We have received advance sheets of "The Sabbath-School Queen," by C. E. Leslie. It is to make its appearance the last of this week, and bears the imprint of the Chicago Music Co., 150 State street. Our musical readers will make a note of it.

WE would call the attention of all interested in the cultivation of flowers, to the advertisement of G. O. Guy. His Verdure does the work. Please correspond with him.

**HAVE YOU SEEN THEM?**

Those elegant spring hats for children, selling at the low price of 40 cents each at the great Ten-Cent Store, 127 North Clark street. A splendid lot of crockery just received at prices lower than ever.

A. OAKLEY & Co., 189 Washington st., take contracts to clear houses of cockroaches, moths, ants and bed-bugs, and give a written guarantee of riddance of these vermin for one year. Exterminators and price-lists sent on application.

**BRAIN AND NERVE FOOD.**

Vitalized Phosphates relieves nervous diseases, dyspepsia, all weaknesses of brain and body, and prevents consumption. It has accomplished better cures than any other remedy has ever approached, for within three years physicians have prescribed 160,000 packages. F. Crosby, 666 Sixth Av., N. Y. For sale by Druggists.

**CONSUMPTION CURED.**

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

**R. R. TIME TABLES.**

**ILLINOIS CENTRAL RAILROAD.**

Depot foot of Lake street, and foot of Twenty-Second street  
Ticket office, 121 Randolph street, near Clark.

	Leave.	Arrive.
St. Louis Express .....	* 8:30 a m	* 6:20 p m
St. Louis Fast Line.....	9:10 p m	6:30 a m
Cairo & New Orleans Express.....	* 8:30 a m	* 6:20 p m
Cairo & Texas Express.....	9:10 p m	6:30 a m
Springfield Express.....	* 8:30 a m	* 6:20 p m
Springfield Night Express.....	9:10 p m	6:30 a m
Peoria, Burlington & Keokuk.....	* 8:30 a m	* 6:20 p m
Peoria, Burlington & Keokuk.....	9:10 p m	6:30 a m
Dubuque & Sioux City Express.....	*10:00 a m	* 3:20 p m
Dubuque & Sioux City Express.....	* 9:30 p m	* 6:35 a m
Gilman Passenger.....	* 5:25 p m	* 9:25 a m

a On Saturday night runs to Centralia only.  
b On Saturday night runs to Peoria only.

**CHICAGO, MILWAUKEE & ST. PAUL RAILWAY.**

Union Depot, corner Madison and Canal streets. Ticket Office, 63 South Clark street, opposite Sherman House, and at depot.

	Leave.	Arrive.
Milwaukee Express .....	* 7:55 a m	* 7:45 p m
Wisconsin & Minnesota, Green Bay and Menasha Through Day Express .....	*10:10 a m	* 4:00 p m
Madison, Prairie du Chien and Iowa Express .....	* 5:00 p m	*10:45 a m
Milwaukee Fast Line (daily).....	9:00 p m	4:00 p m
Wisconsin & Minnesota, Green Bay, Stevens Point, and Ashland through Night Express .....	9:00 p m	7:00 a m

All trains run via Milwaukee. Tickets for St. Paul and Minneapolis are good, either via Madison and Prairie du Chien, or via Watertown, La Crosse and Winona.

**CHICAGO, ALTON & ST. LOUIS AND CHICAGO, KANSAS CITY & DENVER SHORT LINE.**

Union Depot, West Side, near Madison st. bridge, and Twenty-third street. Ticket Office, 122 Randolph st.

	Leave.	Arrive.
Kansas City & Denver Fast Express.....	*12:30 p m	* 3:35 p m
St. Louis, Springfield & Texas.....	* 9:00 a m	* 7:55 p m
Mobile & New Orleans Express.....	* 9:00 a m	* 7:55 p m
St. Louis, Springfield & Texas.....	9:00 p m	7:00 a m
Peoria, Burlington } Fast Express.....	* 9:00 a m	* 3:35 p m
& Keokuk } Express.....	9:00 p m	7:00 a m
Chicago & Paducah R. R. Express.....	* 9:00 a m	* 3:40 p m
Streator, Lacon, Washington Express.....	*12:30 p m	* 3:35 p m
Joliet & Dwight Accommodation.....	* 5:50 p m	* 9:10 a m

**BELLS.**

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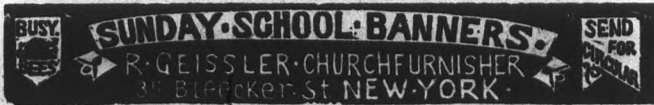
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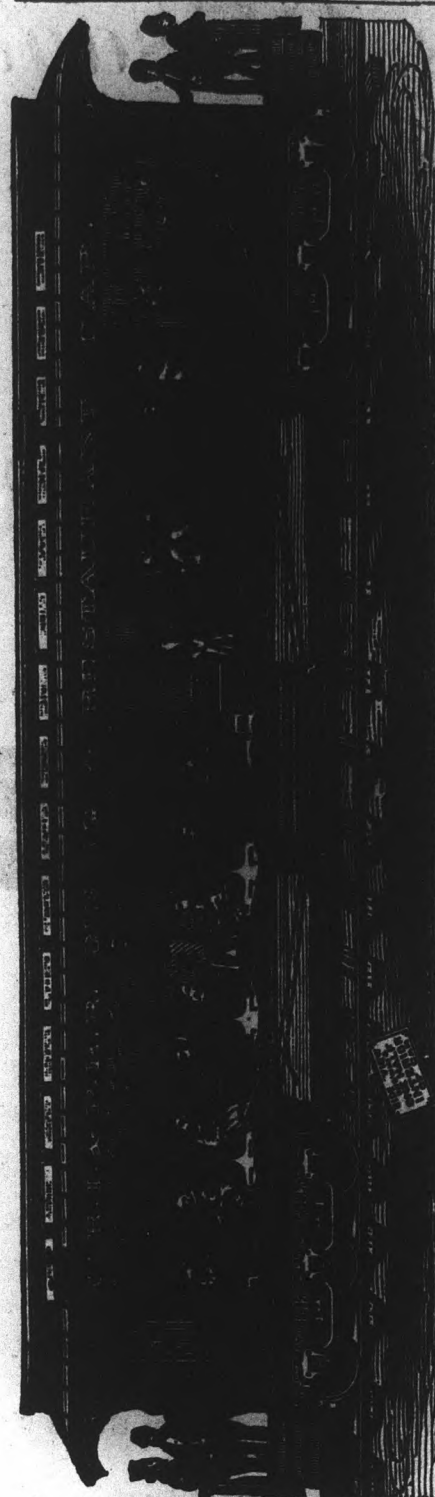
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