

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. II. No. 15.

CHICAGO, THURSDAY, FEBRUARY 12, 1880.

WHOLE No. 67.

The Pre-Lent Retreats.

Meetings of the Clergy in several Dioceses—
The Best Results Realized—A Good
Lent before us.

MICHIGAN.

The Bishop and clergy of this Diocese met at the Mariner's Church on Wednesday and Thursday of last week. Three services were held each day, beginning with the Holy Eucharist.

"Our Consecrated Manhood as an Instrument of Divine Power in the Work of the Church" was the subject of the first meditation. In conducting this, the Bishop developed at length the idea of the dignity of the body as an ordained instrument for the conversion of the world, and illustrated the methods by which the moral, mental, emotional and purely physical parts of the priest's manhood may be made to further, or retard, the blessed work of redemption. Nothing is to be despised which contributes by never so little to ministerial efficiency; and a pure, holy, loving manhood, every quality, thought, truth, aptitude and act of which are wholly consecrated to the Saviour's work, should be the noble ambition of every clergyman.

"The Clergyman in his Family and in Private Life," was the subject of the next meditation. The parish priest will find in his home among wife and children and servants an unflinching test and estimate of his actual moral and spiritual worth. Professional habits and surroundings often so stereotype one's public manner that he may insensibly appear to be in public what he is not in private. Sincerity is the touchstone of virtue, and to be real is the only honesty and safety. The Ordinal lays this duty of loving-kindness to family and parishioners on every clergyman's conscience; for not until he loves all the souls committed to his care, can he hope to gain their love and confidence. Dignity, patience, forbearance, sweetness of temper and manner, all chastened and intensified by the love of Christ, can alone make a Christian gentleman and effective pastor.

"Loving Sympathy as a Means of Success," was the third meditation, and was conducted by the Bishop of Vermont, Rt. Rev. Dr. Bissell. Christ committed the work of salvation, not to angels, but to men, for men alone can enter fully into the experience and needs of men. Pulpit power is largely dependent on sympathy in one's work, and the more this virtue is developed, so much the more is developed one's self-forgetfulness. He is said to be the most effective actor who has so mastered the histrionic art as to lose himself in his assumed character, like that famous one who, in Richard III., was a terror to all but the best swordsmen. This gives us at least a hint of the power of sympathy with our calling and our fellow-men, and yet we must not be merely actors, but mouth-pieces of Christ who acts and speaks through us.

On Thursday morning after the celebration of the Holy Communion, Bishop Harris announced as the fourth meditation, "The Clergyman in the Pulpit and Desk." In their just admiration for our beautiful Liturgy, many have within the past twenty-five years exalted the service at the expense of the sermon, and by some it would appear to have been considered a mark of sound churchmanship to belittle preaching. But both service and sermon are divinely ordained and different functions, and cannot wisely, or justly, be compared with each other. In the former one's personality was more or less lost, but in the latter one's individual consecrated manhood asserted itself, as man talked to man. Every power and faculty of the body and mind should be enlisted in this holy art. Study of the Scriptures and of human nature, contact with individual sinners and their needs, and constant communion with the Saviour, are indispensable to the effectual preaching of the Gospel. The clergy should not strive to be orators, nor to preach what might be called eloquence according to the standards of the schools, but having a mission from Christ to men, they should be so full of that, that they could stand up and speak out of the abundance of the heart. Their themes should be the Eternities, God, Heaven, Hell, Penitence, Faith, Regeneration, Conversion and Personal Righteousness, and not candles and colors and shades.

The fifth meditation began at 3 P. M., the theme being "The Clergyman in his Parish Work." Here it was that his consecrated manhood fully asserted itself. It was not to be a ringer of parish door-bells, going in and out to exchange compliments, and when the round of the parish was made, to breathe out a sigh of relief that his visitation of his flock was over. He should go out to find entrance into the souls and consciences of his people and to help them to better lives. Religion should spice every parochial conversation. The parish priest should impress every one with a sense of his personal holiness, and of his love for individual souls.

The last meditation was at 7:30 P. M., the subject being "Our Lenten-Work, and the Needs of the Hour." To convert the sinner and edify the faithful is the whole work of this and every other religious season, and, first of all, we must have a definite purpose. Lent is the Churchman's annual revival, and what other religious bodies

strive to gain by extraordinary appliances we have annually made to our hand. Truth, by whomsoever and whensoever and wheresoever preached, is a power in itself, and however defective other methods than those of the Church are, we may thank God for all the good they do. The Churchman's methods have been tested for eighteen centuries, and they always prove to be the wisest. The state of society and of morality and religion in Michigan were sketched, and liberalism and skepticism shown to be an inevitable reaction from some phases of revivalism.

The genius of Anglican Christianity is calm, methodical, earnest, and not chiefly or largely emotional. Practical righteousness is its aim and ambition, and not an ecstatic hymn or a paraded experience. Family piety is the proverbial characteristic of the Christian English Home, and from this flows out the stream of godly beneficence that gladdens the heart of sinful man. Fervent prayer for individual souls, and a constant replenishing of one's own spiritual forces at the throne of Divine grace will make the work of this coming Lenten season the beginning of a glorious revival of the Lord's work in our parishes.

C. H. W. S.

ILLINOIS.

Twenty-six of the clergy of the Diocese of Illinois met with the Bishop, in the Cathedral last week. The services began on Tuesday evening and continued throughout Wednesday and Thursday. The exercises consisted of Scripture Readings, Hymns, Prayers, Eucharists, and Meditations, and were maintained throughout with the deepest interest and solemnity. At the first session the minor litany and the seven penitential psalms were said. A Meditation on these psalms, selected from the commentary by the late Bishop of Brechin (Scotland), was read.

The introductory address on Thursday morning spoke of the desire for such meetings as indicative of the need; and the need was evident in the disparity between the ideal of the ministry as portrayed by St. Paul and the actual ministry of to-day. The great object is to improve ourselves. It is essential to fix on some definite statement of aim and keep the mind upon it. As the Incarnation was the condescension of God to our nature that lost union might be restored, our Lord became the principle of a new kind of life, and was so filled with it in all fullness that He was capable by its overflow of giving the new life to the whole world. It is this life which we receive in the new birth by water and the Spirit. We become united to Him as the branch to the vine, and through Him to God, because He is God. This union, He teaches, may be increased or diminished in vitality, and may be wholly forfeited. (St. John xv.) The branch which has lost its union with the vine is dead. It must be taken away and burned in some fire of discipline and reduced to dust if haply a new seed of grace may germinate in it. This, then, is the object in view, that in sanctified retreat from the customary duties of life for a little season, we may hope to restore to vigor and beauty our union with God and qualify ourselves to be spiritual leaders and not "blind guides" as we go down with our flocks to the wilderness of Lent. Practical rules and suggestions with reference to securing the best results from the meetings were given.

The second address, delivered on Wednesday, took for its theme, "Our Ignorance of Ourselves," and was founded on the events recorded in the 9th chapter of St. Luke. The motto verse was the 55th, "But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of." To promote union with God we must examine ourselves, and to this end we must be impressed with the appalling possibility of entire ignorance of ourselves. The chapter was read exegetically, and the mistakes and follies of the apostles were shown to have arisen from their not knowing what manner of spirit they were of. We are liable to the same mistakes, follies, and sins. We are made of the same stuff, and we must expect to see the same story repeated over and over again. Priests will talk about mysteries not knowing what they say; will contend for preeminence and position; will let nature get the upper hand of grace even in sacred moments; will exhibit the hard and cruel spirit of the sectary and the bigot; and will incur the same rebuke of the Master. We are liable to fail of accurate self-scrutiny if we trust implicitly to conscience. The moral sense is not infallible. It is a judge that can be bribed. We come short of self-knowledge, also, by measuring ourself by that standard of excellence which passes by the name of morality. Its ultimate test is not what God requires, but what satisfies society. There are sins, moreover, of the kind which made David exclaim, "who can understand his errors? cleanse thou me from secret faults," i. e. from faults which make no impression on the conscience. But there is a lower depth than this, viz., our moral capacity under adequate motive to commit greater sins than any of which we have been guilty. What possibilities of evil there are in us which await only the loud enough voice to be aroused to activity! Further there can be no trifling sins. There are degrees in sin but no sin of small degree. A needle will pierce the heart as fatally as a stiletto. How often capital sins grow out of the peccadilloes! Sin is cumulative. Repent-

ance has reference to the nature rather than the degree of sin. No sin is trifling in His eye, Who can trace the stream to the fountain. The inconceivable sacrifice of the Cross is Heaven's measurement of the demerit of sin.

By what means shall we come to know what manner of spirit we are of? It was shown how the mission of the Holy Ghost was designed to supplement these deficiencies of self-knowledge and insight. He came to convince of sin. There was a period in the history of the Church of England when the convincing operation of the Spirit on the individual soul was ignored. Bishops and others cautioned the people, in elegant rhetoric, to beware of it as wild-fire. The prevalent type of religion was jejune, secular, cold, and formal. That spiritual movement which was denounced as enthusiasm divided itself into two streams, one flowing out into the wilderness of schism, bearing with it the fervor, zeal, and spirituality of the Wesleyan revival; the other flowing on in the channels of the Church, making glad the city of our God by renewing the religion of the heart and developing the spiritual life of millions on the basis of a Catholic revival. It is the recognition of the office-work of the Holy Ghost in individual hearts through the means of grace which has given the Church all her modern exuberance of zeal, life, and prosperity.

The law of God is one great means by which the Spirit rectifies our judgment of ourselves. "By the law is the knowledge of sin." This was shown by examining several passages in the epistle to the Romans.

Hence we infer the duty of self-examination by the law, remembering that "the law is spiritual," and that "the commandment is exceeding broad." Clergymen ought specially to seek out the sins of their class, or those peculiar to their vocation. Our success in promoting union with God will depend on our fidelity in self-examination, and its proper result, repentance.

On Thursday evening the address was on the relation of personal influence to the influence of the Priest. It was by Rev. Dr. Locke. The great desideratum is character correspondent with our vows, which demand so much. The laity are only to be lifted up by our lifting ourselves up. Mere professionalism in the priest is a thin disguise which the world's eye quickly penetrates. We must cultivate a high tone of earnest piety, else we shall have a poor account to render.

The address on Thursday morning was based on the epistle for Septuagesima and took as its theme: "On Keeping the Body Under." From the experience of St. Paul, it is evident that the Christian minister runs great risks, for if the lion-hearted Paul trembled at the possibility of being "a castaway" what reason have we for amiable presumptions as to our chances? There is a complacent optimism by which clergymen are tempted to relax the inexorable conditions attached to the Gospel as a means of salvation. It is an error of the most subtle and fatal character. It is the matrix of all that deadly brood of scandals and defections which bring the blush to the cheek so often. Satan has executed his masterpiece of deceit when he induces a priest to feel that the grace of orders is the equivalent of the grace of salvation. The "character" of the priesthood is indelible but a priest may wear his mark in hell. The same error produces clerical lukewarmness, deficiency of self-denying earnestness, abandonment to secular inclinations, contempt of efforts to elevate the standard of personal devotion among us, entanglement in unprofitable associations, and all the multiform peccadilloes of the clerical character which are so unlovely. St. Paul learned the lesson as he sat in the marble seats of the Corinthian Amphitheater and gazed upon the Isthmian games. We may learn the same lesson in secular life all around us. How earnestly, eagerly, self-forgetfully, how concentrated in their object, men run that they may obtain the prizes of earthly success!

The condition precedent of victory is discipline. "Every man that striveth for the mastery is temperate in all things." "I keep under (lit. beat black and blue) my body, and bring it into subjection (lit. make it my slave) lest that by any means, etc."

It was shown that this word "body" referred to the fleshly, carnal, lower, old-Adamic instincts still inhering in the regenerate nature. It does not justify the Manichean error which has so grossly corrupted the true Christian idea of asceticism, and which demanded the mortification of the flesh as the seat rather than as the organ of sin.

If the law warring in our members against the law of our minds had been beaten with the blows of penitence and discipline until it was dead, the law of our regenerate minds would have gained the mastery, and our union with God would have developed more healthfully.

Some who have perceived the working of these contrariant laws of the old and the new nature may have settled down to a state of despair in consequence of repeated failures. The reaction from legalism in the 16th century has resulted in wide-spread antinomianism. Faith in its fiduciary aspect has been elevated to undue importance. Men have been taught that impulses of trust are the antidote of sin. But faith is an *opus* as well as *fiducia*. The pathway to faith's vic-

tory is along the stadium of manly conflict and agonistic self-denial. There can be no rest in Jesus until we fight our lower instincts into servitude to the higher and can lay the slave at the feet of Jesus.

The advantage of some prescribed rule of life or method by which the work of self-discipline and mastery can be prosecuted, was dwelt upon.

The address on Thursday afternoon was upon the theme: "Jesus Christ our Righteous Advocate," based on 1 St. John ii:1-3.

It is not pleasant work to examine ourselves, to know ourselves as we are, to discipline and enslave ourselves. But the object justifies the pain. Thus we secure union with God.

When the Spirit of God fastens the arrow of penitence in a soul two inferences are practicable. One is the inference of nature and the other is the inference of faith. The first sinner fled trembling from God. That was the inference of nature. How many of us draw the same inference! But nature is at fault. This is the inference of faith: "my little children if any man sin we have an advocate with the Father, Jesus Christ the righteous, etc." Nature knows no law but the old law which was designed to prevent sin, but the sacrifice of Calvary reveals that the law of justice is also the law of love, and that it can save from sin.

It was shown that the work of Jesus Christ as Advocate was based on His office as perpetual Priest. The propitiation was full, perfect and sufficient in its expiatory aspect but continuous in its application, or impleading. This is the intercessory work of our Advocate, done in heaven by the continual offering of His sacrificed human nature, and here on the earth by the same, sacramentally exhibited. There and here, He Himself acts—there, by physical presence as principal; here, by sacramental presence, with the help of agents or representatives; there, by His absolute, essential, eternal priesthood; here through the agency of a priesthood derived, representative, temporary.

Our limits prevent the further use of our reports of this address, which treated the whole subject practically and at length. The services at each session were begun by a hymn and the singing of the "Veni Creator Spiritus." The concluding service on Thursday evening was couched in the tone of thanksgiving. The Retreat will long be remembered with gratitude to the Head of the Church by those who were permitted to be present. It is hoped that its sacred influences may be felt throughout the whole diocese.

MILWAUKEE.

In our issue of the 29th ult., under the head of "Retreats," we spoke of an occasion of that nature which was to occur in Milwaukee, last week, under the direction of the Bishop. The *Western Church* refers to it as a "Devotional Conference;" and to that paper we are indebted for such information respecting it as we have been able to gather. The order of services was in accordance with the outline which we have already given. Receiving our intelligence so late in the week, we have only time and space, in our present issue, to quote the testimony of our contemporary, that the services "were full, hearty, and devotional;" and it expresses the conviction, that, with God's blessing, the devotional conference of the week will bear good fruit to His Glory."

Extemporaneous Preaching.

A Sad Scandal—Comparative Growth of the Church and of Other Bodies—Death of Dr. Rudder.

From our New York Correspondent.

NEW YORK, Feb. 7, 1880.

Six years ago a prize was founded in the General Seminary, for the encouragement of extemporaneous speaking, and the memorizing of portions of the Book of Common Prayer; and, in honor of the Bishop of Springfield, it was called "The Seymour Prize." To the successful contestant is given a gold watch of the best American manufacture, and inscribed with the name of the person who receives it and the prize; also, the year, and the words "Instant in season out of season." The competition takes place in January, every second year; and no one can contest for it, who cannot repeat from memory the entire Burial Service. The competition for 1880 took place on the 17th of January, and there were fourteen contestants; four from the senior, and ten from the middle class. The judges were the Rev. Drs. Beach and Potter, and Rev. Mr. Courtney. As a text, St. James ii:13 was assigned. They were allowed an hour's preparation; consulting no books but the Greek and English Bibles. At the end of the hour, they presented themselves, by turns, before the judges, and delivered sermons—upon the text, whose length was not to exceed fifteen minutes. No one was present but the speaker and the judges. Upon the conclusion of the last address, the judges consulted, and awarded the prize for 1880 to George Franklin Pratt, of the Middle Class, who is a Candidate for Orders from the diocese of Maine. The former prize-men were the Rev. Leighton Parks and the Rev. W. B. Frisby. It is believed that the prize will do

much to promote extemporaneous speaking among our clergy. When exercised with judgment, it is a most desirable gift to have, and it is a pity it should be so rare. There are a few eminent extempore preachers in the Church; and wherever they go they are sure to attract the attention of the people; as a rule, however, our clergy preach only written sermons. It is, we think, a good rule, but one that ought to have many exceptions.

We have had in our city, for a long time, without knowing it, an Institution called the Shepherd's Fold (presided over by a Rev. Mr. Cowley, a clergyman from England), which, strange as it may seem, goes beyond anything that Dickens ever wrote of Do-the-boys-Hall. The Shepherd and his wife would do to sit for the picture of Mr. and Mrs. Wackfield Squeers; only that the Squeers did furnish treacle for the diet of brimstone, and the Cowleys do not. During the week the case has been in the courts; and the testimony, which is not contradicted, brings to light such scenes of starvation and cruelty as one can hardly credit in a Christian land. The Society for the Prevention of Cruelty to Children have taken the matter in hand; and there is good hope that the Cowleys will receive their deserts at the hands of the law. When the civil courts have done what they can to punish such monstrous wickedness, the Church will take the matter up; and, in all likelihood, Mr. Cowley will be degraded from a position that he is unworthy to hold. The Shepherd's Fold, of which he had charge, is his own individual institution, and has no recognized standing in connection with the Church; but unfortunately Mr. Cowley himself has. It is not the first time that such charges have been alleged against Mr. Cowley, and we are glad that, at last, the secular authorities have taken it up. It is a case where tufts of grass will not answer. Had vigorous action been taken long ago, we should have been saved this horrible scandal. The mere putting a plaster over it, will not cure a cancer. It must be excised.

We find some curious statistics in relation to the growth of some of the sects in Connecticut, as compared with that of the Church. For the last twenty years, the percentage of increase among Church-people is 69 per cent.; while that of the Congregationalists, Baptists and Methodists, is 20, 34, and 13 per cent. respectively. Combine the three denominations into one, and the growth of the Church is still far in excess. There are reliable figures to show, that—while the Presbyterians in the country at large, fall far behind the increase in the population, the increase of the Church in ten years has been twice as great as the general growth of the country. In Connecticut the ministerial accessions to the Church from the Congregationalists, have been quite as surprising. In twenty years they have lost 28 ministers, and of them 13 have come to the Church. They gained, during the same time, 25 from other religious bodies, and of these only one went to them from the Church. We fear that much as is made of an Episcopal minister leaving the Church, they will hardly think that thirteen to one is a fair exchange. The study of statistics is most interesting; and, while the Church seems to be over-shadowed by many of the religious bodies around her, yet she need have no fear of any comparison that may be made in the matter of relative growth. There are many facts that go to show that she is to be the Church of the future. The *Christian Union* calls attention to the large accessions to our ministry from without, and asks for the reason; whether it is that greater liberty is wanted, or stability of doctrine, or a purer and better form of worship. The Church is ready to grow, if men would only let it; if her worst foes were not those of her own household. We are, as we ought to be, a Militant Church, but we need not therefore turn our weapons upon each other. Diverse opinions and schools there always will be; and, within certain limits, so they do not pass the bounds of loyalty to the common Mother, they are to be tolerated. It is not necessary that all members of a family should have the same lineaments, or the same color of eyes and hair, so we are assured that they have the same blood.

The death is announced of the Rev. Dr. Rudder, of Philadelphia, who has for seventeen years been connected with St. Stephen's Church in that city, as assistant minister, and as rector. He died suddenly on Thursday last. He was a native of Bermuda. He graduated at Trinity College with high honors, and soon took a prominent position in the Church. For several sessions he has been a Deputy from Pennsylvania in the General Convention, and has filled other positions of influence. Dr. Rudder was a Churchman of conservative views, though circumstances has caused him to be classed among "Evangelical;" and, under his administration, St. Stephen's Parish has attained a high degree of prosperity. He was a man of power and eloquence; and his death at the age of fifty-eight, will be widely regretted. Last Sunday, he occupied his pulpit, and preached with more than his usual power; and on Wednesday, he was to have officiated at a wedding. As we write, he is cold in death, and serves as another among the many illustrations, that "in such an hour as we think not the Son of man cometh."

Church Calendar.

1880.

- Feb. 1. Sexagesima Sunday.
 2. { The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
 6. Friday. Fast.
 8. Quinquagesima Sunday.
 11. ASH WEDNESDAY. * Fast.
 15. First Sunday in Lent. †
 18. Ember Day. Fast.
 20. Ember Day. Fast.
 21. Ember Day. Fast.
 22. Second Sunday in Lent.
 29. Third Sunday in Lent.

NOTE. All the week days in Lent are Fasts.

*Proper Psalms, A. M., 7, 32, 38; P. M., 102, 130, 143. Special Prayers before the General Thanksgiving. The Collect for Ash-Wednesday is to be read every day in Lent, after the Collect for the day.

†EMBER-WEEK.—One of the two prayers, "For those who are to be admitted into Holy Orders," is to be used daily during this week.

Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance.—S. LUKE x:7.

So Thou also, Merciful Father, dost rejoice over one penitent, and with much joyfulness do we hear with what joy the sheep which had strayed is brought back to the Shepherd's Shoulder; and joy forceth to tears, when in Thy house it is read of Thy younger son, that he was dead, and lived again: had been lost, and is found. For Thou rejoicest in us and in Thy holy angels, holy through holy charity. For Thou art ever the same. The conquering commander triumpheth, yet had he not conquered unless he had fought; and the more peril there was in the battle so much the more joy there is in the triumph. The storm tosses the sailors, threatens shipwreck; sky and sea are calmed, and they are exceeding joyed, as having been exceeding afraid. Everywhere the greater joy is ashered in by the greater pain.—S. AUGUSTINE.

Safe home, safe home in port!
 Rent cordage, shattered deck,
 Torn sails, provisions short,
 And only not a wreck:
 But oh! the joy upon the shore,
 To tell our voyage-perils o'er!

No more the foe can harm;
 No more of leagured camp,
 And cry of night alarm,
 And need of ready lamp:
 And yet how nearly he had failed:
 How nearly had the foe prevailed!
 —EASTERN HYMN.

Sham and Real Lent.

We are really thankful to find in a secular paper, such good and wholesome words as the following, which are to be credited to the *N. Y. Tribune*:

Lent begins this month; and Lent in our large cities commands notice now not only as a religious but a social and secular fact. We suppose the end of Lent to be, in plain English, that each human being should have one season during the year in which he should withdraw himself from his ordinary life, and seek to understand more clearly the position in which he stands to God. If a man or woman is helped to do this by church-going and fasting (as no doubt he is in a majority of cases), then he is right and honest in joining in these observances. But if he gives up balls and substitutes small dinners; if he goes to church daily and eats oysters instead of beef, simply because it is "the thing" to do from Ash Wednesday to Easter, he is only clinging more desperately than ever to the world, in the very time when he should turn his back on it; and is holding the most miserable of frauds and shams up between him and his God. The Saviour in His Lent did not go to the crowded synagogues, or fast with His disciples from this or that article of food. He went into the wilderness and was alone with God. There is not a man of us all, endowed with ordinary sense or feeling, who does not know perfectly well that he should sometimes stop in the daily grind in house, or shop, or society, to take breath, to push back the hampering routine of things and people about him, so that he can look into the awful facts of the God who gave him life, the use which he is making of that life, and the death which waits beyond.

Each man knows for himself how best he can make this pause, and can get furthest away from his everyday thoughts and aims. Men of business may reach this "wilderness" where God waits to speak to them, through the unaccustomed music and prayers and sermons in church; there are myriads of pious souls who mount on these, as on well-trodden altar steps, to their Maker's presence. A woman of society might find it more quickly, in the back alley, where some of His brethren, hungry and poor, have a direct message from Him to give her; it is possible that to many a clergyman, for whom the meaning of church and hymn and sermon has become dulled through long iteration, Lent would be most real if, like their Master, they could leave them all behind, and face God somewhere with neither form or ceremony between.

But, however we accept Lent, do not let us make a sham and fraud of it. Neglect it altogether, if that seems right; take some other time, unknown to any human

being, to strive to come nearer to the great realities of Life and Death and God. But if we profess to use the season at all, in its high and awful purpose, let there be no fashionable hypocrisy about it. Fish-eating and church-going are good things in their place, and serve a reasonable purpose when kept there; but if they are substituted for the justice which a man should mete out to his own life when it is put on trial, or the genuine abasement of soul with which he should approach his Maker, they are the most perilous of frauds.

News from the Churches.

OHIO.—We see it stated that there is some prospect that Trinity Church, Cleveland (following in the track of the population), will move further "up town," and that an effort is being made to secure the sum of \$50,000, for the purpose of purchasing a site, on which hereafter to erect a new church and other necessary buildings.

From the *Standard of the Cross*, we clip the following items of interest:

The Bishop has fixed Sunday, 22d February, for the time and Trinity Church for the place, of Mr. Whitmarsh's ordination. The Rt. Rev. Dr. Harris, Bishop of Michigan, is invited by Bishop Bedell to preach the sermon. He also has appointed Rev. A. R. Kieffer to present the candidate.

WARREN.—On Feb. 2, (Septuagesima Sunday) last year, Rev. A. R. Kieffer of Warren, welcomed to Holy Communion as a member of his parish Rev. W. T. Whitmarsh, then Baptist minister, Warren; last Sunday (Septuagesima) our brother announced to his congregation that he had enrolled as a member of his parish Rev. S. T. Street, up to that day pastor of the Presbyterian congregation at Niles, O. Mr. Street, who is a highly educated and able man about 37 years of age, has been received by Bishop Bedell as a postulant for Holy Orders, and will with his family proceed at once to Gambier, there to prepare for the ministry in this Church. Within a (civil) year our brother, Rev. A. R. Kieffer, has thus been honored by being permitted to introduce two brethren to fellowship in the labors of our ministry from the ranks of other religious bodies.

An important course of sermons upon Church subjects, to be delivered in Cleveland by several Bishops of our Church, under the auspices of the Cleveland Clerical Association, has been arranged by a committee of that Association. The scheme, so far as it is perfected, is as follows:

- I. The Continuity of the Church of God. Bishop Bedell. February 1st at Grace Church.
- II. An Explanation of the Policy of the Protestant Episcopal Church. Bishop Harris. February 22nd, at St. Paul's Church.
- III. The Church of Christ the Witness and Keeper of Holy Writ.
- IV. History and Advantages of Precomposed Forms of Prayer.
- V. The Cathedral System as adapted to the American Church. Bishop Welles. April 25th.

NORTH CAROLINA.—We clip the following interesting items from the *Church Messenger*. On the Feast of Epiphany, Rev. R. B. Drane, Rector of St. Paul's Parish, Edenton, laid the corner stone of a Church to be known as the Church of St. John the Evangelist, to be used by the colored people in our communion. There was present and assisting in the service a good congregation of white and colored persons. All met at the venerable church, and went thence in procession to the site of the new church. In all the responses the colored portion of the congregation sustained its part very audibly and well, and the singing was very hearty. The addresses were occupied chiefly with the Missionary character of the Church as an answer to the objection that the "Episcopal Church is for the white man."

The history of this work is briefly this: After the war there were not a few colored members of the Church who retained their attachment to their spiritual mother and welcomed an effort for their churchly advancement. The Rev. Mr. Hilliard labored for them, and afterwards the Rev. Angelo A. Benton, in whose time the members began collecting a "Chapel Fund." About two years ago they resumed that effort, and by means of small offerings made at their services in church, made it enough to pay for a suitable place for the church. Mr. Herbert H. Page, a Vestryman then came to their help, and through his liberality there is every assurance that a neat and churchly building will be erected.

PENNSYLVANIA.—In an anniversary discourse, delivered not long ago by the Rev. Dr. Foggo, rector of Christ church, Philadelphia, he stated that during the previous ten years, the period of his rectorship, this church had erected a new parish building, increased the endowment fund to \$50,000, and successfully carried out other parochial enterprises. Within the same time there have been 846 baptisms and 498 confirmations in the parish.—*Churchman*.

INDIANA.—Whenever we glance through the pages of the *Cathedral Record* (edited, we believe, by the Rev. J. Sanders Reed), we are reminded of a "busy bee"-hive. It seems like work from beginning to end, just as it should be. There is the Industrial School, and the Altar Society, and a Beneficial Association, and a Woman's Missionary Association; and a Workingmen's Club, and a Burial Society, and a Cathedral Guild. There may be other associations, for aught we know; but we are sure that these alone must give plenty to do, both to the Rector and Flock. We know that there is active Church work going on in other parishes in the city; but the existence of the *Cathedral Record* puts us in possession of facts which we are glad to chronicle; not in order to promote a and glorious spirit in the workers, but to stimulate others to a godly emulation.

OREGON.—We are in receipt of the *Oregon Churchman*, published in Portland, and are glad to find so much that is cheering in its items of Church News. It is a pleasure to us to extract a few passages from its columns, as evidence of the interest that we feel in that far away Church work; and we only regret that we have not space for more. Of course, we have accounts of Christmas festivals; as, for instance, at St. John's church, Olympia. The church people at that place were favored with a flying visit from the bishop, a few weeks before Christmas, and the congregation tendered him a reception at the parsonage. It was a very pleasant affair.

Then, we have notices of Christmas joys at St. Luke's Church, New Tacoma, and of Trinity Church, Seattle, of which the Rev. George H. Watson is Pastor; and the Mission Sunday School of the Good Shepherd at the same place, superintended by Mr. Hiram Burnett, the Rector's Warden. We are informed that a mission chapel is very much needed in the northern part of the city, there being no place of worship within a mile or more of the residents of that section. Five hundred dollars would enable the Church people of Seattle to build such a chapel.

"Christmas day was a very cold day, unusually cold for this climate, nevertheless it was gladly and very generally observed in Portland. Trinity Church was dressed in evergreens and flowers, and looked as beautiful as it generally does on this day. A large congregation assembled and took part in the service. The singing was excellent, and the Rector preached a suitable sermon."

By the removal of Rev. Mr. Parker, who has accepted work in the East, and the death of the Rev. Mr. Kaye, (which is much deplored), Eastern Oregon is left very poorly provided with clergy. In all this field we have now it seems, but one man.

The Good Samaritan Hospital and the Orphanage, have each received one hundred dollars from the unappropriated funds raised for General Grant's reception. This is a good that has come unexpectedly out of Nazareth.

Of St. Luke's Church, Vancouver, we learn that considerable improvement has been recently made in it, in the addition of a recess chancel, Vestry Room and Library. The Sunday-school is raising funds for the purchase of a stained-glass window for the chancel. A very fine altar cloth, handsomely embroidered (from the house of J. & R. Lamb, New York), was recently purchased with funds raised by the young ladies of the parish, who have still other work in contemplation. Of St. Luke's it is said that it "is never behind in any good work."

Recent offerings of Trinity Church, Seattle, have been as follows: Good Samaritan Hospital, \$20.35; Christmas Fund, \$16.30; Domestic Missions, \$8.35. Total, \$45.00.

Trinity Mission Chapel and St. Matthew's Chapel, Portland, were almost entirely destroyed by the high wind on Friday, the 9th of January.

We can only say to all that we have recorded, "Well done, Oregon! Go on, and prosper." And in taking our leave, for the nonce, of the *Oregon Churchman*, we would kindly ask it to give the *LIVING CHURCH* credit for such articles taken from our columns, as it may pay us the compliment of re-publishing. It has been, doubtless, an oversight.

VIRGINIA.—The *Southern Churchman* of the 29th ult., publishes a correspondence between certain gentlemen of the diocese and Bishop Whittle, in which the former, with reference to statements made in other quarters, express their opinion that Virginia demands neither a division nor an assistant bishop. Their diocesan in reply says that he is not opposed to an assistant bishop, and that he is not in favor of a division of the diocese. At the same time, he avows his readiness to consent to a division, whenever the laity shall manifestly desire it; although he has not as yet seen any manifestation of such a desire.

We have had occasion, quite recently, to speak of the successful and encouraging work of the Rev. G. B. Cooke, of Petersburg, among the colored people. In the interests of that work, he makes the following appeal to certain of his brethren: "We need at least \$500 to meet the necessary current expenses of the colored

work in Petersburg for 1880. If other pressing demands prevent you from sending us a contribution during the year, will you not be kind enough to read this appeal to your congregations, so as to give them an opportunity to contribute towards the support of a work which, in the language of Bishop Whittle, deserves all the sympathy that can possibly be given it."

MARYLAND.—From the *Southern Churchman*, we learn that on Septuagesima Sunday, it being the feast of the Conversion of St. Paul; the day was observed with appropriate ceremonies at St. Paul's church, Baltimore. The altar was decorated for the occasion with vases of natural flowers and numbers of lighted tapers. At 7:30 A. M. there was a celebration of the Holy Communion, and at 11, Morning Prayer, with a second celebration at 3:30 P. M., a special service was held for children; and at 8 P. M. there was Evensong. The amount collected during the day, at the various services, was quite large.

WESTERN TEXAS.—St. John's Chapel, San Antonio, has been organized as one of the chapels of the Cathedral; and the Rev. Wallace Carnahan, late rector of St. Andrew's, Seguin, has accepted the charge. At the last named place seven persons were recently confirmed; at St. Marcos, three; in the Cathedral at San Antonio, eleven; and at Lieling, four.

FOREIGN.

ENGLAND.—We are happy to learn that the venerable Dr. Pusey has recently returned to his residence at Christ Church, after an absence of many months, in good health, considering his advanced age.

The Bishop of Norwich held his annual confirmation some time ago at Yarmouth. On the following Sunday, there were 1,072 communicants at the morning service in that church. The vicar, Rev. G. Venables, was the celebrant, assisted by twelve other priests and one deacon. These fourteen clergy were told off to administer "by two and two." All who know this, the largest parish church in the kingdom, will remember that the chancel is of enormous size, and that beyond the sacrum it is of the same width as the nave with its three aisles. A temporary rail was attached to the north end of the altar-rails, extending along the northeast wall of the chancel, and the whole space of rails thus provided was proportioned out into distinct spaces for each pair of officiating clergy. The whole of the 1,072 were communicated in exactly three-quarters of an hour, during which time solemn strains were softly played by the organist on what is allowed to be one of the finest organs in Europe. On the last similar occasion, a year ago, the number of communicants was 1,016, which shows an increase of fifty-six this year.

More About Sewanee.

Contributed to the *LIVING CHURCH*.To the Editor of the *Living Church*:

I did not say all that I desired about Sewanee in my former letter, and the *LIVING CHURCH*, I doubt not, will be glad to give its readers such other information about the University of the South, as will help them to understand the work which is being done here for Christ and the Church. When the war closed, the Church in the South was in a sad plight. Of the ten Bishops who organized this work in 1857, but two are now living. Cobbs and Otey and Rutledge and Polk, died during the war, Elliott just after its close, and the good and learned blind Bishop Davis, of South Carolina, entered the land of light and rest in 1871. Bishops Atkinson and Green alone remain, of the original Episcopal members of the Board of Trustees. All the Southern dioceses were impoverished. A new order of things (social, political and economical) must be established, the system of labor be reorganized, and the Bishops saw no way of raising funds for the pressing necessities of their several dioceses, much less for undertaking the work of building up a University on the grand scheme of the founders of the University of the South. In January, 1866, the Bishop of Tennessee, accompanied by two Presbyters (the Rev. Thomas A. Morris, and the late Dr. J. Austin Merrick) and by Major Geo. Fairbanks, and one or two other laymen, visited Sewanee. All the offices and buildings erected before the war had been burned, for war is a fiery and ungentle thing; and the only place of entertainment was a log cabin, which had stood for many years near one of the beautiful springs on the domain. Here the party was entertained for the night. The next day, a cross was erected on one of the elevated plots of ground; and the little band of Churchmen gathered around it, recited the Creed, sang the "Gloria in Excelsis," and kneeled down on the ground in prayer. This was the beginning of the University of the South.

In Sept., 1868, the junior department of the University was opened by the Bishop of Tennessee, the first vice-Chancellor. The Chapel (a frame building with two wings), served as school room and recitation rooms. The other buildings, "Otey Hall" and "South Wing," and the then unfinished "Tremlett Hall" constituted the "plant" of the University. The following year, 1869, gave visible signs of the new life of this educational enterprise.

About one hundred students added their names to its rolls. In 1870, the number was increased to nearly two hundred. The increase of numbers was accompanied by a corresponding development of resident population, and of material prosperity; until now—the picture which aforesaid shone with such a feeble and glimmering light, flashes with the life of a prosperous enterprise and an assured success. Already this University has sent its graduates far and wide throughout the Southern and Southwestern country. Already it has sons serving at the Altar of the Church, in the Army and Navy, and in the several learned professions. It does the best of work. In 1877, Bishop Wilmer of Alabama, published a circular letter to the Churchmen of Alabama in which he said: "Nowhere have I found more painstaking instruction; nowhere such gentlemanly demeanor on the part of the students; nowhere so earnest and comely a worship, alike free from extravagance and from defect." A faithful daughter of the Church of England who visited Sewanee not long ago, has published her impressions of the place: "In that genial welcome and most cheery restfulness of the place, fatigue was soon forgotten. Never shall I forget the delicious joy of that Sunday, nor the services in that wooden chapel, so simply grand, and so entire; and the dear familiar English tunes sung so bravely, heartily and reverently by the college boys. It was almost too much for me. I longed to stay all day, motionless, listening."

The society gathered here is equal to the best in all the land. A distinguished citizen of South Carolina has well said: "It was only after a great social convulsion, upturning the order of society, that such a community as this could be collected; where so much refinement of manner and gentle breeding, coupled with moral and religious worth, have collected together for such a work." "It is difficult to conceive of a community, the social aspects of which could be more attractive to a man of intelligence and culture."

And, for the sound Churchmanship of the place, I cannot do better than to quote the language of Bishop Garrett, at the opening of St. Luke's Theological Hall:

"We view with dismay the anarchy in religion which surrounds us, and therefore aim so to ground our students in the solid principles of historic and Catholic truth, that they may never depart from them. On the other hand, we guard with equal diligence against the hierarchical despotism of Rome, and the modern corruptions with which it has overlaid the primitive faith. And our ritual is expressive of our creed; equally removed from the indecent and irreverent familiarity which breeds contempt of holy things, and from that extravagant symbolism, which too frequently causes the soul to rest in the symbol, and so impedes its access to the Father of Mercies. Where the Church has authoritatively defined her doctrine, we adhere to her definition freely and *ex animo*. Where she has not defined, we respect in others the liberty of opinion which she has allowed to us. Her standard of liberty and law is our standard; we know no other. Bound by tradition and sympathy, as well as by the laws of heredity, to the old Mother Church of England, we aim to preserve at once our connection with the historic past, and our vital interest in the developing life of the present.

Here, therefore, the student of theology will find the old historic landmarks by which the Bulls and Butlers, the Paleys and Pearsons of the past steered, their course; and also, the warmer life and softer sympathies of Jeremy Taylor, and John Keble, of Moberly and Wilberforce."

The University of the South, like every other University, needs endowments. Endowments, to a certain extent, are necessary to the prosperity of a College or University of high grade and enlarged range of studies. There are always, in the lower range of studies, a sufficient number of students to furnish compensation to the Professors employed in those branches; but, as you ascend the scale, the number of students diminishes; and while talent of the best description is needed in the Professor's chair, the number of students is relatively too small in proportion to the cost of teaching. Hence, endowments of such chairs are requisite, in order that such higher studies can be pursued at all. So again, endowments are necessary to give stability and independence to an Institution. The Theological Department must be altogether supported by the endowment of its chairs, or else be left to the uncertain resources afforded by individuals and Church offerings.

The University of the South has made its influence felt, and we cannot doubt that large hearted Churchmen will bestow abundant gifts upon it. In 1876, the Bishop of Tennessee, in an address delivered at the meeting of the Trustees, on his return from England, spoke of his unfaltering faith and sanguine hopes, in the complete and not distant success of the great enterprise:

"There are" he said "days of doubt and darkness; there are mistakes to be remedied, and disappointments to be met; there is the grinding poverty that prevents expansion. But, in this work, God is on our side; we are co-workers with God. Only let us be true to the principles of our

foundation, and work together in harmony and love; and we may leave results to God. From its calm height, Faith looks down on the rolling mists and troubled waves below, its foot upon the rock, its eye upon the Cross, its hand upon God."

A. B. C.

Church Finances.

To the Editor of the Living Church:

It is easy to speak of the ineffective systems of raising money for various Church purposes, as at present conducted, and of their fruitless results. It is not quite so easy to suggest remedies, or say how the remedies are to be administered and enforced.

Undoubtedly, such an increase of Faith, Humility and Self-denial, as would lead us all, in some measure, to "Apostolic" practice, would afford a remedy for all the ills from which the Church is suffering. It may be well for us to enquire what were the primitive methods of contributing for the Service of God.

The first, the most wide spread, and the only system surviving to the present age, is that of Tithes, it having existed, at least, from the time of Abraham. There is no record of its having been abolished, and it must be a binding, religious obligation at this day.

When the best tenth was given to the Lord, we do not find that His Church or people suffered. Following on through the ages, we come to the time when the first Christians sold their land, and all that they had, and brought the proceeds and "laid them at the Apostles' feet," "and they had all things in common."

Through various changes, both in modes of contribution and distribution, we find that the Church did not lose sight of the practice of the Apostles' own times, when all the funds were paid into the hands of the Bishops, and by them distributed.

Under the Monastic System, the Abbots and Monks, besides being the educators of their times, were the Almoners of the poor; and thus, as time rolled on, there came to be large Endowments made to Monasteries and Churches, by pious persons, who could not be satisfied with giving merely—a poor tenth.

Following on, through the history of the English Church, we come to the Reformation. Then, many changes succeeded, and for the first time we begin to hear of Pew Rents. Not however, at first, in the Church, but amongst Dissenters; although the Church subsequently sanctioned the system.

We pass now to the Church in America. The Church of England neglected to send Bishops to this Western land; and the Church in America was dependent chiefly upon the "Venerable Society for the Propagation of the Gospel in Foreign Parts," for its planting and nursing—if a Church can be said to be planted without a Bishop until the Revolution in 1776. After the war ended, and when, for the first time, live Bishops came amongst us, the Church began to put on some show of life, but under great disadvantages. Like a merchant beginning business without capital, the Church had nothing to start upon. It is not surprising that she readily fell into the system of selling and renting pews for building churches, and for the support of the Ministry and Worship.

Thirty or forty years ago, Free Churches were scarcely thought of; but since that time, many changes for the better have taken place, and notably the revival of the Weekly Offertory. As one step toward the practice of the early Church, this is very good, and just as far as we can restore primitive practice, just so near shall we come to the cure of our troubles, every one of which can be traced to the departures made from time to time from the customs of the Apostolic and first succeeding ages.

With the increase in the number of Free Churches, there has been a large increase in the amount of contributions for all Church Work. And it must be so for all time to come. The fundamental principle of Free Seats cultivates the spirit of giving. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." "If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little," etc. These are the only rules for giving that can be laid down—regular, systematic, not from impulse but from principle; not after stirring appeals from the Pulpit, and at no other time, but continuously.

To be continued.

Education West of the Mississippi.

To the Editor of the Living Church:

The "Vindication of the Society for the Increase of the Ministry" contains the following words: "We join issue with the trans-Mississippi Bishops in regard to the expectations of the Church at large. We have the best means of knowing the temper of the Church at this moment, in regard to the growth of the Ministry. It demands all the foremost qualifications; thorough education; the ripest culture which can be had in our institutions."

The quotation contains the plain implication that the Dioceses west of the Mississippi are lacking in appliances and institutions for training and educating the young men who may be candidates for Holy Orders in those dioceses. Those

who have got the facts at hand, whereby to measure the accuracy of the insinuation contained in the quoted words, may be misled by the high authority that flung out that ungracious slur upon the Dioceses west of the Mississippi river. The implication contained in the words is neutralized by the following considerations: 1st. The Bishops west of the Mississippi are Eastern men, who had the same training as their accomplished brethren near the Hudson. 2nd. A large percentage of the clergy west of the Mississippi are eastern men, fully as well trained as their brethren who preside over wealthy parishes at the east. Hence it follows, that the Bishops and the clergy west of the Mississippi may be quite as likely to demand as "the foremost qualification, thorough education, and the ripest culture which can be had in our institutions," and as likely also to be good judges of the means thereto. It certainly will not be claimed by the Vindicators, that by removing a few miles westward a man must of necessity lose the "thorough education and ripe culture," that he had when he lived somewhat near the Hudson river. 3rd. In examining a list of the Colleges and Universities in the United States, printed on p. 46 of "Nightingale's Requirements for Admission to Colleges," said list being based on the census of 1870, I find the following suggestive statement of facts: Total population of U. S., 38,287,205. Number of Colleges and Universities, 422. Total population east of the Mississippi, 32,408,217. Number of Colleges and Universities east of the Mississippi, 316. Total population west of the Mississippi, 5,878,988. Number of Colleges and Universities west of the Mississippi, 106. East of the Mississippi river there is one College for every 102,558 of the population. West of the Mississippi river there is one College for every 55,462 persons. That is to say, that ten years ago, there were twice as many Colleges west of the Mississippi river as there were east of it, in proportion to the population.

The varied attainments of those who are fortunate enough to live near the Alleghanies, inspire in the minds of the trans-Mississippians the highest degree of admiration.

We suggest however to the cultivated and polite brethren of the East, the propriety of adding to their rhetorical accomplishments an accurate knowledge of facts.

CHAS. H. KELLOGG, Griswold College, Davenport, Ia. Jan. 24, 1880.

Was Maryland a Roman Catholic Colony?

Correspondence of the LIVING CHURCH.

The Rev. B. F. Brown, of Baltimore, recently laid the Church under great obligations by publishing a little Work on The Religious History of Maryland. The object of the writer, who is now again a Presbyterian of this Diocese and heartily welcomed among us once more, is to show that Maryland was not a "Roman Catholic Colony;" that religious toleration was not an act of Roman Catholic legislation. Popularly, it is believed that Lord Baltimore was tolerant, of his own free will and accord; historically, it may be shown that he was so of necessity. He was sent by "Protestant" England under a charter obtained from a "Protestant" Kingdom, and was governed in his colonial policy by these facts, and not by his own views and opinions. General belief even among Churchmen is—that Maryland was a Roman Catholic colony, and that the liberty of worship by all alike in the colony was due to the leniency of Lord Baltimore and of the Roman Church, of which he was an adherent. It will be hard to undo the work of school histories and of Romish assertion; but Mr. Brown has at any rate done his duty. I have an impression that the work is a reprint of an article of some twenty years ago in the Church Review. At any rate, the general ground of the argument is much the same. Is Rome ever tolerant, except when she is compelled to be? The truth is (from what can be gathered from the old records of Colonial days among the archives at Annapolis, and from other available sources), that the early Maryland Colony was, numerically, about as much "Protestant" as Roman Catholic. It is an invention to say that Rome allowed liberty; it was constrained from her. I think that the real history of American Romanism is yet to be written. Mr. Brown has torn the mask off from, at any rate, one of the faces which it desires to wear.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon. Youth will never live to age unless they keep themselves in breath with exercise, and in heart with joyfulness.—Sir Philip Sidney. The very afflictions of our earthly pilgrimage are presages of our future glory, as shadows indicate the sun.—F. P. F. Richter. When a man is wrong and wont admit it, he always gets angry.—T. C. Haliburton.

Our Missions.

The Lenten Circular of the Board of Missions has been forwarded to Rectors and other officers in the Church, and we hope it will not be thrown aside with the thought that we have all we can do at home. We believe it to be the solemn duty of every Rector to inform his people about this work and to interest them in it; and that it is no less the duty of every man, woman and child in the Church, to give something to this cause, however little. If we all work in this, we can do great things and easily. But the trouble always has been, only a fraction of the parishes make any response at all. Let not this sad fact ever go on record again.

The Circular before us especially commends the cause to Sunday Schools, during the season of Lent, and recommends that a collection be made on each of the Sundays.

We quote from the Circular:

"That our Sunday-schools can aid very materially in our Mission work has been proved conclusively in the last two years. In response to the first appeal, sent out in 1878, offerings came from schools in fifty-six Dioceses, amounting to over \$7,000. The response in 1879 was still more liberal, amounting to over \$10,000. We are led to hope that this increase will continue, and that the Lenten and Easter offerings of our Sunday-schools in 1880 may be brought up to \$20,000.

The need is very great. The Domestic Committee provide means for Mission work in eleven Missionary Jurisdictions and twenty-eight Dioceses, including that among the Indians and the Colored People of the South; while the Foreign Committee provide means for Mission work in Greece, Africa, China, Japan, Haiti, and Mexico. They are doing what they can, but for the ability to answer all the calls that are constantly coming to them they must look to the many to whom they appeal for aid.

But while we speak of the need of the work, and the advantage that will accrue to it from the awakened interest of the children, we cannot but think also of the need of the children to be led to remember their duty in this respect, and the advantage that will come to them from their obedience to the command, "To do good and to distribute, forget not." We cannot but feel that, in placing before them each year an opportunity to save and to give in this work, we are helping to form in them a habit of systematic giving that will be of incalculable benefit to them and to the Church in the years to come."

From Leadville, Colorado.

To the Editor of the Living Church.

I hasten to acknowledge the receipt of the papers sent in answer to my request. I should be gratified if you would take continued interest in my work here, sending me magazines and papers you have to spare, or appeal on my behalf to your readers. During the past week I secured a goodly amount of literature from eastern friends, but at last evening's service in the Opera House, I was completely spoiled; every scrap was taken, so eager are the men for reading matter. I had a congregation of fully six hundred, the majority being men, and strangers to our service. Such a grand field as this for Church work, does not exist in America to-day. Would that I could summon to my aid sympathizing friends in the East! We have no church, but the heavy task of building one is before me and ought to be begun at once. Meantime I am organizing a large congregation in the Opera House, which is an excellent point for that purpose. Any back numbers of illustrated papers and magazines and religious tracts, will always be welcome for distribution among these people.

T. J. MACKAY, Rector.

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My Nose!

At this season of the year, when the weather is so changeable and sudden, and severe colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp.

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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 cure of 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, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

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The Living Church.

February 12, 1880.

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Clerical Retreats.

Do the laity of the Church understand what a "Clerical Retreat" is? Do they appreciate the significance of the fact that it is rapidly becoming a recognized institution in the Church?

A Clerical Retreat is a meeting, or series of meetings, exclusively for Clergymen, having in view the specific object of seeking to renew their spiritual life, and secure gifts of humility, zeal, earnestness and self-denial. A Retreat is realizing the Prayer Book more thoroughly. A Retreat is an effort to restore apostolic grace to the apostolic ministry. By the use of all the spiritual means and aids which are so profusely lavished on us by Holy Church, it is sought to deepen penitence, to rebuke lukewarmness, to arouse dormant faith, to stir up the gift that comes by the laying on of hands, to secure the greater power of the Holy Ghost interceding within us and of the Righteous Advocate interceding for us. The clergy who were privileged to meet in the Chicago Cathedral last week know what a Retreat is and bless God for it. Having participated in it we know whereof we affirm. We cannot doubt that similar testimony will reach us from other quarters, as Milwaukee and Detroit.

It is difficult to estimate the full significance of such meetings. They are not the beginning of a great revival of personal piety among our clergy, but they are the tokens of that revival. Do the laity realize that old things have passed away in the Church and that all things have become new? that the spirit of Christ has breathed into her the breath of a better life? that the epoch of "eminent respectability" has been succeeded by the epoch of religious reality and earnestness? that the clergy have shut their ears to the demands of the half-converted or thoroughly worldly people who have so long cursed the Church with their inconsistencies, and that they prefer to listen to the voice of conscience crying, "Be ye clean that bear the vessels of the Lord!" The great revival of the Catholic life of the Church, (which is at sword's point with secularism, and unreality in worship, and lukewarmness in religion, and that particular kind of "piety" which dances so late on Tuesday that it cannot get up for Ash Wednesday services,) has swept like an Angel of God through the Church of England and our own Church in America for half a century. Reaching positive force first in the Mother Church, it has begun in these last years to tell with tremendous power upon ourselves, indicating its presence in multiform ways.

The Retreat is one evidence of the great revival of the true principles of the Prayer Book as a formulary of positive Catholicism reformed, and not as the depositary of the juiceless negations of Protestant fanaticism. Thank God for it! Thank God! because it means not only the sanctification of the clergy, but the elevation of the laity above the miserable level of self-complacent formalism. It means the consecration of brains and money to God. It means the building of thousands of churches not only in the west but in the east and the great interior. It means intenser devotion to God and therefore to man. The love of the God-man produces the love of God and of man; and hence asylums and hospitals and homes will be multiplied, and the wildernesses of sin (chiefly in our large cities) will blossom as the rose. It means the conversion to personal faith and repentance of the well-behaved men of the world who occupy our pews and hold official positions in our vesteries. It means the substitution of soberness and dignity in place of the frivolity and folly that characterize that class of butterfly women who have justified the satires with which the secular prints puncture their hollow hypocrisy. It means manly and fearless testimony for Jesus Christ in the midst of the scenes of trade and speculation, by refusal to conform to the low standards of morality which obtain in modern business life. It means the

banishment of those sensual indulgences that are now dragging so many souls down to degradation, and so many bodies to the grave. No observer, however casual, but can see whither many are tending in the excessive use of things not in themselves sinful. It is an evil that has unfrocked many a priest and unchurched many a layman. It is working its disastrous results all through the land without possible let or hindrance except as the Church enforces her discipline and proclaims the virtues of continence, chastity and temperance fearlessly. It means the revival of organizations in the Church, for carrying on more devotedly and unselfishly her educational and eleemosynary operations, and puhing these to dimensions more suited to our claims as a Church. It means in one word reformation. There is as much need of reformation to day in Christendom as there was in the 16th century. Errors just as numerous and fatal are held among "Protestants" to-day as were held by the Church three hundred and fifty years ago. The times are just as much out of joint. The dawn of the Reformation began in humble quarters, unperceived, unheralded; but the light grew until it filled the wide heaven. Another day has dawned. The beams of another sun are spreading new life through the Church, and it is destined to make its influence felt throughout the whole Body of Christ. These are not prophecies, but opinions. Nevertheless we believe and therefore have we spoken. We have spoken in all calmness but in all earnestness, because to our apprehension the spectacle of our clergy gathering around their Bishop to confess their shortcomings and to seek pardon and new life and a "baptism of fire," indicates in the most impressive manner the great power of the Holy Ghost, Who is accomplishing God's work among us by convincing us of sin, of righteousness, and of a judgment to come.

The laity will remember that the Lenten Fast will be for them a "retreat," if, by God's grace, they make it such. They can come aside for a little to take account of their spiritual condition, to ask themselves what sin is, what absolution is, what death and judgment are, what the Cross, the Font, and the Altar are. May they have courage to face the real things of life and death and eternity, in a real way!

Is there no way to call out our laymen to personal participation in Church work? Is there not something that we can give them to do? A small number, a very small fraction of the whole, are engaged in Sunday School and City Mission work; but the greater number only go to church, pay their money, and perform no other personal service for Christ. Is it not traditional with us, so that the laity accept the situation of passive listeners, as a matter of course, and never think of any thing else? In our reverence for Holy Orders, have we not practically ignored the ministry of the laity, and placed everything in the hands of the clergy? Is there not some way in which the Church can utilize a portion of the time and talents of her laity? We know what an influence they wield when they do come forward in personal service, and how much we owe to their participation in Convention, Conventions, and Missionary meetings. We know how many strong parishes are founded on the personal services of laymen who worked long and faithfully before a clergyman could be sustained. We can at least encourage them to improve what opportunities are offered, and seek out work for them to do. It is the surest way to keep alive their own interest and to deepen their spiritual life. A church whose laity are merely listeners, cannot expect to grow, nor to enjoy a large degree of spiritual blessing.

MR. INGERSOLL demolished religion again, in Chicago, on the occasion of commemorating the birth-day of Thomas Paine. It is a question which publishers of daily newspapers ought seriously to consider, whether they do not become participators in these shocking blasphemies, by putting them in type and sending them into all the homes of the land.

Greatly to our regret, we are under the necessity, on account of the crowded state of our columns, this week, to omit our Foreign Notes."

Presbyterian Love and Logic.

At the recent installation of a Presbyterian minister, the man who preached the sermon used these pretty words, "If baptismal regeneration were a Bible truth, that would settle the question. Church officers would simply have a care to see that sacramental grace, whatever that may be, was provided at the tips of the Pope's and Bishop's fingers. Thus, whatever the after life, the soul would be safely bound over to glory. He claimed that this theory was not Scripture and was disproved by facts; for men had been baptized and confirmed, and yet died drunkards, and the Bible declares no drunkard shall inherit the Kingdom of God." It was of course not of the slightest importance to this young man, that the confession of Faith set forth by his denomination, and to which he is pledged, says, "That Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission in the visible Church the party baptized; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of Regeneration, of remission of sins," etc.

What a convenient thing it is for the Presbyterian preacher when he wants to throw dirt at the "Episcopals," to know that so far as his people are concerned, their Confession of Faith is a sealed book, a book, as unknown and as unread as the Koran.

THE Gospel Messenger says that "the statistics of the Congregationalists of Michigan show that this large body (while their Confession says, We believe in baptizing believers and their children,) are almost giving up the Sacrament as for children. They have 233 churches in Michigan; yet they report in all but 222 infant baptisms, less than one to a parish. In Detroit, with 2 churches, only 4 infant baptisms are reported." Again we have before us the minutes of the General Association of the Congregationalists of Illinois. We find that there are 240 churches, and that the sum total of infant baptisms reported is only 281—that is 1.4% to a church.

These figures have a startling significance. We wonder whether the average is any higher among Methodists and Presbyterians. Save Old School Presbyterians and "High Church" Lutherans, the Protestant Denominations have gradually, but generally become mere Zuinglians. These figures show the logical result of such notions. If the sacraments, solemnly ordained by Christ, are mere forms, "outward and visible signs" of nothing whatever, then the Quakers are right after all. It would be an interesting thing to know whether Congregationalists have not practically given up a great deal else which the Puritans of old would have died for. It would be an interesting thing moreover, to know to what extent Universalist and Socinian views prevail among many bodies still claiming to be "Evangelical." Once admit that men can make a Church, and you have admitted a principle which logically ends (not only in discarding Sacraments, but) in the very disintegration of Christianity. The practical result of it is mere individualism. In other words, each man is a Church unto himself. His hat covers his Church. Each man is an infallible pope, who is the author of his own Faith and Sacraments, views, opinions, notions, etc. The time must come, some day, when all thinking Christian men will investigate, more keenly, positions commonly held, which threaten in their logical out-come, the very existence of Christianity.

THEY have, in New York, an Association for Improving the Condition of the Poor, with an office conveniently located, where every case that is referred to them may be investigated, and relieved if it be found worthy. They issue forms which any one may distribute to applicants for charity, and which will insure attention to those who present them. It is only by some such system that citizens can have any assurance that their alms are bestowed upon the deserving poor. Every large city ought to have an organized charity of this kind, and there is no doubt that it would be liberally sustained. The great drawback to alms-giving is the conviction that it tends to pauperize the idle and to support the vicious. A man would never refuse to aid a case of actual suffering, and it is often a sore trial to hold back for

providential reasons. Our Church charities cannot possibly provide for all cases, and there are thousands who would gladly give, who have no opportunity to do so in churches.

"The Bathos of it."

Under the above heading, that spirited little paper, the Cathedral Record (published at Indianapolis), has a table compiled by "the industrious Secretary of the Diocese of Indiana," showing the proportion which the amounts contributed in various dioceses, for Diocesan Missions, bear to the number of communicants in those dioceses respectively. It is a painful exhibit, and ought to make all ashamed of ourselves. The highest average, and that too in one of our smallest dioceses, is \$1.44 to a communicant; the lowest is 13 1/2 cents! If we have made our own calculations correctly, the average amount paid by each communicant in the 25 dioceses to which our contemporary refers, is a trifle over sixty cents; and this includes New York. The Cathedral Record says most truly, that a statement like this gives to the world the secret of the comparative failure of the Church in certain dioceses.

Brief Mention.

The Eulogizer of Tom Paine says, "Like a great peaceful river, with green, shady banks, without an eddy and without a ripple, he floated into the rayless ocean of eternal sleep." How pretty! We don't die like dogs; O, no! We just float into the rayless ocean of eternal sleep. So nice! —A new denomination starts out in Philadelphia, calling itself "The Methodist Church." It differs from the M. E., in having only one order in its ministry, and admits woman to that order.—The Rev. H. J. Brown is now editor of Our Dioceses, the weekly paper of the two dioceses in Michigan. We trust it will fulfill the promise of its early days. Under the Rev. J. T. Webster it was a power for good.—The Bishop and clergy of Detroit have arranged for a series of week day lectures during Lent.—The N. Y. Evangelist quotes these words of Dr. DeKoven (on occasion of declining a call to New York), as worthy to be engraved on brass: "I was not weighing this opportunity of usefulness and that, and trying to determine which was the greater. It was only what, on the whole, seemed entrusted to me by Him to whom there is nothing little or great except the doing of His will."—An English clergyman has discovered that defective flues are the cause of most of the fires that destroy churches! His plan for avoiding the danger is to build the stove room outside the Church, and let the hot air in by a whole in the wall; light the fire before service, and play the organ a few minutes before service, to coax the heat in! He confesses that he is not an architect.—The Kansas Churchman, Bishop Vail's organ, referring to some recent displays of learning on the mysteries of the Holy Eucharist, says: "What will become of us who do not know so much Greek as will save us? Please God, may we not be left to sink back and flounder in the slough of 'the Eucharistic Is,' whatever else becomes of us."—A secular paper suggests that it would be a good thing for the clergy, if the amount of each wedding fee could somehow be made public; there would be less discrepancy between the presents and the fees.

It strikes us as strange to read in a Puritan paper that Christianity is not founded on a book, but on a Person; that it rests not on a series of doctrines, but on a series of facts; that the Christian Church preceded the New Testament; that the Gospel would have been worthy of all acceptance had it never been reduced to writing at all; that there is a revelation working out, as a world-historical power, the plans of God, apart from all writings; and that the Christian Church was never more vigorous than during those decades which preceded the writing of the New Testament books. All this has a familiar sound to a Churchman's ear, but we have not been accustomed to hear it from such a source.

Please send a gift to Nashotah to aid in preparing candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wis.

"Conscience Money."

A New York minister, as he left his house the other evening, was approached by an elderly gentleman, who handed him an envelope. On opening it, it was found to contain \$700, with a request that it be restored to the United States Treasury. It will there be credited to the Conscience Fund. That fund every year receives considerable sums, though probably not a hundredth part of what it ought to receive. Stealing from the government is hardly thought to be stealing; and, if the thieves ever repent (and it is to be hoped that some do), their theology is so imperfect, that they never think of making restitution. We believe that is owing in part, at least, to the defective teaching of the teachers of religion; they talk of Repentance as if it was a mere feeling, a sorrow for sin, and fail to add, like John the Baptist, that those who repent must "do works meets for repentance;" that the making amends is a necessary part of it. The case of Zachæus, who was an office-holder, seems to be lost sight of. He not only repented, but if he had done any wrong to any man he gave half his goods to feed the poor, and out of the balance he made a restoration of four-fold; which, if he was like many of our office holders, would have reduced him, not only to bankruptcy, but to poverty. We have many penitent rogues, no doubt, and the mystery is, to see them all, despite their penitence, so rich.

WE sometime ago spoke of Faber's Thoughts on Great Mysteries, as a desirable book for some of our publishers to reprint, and we are gratified to learn that Mr. Whittaker has undertaken it, and will soon bring it out. It will be edited by Rev. J. S. Pury, D. D.; and from the devotional character of the work, will be very suitable for Lent reading. That Lent will soon be here. Easter comes in the month of March, and our publishers show by their preparation, that they are aware of the fact. The Church is rich in its devotional literature, and every facility is given us to learn to live, as did the Saints of the Church, by method and rule. While the seat of religion is in the soul, and it concerns the affections, yet it is in such a matter of habit and routine. While we can have no tolerance for formality, we cannot discard forms; and the system of the Church is a system of times and seasons. To each doctrine and duty she assigns its own place, and would have us be glad at Christmas and sorrowful at Lent. In the one we rejoice at the birth of a Saviour and Prince, in the other we mourn over the sins that caused His Passion and Death. We shall find great help, in all seasons of the christian life, in these books of instruction and devotion in which the Church is so rich; in works, like the Prayers of Bishop Andrews, Wilson (Sacra Privata) the Rules of Holy Living and Dying of Jeremy Taylor, the chrysostom of the English church. One of the sources of the strength of the "Tracts for the Times," which did so much under God to restore her spirituality to the Church of England, was their devotional and non-controversial form; they spoke the truth, but it was in the spirit of love and godly fear. But the spirit of devotion, infused into the Church by their means, still survives; and it is for the clergy to utilize it, and for our publishers to furnish them with the best means. If we are anything, we are a praying Church; we have an order for daily Morning and Evening Prayer, while the sermon is a matter of custom. "Behold! he prayeth," it is the Christian's work and strength.

We must beg our subscribers to be patient in case of any mistakes or delays in their accounts or papers. If they will kindly inform us whenever anything goes wrong, we will endeavor to make it right. Sometimes mistakes result from carelessness on the part of subscribers, or from faults in the postal service, for which we are not at all responsible. We are willing to take the blame when it belongs to us, and hope that will not need to be very often. During the last three months our business has developed beyond all expectation, and sometimes faster than we could provide for it. Our arrangements are now completed for extending the circulation of the LIVING CHURCH as rapidly as our friends may open the way, and every branch of the business is provided with experienced and competent managers. No labor or expense will be spared to make it the most popular Church

weekly in the country. The time seems to have come for the establishment in Chicago of a great Church Paper that shall reach the remotest families of our land, and we trust that we shall be found equal to the emergency.

A Lash with a Snapper.

[Three saloon-keepers in Chicago were found guilty of selling liquor to minors, and the following is the address of the Judge who sentenced them, as reported in the Chicago Tribune.]

By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable, no matter what wives are treated with violence, what children starve or mourn over the degradation of a parent, your business is legalized, and no one may interfere with you in it. No matter what mother may agonize over the loss of a son, or sister blush for the shame of a brother, you have a right to disregard them all and pursue your legal calling; you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your lawful trade; you may fill it with the allurements to amusement; you may use all your arts to induce visitors; you may skillfully arrange and expose to view your choicest wines and captivating beverages; you may, then, induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it; you have a license.

You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they, too, can participate, for all this is lawful. You may hold the cup to their very lips, but you must not let them drink—that is unlawful. But while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say, "Leave my son to me until the law gives you the right to destroy him. Do not anticipate that terrible moment when I can assert for him no further right of protection; that will be soon enough for me, for his mother, for his sister, for his friends, and for the community to see him take his road to death. Give him to us in his childhood at least. Let us have a few years of his youth, in which we may enjoy his innocence and repay us in some small degree for the care and love we have lavished upon him." This is so nothing you who now stand a prisoner at the bar have not paid for; this is not embraced in your license.

For this offense the court sentences you to ten days' imprisonment in the county jail and that you pay a fine of seventy-five dollars and costs; and that you stand committed until the fine and costs of this prosecution are paid.

Shakespeare.

From a New York Correspondent.

Many of the readers of the *Eclectic* have been much interested in a series of articles by the Rev. Dr. Bolles, in which he has demonstrated the indebtedness of the great Dramatist to the Church and her system. With abundant illustration and quotation he presents Shakespeare to us as a Catholic Churchman; indeed, one might almost infer that the Priest and interpreter of nature was a cleric, and a scribe well instructed in the Laws. For many years, Dr. Bolles' literary studies have been turned in this direction, until his mind has become thorough; imbued with the theology of the dramatist. So earnest has he been in advocating his cause, and so important are his conclusions regarded, that Dr. Bolles has been invited by some of the best known men in literature and in the Church, to deliver two or more lectures upon the subject, in this city. He has accepted the invitation, and the time for the lectures will soon be appointed. The gentlemen in their letter inviting him, say, "We tender this invitation cordially, alike from respect

for you as a Christian scholar, and from our satisfaction in every solid proof of the vital union between culture and religion, and of the service of the most exalted genius to what is good and true and beautiful." Among the signatures we notice the names of Rev. Drs. Potter, Osgood, John Cotton Smith, Tyng, Jr., and others. With a Bible and Shakespeare, one has a library, and it is pleasant to know that the two great books of the world are thus in harmony.

The Astor Library.

From a New York Correspondence.

AN addition is making to the Astor Library, which, when completed, will furnish room for about 150,000 volumes more than the library now contains. It will have a fronting of 195 feet, and the improvement now going on will cost some \$200,000, the fund for its maintenance is now \$421,000, and the endowment is \$1,112,957. The income, during the last year, was \$27,597.89, and the number of volumes is 189,114. It is convenient of access, and is the resort of many scholars, who there pursue their studies, and acquire that knowledge, which makes the wealth of our literature. There are few books you cannot find there, and if any book not there is desired, upon notifying the librarian it will soon be found in the catalogue. It is possessed of most valuable works in every department of learning, and is not made up (like so many public libraries) mainly of works of fiction. The collectors of some of our libraries have adopted for a motto, Byron's line, "A book's a book, although there's nothing in't," and seem to think it their vocation to feed out to callow men and green girls, piles of yellow covered trash. The Astor Library is on a different plan, and addresses itself to the brains, rather than to the sentiments of its reader. It is, as we have said, convenient of access and will soon be the only library down town (to call it so); for the Mercantile Library is to move on, and follow its patrons to "fresh fields and pastures new."

BISHOP ROBERTSON thus remarks upon the Provincial System, in the *Church News*:

"Undoubtedly any scheme would be invested with difficulty; but the plan proposed of dividing the country longitudinally into four long strips of which the uttermost would run from and include Maine and Florida, comprising all the Dioceses between the Atlantic and the Alleghenies; and the next the strip between the Alleghenies and the Mississippi river; and the next in which we would be, to be the strip from the Mississippi to the Rocky Mountains and from Minnesota to the gulf; and the last, comprising that part west of the Rocky Mountains; this certainly will not be workable. The divisions of the Church into Provinces in all the ages of the Church has not been by abstract rule; but has followed the groupings of cities and sections made already by social and political affinities. The formation of the country affected the courses of trade and population. The Church respected and followed these facts and indications; and crystallized about certain larger centers. Something like this must be done in our country. It would be a harsh, unnatural and strained combination to put Maine and Georgia, or Minnesota and Texas, or Wisconsin and Alabama together. This part of the plan will need modification."

As illustrating the point we made in our editorial on City Missions, a week or two ago, we note the following from Cincinnati:

Bishop Jaggar, all the city rectors, male and female representatives of all the city parishes, are associated and organized as an executive committee for the prosecution of city missions. The plan embraces four points: 1. To economize parish forces and develop the essential unity of the Church, by combined effort. 2. To establish one or more permanent missions in needy districts, etc. 3. To do a work of Church extension by taking advantage of every opportunity for the planting of new parishes where they may, in suburban and other places, be needed. 4. To build gradually such charitable institutions, incidental to the general missionary work, as may be really necessary.

We are sorry that in carrying out our rule of payment in advance, we sometimes strike off from our subscription list the names of those who wish to be retained. We are willing to extend a subscribers' time, if desired, but must be notified to that effect.

Consecration at New Orleans.

Trinity Church, New Orleans, was filled to its utmost capacity on Thursday morning, Feb. 6th, in order to witness the consecration of Dr. Galleher, as Bishop of Louisiana.

The service commenced at 11 A. M.; Bishops Green, Dudley, Wilmer, and Robertson, and some twenty-five others of the clergy, being present, and occupying places in the chancel and transept. The sermon was preached by the Rt. Rev. Bishop Dudley, from Acts xi:21,22, after which the usual service was proceeded with, and the Rev. Dr. Galleher was solemnly set apart and consecrated to be a Bishop in the Church of God.

The Litany was said by Rev. Dr. Girault; the certificate of election, by Dr. Percival; the certificate of confirmation, by Dr. Girault, and that of the consent of the Bishops by D. H. M. Thompson.

Rishop Galleher is about forty-two years of age, robust and of pleasing presence. He was born in Mason county, Ky., went to school at the University of Virginia, and leaving there in 1857, he accepted a position as teacher in New Orleans. When the war broke out he entered into it with all the warmth of his nature, volunteering in a Kentucky regiment and reaching the rank of Adjutant to Gen. Buckner. With the latter he was captured at Fort Donnellson, and in course of time was liberated.

Afterwards, for nearly two years, he practiced law with great success in Louisville, but abandoned his prospects in this pursuit and entered the ministry. He is well known in New Orleans as one of the former rectors of Trinity Church, and held in the highest esteem. Since his departure from there, in 1873, he has been in Baltimore for nearly two years, and was more recently rector of Zion Church, in New York, where his devotion and eloquence were both appreciated and admired. His return to New Orleans is a subject of general congratulation in that city.

Personal.

We have only quite recently seen a statement of an occurrence which took place as long ago as last Thanksgiving; but which we cannot deny ourselves the pleasure of reproducing. It is to the effect that, at the time mentioned, the Church people in Dallas, Texas, presented to the Rev. Stephen H. Green, dean of the cathedral, \$514.25, with which to make the last payment due upon his residence. It was a generous gift and most thoroughly appreciated.—The Rev. Theodore S. Holcombe, B. D., has accepted the Rectorship of St. Paul's Church, Evansville, Indiana; taking effect from Feb. 1st, 1880.—The Rev. J. W. Claxton, D. D., of Philadelphia, has been elected to the rectorship of St. Mark's Church, Cheyenne, Wyoming Territory.—The Rev. Horace Clark, late of the Diocese of Texas, has accepted the rectorship of the church of the Good Shepherd, Corpus Christi, Western Texas.—The Rev. David A. Sanford has entered on missionary work in New Mexico, in connection with the Rev. H. Forrester. Address Las Vegas, New Mexico.—The Rev. F. G. Scott, late of the Diocese of Virginia, has taken charge of the church of the Epiphany, of Upper St. John's. His address is Eatawille, S. C.—The Rev. Robert W. Barnwell, of Demopolis, Ala., has accepted the rectorship of St. Paul's Church, Selma, Ala., and has entered upon his duties.—The Rev. C. B. Bryan has entered upon the duties of assistant Rector of Grace Church, Petersburg, Va.—Two clergymen of St. Louis, Missouri (Rev. Dr. Schuyler and Rev. Mr. Betts), received Christmas checks of \$200 and \$130. Some Baltimore Clergy were similarly "checked" in their careers, but happily it is the kind of checking which does not retard.—The Rev. Geo. W. Nelson has received a call to the rectorship of St. James's Church, Warrenton, Va.—The Rev. G. H. Druse, Missionary in charge at Hazel Green, Wis., is striving, in the face of great difficulties arising from sectarian opposition, and in the midst of an exceedingly poor population, to uphold the Church. Bp. Welles most heartily commends his appeal. Cannot you who read this, send him at least a single dollar?—The Parish Guild of the Holy Trinity, Danville, Ill., has published some very neat and convenient service cards for Morning and Evening Prayer, which are for sale at very reasonable rates. Application to be made to Rev. F. W. Taylor, Box 474 Danville, Ill.—A Potter scholarship is to be founded in Union College, as a tribute to the Hon. Clarkson N. Potter, who has rendered distinguished legal services to that Institution without charge. He has saved to the College over \$250,000.—Harper's Weekly has the following: Bishop Quintard, of Tennessee, the brother of two prominent business men of New York, has two boys named for those two brothers. Scene—the bishop's house. Persons—the bishop and his boys. GEORGE (loquitor). "Yes, father, I am going to be a clergyman." BISHOP. "Ed, are you going to be a clergyman too?" EDWARD. "No, father; I think I had better be a New York merchant—to take care of George."—The Rev. Dr. Hill, for a generation our faithful missionary in Athens and head of our school for girls in that city, in September last completed his eighty-eighth year. The school now numbers over six hundred pupils.—The Rev. G. F. Le Boutillier has removed from Watertown, N. Y., to Colorado Springs, Cal., and is Rector of Grace Church at that place.—The death of Cardinal Manning's brother, at the age of 84, is among the recent reports. He was formerly governor of the Bank of England, and famous for his donations to "Protestant" churches and institutions.—Our Diocese says that the Rectorship of the Rev. John A. Wilson, D. D., St. Luke's, Ypsilanti, is the oldest in the State, being thirty three years.—The Bishop of Kansas is giving a month of Episcopal visitations in Pennsylvania, to assist Bishop Stevens.—The Rev. Dr. Bolles has been invited by promi-

nent Churchmen in New York, to give a course of lectures on Shakespeare.—Rev. Wm. Elmer, lately pastor of a Baptist church in Lincoln, Ill., has "joined the Episcopalians," as the *Central Baptist* puts it. From the same source we learn that Brother Betts is having a controversy with a Baptist (Dr. Ford,) in the St. Louis papers.

We clip from the *London Church Times*, the following interesting item.

Some time ago a request from the Rector of All Saint's parish, Worcester, in the United States, was made for one of the old stones from Worcester Cathedral, to be imbedded in the wall of the new All Saints' Church, as a symbol of unity between the American Church and the old Church of England. To that request the late Dean (the Hon. and Very Rev. G. M. Yorke) cheerfully acceded, and sent with the stone a cordial message of brotherly greeting. On the news of his sudden death his widow received the following letter, which has been sent to the *Guardian* for publication:

"ALL SAINTS' RECTORY, WORCESTER WALL, United States, Nov. 1, 1879.

"DEAR MADAM,—You will not, I feel sure, count it an intrusion if I venture to offer you in my people's name, as well as my own, the assurance of our respectful sympathy. The sad tidings of your husband's death reached me in this week's *Guardian*, and recalled at once many cherished associations connected with his name. It will interest you to know that to-day in the church tower we wreathed around the memorial-stone from Worcester Cathedral the laurel (which is to us in this neighborhood what the holly and the ivy are to you), binding it with the emblem of mourning, and placing underneath a few commemorative words. It seemed a fitting thing on All Saints' Day in All Saints' Church; and helped to deepen in us faith in that larger fellowship which knows no national difference, but is indeed the Holy Catholic Church, the communion of saints, the common mother of us all. I remain most truly yours,

"WILLIAM R. HUNTINGTON."

Notices.

Marriages Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeals, Wanted, School Notices, etc., Fifteen Cents a line. (two cents a word) prepaid.

Cathedral, Chicago.

Daily Prayers at the Cathedral, corner of Peoria and Washington, West side, at 9 A. M. and 4:30 P. M. Celebration of the Holy Communion every Thursday, and on all Festivals, at 9 A. M.

Bishop McLaren's Lent Visitations.

Feb. 15, St. Thomas, Chicago; Feb. 19, Naperville; 23, Highland Park; 24, Winnetka; March 1, Rochelle; 2, Oregon; 7, Calvary, Chicago; 9, Aurora; 10, Seneca; 11, Ottawa; 14, Trinity, Chicago, A. M.; 14, St. Paul's, Hyde Park; 18, Epiphany, Chicago; 21, St. James, Chicago, A. M.; 21, Grace, Chicago; 28, Cathedral, 30, Our Saviour, Chicago; 31, Wilmington; April 1, Joliet; 2, Mokenca; 4, St. Ansgarius, Chicago, A. P. M.; 6, Hinsdale; 7, St. Thomas' Mission, Chicago; 11, St. Stephen's, Chicago; 13, Sterling; 14, Morrison; 15, Warren; 16, Galena; 18, St. Andrew's, Chicago; 20, Harvard; 21, Rockford; 22, Freeport; 23, Savanna; 25, St. Mark's, Chicago; 28, Ascension, Chicago; May 9, Kankakee, A. M.; 9, Walron.

Other appointments may be added to the above. All services in the evening except when otherwise designated. The offerings are for the Fund for Candidates.

Bishop Quintard's Appointments.

Feb. 1, Tullahoma; 3, Shelbyville; 4 to 8, Nashville; 11, Ash Wednesday, Clarksville; 13, Franklin; 14, Spring Hill; 15, Columbia; 17, Milan; 18 to 20, Jackson; 21, 22, Bolivar; 24, Trenton; 26, Brownsville; 29, Ripley; March 3, Covington; 5, Atoka; 7, Mason; 10 to 13, Lagrange, Moscow, Somerville; 21, Memphis, Grace, A. M.; Calvary, P. M.; 26, Good Friday, Good Shepherd; 28, Easter Day, St. Mary's. Appointments will hereafter be made for Otey Chapel, Ridgeway, and Germantown. At each place contributions will be expected in behalf of Missions within the diocese.

WANTED—To exchange the Aug., Sept., Oct. and Nov. numbers of Harper's Magazine, 1879, for Jan., March, June and July of same year.

Rev. F. Mansfield's New Music, adapted to selections from the Hymnal, published by J. B. Lippincott & Co., is sold at the Book Stores.

Warning!

The Clergy are warned against a German of middle age, tall and well built, with a sandy gray mustache, whose alleged profession is that of a teacher of the German language. He may have other accomplishments which are to the undersigned unknown. He is an impostor, and has been so proven. LUTHER PARDEE.

Caution.

The public are cautioned against a man claiming to be recently from Kansas, who is travelling with a woman and child, and soliciting aid upon the strength of a letter purporting to be written by the Rector of Springfield, Ohio. They are impostors. R. F. SWEET, Rector of Zion Church, Freeport, Ill.

Church Tracts.

The series of tracts for parish use, proposed last summer by a correspondent of the *LIVING CHURCH*, is in preparation. The following are the titles: 1. What to believe; 2. Apostolic Succession; 3. Vestries and Rectors; 4. The Mother Church of England; 5. The Rule of Christian Giving; 6. In the Lord's House; 7. Churchman, with capital "C"; 8. Baptism; 9. Confirmation; 10. Holy Communion. There are now nine subscribers at two dollars each, and one more is needed. The edition is to be divided among the subscribers.

St. Luke's Hospital, Chicago.

CHICAGO, Feb. 8, 1880. The Treasurer of the fund for the "Incurable Cot" acknowledges the following additional contributions: A friend and Churchman, 10.00 "St. Luke's Penny," 1.11 \$ 11.11 Previous contributions, 475.74 Total, \$ 486.86 MISS OLIVE LAY, Treasurer.

Educational.

De Veaux College,

Suspension Bridge, Niagara Co., N. Y.

FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$30 a year. *No extras.* Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. Rev. GEO. HERBERT PATTERSON, A. M., LL. B., Prest.

St. Margaret's

Diocesan School for Girls. Waterbury, Conn. Fifth year will open (D. V.) Sept. 17, 1879. Limited number received. Rev. FRANCIS S. RUSSELL, M. A., Rector.

Boarding School for Boys,

Poughkeepsie, N. Y.

For Boys of all ages Military Drill, Large Gymnasium Ample Play Grounds. Special attention to those elementary studies which lie at the foundation of all education. Boys fitted for College or for business. Circulars sent on application. Terms reduced to rates before the war. Reference to Dr. Leffingwell of this paper. Address C. B. WARRING, Principal, Poughkeepsie, N. Y.

College of St. James's

Grammar School, Washington Co., Md. (Diocesan) re-opens on Monday, September 12th; Boys prepared for college or for active business. For circulars address Henry Onderdonk, College of St. James, Washington, Md.

St. Agnes' School,

Chicago.

Will re-open, at 717 West Monroe St., on Monday, Jan. 5, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron. MRS. McREYNOLDS, Principal.

St. John's School.

21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

Charlier Institute,

On Central Park, New York City. for Boys and Young Men from 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, etc. French, German, Spanish, spoken and taught thoroughly. New building erected purposely—model of its kind—cost \$400,000. The Prospectus contains full details. Bible read every day. Pupils attend St. Thomas' Church. Twenty-fifth year will begin on September 16, next. Prof. ELIE CHARLIER, Director.

Brooke Hall Female Seminary,

Media, Delaware Co., Pa. This well-known Church School, situated 14 miles from Philadelphia, is now in its 24th successful year. Its numbers are limited to fifty pupils, for whom the highest educational advantages are provided. Twelve able professors and teachers are employed. For circulars apply to M. L. EASTMAN, Principal.

Maplewood Musical Seminary

For Young Ladies, Maplewood, Conn. Established 1863. A thorough graduate course, with lectures and recitals weekly. The finest location on the Connecticut River. For catalogues address Prof. D. S. BABCOCK (Pupils can enter at any time.) Prof. D. S. BABCOCK, CONNECTICUT, East Haddam, Middlesex Co.

St. Mary's School,

Knoxville, Ill. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than eleven years ago. Rates Reduced to \$320 per Year. Send for a Register.

Home School,

Brattleboro', Vermont. Offers peculiar advantages as to care and instruction. Circulars on application to Mrs. EMMA J. IVES, Principal.

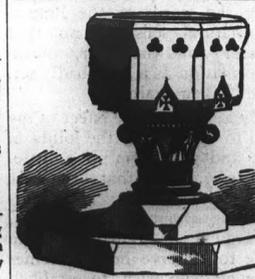
Edgeworth School,

No. 59 Franklin St., Baltimore, Md. MRS. H. P. LEFEBVRE, Principal. Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages, thorough training in the English Departments, which meet all the demands for the higher education of women. References: Rev. S. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

Madame Clement's School

For Young Ladies and Children, Germantown, Penn. (Established 1857.) The school will reopen Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.

Church Furnishings.


FONTS
 IN
Marble,
 IN
STONE
 IN
Carved WOOD.
 Font Ewers in Polished Brass.
 Font Covers. Brass Mountings.

EPIPHANY Gifts

in Sterling Silver, in Stained Glass, in Carved Wood, in Embroideries, in Carved Wood.

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MANUFACTURERS OF STAINED, ENAMELED, EMBOSSED, CUT AND COLORED GLASS. 182 & 184 Adams St., CHICAGO. R. GEISSLER, 35 BLEECKER STREET, NEW YORK, Church Furnisher. Memorial Brasses. Wood and Metal Work. Send for Circular.

Home and School.

OUR NEW VICAR.

By the late Rev. J. S. B. MONSELL, LL. D.
Rector of St. Nicholas, Guildford, England.

XI.

Fresh changes! fresh alarms! fresh excitements! You may remember I told you in a former letter that our Vicar had said he would not celebrate the Baptismal Office anywhere but in its proper place in the service of the day. Well, for a long time we have not had any baptisms; but last Sunday we had several. The children were brought in the afternoon, at the Vicar's suggestion, lest the Morning Prayer should, with such additions, be made wearisome for the delicate and aged. As it was a rare thing, never done before, there was an overflowing congregation.

It had been the habit of the old Vicar to use a little movable font which stood near the chancel. This my father had given to get rid of the white bowl which the clerk used in olden time to place on the altar for the celebration of the sacrament.

Thus a move to the west door, where is the only good thing in our church—an old baptistry, with an ancient font in it—was avoided. This baptistry was so much a part of the beautiful tower, which still remains, that it was left standing when the ruinous but fine old church was removed to make room for the present barn-like building. It had never been used before in the memory of man.

To it the Vicar repaired after the second lesson, and there in a most solemn manner celebrated the Sacrament of Baptism. Except in the case of my own children, I have rarely heard the service; and when I did hear it, even then, it was not performed with any significance or ceremony. On this occasion every word and act seemed pregnant with meaning. The outstretched consecrating hand, when the words "Sanctify this water to the mystical washing away of sin" were spoken; the copious pouring of that water on the infant's brow; the firm assured manner in which, as if it were a fact no one could dispute, these words were uttered, "Seeing these children are regenerate and grafted into the body of Christ's Church;" all (though it might be vaguely) pleased me, for they gave point and completeness to the rite.

But the very same things gave great offence to others; and that offence was not lessened by the sermon, in which we were told plainly that every infant brought to that font, and there dedicated to God, was regenerate, receiving then and there the sanctification of the Spirit.

There were some strangers in the church, people who are on a visit in the parish, and who seem far more up to these questions than we poor simple folk are, and they at once proclaimed it all to be rank error—"Baptismal Regeneration!" nothing short of that. I suggested that the words of the service sounded rather like what they objected to, and that any blame incurred in their utterance ought to lie at the door of our Church, rather than at that of our Vicar. Their reply to this was very nearly as much as saying that the Church was wrong; that either the words had a meaning other than that which lay on its surface; or else that they should be got rid of altogether, as being remnants of Popery not quite cleared away at the Reformation.

I am a bad controversialist, and indeed have no right to argue with any one on the subject of religion; but still I could not resist saying (gathering, as I did, my materials from random recollections of the old Tractarian controversy) that they seemed to hold two opinions, which I would have expected them to repudiate: one, that of interpreting the words of the Prayer-book in a non-natural sense (is not that the right phrase?); and the other, considering the Reformation as a limb badly set, which must be broken again.

I was greatly amused at the effect of my hit; it seemed to enter into the joints of their harness, and gall them not a little. They flounced away, saying that those were abominable Puseyite notions; and, murmuring something about Tract No. 90, threw up the argument. But it did seem to me strange to observe how extremes meet; and how all who wish to establish their own views, and escape the plain meaning of the Church, adopt the same course—give their private interpretation to her words; or, if they cannot persuade others to accept this as honest, say that those words must be changed.

However, I want more information on the subject. For though I make great battle against the very weak arguments of those around me, still there are some strong points in my own mind which they have never raised, and on which you are not unlikely, in your general view of the question, to throw some light when writing about Baptismal Regeneration.

To be continued.

A bright little three-year-old, while her mother was trying to get her to sleep, became interested in some outside noise. She was told that it was caused by a cricket, when she sagely observed, "Mamma, I think he ought to be oiled."

Looking for a Minister.

By the Rev. Paul Pastor.

I had a dream, not long ago, which illustrated some of the principles that I had heard of, by which it is proposed to decide the question. Who are the lawful ministers?

I dreamed that I went to the Supreme Court Room. None of the Judges had come, so I took one of the vacant chairs where the Judges usually sit. The janitor evidently took me for the new Judge who had been just appointed, and came forward to pay his respects. On learning my name, he changed his manner; and deference gave way to surprise. He told me that that place was for the new Judge. As he was only a janitor, I did not stop to waste words on him; but repaired to the Senate. At the door, the doorkeeper asked me if I were one of the Senators. I told him "No," upon which he informed me that I could not go in. As he seemed more intelligent than the janitor, I paused to argue with him; telling him that I thought I could represent Minnesota as well as Senator Windom, or Illinois, as well as any other man. But the doorkeeper seemed to doubt it; at any rate he refused me admission.

At the House of Representatives, I pleaded that I had the best of motives and a liberal education; but tho' the doorkeeper was a Congregationalist, he seemed to think something more than good intentions and capability were required.

I next tried the Treasury Department, and got there before office hours. I went to the room of one of the Heads of Bureaux. This officer had not arrived, and so I took his chair, and said to the clerks in the room, "Go right on, just as usual;" They smiled and went right on! In a few minutes, the chief clerk came in to see the Head, but refused to transact any business with me. I reasoned with him, but to no avail. He said I had not been legally appointed the Head of that Bureau, and that, consequently he couldn't recognize me. I asked him if he was not a Methodist. He said "Yes," but didn't see what that had to do with it. Just then, in stepped the Head himself. I told him that I had had a good education; that my motives were good; that I could write as good a hand as he could; that I thought I should have great success in attending to the duties of that office; and that I hoped he and all the other Heads of Bureaux would be gentlemanly enough to recognize me as one of them, and that I should think very hard of them if they would not." The Head smiled, and tapped his own head with his forefinger, and winked at the chief Clerk, as much as to say—"out of the head, in more senses than one." Said I to him, "I am the Head;" whereupon he enquired who appointed me. I told him that I was not appointed—just took it up. He said that officers of the government had to be appointed. I asked him "What for?" He answered, That they might be known, and be authorized to act. I asked him what difference it would make if no one could tell who were legal officers, and assured him that I could do the duties of a small Bureau like that as well as he could, or any other man. He said, perhaps I could do them better, but that that wasn't the question; the question was—who would recognize me? I asked him if I could find some fellows down street to do so, if that wouldn't make me Head of the Bureau? He said No. Would it make me chief Clerk? No. What would it make me? He said "a pretender and usurper, a disturber of the peace: why, Mr. Pastor, how long do you think our government could be carried on—or any business—on such principles as those?"

Just then he saw a copy of the LIVING CHURCH sticking out of my pocket; "ah, you had better go," said he, "you are the man who's looking for a minister on sectarian principles!"

I was so startled that I awoke, but I bethink me now that that Head of a Bureau was a Churchman!

REV. THOMAS K. BEECHER, in the *Advocate*, gives the "liberals" a good shaking up.

All this periodic talk of the "Liberals" about priestcraft, intolerance, persecution and churches is silly. The churches and ministers whom we have met thus far have been usually far less arrogant than their assailants. Men and ministers, not a few, err toward the other extreme. They speak too smoothly, too politely, are too considerate in dealing with the frothy scum of thought which rises from the fermentations of restless and depraved minds.

On the other hand, we have never met narrower minds, book-blinded and bigoted, than some of the leaders (so called) of Liberalism and free thought. They reject Moses and the prophets with scorn, and straightway swallow down Darwin, Huxley, and Herbert Spencer; and both in their scorn and their worship they reek with discontent and hate. They butt blindly at whatever is established. They hate any wall that ever protected a home. They pluck the plumes from every wing that ever bore an earthbound soul heavenward; and like wild asses feeding on the east wind, they go braying toward the solitude of the outer darkness—Freedom—Free-dom—FREE-DOM! From such turn away.

"What Answer Shall I Give?"

By Rev. H. W. Lowrie.

"What safeguards has your Church against concentration and abuse of power?"

The Church is emphatically a body of law and order. She shows this, for instance, in the details of her discipline for her three orders of the ministry, Deacons, Priests, and Bishops.

Rubrics. These are instructions scattered conveniently through the Service Book for the guidance of the Clergy. By these, all are alike bound. Not, it is true, in any spirit of slavish construction. For there are times, when other matters are of more importance than technical rules. The "rubric of common sense" must not be ignored; still, the ordinary law remains, and only extraordinary occasions justify departure from it.

Canons. These, both Diocesan and General, are guides of action, and guards against encroachments of power. Deacons, Priests and Bishops are all under marching-orders. Modes of trial are provided for violation of law. A Bishop, the highest officer, may not so much as ordain a Deacon, save after compliance with canonical requirements.

Custom. This is a sort of *lex non scripta*. But for all, like the common law of England, is of great weight and authority. With the church of the Nicene days, we say—"Let ancient customs prevail." But still, no custom may be pleaded where plain canonical provision exists to the contrary. Here, again, comes in the rule of law and order; and protection against concentration, under the guise of Prerogative.

Constitutions. Each Diocese has its fundamental law. The Church General has one also. These may not be changed, as a mere canon may, at one meeting of the Legislative Body; but only after due form, a certain delay, and subsequent ratification.

In other ways, and by other particulars, might the freedom of the Church from all possibility of centralization be argued and illustrated. But I prefer to go back to early days, and show how the Church has repressed concentration and encouraged diffusion of power, from the very first. There met once the grand council of Nice. Three hundred and eighty Bishops besides Deacons and Presbyters were present. It was a representative body. It was a grand Congress, an ecumenical Parliament. Among the statutes of this great ecclesiastical Congress, is one which is aimed against clerical ambition. It is the celebrated Sixth. This canon is a legal check upon one of the Bishops, and under it he is amenable to this very day, (though he refuse to heed it), at the bar of opinion and history. That Bishop is he of Rome; and the statute admonishes him from concentrating more power upon himself than is his due. It reminds him very forcibly and pertinently of the equal rights of his brethren of the Episcopate, notably they of Alexandria and Antioch, and interdicts him from assuming more authority than, of due and ancient right, they also may. "Let ancient customs prevail." Thus, did early Christianity seek to create a wise and judicious diffusion of power. Complaint is frequently made of a Diocesan Episcopacy. And sometimes there are those to be found who deny that it is the early type. But here we find it—not Episcopacy only—but Episcopacy Diocesan; territory assigned by canon, by and with the consent of Christendom—all Christendom—a thousand years before sectism and its boasted beauties. The utmost pains are thus taken to make Episcopacy Diocesan, and to keep it Diocesan, as a preventative of concentration. Diffused among Dioceses, Episcopacy could not become monarchical. And it never had become so, had it stayed diffused. But gradually, the Sixth Canon was set aside. Might became right. Circumstances of an accidental political nature were taken advantage of; and an Imperial Episcopacy rose on the ruins of the pure, simple, republican, apostolic, Scriptural Episcopacy of the early days and the period of noble Nice.

True, what has happened, may happen. But it is not to be thought likely, that even, in these later days, Diocesan independence will again be lost. It was at the haughty concentration of a sort of monarchical power in the hands of the Episcopate of this day, that Calvin shuddered. Republican Episcopacy—constitutional law—this he would, he said, gladly see restored and become general. He would go back to the Sixth Canon of Nice, in other words. He asked for consecration to just such a constitutional Episcopacy.

Thus our Diocesan system is a check upon a concentration of power in the hands of one person. The multiplication of Dioceses increases diffusion, and thus increases safety. A college of Episcopal Fathers is the very antipodes of one Holy Father seated at the apex of a pyramid. Simple, constitutional and republican, the Church has only to be true to herself, to avoid both the Scylla and the Charybdis which lie upon either hand—Imperialism and Communism.

And, now, let us "carry the war into Africa." Have our Bishops as much power as the Methodists have given theirs? By no means. Methodists "send" their clergy and limit the time they shall stay in a given place. At the end of the time,

they recall and re-send them. The very day of their residence is fixed for them. Not one of them dare rebel. True, this power is modified by the influence of the congregations, particularly by that of the local stewards and the Presiding Elders, but for all that there stands the theory and there is lodged the power, exercised, too, almost at will when no intervening influence steps in to soften its rigor.

Again, have we not political Bishops? Yea; verily; in the persons of our Governors. And a political Archbishop? Yea; truly; in the person of His Excellency, the President. Who appoints all the Post-masters of the United States whose office is worth over a certain sum per year? Who, the Judges of the Supreme Court and of other courts, as well? And our foreign Ministers? What patronage reaching out like the arms of Briareus! Modest enough is our ecclesiastical republicanism by the side of our political. Republics have terminated in monarchies before this; and there is, one may say, more likelihood of the United States Government becoming an Empire, than of our Diocesan Episcopacy becoming in this land and day, that into which it was forced in other ages, but from which it at last rebounded and escaped. Well might Luther declaim against and Calvin anathematize the Imperial Episcopacy of Southern Europe and of the sixteenth century. But did they both live to-day, none would applaud more highly than they, the Republican simplicity of our own Apostolic Order, the fatherhood of our Bishops, their freedom from ambition, and the Church's rule, (as that of a gentle and tender Mother,) by the golden cords of love. The spirit of the modern Apostolate is that of the primitive; viz. "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome [used authority] as the Apostles of Christ. But we were gentle among you, even as a nurse [nursing mother] cherisheth her children." 1. Thess. ii:6, 7.

With these words, I close these series of papers. Though the "Answers" which I have suggested may not always have been the best that could be given, still sometimes it happens that even the less wise thought may find a place in the heart, from which one of greater wisdom may rebound if only by reason of the very force with which it comes.

The Vestry System and Election of Rectors.

Continued from No. 65.

There is one more thought I would present. That, through the present system of electing Rectors for parishes, the Church is losing what she cannot afford to lose in her clergy, their manhood. This is one of the chief evils of the system. It may seem an exaggerated charge, but I assert that it is true.

Every faithful priest will remember the solemnity which sat upon his soul, when he was ordained "for the Office and Work of a Priest in the Church of God." The Church giving him that lofty work is to him a glorious Church. His love for her is strong as his life. To work in this Church, in the hope of winning souls to Christ and the Church is his only ambition. Full of zeal, he says to his Bishop, "Here am I, send me." The Bishop has vacant parishes in his Diocese. His heart goes out to the sheep without a shepherd. He has the priest; there is a place in which he wants him to work; but alas! the vestry has not "called." The Bishop does the next best thing. He sends him to fill one or more of these vacant parishes, hoping that a call will be given. He goes, "He is too young" for St. Paul's. "He is unmarried" is the reason at St. Peter's. "Our prominent men were not impressed by his sermon" at St. John's. There is no "Call" and the priest, hungry for work, is standing idle, with the thought fastening itself upon him, "there is no place for me to work in the Church." But after awhile, owing to the untiring perseverance of the Bishop, he is "called." The vestry making the call, have by reason of the Bishop's impotency come to the conclusion that both the Bishop and the Priest are greatly honored, or at least greatly indebted to said vestry. The priest goes to his work. He carries with him a high ideal of the Church. He endeavors to make that ideal a living reality to the people of his charge. Full of earnestness and zeal, he longs to see some answering sign. The end comes, how or why, I need not tell. Those who "hired" him, know. By their favor he began his Ministry among them, by their consent most reluctantly given. From the beginning, they felt the mastery. Another "call," and a new parish. The priest is beginning to learn new thoughts. If we have unworthy time-serving men in our Ministry, men who become all things unto all men, that they may remain a decent time before looking for a new parish, the system is as much to blame as the men.

Now suppose that the Bishop could have said to that newly ordained man, "Go down into such a place, you will find it hard work among a poor people, but go, carry the Church to their homes." The commission "Go" would stir the heroic element in the man. He would "go" and "go" singing some brave song, to music martial, such song as "Onward Christian Soldier," "Marching as to War."

A system that dwarfs, or destroys the heroic element in man is a false system. The parish vestry system *does* destroy it. Better for the Church, poverty, warfare, or any evil that would but leave her alive, than that the priestly manhood of the clergy, should be supplanted by trimming and time serving. An unmanly priest—I will not attempt a description.

2. Are we ready for a change so radical? If the question referred to the Diocese of Springfield alone, I am certain my answer could be, we are ready. But is the whole Church in America ready? I must answer, No! Many Churchmen, if they could read this paper, would declare the author a Revolutionist, worse in his theology and practice, than even those awful Ritualists. "What, abandon the vestry system and not permit any one in the congregation to say whom their minister shall be? It is against the genius of a Republican form of government. It is virtually casting aside our privileges as Americans. Is not our Church modelled after the form of government of our Nation? Our presiding Bishop answers to the President of the U. S., the House of Bishops to the Senate, and the Clerical and Lay Deputies to Congress; and so down through to our Easter Monday meeting, for electing our vestry. Shall we surrender our rights and put all power in the hands of the Bishop? It seems that when this is adopted, it will literally un-Protestantize the Church, and land us in Rome." This would be what many would say.

But yet there is real dissatisfaction with the present system. The Bishop of Fond du Lac declares, "The whole parochial system must soon come before the Church, for close scrutiny." The Bishop of Ohio has declared against parish-making, until the Mission is strong enough to bear the expense of an independent parish organization. And the Bishop of Kansas has made the same declaration. If an independent parish is a good thing, we cannot have too many. Yet in some places, there are too many; and their weight is becoming the question. Before the Mission idea was adopted, every hamlet of from 5 to 10 communicants, was a Parish. They had their vestry, they sent their deputies to Convention. Although unable to sustain a clergyman, they had the privilege of electing him, and of saying to the Bishop or Board of Missions, who were helping them, "We do not want such a man for our priest."

The change will come, is even now coming. In this Diocese we can very quietly help the change, by organizing no more parishes, but by just going on, our Bishop sending, and our clergy going, and the waste places building up. It may perhaps require some change in our Canons and Constitution. But even before this we will not fear, knowing as we do that a Convention of American Clergy and laity are fully competent to change any Constitution or recast any Canons ever made.

The introduction and practical working of the Cathedral idea will help to solve this question. The idea of small dioceses is growing in favor. The Bishop and his clergy working out from the Cathedral centre; each clergyman attached to the Cathedral staff. - Then, as in a large city, for instance, while there may be several congregations, the Cathedral will unite the efforts of all, in School, and Hospital, in Orphanage and practical work among the poor. And this centralization may easily be carried to the whole Diocese, making it a unit, yet preserving every part distinct, "that there be no schism in the Body." This will give a real unity, and at the same time destroy (by the efficiency of real work), the tendency to congregationalism, and individualism. This association will give new vigor to the priest, and confidence to the layman. Through it we can reach every town and village, and gather from many wastes, precious souls who will hail with joy the approach of that Church which was in the beginning, before schism brought unrest; and which will endure to the end, because it is the Body of our ascended Lord.

THERE are still those who think that Bishops have a very easy time of it, and are highly paid for doing little work. Here are some figures gleaned from a peep into a Bishop's work-book for last year:—Sermons preached, 89—collected thereafter for various objects, 1,431.7; clergy ordained, 50; churches consecrated, 4; churchyards consecrated, 2; churches opened, 3; Confirmations held, 63; candidates confirmed, 7,211; speeches at public meetings, 40; other addresses given, 152; committee meetings attended, 46. In addition to all this public work there are noted,—interviews, 474; letters received, 6,744; letters answered with own hand, 4,529. As this is described as not an exceptionally heavy year's work it is clear that in these days 'If a man desire the office of a Bishop he desireth a good work, and uncommonly hard work, too.—London Church Bells.

They that will not be counselled cannot be helped. If you do not hear reason, she will rap your knuckles.—Franklin.

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Elaborated Creeds, and Modern Churches.

By Rev. W. T. Whitmarsh, Cleveland, Ohio.

It is an amusing, yet sad, illustration of human inconsistency, that the religious bodies of our day which claim most loudly the necessity of following, literally the copy of church polity which they think they find in the New Testament, and who, in defiance of the records of Church History, denounce as unauthorized and wrong every ecclesiastical practice which they do not find plainly laid down in the New Testament, should, in the most vital point of all in church matters, namely in that which regulates admission to the church, adopt a rule of which we can find no trace in the scriptures, and which is altogether opposite to the rules and customs of the Apostles as recorded therein. I allude to the substitution of elaborate creeds and closely defined articles of faith, subscription to which is either formally demanded or tacitly required as a condition of church membership, in place of the simple profession of faith in Christ which was demanded by the Apostles of our Lord. I often wonder from how many of our modern churches St. Paul would be repelled were it possible for him to appear before them as a candidate for membership. Not only are there embodied in some of them most dogmatic utterances on points full of solemn mystery, and elaborate definitions of doctrines which deep scholars alone can comprehend, but also sometimes matters of a mere social character.

The question is, Who is the Lord and law giver of the church? Is it our blessed Savior whom we call Lord? If so who has the right to lay down other laws than He has given? Who has the authority to impose tests that He has not demanded? Who has the privilege of making the door of the church narrower than in His plan? Who has the power to shut out of His family on earth those who are equal to them whom His Apostles acknowledged fitting as members of His church. The sooner such churches discard their man made creeds as a *sine qua non* of membership and return to the Divine requirements alone, "Repentance towards God and faith towards our Lord Jesus Christ," the sooner will their claims to resemble the infant church approximate to truth, and their consistency become more apparent. Then, too, how the strength of "the sacramental host of God's elect" would be increased for the work its captain has for it to do. Its ranks brought closer together, regiment would not be divided against regiment, nor would the unseemly sight be perpetuated of discord in the army of the Lord, which is so sadly the characteristic of our day. Christian men jangling about the shades of difference in the articles of their faith while an ungodly world hastens to destruction jeering at their contentions. We want no Westminster Catechisms, long nor short; no declarations of "unfeigned assent and consent to every thing contained" in any book, however excellent, of human compilation; no church covenant written in the interest of a party whether ecclesiastical, political or social; no promises to conformity to the doctrines taught in the published sermons of any man, however zealous and abundant in labors he may have been, or however large the sect he founded. What we want is a simple spiritual creed embracing the essentials of christianity and *these alone*, and the church which is seen thus the most closely to resemble the church of the Apostles will be the church of the future. Such a church will gather into its fold the simple ones now distracted by the babble of contending sects, the earnest sickened by the straw-splitting theories of theologians, and those hungering for the bread of life who now have given them from many hands instead of the stone of metaphysical discussion. In such a church, the clergy will be free to devote all their strength to the work of bringing souls from the service of Satan to that of Christ, released as they will be from the heavy task of building up their denominational defences, while they will be more free to welcome fresh light on the meaning of God's word as they will no longer be under the necessity of making it accord with the narrow and rigid lines of their own sectarian outworks.

"That they all may be one!" what a commentary on the Savior's words does the present aspect of Christendom present, when instead of showing a united front to the enemies of God and man the various bodies of christians seem to concentrate all their powers on the task of magnifying their differences and parading them in the eyes of the world. The Lord hasten the day when under the effusion of His Spirit wiser counsils shall prevail.—*The Alliance.*

A good story is told of the Rev. Hooley Proctor, who once preached in Rutland, Vt. One bitter cold day, when the church was but half warmed, Brother Proctor had for his text a very warm verse. Just before the benediction, he leaned forward and said to one of the deacons in front of the pulpit, in tones loud enough to be heard by all: "Brother Griggs, do see that this house is better warmed this afternoon; it's of no kind of use for me to warn sinners of the danger of hell when the very idea of hell is a comfort to them."

The Sunday School.

Teachers' Helps.

SECOND SUNDAY IN LENT.
LESSON, ST. LUKE XXII: 39.

V. 39. Our Lord (having eaten the Paschal supper and fulfilled the Law), left the city, as was his usual custom at the close of the day. It may have been on account of his absolute poverty, having no place to lay his head, and also on account of the crowding of the city by the multitudes coming up to the Feast.

Descending the valley and crossing the brook Kidron, over which, six hundred years before, King David and his company had passed in fear and sorrow, (2 Sam. xv: 23) they ascended the opposite Hill of Olivet. On this short journey, our Lord seems to have prophesied the cowardice of all his disciples, and also the denial of St. Peter (St. Matt. xxvi: 31, 35). So proceeding, this blessed company (our Lord and his eleven apostles), sought the customary retired place, called Gethsemane (St. Matt. xxvi: 36). This name is said to signify the "olive press." It is a word replete with divine significance. The Olive is used as the emblem of Christ, of His Church, of the Christian. Oil in the Holy Scripture is ever the symbol of the spirit of God and of his sanctifying gifts. How strongly does the "olive press," from which the Holy Oil of Divine Life and Love is obtained, set forth in figure the Passion of our Blessed Lord!

In this place there was a garden, into which He entered with His disciples (St. Jno. xviii: 1) A garden (a paradise) was made the scene of our Lord's passion, as also it is the scene of His Burial and His Resurrection. So the curse entailed upon our race in a garden, by the first Adam, is there removed and atoned for by the Second Adam. In a garden the first Adam sinned, and we in him, in the indulgence of the flesh; so, in a garden, for us and for our salvation, the Second Adam drained the bitter cup of affliction. "Thou that dwellest in the gardens, the companions hearken to Thy voice: cause me to hear it." (Cant. viii: 13).

V. 40. Leaving eight of the Apostles near to the entrance of the garden, with the words "Tarry ye here while I go and pray yonder (St. Matt. xxvi: 36), He takes the favored three, Peter, James and John, and bidding them pray, as he had prayed for them, that they enter not into temptation, but may be delivered from the evil one, they come to a more retired part of the garden. Here, "sore amazed and heavy," He says "My soul is sorrowful even unto death. Tarry ye here and watch with Me" (St. Matt. xxvi: 38. St. Mark xiv: 33). The heart of Jesus, full of the purest human affections, turns to those whom He has honored with the name of "friends." Their presence and sympathy comfort Him. He would have them near Him, watching, praying with Him. To draw near to the Passion of Christ; to this the Church calls us in Lent, more urgently in Holy Week, most earnestly on Good Friday; she would lead us out to the Cross and the Lamb, there to watch until the angel shall announce His Resurrection in us.

V. 42. (St. Mark xiv: 32). The agony and travail of soul of the Son of Man is too sacred to be fully imparted even to the chosen three. He is withdrawn from them about a stone's cast; and, falling upon His face to the ground, He gives Himself in utter resignation to the Father: "I seek not Mine own will;" "Lo! I come to do Thy will, O God!" "Nevertheless, not my will but Thine be done." The Gospels completely establish the existence of a Human will distinct from a Divine will in the One Person of our Savior Christ both God and Man; "very God and very Man."

Every act of the Son of God has its special benediction for the souls of men. Therefore, we pray in the Holy Eucharist not only for the remission of sins, but also, for all other benefits of His Passion. Therefore we pray Him by His Agony and Bloody Sweat, by His Passion as well as by His Cross, to deliver us. The Agony of our Lord's Body proceeds from the anguish of His soul. We experience anguish of spirit under the burden of a conviction of sin.

This horror of great darkness (the realization, in our Lord's Soul, of the tremendous load of sin afflicting the whole Body of Humanity), is the Agony of Christ. He bore our griefs, our sorrows, the chastisement of our peace, the stripes of our healing.

He became a curse for us, the Scape Goat of Humanity. He who knew no sin, was made Sin for us that we might be made righteous (2 Cor. v: 2). Think of this; the fear of death, the untold, unimaginable weight of sin infinitely great and vile, slaying millions of souls. This it is that makes the Cross a necessity. This it is also that makes the Cross of none effect. The willing taking upon Himself of all that sin could do—all that sin deserved,—as though He were Himself the sinner, is the Agony of the Son of God.

V. 43. It marks the infinite condescension of the Son of God; that He the Lord of Angels should be sustained in the hour of His mysterious extremity, by one of His own creatures. The Apostle St. Paul, who derived his knowledge from direct revelation, mentions the Lord's "strong crying;"

and (what is no where else mentioned), his precious tears; declares also that "He was heard in that He feared, (Heb. v: 7). It seems implied that He was heard by this sending of the Angel, which is doubtless recorded to teach us the great efficacy of prayer. To pray as did our Lord, for the relief and removal of pain and sorrow, according to God's will, is undoubtedly lawful. In the vision of the Angel, we see how God grants, even while He denies. The sorrow is not removed, but strength to sustain is given. To endure, yet sustained and conquering by the help of Divine grace, is the Christian warfare.

V. 44. This strange and never elsewhere heard of Sweat; drops of blood plentifully issuing from Him all over His Body, could only be the result of an overwhelming sorrow. "Never was sorrow like unto this sorrow." By Thine unknown Sorrows and Sufferings, felt by Thee but past our thought, O Jesus, save us and deliver us!

V. 45. Two visions, our Saviour gave the three Apostles, Peter, James and John; the Transfiguration, a glimpse of beatific vision; His Agony, a vision of the power of Sin. In both they sleep; yet, in His Transfiguration, He does not rouse them to believe His glory, but in His Passion, He bids them "Watch with Him," and when He finds them asleep, He saith, "Could ye not watch with me one hour?" So much more necessary is it, in this our mortal state, that we should behold His Agonies, than that we should see His felicities. For the perfection of our fellowship with Christ, Gethsemane is of greater advantage than Eden, and the gloom on the slope of Olivet than the glory on the summit of Mount Tabor.

Current Literature.

Family Prayers. By authority of the Upper House of Convocation, Province of Canterbury. Price 50 cents. E. P. Dutton & Co., New York.

Of "orders" of family Prayer there has been an unflinching supply, a constantly multiplying number, one on this fashion, and again another on that, for the last twenty years. Some we have preferred to others, and for awhile have tried them, but only to fall back in the end, upon that old and most excellent "use" to be found in the Book of Common Prayer.

To be sure it may be said in objection, that any household will become tired of the daily repetition, year in and year out, of the same form for Family Prayer. Objectors after this fashion ought to pause however, to consider whether their dissent be not the same in spirit with that which objects to any fixed form of public worship, as not tending to the edification of all worshipping members alike.

Nevertheless, we have this to say for the book before us, that if any Church people be not satisfied, after fair trial, with the order which the Church has recommended to our use, here is certainly to be found one which ought to meet their wants in the way of material variety, and yet general uniformity. There is no attempt to imitate the public offices of the Church; the expressions of united family prayer and praise differ from those to be found in the Prayer Book in that they are rather more familiar, or family-wise, in their structure. On the whole, to those who are seeking for the best new thing we may confidently say, "here it is;" and the names of the "Members of the Committee" from which it issues are sufficient guarantee for its soundness and scriptural simplicity.—the Bishops of London, Winchester, Lincoln, Salisbury, Exeter (chairman), and Ely.

The Church's Mission of Reconciliation. By John Cotton Smith. T. Whittaker, New York. Price 15 cents.

This is a sermon preached before the Eastern Convocation of Massachusetts, last Autumn, and lies before us in consequence of a request for its publication by the members of the Convocation who were present at its delivery.

The Rector of the Ascension, New York city, has come to occupy the position of a recognized apologist of the Church. We remember a very able, clear and convincing exposition of the Church as "Scriptural and True," which, years ago, was delivered by him and similarly published by Whittaker, as a tractate of no mean value in the line of apologetics. The underlying reflection of this sermon is, that certitude is possible in regard to certain matters where verification is impossible; that in certain respects where we cannot verify we are bound to believe, and that the fundamental principles of religion are of this character,—they are in their character *intuitive*. Thus the existence of a personal God, with the attribute of infinite goodness, is probably not susceptible of proof by the scientific method, but we have an *intuitive* conviction of the truth; and in a state of the affections which the moral sense pronounces to be good, we believe it as a matter of course.

Dr. John Cotton Smith feels no hesitation in urging, in the interest of Christianity, the encouragement of the freest scientific enquiry. "No scientific conclusions, be they true or false, as long as they are confined within the admitted sphere of science, can impugn any statement of the universal creeds."

Table of Lessons. 1880. According to the Calendar of the Protestant Episcopal Church. T. Whittaker, New York. Price 10 cents.

A very convenient form of Calendar for hanging in study or vestry room. The moon's phases are given, each month; this will sometimes be found convenient in arranging evening services for rural parishes.

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WILLIAM EDWARD MCLAREN.

TESTIMONIALS.

From the Bishop of Illinois:

"I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully administered, has been established upon enduring foundations. In these sad times, when the secular spirit is striving to divorce education from religion and so to pervert the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils.
WILLIAM EDWARD MCLAREN.

From the Bishop of Indiana:

"I can very sincerely express my favorable opinion of St. Mary's School, not only from testimony perfectly satisfactory to me, but also from personal knowledge. I know of no better school."
J. C. TALBOT.

From the Bishop of Montana:

"I have been at St. Mary's School and through its rooms, and have watched the work done. In fidelity of attention to the girls committed to its care, in observance of the laws of health, in quiet, persistent thoroughness of studies and recitations, and in the refined home tone out of which grow the peace and power of true Christian womanliness, it is not, I believe, surpassed by any other school."
DANIEL S. TUTTLE.

From the Bishop of Quincy:

"The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better seminary for girls, in the Church or out, I am confident, is not maintained in all the Western states. Our Clergy and Laity should be proud of St. Mary's."

From Hon. Judge C. L. Higbee, Pittsfield, Ill.

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner, and those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this liberty to use as you may see fit, with best wishes for your great success in your most worthy work."

From Hon. S. Corning Judd, Chicago.

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other girls' school in the country. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

From Hon. D. Moor, Keokuk:

"After having the experience of educating two daughters at much more expensive schools, and having watched closely the progress and culture of the one now in St. Mary's School, as well as having some personal observations by visiting the School, I can truly say that I am not only well pleased with all its methods and appointments, but also believe it equal to any school within my knowledge for thorough mental and Christian culture, and for the proper development of true womanhood."

From Hon. J. M. Woolworth, Omaha:

"Our daughter's improvement, during the two years she has been at St. Mary's, has been very gratifying; her progress in her books has been great, but her development in womanly, Christian character, has been even more marked. I know that she, as well as ourselves, will always feel grateful for what St. Mary's has done for her."

From Mr. H. A. Williamson, Quincy, Ill.:

"I regard St. Mary's School as one of the very best institutions East or West, for the education of young ladies. I think it hard to estimate the great advantages it affords young girls for becoming useful and refined Christian women. Having been a patron of the School for six years, I feel justified in commending it to all who have daughters to educate."

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Church News.

NORTHERN NEW JERSEY.—We mentioned some time since, the possibility of the sale of St. Luke's Church, Montclair, under a mortgage too heavy for the congregation to manage. There is now a possibility that it may be saved; but it will be a church in debt. Bonds have been issued to the amount of \$16,000 to be paid in annual instalments. The evil day is thus deferred (it is to be hoped *sine die*); but the example is not encouraging to those who are always willing to build churches with other people's money instead of their own.

ILLINOIS.—The "Hickory Club," a social organization connected with St. Luke's Mission (situated on Plank St. near Oakley, in this city), had a very pleasurable and successful reunion, on the evening of February 3rd. Music, vocal and instrumental, tableaux, readings, recitations, etc., made up the evening's entertainment, which gave universal satisfaction; and we understand that the financial result, moreover, was very gratifying.

We are very sorry to learn, that, through an act of wicked mischief on the part of some unknown person or persons, almost every window in St. John's church, Algonquin, including the chancel window, has been wrecked. There are none of our readers who are acquainted with the hard working and devoted missionary in charge of St. John's, and of his arduous and self-denying work there for so many long years, who will not sympathize deeply with him in what—to a parish of very limited ability—is a real misfortune; and especially at this inclement season of the year. The windows were all filled with stained glass. We are disposed to think that a window of that description should never be put in, unless at the same time it can be furnished with a protection of wire. But, in the mean-time, what are the faithful pastor of St. John's and his flock to do?

WESTERN MICHIGAN.—On Sexagesima Sunday, a new Chapel was opened for public worship at Coopersville, by Bishop Gillespie, assisted by the Rev. E. W. Flower of Holland. The Chapel is 20x40 with porch, nave, and temporary chancel. It is plainly built, at a cost of about \$600, and all paid for. Coopersville is a small village of some 600 population, and services have been held there at intervals for some years by several of the neighboring clergy. The labor bestowed in the name of Christ and His Church has not been in vain. There are now sixteen Communicants, and a goodly number of baptized children under Churchly instruction. Under every form of discouragement the two or three faithful ones have toiled and persisted, until now they have a comfortable and churchly edifice dedicated to Almighty God. It is not yet possible to supply them with Sunday ministrations, but the Rector of Grace Church, Holland, will continue to hold week-day services, alternating with the Rev. E. J. Babcock, of Grand Rapids.

And so, let the good work go on. In the Name of the Lord God Almighty, we can plant the Cross of Jesus everywhere, no matter how serious the obstacles. This work has been accomplished in the midst of three conflicting Methodist organizations, and an Adventist meeting house.

Let our Church folk, who are but few in some localities, gird up their loins, take courage, get on their knees often, go to work, and (no matter how great the mountain in the way), stand ever true and steadfast in the Faith once delivered to the saints; loyal to the Church that bore them, and nurtured them, and all will be well.

The semi-annual Missionary Meeting of this Diocese will be held at St. Mark's church, Coldwater, April 6th to 8th inclusive. The subjects for Papers and Discussions are as follows:—

Tuesday Evening:—Religion and Society, Religion and Convocation, Religion and Dress, Religion and the Table, Religion and Reading, Religion and Amusement. Papers, 5 minutes. Wednesday and Thursday:—Hereditary Transmission in Character. The Early Planting of the Church in America. The English of the Prayer Book. The Mission in Cuba. What becomes of the Confirmed? The History of St. Mark's Parish, Coldwater. Plagiarism in Sermons. "Public and Private Monitions." The Sunday School as a means of Creating a Missionary spirit, and forming the habit of giving. Reports from three Sunday Schools.

NEW HAMPSHIRE.—The Clergy of the upper Connecticut Valley met in Conference, at Keene, Jan. 26th and 27th. The Conference differs from a Convocation in the following points: It is made up of Clergy from the two contiguous dioceses of New Hampshire and Vt. Its first and principal object is the improvement and encouragement of the clergy themselves. We think a parish mission better suited than a Convocation, for quickening the life of a parish. The Conference, after one public service and sermon, and an early Communion, holds three half-day sessions for mutual benefit. There is one Scriptural subject, with exegesis and discussion; one parochial or missionary topic, with essay and discussion; and at the third session, each one gives a brief analysis and review of some book he has read since the last Conference. This gives us the benefit of each other's reading; and, by loaning the books reviewed, we get the benefit of each other's libraries. The exegesis at our late (the seventh) Conference was on the passage, "He went and preached to spirits in prison etc." 1 Peter ii. 18-20. This was followed by an animated discussion. The next topic was—"Itinerant missionaries." There was an essay by Mr. Berkely, of Charlestown, N. H., followed by a recital of experience in that kind of work. The following books were reviewed: Rawlinson's Origin of Nations; Trench's Middle Ages; Boardman's Studies in the Creative Week; Farrar's Life of St. Paul; Martensen's Christian Dogmatics;

Comstock's New Testament in Phonetic Type; and Phillip Brook's "Influence of Jesus."

Our next meetings is to be a deserted woodman's camp, in the White Mountains.

SPRINGFIELD.—The Rt. Rev. the Bishop consecrated the little church of St. John, Centralia, on Thursday, Feb. 5th. The parish and the Rector are to be congratulated in that they have such a neat and comfortable House of Prayer. There were present of the clergy, besides the Bishop and the Rev. W. M. Steele, Missionary Priest-in-charge, the Rev. Mr. Tomlins, of Mattoon, Rev. Mr. Hopkins of Champaign, and the Rev. Mr. Bonnar, of Cairo.

The clergy entered the church from the west door, where they were met by the Mission Wardens, Messrs. Hubbard and House, and passed through the centre aisle to the Chancel, reciting the special Psalm. Mr. Hubbard read the article of Donation and request to consecrate. The Office proceeded in the order set forth, and the Rector read the Letter of Consecration.

The Bishop then proceeded with the morning service, and the Celebration of the Holy Eucharist, assisted by the clergy present. In his sermon the Bishop urged upon the congregation the reverence due the sanctuary, as against the all too common disregard of the holiness of that place which God chooseth to set His Name there.

The day was all that could be wished, the congregation very good and attentive, the service one to be remembered by all present, especially the Rector and his flock. The Bishop and clergy were entertained by Mrs. House at dinner, and a Parish reception at Mrs. Hubbard's, in the evening, gave all an opportunity to meet the Bishop and enjoy a pleasant hour together.

The Rev. F. W. Taylor, Rector of Holy Trinity Church, Danville, has issued an exceedingly neat and tasteful Lenten card. We gather from it, that he purposes to say daily morning and evening prayer, except on Wednesdays and Fridays, when there will be evening prayer, with lectures and instructions. During Holy Week, he will have a short reading or meditation after each service. On Good Friday, morning prayer will be said at 10:30; and, from 12 to 3 P. M., the Three Hours Agony Service, with meditations. There will be celebrations of the Holy Communion on Mid-lent and Palm Sundays, at 10:30; on all other Sundays, the Feast of St. Matthias, Maundy Thursday, and the Feast of the Annunciation B. V. M., at 7 A. M.; on Easter-Day, at 6 A. M. and 10:30. The Bishop will visit the parish, and administer Confirmation on Palm Sunday.

A brief but appropriate Pastoral, printed on the reverse side of the Card, offers some admirable suggestions for a profitable observance of the approaching sacred season.

The Rev. J. G. Wright, lately ordained deacon by Bishop Seymour, is teacher of the Public High School in Sadorus, and has charge of St. John's Church, as part of the Champaign Associate Mission. About four hundred dollars are subscribed here for a new Church building. The deacon has service twice, and the Rev. Mr. Hopkins administers communion once a month.

Nearly all the Church people here take the LIVING CHURCH.

Rev. G. C. Tucker, late Baptist preacher of Western Grove, St. Louis, has applied for Holy Orders, and has been admitted as a candidate in this Diocese. Mr. Tucker is a brother of Rev. Dr. Tucker, Rector of St. Andrew's, Miss. For the present, he makes his home at Upper Alton, and has been appointed by the Bishop as lay-reader of the Parish.

Mr. Joseph Gratian, who is favorably known as an organ builder, lately presented a beautiful credence table to St. Paul's, Alton; this supplies a want long felt.

A very interesting service took place at Trinity chapel of St. Paul's Parish, Alton, on the first Sunday of the month. Twenty-two persons were baptized, adults and children. The Sunday School of this chapel is in a very flourishing condition. The building which a few years ago was more than large enough, is now—on every fair Sunday—uncomfortably crowded. The growth has been gradual and steady; and the present condition and the large number of baptisms are the results of a long, quiet, and patient work.

X. X.

All Around the World.

Things have settled down in Maine, and Governor Davis anticipates no further trouble.—Congress still continues to do very little; the chief work of late has been the discussion and adoption of their new rules of order.—The new monument to Stonewall Jackson, in New Orleans, is to be unveiled on the 22nd.—There might be some comfort, after all, in being a sultan. The sultan of Turkey has ten servants whose special service it is to unfold the carpets for him when he prays, ten to care for his pipes and cigarettes, two to dress his hair, and twenty to attend to his linen. Eight hundred families and four thousand persons live at his expense.—The earth received General Grant with a shake when he landed at Cuba; the General thought best not to return it.—There has been an unusually violent storm in the Mediterranean Sea.—The King of the Belgians has conferred the Leopold Cross on Rosa Bonheur, the artist; she is the first woman that has received the honor. Another order of high merit has been conferred upon the same distinguished artist by the King of Spain.—The lifeless body of the late young Louis Napoleon stretched on the ground, partly covered by a military cloak, and about to be crowned by an angel, is the subject of an alt-relievo design to be executed by the English sculptor, Boehm.—Josh Billings (Henry Shaw) is 63 years old. In his youth he was school teacher and auctioneer. He has made from his writings \$100,000.—A negro living in Boston, some years ago saved two children from drowning. The father died the

other day, and left the negro \$27,000.—It is said that a state dinner in Russia costs the United States Minister there, from \$25 to \$50 a plate.—The memorial chapel to the late Prince is to be built at once at Paris. The required sum (\$40,000) has already been raised.—A successful telephone test was made the other day between Omaha and St. Louis, a distance of four hundred and ten miles.—One of the late William M. Hunt's pictures sold by the artist himself a few years ago for \$800, has just been re-sold for \$5,000.—Mr. Samuel Smiles has received from the King of Italy a valuable decoration, as a work of the royal appreciation of his books. "Self Help" has been translated into Italian, and 5,000 copies of it have been sold.—The fund raised for Keats's late surviving sister (Mme. H. Llanos), now amounts to more than \$2,250. Tennyson, Browning, and Swinburne are among the subscribers.—Miss Harriet Hosmer is said to be still at work, endeavoring to solve the problem of perpetual motion. She has taken work shops near Westminster, to pursue her efforts; and prophesies success by July.—Mr. J. C. Flood, whose daughter is to marry Gen. Grant's son, has just settled upon the bride \$2,000,000 in United States Bonds. This insures an income of \$100,000 a year.—The unedited letters of Peter the Great, which are preserved at St. Petersburg, and are some 85,000 in number, are to be edited by a special commission appointed by the Emperor, and published. They will fill fifteen large octavos.—The Princess Louise is back from her visit to England. The demonstrations upon her arrival, though delayed a day by the heavy storms, are said to have been more hearty than those on her first arrival.—The State of Michigan has a debt of \$890,000, which seems bad for its credit, until you read the other part, which is that it also has a sinking fund of \$904,000.—Gerome the Painter, is now 55 years old, but is remarkably young in spirits. His father was a goldsmith and wished to rear his son to the same trade but the latter was from boyhood an artist. He declared over and over again that he would do nothing but paint if he had to beg his way to Paris and the best instruction. In the years that have followed the painter has won fame and name and a fortune of \$300,000.

WHEREAS, Our Rector, Rev. F. N. Luson, has tendered his resignation, to take effect at Easter, after over five years active service in our midst, during which the parish has been put into successful operation, a handsome and convenient stone edifice erected, and paid for, and the church been blessed temporally and spiritually beyond our expectations; and,

WHEREAS, The Bishop of the diocese has given his canonical consent to said resignation;

Resolved, That his resignation be accepted.

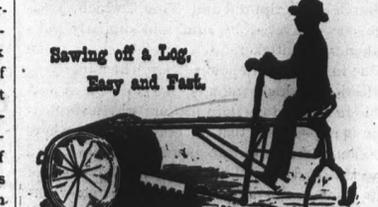
Resolved, That in thus severing the ties which have so long, and so closely bound us each to the other, we acknowledge our gratitude to God for the blessings which have attended the labor of our Rector amongst us, and most earnestly thank him for his untiring and unselfish efforts to promote the cause of Christ in our church and village; and do most heartily express to him, and his estimable wife, our kindest and most loving wishes for their welfare, wherever their lot may be cast.

Rev. F. N. Luson:
DEAR SIR: I herewith hand you copy of resolutions unanimously adopted by the wardens and vestry of Emmanuel Church and parish of La Grange, Illinois, at a meeting held Feb. 5th, 1880, to consider and act upon your letter of resignation of Jan. 31, 1880.
Respectfully,
J. K. PHILLO, Clerk Pro tem.

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