

The Living Church.

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

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WHOLE No. 69.

Our New York Letter.

The last of "The Shepherd's Fold"—James Lennox—Help for Ireland.

NEW YORK, February 21, 1880.

The trial of the Rev. Mr. Cowley for cruelty to children continued nearly a week, and ended in a verdict of guilty, which it only took the jury fifteen minutes to find. The announcement was received with applause, which the Court vainly tried to suppress. That applause, beyond all doubt, represented the sentiment of the city. The testimony was conclusive; and there was nothing to rebut it, except the evidence of Mr. Cowley himself, and of some of his relatives. The witnesses, called to speak to his character, could only speak of it as they knew it years ago, and their evidence had no bearing on the case in hand. Upon the rendering of the verdict, Mr. Cowley was remanded to prison, whence—for some days—he had been released on bail; and before this letter closes he will have received the sentence of the court. His crime, in the eye of the law, is only a misdemeanor, and the penalty is a year's imprisonment, and a fine of \$250; what the crime is, in the eye of humanity (the infliction of cruelty upon helpless children), we leave readers to decide for themselves. There are still twenty-four indictments hanging over Mr. Cowley; and should he be convicted upon all of them, and suffer the penalty, his imprisonment would extend to twenty-five years, and the fine would be \$6,250. The Shepherd's Fold, (as it was called), purported to have a body of twenty-four trustees; on the trial it was shown that there was only one, a relative of Mr. Cowley. If the others had any real existence, they had long ago withdrawn their names. The prosecuting attorney, upon the trial, read large extracts from Dickens' account of "Do-the-boys Hall," and the resemblance between the two institutions was wonderful. To two pennyworth of milk, Squeers added water, until the waiter interposed, by expressing a fear that what little milk there was would be "drowned." Cowley added eighteen pints of water to one pint of milk. It is a satisfaction to know, that the Fold was an individual institution, and that the Church is in no way responsible for it.

During the week, the death is announced of James Lennox, at the ripe age of fourscore. Mr. Lennox was a Presbyterian, and for forty years he has been conspicuous as a philanthropist. He was the munificent founder of the Lennox Library, which is valued at some \$3,000,000. It contains probably the rarest collection of Bibles, of works relating to Shakespeare, and of paintings by the great masters, to be found anywhere on this side of the Atlantic. Many of the single volumes in the collection, and many of the pictures also, are worth a fortune in themselves; and they have been guarded with jealous care. Admission to the library and collection has been exceedingly restricted. On one occasion, one of our Chief Justices was desirous of consulting a particular book that was to be found only in this library. Application was made, and the book was sent to the judge by a servant who had orders to stay by it until the judge had done with it. To get a sight of the library one had to go through many formalities. Of late it has been made somewhat more accessible, but admission now can only be gained after preliminary correspondence and proper references. The library-building is situated at 72nd street on land that belonged to Mr. Lennox's father, a part of a farm which he had purchased. He gave it to his son, and advised him to hold it, as he was of opinion that some day a village might be built in the vicinity. The land is now in the heart of New York. Mr. Lennox led very much the life of a recluse, and his only passion was for rare books and paintings, which his large fortune enabled him to gratify to the full. He never married; unless as it may be said, he was wedded to his books. When the other day, we regretted it, the answer was, "to that fact probably we are indebted for the Lennox Library." It is the pride of New York, they are conscious of the possession of a great treasure; though to the multitude its doors never open. Mr. Lennox was also the founder of a Hospital, and of a Home for Aged Women; and he built, as a memorial of his pastor, a Presbyterian church. The Hospital, though sectarian in name, is not so in practice; but, like our own St. Luke's, admits the suffering without regard to Creed.

It is just a generation ago, that a call was made upon our country, to help the Irish, who were suffering from a famine. The response was generous, but it will not begin to compare in magnitude with the contributions in response to the present appeal. The country in the generation past has increased largely in wealth; and the facts and figures show that it has not, in the same ratio, grown in selfishness. The individual contributions, now, are larger; and the sum total has many times increased. There is one curious and instructive fact to be learned from the tables of acknowledgement to be found in the papers, and that is that the aggregate of the small contributions will exceed that of the large ones. It is not only spiritually more, as was the widow's mite, but it is materially more. We make great account of the large gifts; they are paraded

in the papers. But the churches are supported mainly by the poor, and those in middle life. We have not a particle of doubt, but in the Roman Church, in these two cities, more money is given by the servants from the kitchen, than by the masters and mistresses in the parlors. Bishop Huntington, speaking of his experience in a wealthy church in Boston, said that on only one occasion, when he gave notice of a collection to be made on the following Sunday, did any one bring any offering beforehand on account of a proposed absence; and that one was a servant, who was going to be away to cook a sick man's dinner. And the Bishop added his fear, that her gift was greater than that of her employers. It was those who were "rich in this world," that needed to be charged by the Apostle to be ready to give and glad to distribute.

Ex-Secretary Borie, recently deceased, left by his will \$5000 to the Episcopal Hospital in Philadelphia, \$1000 each to St. Andrew's and All Saints' Churches near Jonesdale, and the same sum to some thirteen other Hospitals and charitable institutions. The legacies will be paid after the death of his widow.

Some months ago Christ Church, Germantown, Pa., which was in process of erection, was blown down in a destructive storm. It has been handsomely rebuilt and paid for, and it was consecrated on the 10th by Bishop Stevens.

To the number of Conferences or Retreats, at the coming in of Lent, already noticed in your columns, may be added that of Long Island. It was very largely attended by the clergy, and they were addressed not only by the Bishop, with his usual ability, but by a number of the clergy. They are becoming a recognized institution, and we doubt not will soon become common in all dioceses. There is no question of their beneficial influence, first upon the minds and hearts of the clergy, and then upon the parishes. Lent has its dangers, as well as advantages, both to ministers and people; and it is wise to enter into it with due preparation of heart. The Church would teach us so, when she interposes an interval, more or less long, between Epiphany and the Lenten season. She would not have us come to either Fast or Feast unwarmed, and so Advent heralds to us Christmas, and Lent prepares us for Easter. As far as we know, these Conferences, like the Cathedral in our country, had their origin in Illinois; and so the Church reaps where she has sown. The East, in the years gone by founded (by her missionaries and her money) the Church on the prairies, and now the prairies are returning to us the rich rewards of spiritual influence.

We are glad to see that some attention is being paid to the memory of Bishop Chase of Illinois, in the various fields in which he has labored. He was in many respects a man of mark, as no one can fail to see, who will read his Reminiscences. To us they are always interesting. When he went to Ohio, that was "The West," and he made his mark upon the church in that great State, as he did later in the diocese of Illinois, upon whose unbroken prairies he reared his last home. At Gambier his bust is preserved; and in the Chapel, there is a mural tablet, and in the Church of the Holy Spirit, is a memorial oak chair, upon which his chosen motto—"Jehovah Jireh"—is carved, and now a chancel window is to be placed in St. Paul's Church, Cincinnati. Bishop Chase spent much time in the East, upon what were called begging expeditions, and is still remembered from Boston to Charleston. Twice (we think), he went to England, and Jubilee is rich in gifts, which he there received. He was a man of singular appearance, and had some eccentricities of character; but beneath there was a mine of sterling worth. It is nearly forty years since we first saw him in this city, and the impression he then made upon us has never been effaced.

During the summer we gave you an account of some of the improvements made in St. Paul's Chapel, at the expense of Mr. Contoit, one of the vestrymen of Trinity Church. He has since, at a cost of some \$2,000, had placed in the Chapel, a new Corona. It hangs in the centre of the chancel, and has sixty lights, simulating candles. It is of brass, in antique pattern. At the base is a large circular bend, with others concentric but smaller above it, and upon them are figures in bas-relief. It lights up brilliantly the whole chancel, and is a most valuable addition to the furnishing of that venerable chapel where Washington was once a worshipper, and which has survived the storms of more than a hundred winters. It is a great curiosity to strangers visiting the city, and they love to linger among the monuments in the church yard, or to peruse the quaint inscriptions upon the walls. The edifice is of granite, which may not be generally known, as, some years ago, the authorities had the barbarous taste to have it covered with stucco, much to the regret of those who are now in charge.

The thriving parish at Highland Park, Ill., was visited on Monday last by Bishop McLaren. The Rev. J. P. Lytton is in charge, as also at Winnetka, and is doing good work for the Church. Eight persons were confirmed, and all of these received their First Communion the next morning, at an early Celebration.

Foreign Matters.

The Unhappy Czar—English Diplomacy in the East—Seniores priores—A Dying Nation.

All the world has heard before this, of the last dastardly attempt upon the lives of the royal family of Russia, by the explosion of a mine beneath the room in which they were expected to be in the act of dining. And every one knows of their Providential escape. In view of such a terrible condition of affairs, where is the wonder that the Czar is so timorous and nervous about his safety, that his personal attendants are changed every day? Like Oliver Cromwell in his last days, he suspects, and has reason to suspect, every one near him of an intent to murder him. Even the dearest members of his family have fallen under suspicion, although there is probably no truth in the rumor that the Czarina is seeking a divorce. The nobility, and those in power are becoming very restive. They feel that nothing can save Russia but a constitutional monarchy; and that, if it be put off, there will be a Revolution bathed in seas of blood. The police have at last unearthed the Nihilist journal called "Black." It appeared with perfect regularity, and the Emperor found it regularly on his desk every week, although nobody could tell how it got there. The leading idea of this paper was a distribution among the people of the vast tracts of land held by the crown and the nobility.

Lord Beaconsfield is getting up another "Empire." This time it is to be a close alliance with Persia, and the consequent extension of British influence. The Persians are to be allowed to occupy Herat, which is the key city of Central Asia. This will be a tremendous blow to Russia's influence,—for she and Persia have always been fast friends; and while they remained so, the defence of the long frontiers of Afghanistan was an extremely difficult matter. It never appeared to occur to English statesmen to win Persia's alliance with the gift of Herat; possibly they cherished the hope of building up a strong power in Afghanistan friendly to England, and certainly they did not foresee that Russia would soon be at Merv, offering Herat to Persia as the price of a permanent alliance. But now England's politicians are able to see the situation clearly. If they do not give Herat to Persia, the Russians will give it to her, and help her to hold it; a consummation which is not at all to be wished. By a master-stroke, Lord Beaconsfield has authorized Persia to occupy Herat, has made the Shah the ally of England instead of Russia, and has established British supremacy throughout southern Asia.

There is a generally prevailing idea that when a man reaches seventy, he is growing old; that it is perfectly excusable in him at that age, to retire from the stage, and let some younger actor take his part. But there seems great reason to doubt, whether that idea is true as respects statesmen. Only think, the rulership of England really depends at this moment, upon a contest between an English Jew of seventy-four, and a Scotch-Englishman of seventy. We have seen Rudelsky at 83 conquer Piedmont; Palmerston at 81 dictator of England; Lord Lyndhurst at 88 charm the whole Parliament by his eloquence; the Kaiser at 73 invade France; Pionono at 78 call a Council, and generally change things around in the Roman Church; and Thiers at 73 save France from ruin. This preference for old men, however, is European; we have not much of it. The newspapers speak of it as a great point against Mr. Tilden. As we grow older in national life, we doubtless shall adopt the same view.

Things are going to the dogs very fast in Turkey. Everywhere, robbery and carelessness. One almost feels that the brave old Turkish nation has turned into a race strictly divided into knaves and fools; one of the former to two of the latter. But bad as things are, the outlay for palace expenses goes on all the same. The army is all unpaid, the roads are in ruin, all branches of the public service thoroughly disorganized for want of funds; and yet the height of good living prevails in the seraglio.

Of cooks and plate-washers there are some three hundred; and two hundred waiters are kept running backward and forward from the kitchen to the tables of the sultan, his ladies, and the high functionaries and dignitaries of the palace. A large number of employes living within the precincts of the palace, have obtained the concession of dining in the imperial kitchen, and it is asserted that eight hundred families (in all about four thousand persons), dine daily in the Yildiz Kiosk.

To maintain this tremendous household, large sums of money are required. The expenditure of the palace is double that of the income of the civil list. Two months ago the royal purveyors refused credit to the sultan. To meet the emergency, Abdul Hamid arbitrarily took possession of the custom-house and the octrois, and thus raised the state of siege. But, as the income from these has been mortgaged and mortgaged over again to foreign powers, it is not likely that the creditors of Turkey will allow such a high-handed proceeding to continue.

Church News.

WISCONSIN.—Diocesan missions need but the contribution of one dollar a year, from each member of the Church, to insure a grand success. So says the *Calendar*. Five hundred dollars would put the board out of debt, but they need three times that sum to improve the opportunities now offering.

The Rev. G. A. Goodnough reports at his mission among the Indians, a good attendance on the services, and eighty-six children in the school. Baptisms, Adults, 1; Infants, 35; Confirmed, 10; Communicants, 157; Marriages, 6; Burials, 21. Offerings for all purposes, \$386.17. Labor of the Indians (estimated) \$138.00. Total \$424.17.

The Bishop has confirmed, at St. Edmund's, Milwaukee—3; at Beaver Dam—4; at Fox Lake—4; at Portage—1; at Columbus—2; at Oconomowoc—2.

MISSOURI.—A second member of Trinity church, St. Louis, has gone to New York to join the Sisterhood of St. Mary. The notable event of the month has been the celebration of its twenty-fifth anniversary by Trinity church. It was founded in 1855, by the Rev. Dr. C. E. Hutchinson. It was soon after burned and rebuilt, leaving a debt of about \$17,000. This has been reduced to about \$11,000. The church has been under the charge of Dr. Easter, Dr. Cross, the Bishop of the Diocese, and the Rev. M. F. Betts. The latter was called in 1877. On the occasion of the Anniversary he preached the sermon, which, the *Church News* says, held the untiring attention of the congregation for nearly an hour and a half. An interesting episode in the midst of the address was the unveiling of a white marble tablet on the north wall of the church to the memory of Dr. Hutchinson. It recalled the fact that he had been the founder of three parishes in this city, and rector of Trinity Church for fourteen years.

WESTERN NEW YORK.—The *Calendar* says: We are pleased to record that the First Baptist Church, in Rochester, has introduced the repeating of the Lord's Prayer and the Apostles' Creed in concert into the Sunday-school exercises.

It is also worthy of remark, that at the Christmas Festival of the First Presbyterian Church, several Scripture selections were read responsively by the superintendent and the children, that the Apostles' Creed and Lord's Prayer were recited by the children and congregation present, and that a "Processional Song," so called upon the Programme, was sung as the children marched from the church into the lecture-room. Verily, our denominational brethren are making progress; and the inquiry naturally presents itself, how long will it be before they will use these good things in their Sunday worship.

SPRINGFIELD.—A correspondent writes: On the Friday following the consecration of the church in Centralia, I accompanied Bishop Seymour to Carlyle, where we held service in the Presbyterian house of worship, which was kindly lent to us for the occasion, the Bishop preaching. On Saturday eve returned to Centralia; and on Sunday the Bishop very kindly visited our Sunday School, and made a very happy and instructive address. He also preached for us both morning and evening. Twenty-two partook of the Holy Communion, the largest number we have ever had here. In the afternoon an old gentleman over 80 years of age was baptized.

At Evening Prayer the house was overflowing; many stood outside at the windows, and many went away disappointed. A class of ten was confirmed. On Monday, at 7:30, we had a special celebration of the Holy Communion for the newly confirmed, and at 9 A. M. left for Mt. Vernon.

During the whole of the Bishop's visitation we had the most delightful weather; a week's continuance of bright sunshine and moderate cold, both pleasant and agreeable.

We take the opportunity of correcting a mistake which occurred in our notice of the Lenten Services in Danville in our issue of the 12th inst. From that notice, it would appear that there was no Morning Prayer on Wednesdays and Fridays, whereas in fact, Morning and Evening Prayer is said daily; the former at 9 A. M.; the latter at 4:30, except on Wednesday and Friday, when it is at 7:30.

The indefatigable Guild of Holy Trinity Parish have republished, at \$.50 per 100, Bishop Cox's "Monitions to Church Goers."

NEW YORK.—Ash-Wednesday was a memorable day to Holy Trinity Church, Harlem, of which the Rev. Dr. McKim is Rector, for it was entirely destroyed by fire. The insurance, which was but \$4,500, will nearly or quite extinguish the mortgage on the church and lot, and so leave the congregation without any dependence but the lot and their own resources. But it has been determined to rebuild at once; and it is hoped the new church will be ready for occupancy during the coming summer. A still wiser resolution has been taken. Said a Vestryman, "We are determined to be free from debt, when the work is finished." It is much easier in nearly every case to raise money with which to build, than it is to pay a debt; and with a mortgage upon a church, if it happens to burn down, sup-

posing it to be insured, the holders of the mortgage are the only parties benefited. By the frequency with which church property is put under mortgage, we might suppose that vestrymen were unfortunate enough when children, never to have read the Arabian Nights, or else to have forgotten all about the Old Man of the Sea, whom it was so easy for Sinbad to take upon his shoulders, but whom no efforts were sufficient to get rid of. That Old Man is a type of a church mortgage.

CLEVELAND.—St. Luke's.—The Bishop preached at St. Luke's on Sunday evening 15th inst, and confirmed eight persons. The church was filled with persons who took a lively interest throughout the service. It is only three months since St. Luke's was opened for Divine Service, after being closed for a number of years. A good congregation has been gathered and a chorus choir trained, which adds greatly to the interest of the services. An interesting feature of the service, and one with which the Bishop was specially pleased, was the antiphonal chanting of the Canticles and Psalter by the choir and chorus. The voluntary and offertory were well rendered by the quartette choir, consisting of Mrs. Talbot, Mrs. Hickox, and Messrs. Raymond and Sutcliffe. An offering of \$5.20 was made for the disabled clergy fund.—*Standard of the Cross*.

SOUTHERN OHIO.—We have received a copy of the *Christ Church Register*, published at Dayton, and edited by the new Rector of Christ Church, who was formerly Editor of *Our Dioceses*. It contains a report of his inaugural sermon, "published by request;" and a good deal of matter of local and parochial interest.

Two laymen of Lima, in this diocese (Messrs. Marmon and Gorton), have relinquished claims which they held against the parish, to the amount of \$468. Over \$570 of the church debt has been paid by the Church people in Lima, since September last.

MISSISSIPPI.—At the Bishop's visit on Sunday, Feb. 15th, to Trinity Church, Natchez, sixteen persons were confirmed, making a total of 42 in nine months. The morning and night services were attended by congregations almost unprecedented in size. The parish is entirely out of debt, and growing.

At the morning service, the Bishop ordained Mr. Newell Logan, of Woodville, Miss., to the Diaconate; the Rector (Rev. Alex. Marks), and the Rev. Messrs. Moore and Cooper, assisting in the service. Mr. Logan will spend his Diaconate in this parish. On Sunday night, Rev. Mr. Cooper, of Jeddo, Japan, preached to an overflowing congregation, on the work in Japan. A large collection for his work attested the uncommon interest he aroused.

MICHIGAN.—From Monroe we have received No. 1. Vol. 1. of *The Parish Guide*, which its promoters propose to publish at the four seasons of Advent, Epiphany, Lent, and Trinity; being intended, of course, for the information and guidance of the members of Trinity Parish, of which the Rev. Ben. Tucker Hutchins is Rector. The number before us gives a schedule of Lenten services; from which we gather the following information: That on Ash-Wednesday, besides Morning and Evening Prayer with a lecture, there was a celebration of the Sacrament; Next, in addition to the ordinary Sunday services, there is Evening Prayer four days in the week, at 4 P. M., and Morning Prayer with Litany, at 10 A. M., and Evening Prayer with lecture, at 7:30; during Holy Wednesday Morning and Evening Prayer daily, with lecture at the latter; and on Good Friday, in addition to the other services, the Litany and a sermon at 10:30.

The Sunday School connected with the parish averages a regular attendance of 70 scholars. On the third Sunday afternoon of each month, there is a special Children's Service.

PENNSYLVANIA.—St. Stephen's church, Philadelphia, of which the late Dr. Rudder was for many years the rector, has an income of over \$10,000 from rental of pews, a rectory, and an endowment of \$80,000. The parish has had but three rectors since it was organized in 1823: Rev. Dr. Montgomery, who served 11 years, Rev. Dr. Duacachet, 32 years, and Rev. Dr. Rudder, 15 years. It is a record that few parishes can show.

PITTSBURG.—The Rev. A. B. Putnam, of Bradford, writes: "My people are energetic and devoted, purposing to build a church very soon; and consequently I am very happy in my work."

KANSAS.—A new pipe organ, costing \$2,000, has been put into the Cathedral, lately, at Topeka.

Kansas claims an increase of population for 1879 of 144,094.—The exact value of productions of all kinds sent from Ireland to England, averages about \$3,000,000 weekly; this seems a strange comment on the present condition of suffering in the Emerald Isle.—The report that Dr. Hall, of New York, had \$10,000 a year in marriage fees is denied; he does not average \$500.—Since the founding of the Government, 927 treaties have been made with the Indians; it would be interesting to know which ones have been kept.

Church Calendar.

1880.

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.
† 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.

Jesus said unto them, He that is without sin among you, let him first cast a stone at her.
S. JOHN viii. 7.

Men's actions are very difficult to judge. Nobody can judge them but God, and we can hardly obtain a higher or more reverent view of God than that which represents Him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion. Our habit of judging is so nearly incurable, and its cure is such an interminable process, that we must concentrate ourselves for a long while by keeping it in check, and this check is to be found in kind interpretations. Sight is great blessing, but there are times and places in which it is far more blessed not to see.

F. W. FABER.

Tell not abroad another's faults
Till thou hast cured thine own;
Nor whisper of thy neighbour's sin
Till thou are perfect grown:

Then, when thy soul is pure enough
To bear My searching Eye,
Unshrinking then may come the time
Thy brother to deny.

Jesus Saviour, pitying be,
Parce mihi, Domine!

LYRA MYSTICA.

News from the Churches.

IOWA.—Griswold College opens its Easter term with a dozen more students in its various departments. Since the opening of the new year, the income of the Cathedral, Davenport, from pledges and subscriptions, has nearly doubled.

The number of clergymen canonically connected with the diocese at the beginning of the new year was 52, an increase since the Convention adjourned, June 1st, by Ordination and removals, of ten. This extraordinary gain for a period of six months does not include several clergymen who are at work in this diocese, but are not yet transferred. It was proposed at the last meeting of the Western Convocation, to organize a Missionary League, having a branch in every parish. Five parishes and missions are now regularly supplied with services by the Davenport clergy, without charge to the missionary funds. As the college is built up, the mission work of the diocese is strengthened.

MISSOURI.—The *Church News* gives some interesting statistics. Of the 64 churches in the Diocese, 47 have been built within the last ten years. The money that has been contributed to needy places has called forth three or four times as much in local contributions. The rule we believe will be found to hold good nearly everywhere. Each clergyman helped has been enabled to serve, on the average, four different congregations. The greatest proportion of growth has been in those portions of the Diocese receiving missionary aid. During the ten years, the number of the clergy has doubled, and that of communicants enrolled, has tripled. On the other hand, the amount contributed for Diocesan Missions eight years ago, was equal to the amount now raised. The average amount given in 1869 for diocesan work, was \$1.50 for each communicant; last year it was less than 40 cents for each. A strong plea is made for more liberal and systematic giving.

ILLINOIS.—Divine Service, according to the Church, was held for the first time in Homer, on the 13th inst., the Rev. W. C. Hopkins of Champaign, officiating. Nine communicants being found at this point, who had never yet been reported, steps were at once taken to organize a mission, and supply at least a monthly service. The Lenten Services in Champaign, Urbana, and other neighboring towns, occupy the priest-in-charge for one service every week-day, except Thursday, in addition of course to three Sunday services.

WESTERN NEW YORK.—On the evening of the 10th inst., Bishop Cox delivered the first of three lectures on "Fulfilled Prophecy," in St. Paul's Church, Rochester. As he was only just recovering from an attack of influenza, which had confined him to his room for some time, he was obliged to be brief. He pointed his hearers to the benefit which resulted to the Christian, from faith in prophecy, and desired to draw their especial attention during the present Lenten season, to those prophecies which were fulfilled in Christ. The subject of prophecy requires thought and study in order to a true apprehension of it, just as thought and study are necessary to the attainment of any science; such, for instance, as astronomy. The Bishop spoke of a certain king of Prussia, who once asked a chaplain what was the most undisputable evidence of the Christian religion. The man replied in two words, "The Jews." And just as long as the Jews and the Old

Testament shall exist no one can doubt the New Testament, which is proven by it. Bishop Cox, we understand expects to spend the Sundays in Lent among the Rochester churches, besides lecturing every Tuesday evening in one or the other of them.

FOREIGN.

ENGLAND.—The Very Reverend the Hon. Augustus Duncombe, Dean of York, died on the 26th ult., after an illness of several months. He was a son of the Earl of Feversham; and was born in 1814. "Not a great theologian," says *John Bull*, "not a great preacher, he was yet a good and true and useful son of the Church of England, of whom that Church may well be proud."

The Abp. of Canterbury officiated and preached on Thursday, the 29th ult., at the consecration of a beautiful church recently erected in Leeds, as a most appropriate tribute to the memory of the late Dr. Hook, Dean of Chichester, and at one time Vicar of Leeds.

Our English exchanges record the dangerous illness of the Rev. Percy Robinson, D. D. Warden of Trinity College, Glenalmond; and also, the death of Mr. Philip Cazenove, a prominent and highly respected layman of the Church of England.

Some Accounts of Lenten Services.

From Lenten cards and pastorals which the clergy have kindly sent us, and from correspondence, we make the following notes. More distant parishes will be reported from time to time, as information may reach us, though our space may not serve to do justice to all.

We spoke last week of the work going on at the Cathedral and at St. James', Chicago. At the former, an Instruction for Confirmation is given by the priest in charge each Sunday evening. In addition to the morning and evening service throughout the year, a Wednesday night Litany service is held with lecture. The various societies are more than ever earnest in their work, and there is every indication of a good Lent and a happy Easter. Canon Knowles is giving himself with unsparring energy to the work.

The Lent in Grace Church, Rev. Dr. Locke, Rector, opened most promisingly. At the early celebration on Ash Wednesday, there were about 30 communicants and at the second celebration about 150. Although the day was terribly stormy, and walking almost impossible, the congregations were nearly double those of the year before, and it was gratifying to see so many men. There is good, hearty singing at the services. The Confirmation instruction is given on Saturday at 5 P.M. The subject of the Lent Lectures is the History and whole subject of Temptation. There are daily services, with a short address at each service, and Celebrations each Wednesday and each Lord's Day, and on Holy Days.

The Church of the Ascension, of which the Rev. Arthur Ritchie is Pastor, has two celebrations daily, at 6:30 and 9:30 respectively; also daily Matins and Evensong. On Wednesdays and Fridays, Vespers, with Meditation or Instruction, at 8 P.M. On Maundy Thursday, besides the services as on other days, Vespers, with Meditation. On Good Friday, Communion, Matins, with Meditation, Children's Service, Litany, with Meditation, Preaching of the Cross, Evensong, Vespers, with Address. Easter Even, Early Celebration, and 1st Vespers of Easter. On Ash Wednesday, there were two Celebrations, with a Meditation at the second, Matins, Litany, with Meditation, Evensong, with Meditation, and Vespers, with Sermon. In his Pastoral, Mr. Ritchie invites his flock "to make the penitential season an occasion of revival in practical Christian living." "The Christian profession" he says, "is a simple sham, unless it is bringing forth the fruit of good works." And then he dwells at some length, in a very impressive manner, upon the duties of Prayer, Fasting, and Almsgiving. At the close of his parochial Lenten Tract, he suggests Twelve simple Rules for Lent, and certain "Things to Remember."

At St. Marks, Chicago, Rev. B. F. Fleetwood, Rector, there is daily service, and a Celebration on alternate Sundays. Lectures, Sermons or Readings, are given at all services. The Church of Our Saviour, Rev. W. J. Petrie, has an evening Service on three days in the week, and a weekly Lecture on the Prayer Book, besides the usual Sunday Services and Communion. At Calvary Church, Rev. Luther Pardee, Rector, Ash Wednesday was marked by five services, there being two Celebrations. During Lent there will be daily Morning and Evening Prayer and three Celebrations each week; in Holy Week, one each day, except on Good Friday. Sermons or Lectures are given at most of these services. St. Thomas Church (for colored people) Rev. J. E. Thompson, Pastor, is keeping the Lenten season devoutly. The pastor has issued an earnest and practical letter to his people, and has appointed frequent services, instructions, and Communion.

Notes of Lenten services in other parishes of the Diocese of Illinois will be given next week. We reserve also some reports from the Diocese of Quincy. In Springfield the good work goes bravely on, and the Bishop with his clergy are working together for the extension of the Church

and awaking the spiritual life of the people. In the See city, the Priest in charge, Rev. E. A. Larrabee, has daily Morning and Evening Prayer, and celebrates the Holy Communion each Sunday and on each day in Holy Week, except Good Friday. In Grace Church, Paris, Rev. S. S. Lewis, Rector, in addition to the Daily Service there is a brief service and meditation on two afternoons of each week. Lectures and instructions are given at the other services. Celebrations on all Sundays and Holy Days, in Lent, and each day during Holy Week, except Good Friday. A special service for children every Sunday.

The Church of the Redeemer, Cairo, is responding to the call of its Rector, the Rev. T. A. Bonnar, in making Lent a season of spiritual refreshment. Daily Morning and Evening Prayer, with frequent Instructions and Communion, mark the Holy Season. Besides the Sunday Celebration, there is one every Thursday during Lent. The Rector, in his pastoral, expresses the hope that the Easter Offerings will amount to one thousand dollars. St. Matthew's, Bloomington, has awakened to new life, under the ministrations of the Rev. S. P. Simpson, though he has been but a short time in charge. There is a Daily Service and weekly communion during Lent. The Lectures are Meditations on the "Stations of the Cross." The Rev. Albert E. Wells reports a daily service at Chester. The Rev. D. W. Dresser, who ministers to congregations very much scattered, gives two extra services and addresses each week. The Bishop will visit his parishes in Carlinville and Chesterfield, the last of this month. At St. John's, Decatur, the Rev. Walter F. Moore has daily Service, and Holy Communion on all Sundays and Holy Days, and on each day in Holy Week, except Good Friday.

Outside of Illinois we have, so far, few reports. Daily Service is held at Brookline, Mass., Rev. Leonard K. Storrs, Rector, and morning Service on Litany days. The Rev. A. L. Royce, Christ Church, Janesville, Wis., has two services on Wednesdays and Fridays, during Lent, daily Service during Holy Week, and Holy Communion each Sunday. The Rev. G. T. LeBoutillier, Grace Church, Colorado Springs, issues a "Lenten Messenger," a four page leaflet, containing many valuable notes and suggestions of local interest. Notice is given of daily service during Lent. At the Cathedral Davenport Ia., there is Daily Morning and Evening Prayer and Weekly Eucharist. Special services also in the other churches of the See city. The sermons are upon the Beatitudes. All the churches in Davenport are in the care of the Bishop, and are supported by the Offertory.

To the Editor of the Living Church.

I have read the article on "The Vestry System and Election of Rectors" in your publication of Feb. 12th, and, as a Catholic, must endorse it all. Being a Vestryman, I am in a position to know something of the workings of the system. But will not the carrying out of the proposed parochial system be attended with some difficulties, at times disastrous to a parish? I will cite an instance (better call it a supposable one), that a certain Diocese has a Bishop of a decidedly "Evangelical" turn of mind, and who considers Catholic practices as repulsive to the faith as he happens to hold it. Within that Diocese may exist a parish that believes in such practices and is desirous of continuing them. Should the rectorship of that parish become vacant, the Bishop, under the parochial system, would be in a position to fill the vacancy with a priest holding views similar to his own, and to the discomfort of the parish. Under these circumstances, what recourse would it have? The Bishop, if so disposed, could strangle it out of existence. This appears to me to be the principal objection to the system you so ably advocate. I would like to hear more from you on this subject.

CATHOLIC.

To the Editor of the Living Church:

I was sitting, awhile since, in an office with several prominent clergymen, where were also present a distinguished ex-judge who has often represented his Diocese in General Convention, and a highly successful practitioner of medicine. Conversation fell upon our respective callings. Said the Physician to one of the clergy who had just asked him to take his son in his office as a student of medicine, "Send him along, and I will promise to disgust him with every thought of following my profession in twelve months; it is the meanest calling in the world." "No," spoke up the Judge, "the profession of the law has become today the lowest a man can follow; if I were to go to a strange place to-morrow, I should studiously conceal the fact that I had ever had anything to do with it." The clergy present took courage. Their calling is not the only one that has discouragements and trials and perplexities. Here was the voluntary testimony of two men who were not their respective fields of duty. For myself, like Captain Cuttle, I "made a note of it."

Good and evil are plaintiff and defendant. The court where they plead is the Forum of Conscience. The verdict appears in the life lived, and is the result of struggle and contest.

Letter from China—No. 2. Continued.

From our Correspondent at Shanghai.

ST. JOHN'S COLLEGE, SHANGHAI,
Dec. 23, 1879

Having endeavored to show the special need, in a country like China, of an Institution of the character of St. John's College, we will now proceed to consider its actual status.

The value of such an institution has been long realized by many in the East, both missionaries and others; but the actual establishment of it is due to the untiring energy of Bishop Schereschewsky, who has driven his way through such difficulties as would have made many men throw up the enterprise in despair. At least he has brought it to working order. What that working order is we shall now see.

The Bishop arrived in Shanghai fourteen months ago. Nothing had then been done; and what was worse, there seemed to be no means at hand with which to do anything. There was excellent material with which to begin the college, in the advanced scholars of the schools of which Mr. Thomson and the late Miss Fay had had charge. But there were no buildings, nor was there any money with which to buy land and erect them. What could be done? There happened to be in the mission treasury about \$4000, part of which had been realized from the sale of some of the Mission property. The rest was a small balance left over from the appropriation for the running expenses of the college, all of which had not been needed before the Bishop and instructors arrived. But what was this, where so much was to be done? The only solution of the difficulty was to borrow a sum of money, which with the small sum in hand should be sufficient to buy land and put up the absolutely necessary buildings. The money was borrowed in the following way: The old Mission property was leased for a long term of years, at a rental sufficient to pay the interest on the borrowed money, and still leave a surplus sufficient gradually to pay off the debt. Only in this way could a place to begin the work be secured, with scarcely the requisite buildings, for we have no chapel, no library building, no apparatus for carrying on this most necessary work.

For the latter, too, the number of instructors is very limited. There are only four, although it is hoped that the Rev. W. S. Sayres will return from Wuchang in the course of a year or so, to resume the post in St. John's College for which he was sent out. The failure of the Church at home to send some one out for that important mission point in the heart of China, has resulted in weakening our force here. May it only be temporarily so! The Bishop is to have charge of the Chinese Classical Department; while the following studies are divided in three groups, and assigned one group to each of the three instructors. First, English Language and Literature, Mental and Moral Philosophy, Logic, International Law, to the Rev. W. J. Boone; Mathematics, Natural Science, Chemistry, Astronomy, to the Rev. Y. K. Yen; History, Geography, Evidences of Christianity, to the Rev. Daniel M. Bates. It will be seen that there is much which could be added with great advantage; but it will be further remembered that with so small a corps of instructors, an enlargement of the curriculum would be out of the question at present. Still the aim held in view is, to make the course of study as full and rich as in any institution at home. The studies given above include much which would be studied at home in a preparatory school. But no such thing as the latter exists here in China; so we must let the College course embrace it, by making the entire term of study six years, instead of four, as in America. The requirements for admission are the "Four Books" and simple essays. Anyone meeting these terms would be proficient in Chinese. All who cannot pass this examination will be considered in a primary department. Throughout the course, students will continue to study the Chinese Classics, in addition to the studies laid down in the above list.

There is also connected with the institution a Theological class of eight Candidates for Holy Orders. This is the most important department of our work, as the training of a native ministry enters largely into the hopes of the Bishop, in establishing the college.

At the opening of the Chinese New Year, the Bishop will advertise the institution in the leading Chinese newspapers. There are now fifty-four students, among whom there are enough sufficiently qualified to begin the two lowest classes. These are all that can be supported on the appropriation made by the Church. Whoever are now admitted will have to pay their own expenses, which would be five dollars a month. This is the actual status of the College as it now stands. A fine site of land, but containing only the *barely necessary buildings*; four instructors, sixty-two students in all; a few text books. This is all. We have no chapel, no library building, no books, no apparatus, no scientific instruments; and, what is worse, no money to buy them with. These are the deficiencies. The want of proper text-books in Chinese in some studies, can of course only be remedied by the instructors themselves. This must be a work of time

and patience; and instruction must be conveyed orally; and, for the present, by means of a syllabus, in such studies. But the other needs just alluded to, can only be met by the expenditure of from fifteen to twenty thousand dollars, with which the lacking appliances for carrying on the work can be procured. A friend has just written, "I fear the College is upon a weak scientific basis; and yet that it should be otherwise seems the most pressing necessity of all. This I know is costly both in men and appliances." This estimate presents the exact state of the case, unless indeed it be, that it might be put more strongly.

To come then to a definite statement of what can be done by individuals who have the ability and the willingness to assist a work which would be a benefit to hundreds of human beings, and would break down many superstitious barriers which hinder them from embracing Christianity. Help must be afforded in precisely the same way as in educational institutions at home; that is, by men contributing as they are able, to supply what is needed by these institutions, and by individuals, who may have the power to do so, undertaking to meet existing wants. This has been notably the case in the John Hopkins and Cornell Universities, and quite recently in Racine College. Many, in extending such aid, leave a memorial of their name and beneficence to after generations; and Bishop Schereschewsky would be only too glad to have similar memorials of generous donors here at St. John's College, associated with whatever benefaction the individual were pleased to bestow, whether the endowment of a professorship, the erection of a suitable chapel, (for which, here in China, a beautiful building could be erected for \$6,000.00), the erection of a library building, which would require only the comparatively small sum of \$1,000.00, or the gift of a moderate telescope, or a sum sufficient to make the beginning of a library, or an alcove of books, not necessarily Chinese, in the library,—in short, whatever would go towards equipping the College.

There are hundreds of Churchmen who have the means to afford the needed help. There are hundreds of individuals who have the means which it might reasonably be supposed they would be glad to give for building up a work, which we pray that God may make instrumental in leading thousands out of darkness into the glorious light of Truth, both intellectual and spiritual. How they may assist us in this work has been definitely indicated above.

It is to be hoped that these statements may arrest the attention of some who are influenced by Christian and philanthropic motives; and that they may be enabled to carry into execution any generous impulses for the benefit of the Chinese, and of the Church in China.

DANIEL M. BATES:

The Church's Opportunity.

Correspondence of the LIVING CHURCH.

Careful observers at the East have within a comparatively short time reached the conclusion held long since by many at the West, that the future of this country depends largely on what the West shall make it. The next Census will convince many a present doubter that the time when that influence will be felt and acknowledged, is in the near future. It requires but little acquaintance with History to make one familiar with the fact, that large cities have always exerted a great influence far and near. Hence, we believe that while the future of our country depends largely on the West, the future of the West—politically, socially, and religiously—will largely be what Chicago makes it. Now every Churchman should so love the Church, as to wish that the controlling spiritual influence exerted by the religious organizations of this city should emanate from her. And this, not from a feeling of earthly pride or ambition for her aggrandizement, but because we believe her to be a rightful portion of the visible Kingdom of God, and eminently fitted, through her scriptural and primitive polity and her mode of Divine worship, to cope with the unbelief of the present age, and with that abounding element in social life, which hasteth to be rich.

In New York (the metropolis of the country), we see our Church leading all others in numbers and in works of faith and charity. Why may not the same be said of Chicago? It can be if every Churchman will say—"It shall be, by God's help."

Here is the Church's opportunity. But some will say, "New York is much older." True, but we all know that for many years after the Revolutionary war, our Church worked against a strong prejudice, a prejudice largely operating against her in New England, up to within the past twenty or twenty-five years. This prejudice operates now but to a comparatively limited extent; and Churchmen can by an humble, holy and obedient walking before God, soon remove it entirely. A given amount of effort made now for the Church will accomplish three times as much as the same amount would have accomplished in New York, half a century ago.

The opportunity is ours. The Church is possessed of the means. God has richly blessed the many who have come to Chi-

ago in order to buy and sell and get gain. Many have said from time to time, to the Giver of all good things, "We here offer and present unto Thee our souls and bodies, to be a holy and living sacrifice, acceptable unto Thee; and is it not, as we also say, most undeniably a "reasonable" sacrifice? We have said the words; have we done the thing? Have we, for instance, sacrificed any single comfort or pleasure, in order to attend a Friday evening service, and so help remove a load from a loving Pastor's heart? Have we made any real sacrifice, that we might with our own hands minister to the poor or sick? To improve the Church's opportunity, we must first take a fresh start ourselves. If Churchmen will recall, on Monday morning, what they have said on Sunday about living a "godly, righteous and sober life to the glory of God's holy Name," and will make the honest endeavor to actually live, throughout the week, according to the good beginning promised on Sunday, we should see the Church exerting an influence that it never exerted before. Would it not sound strange, to hear a man say, when asked if he expected to get a piece of ground for which as yet he possessed no written title, and the value of which had advanced since his purchase—"Of course I shall get it, for so and so sold it to me, and you know he is one of those Church fellows." Or, "I know my boots will be sent home at the time promised, for my shoemaker is a Churchman." Now if we really consecrate ourselves and our talents of time, learning, and money, to God's service as we profess to do whenever we draw near to His altar, there is no noble desire of our Bishop for Church-work, which may not be gratified.

Commence with paying church debts. Then endow the Diocese. Heretofore, if the Church were planted in a growing part of the city, the few Churchmen have been left to struggle on as best they could, receiving little sympathy and less support from other churches. It should not be so. If it should seem best to secure a favorable position for the Church, the Bishop ought to be able to say to some "strong man," "You go there and take charge, and I will see you paid." Let the congregation pay what it can to the general fund. Christ prayed—not for His disciples alone, but for those also who should believe on Him through their words. And we, as Churchmen, must think less of being St. Michael's, or St. Bartholomew's, (as the case may be), and more and more of being (as we profess to be), members of the Holy Catholic Church. We shall feel interested then in Church extension, in work outside our own parish. We may not have chapels, and Endowments, and Cathedral library, and Hospital, and University, and at once, but we can long after them, and make beginnings in faith; and may, with God's blessing, be spared to see some fruit result from the seed which we are engaged in planting. A LAYMAN.

OUR NEW VICAR.

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

XIII.

Your letter about Baptismal Regeneration has helped out into greater clearness my own vague notions, formed under no direct teaching, but drawn simply from a plain, common-sense view of the language of the Book of Common Prayer: and has confirmed an opinion I have long held, that the whole theory of our Church Service, if rightly understood, is more truly Evangelical (even in their own exclusive use of the term) than the doctrines of the Evangelicals themselves.

No view of truth could more magnify God's grace, or teach more strongly the utter sinfulness of man, than that which you have set forth: where all the beginnings of good, and all the answering powers which rise, responsive to God's call, in the human heart, are first placed there, when the covenant of love is sealed at the font; and when God gives, according to His own promise, that power without which we would be powerless.

Indeed, all your Church-teaching seems to me so thoroughly Christ-teaching, that the idea, so mischievously encouraged by some, that the Church and Christ are opposed—that to teach the one is necessarily to set aside the other—vanishes away.

And surely this must be right. For if the Church be Christ's body, then they are both one—all the life and power and glory of the body in the Head: nay, its very existence dependent on the union. It seems an absurdity to suppose that any thoughtful man, talking of the Church as a living body, can ever mean to convey the idea of a body of men without Christ. When, speaking in common parlance, we say, "Nobody was there," we convey exactly the same idea as if we said, "Not a soul was present." The word "body" in the one expression does not convey the idea of a lifeless mass, no more than the word "soul" in the other conveys that of a disembodied spirit. So "the Church" does not suppose a body of men without Christ; neither, thanks to His mercy, do we know of Christ on earth, save as God in His Church incarnate. But I forget that I am not a teacher, but a disciple, so must not run on in this way, as if you were at my feet.

Our Vicar has, since my former letter, puzzled our good flock here not a little, by a sermon which he preached, on conversion, the very next Sunday after his sermon on Baptism. Many of our people are Methodists, and were astonished beyond measure to hear what he said on this their favourite subject. They really at first began to consider him a kind of poacher, entering the preserves of others, and making his own of that which he could have no claim to.

The doctrine of Baptismal Regeneration, as they imagine we hold it, seems in their minds to do away with all necessity for, or possibility of, conversion. For if a man be at once made by baptism all he ought to be, then is there no need for any after change. What, therefore, was their astonishment when they heard the necessity of conversion urged upon them; and the nature of that conversion set forth so clearly to be a change of mind, a new course of life, a thorough renewing of soul, wrought by the outpouring of God's Spirit upon man, and making him a new creature in Christ.

The various ways in which he showed that God is ever working to bring about this change in His people, seemed also so much in keeping with their own views. Sometimes suddenly rousing them to a sense of sin and danger, by a word, a judgment, an inward conviction, a text of Scripture, a sermon, a dream. Then again, melting them into sighs and tears, under some tender exhibition of the Saviour's love, some record of His sufferings, some proof of His endurance and gentle favour, amid all the hard-heartedness, and despite of all the provocations of man. Then the heart-searchings which follow such rousings, and the pains and depressions which only slowly pass away, like clouds and vapours of darkness before the warm, soul-reviving sun. Then the altered life, with its many backslidings, and disappointments, but its still onward, upward course; "something attempted, something done" every day, though possibly something also lost in moments of supposed security. Then the deepening habit of holiness which works by long use into the soul, until at length, after years passed over, it becomes the new nature of the new creature now grown old in the knowledge of God. Until, the work nearly done, there is wanted but a little more refining of the gold in the laboratory of His rest above, and then its purification will be complete.

It was most intensely interesting to watch the breathless eagerness with which men all around were hanging upon his words, as thus he taught them. The teaching was so true to God's dealings with, and every man's experience of, his own heart; it went so home into the secret places of its consciousness; it woke up so many hidden convictions and affections; it was so real, so personal, so practical, so helpful, so holy. His own inner life stood out before every man there. The same need that all true-hearted penitents are conscious of,—whether they be Churchmen, or Dissenters, or Romanists—the need of Christ. The same help and remedy in His life within, which every hungry and thirsty soul longs to enjoy—every faint and weary spirit gasps and sighs for. One, as he preached, thought of the Great Teacher, as described of old; and His power over the minds of men, when "the common people heard him gladly."

But all their wonder at this earnest plea for the new life of Christ in the sinner's soul, which they had never thought that a preacher of Baptismal Regeneration could care for, seemed as nothing before the added astonishment which possessed them, when they found conversion spoken of as being almost a part of that very Baptismal Regeneration which they dreaded so much; when to the grace given in Baptism he traced the answering voice or instinct in man's heart which could reply to God's call; when, after having shown how few, if any, keep their baptismal covenant—to renounce sin, believe truth, and do holiness,—but instead thereof, wander out of the way in which as members of Christ they should walk, he taught that from such a downward, Hell-ward course there must be a conversion, or turning back to God; or there could be no dwelling with Him.

The better way of keeping that covenant from the beginning to the end of life, he set forth fully. How that is the high duty of every Christian—the standard toward which all should reach, the point at which all should aim; and how sad and painful are those lapses into sin which make conversion necessary. But when, through the frailty of the flesh, sin has been committed, purity lost, and God's home in man's heart defiled; then, though the grace first given in Baptism is our help to rise out of our sin, and gives us power to hear, to answer, to obey God's later call, still it does not of itself save; and its having been once made ours in Baptism will not suffice, unless it bring us back to our covenant state; rousing us to a sense of responsibility and duty, and restoring in us the defaced image and decayed love of Christ.

In fact, it was just what you said in a former letter—the washing of regeneration must be followed by the renewing of the Holy Ghost, or our regeneration itself will not save. I need hardly say that the simple truthfulness of this commended itself to every mind; and though the connexion which he at first spoke of as existing between con-

version and Baptism had somewhat startled—yet the way in which it was wrought out and explained seemed unanswerable, and served only to magnify that grace which is the essence of the Sacrament.

Here then was a point clearly gained, even with the most prejudiced of his parishioners. But alas! the very next Sunday he lost it all. For what should he do, but, after a sermon urging upon all the duty of frequent Communion, he read the first exhortation in the Communion Office:—read it word for word to the end,—and thus told them (as you know he must do if he read it all), to come to him, or some other discreet and learned minister of God's word, and open their griefs; or, in other words, (for such is the meaning of that expression) confess, and receive the benefit of absolution. *

I must own that this startled me not a little. I had always admired the prudence of those clergy who stopped at the close of the first sentence in that exhortation; and thus avoided reading the last sentence, about confession and absolution;—things which our Church either wholly puts aside, or speaks of so doubtfully, that the less her ministers talk about them the better.

The consequence is, the parishioners are as much against him this week, as they were with him last week, knowing not how to understand him, so full does he seem in their eyes of endless contradictions. A High Churchman one day, almost a Wesleyan the next, and all but a Papist the third.

Do write to me at once about these two questions of Confession and Absolution. For to me they are puzzlers; and at the same time tell me honestly, whether you do not think our good Vicar's conduct just a little weak and inconsistent. (To be continued.)

* In the American Prayer Book, reference to Absolution is omitted in this Exhortation.

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MICHIGAN CENTRAL RAILROAD. Arrival and departure of trains. Depot foot Third street. Ticket offices, 154 Jefferson ave., and depot. All trains arrive and depart on Chicago time.

LAKE SHORE & MICHIGAN SOUTHERN. Depot foot of Brush street. Trains run by Detroit time. On and after Nov. 9, 1895, trains will run as follows:

GREAT WESTERN RAILWAY. Depot foot of Third and Brush streets. Trains run on Detroit time.

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The Living Church.

February 26, 1880.

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Strengthen the Foundations.

We have frequently referred to the need of a more liberal provision of buildings and endowments for our Schools, Colleges, and Seminaries. In advocating this cause we are not influenced by any local considerations. We desire to stir up the brethren all over the land to a more energetic prosecution of this department of Church work. We see the need on all sides, and we are ready to give expression to the need whenever the facts come to our notice from any and every section. There is nothing that we shall chronicle with greater satisfaction, than liberal gifts to our institutions of learning.

The fact is, the Church is doing little to increase her usefulness in this direction. She is wasting time and golden opportunities, while all sorts of schools are multiplying around us. While other institutions all over the country are strengthening their foundations, increasing their endowments and adding to their attractions and accommodations, ours are almost at a stand still for want of means to enlarge. All this, while it is acknowledged by the most intelligent of our citizens, that our educational system is peculiarly adapted to the training of the young, and while our own people all see and feel the need of the Church School for the education of their own children and for extending the influence of the Church among those who know nothing of her ways.

Our need, just now, is not the founding of new schools with scanty provision for their work; it is, as we believe, the enlargement and endowment of institutions already established, that have demonstrated their title to confidence and support by a record of usefulness and comparative success. It is a better economy and a far safer use of money to complete what is well begun, than to make doubtful experiments in new fields.

In accordance with this view, are the the efforts now making to renew and build up the work of several of our long established institutions. The friends of the General Seminary, Gambier, Racine, Griswold, and the University of the South are rallying around the old centres, and thereat we rejoice. With what prospects of result these movements are attended, we are not able to announce; it will be a great shame and a sad failure for this generation of churchmen if nothing but resolutions and appeals is realized.

Besides these well known and well founded halls of learning, there are many others, East and West and South, less conspicuous, perhaps, but hardly less important in possible usefulness, that should be strengthened. We can speak of one from personal knowledge, and it is but one of many, that is patiently working under great disadvantages, and waiting for answer to daily prayer for the completion of its building. St. Mary's School for girls, in Knoxville, Illinois, must stop growing for lack of \$10,000 to provide increased accommodations. The addition needed will cost \$20,000, and one half this sum is provided in a legacy, conditional upon raising the other half. Probably \$5,000 could be raised by local subscription. Will Churchmen provide the other \$5,000? Will some one head the list with one thousand dollars? The extension is needed at once. The season for building is near, and no time should be lost.

Let our educational work go forward all along the line. There is no surer means of promoting the good of humanity and the glory of God.

The sober second thought of the Rev. Mr. Courtney, the assistant minister of St. Thomas' Church, has been a great gain to Chicago; he has accepted a call to St. James' Church in that city. So highly was the fact appreciated by that Parish, that the chime of bells in the tower were set in motion, and rang out a merry peal. Mr. Courtney will be a great loss to St. Thomas', and to the city of New York. —The Guardian.

More About Roman Tactics.

SOME of the newspapers are publishing a list of converts to the church of Rome, from our own and the English church during the last few years, as though it were a proof of a tendency to Romanism among us. They would say that there must be "germs," where there is so much fruit. By parity of reasoning it might be equally shown, that there were germs of Protestantism in the church of Rome. Since the Reformation, a space of 300 years, we have lost two Bishops, one in Scotland and one in our own country, Bishop Ives of North Carolina. During the same time, fourteen Bishops have renounced popery, and their names are matter of record. Not a year passes in which priests are not received into our communion. Rome believes in printer's ink, and no sooner does she receive a convert from Protestantism than she publishes the fact far and wide, and again and again. She would have the world look at the fact through a magnifying glass. Some years ago (the truth of the story is personally known to us), the priests got hold of a man, who was known through the whole community, as being of unsound mind. He had been so from a child, had never been able to care for or even to dress himself, could never learn so much as his letters. He was "converted," and in due time his name went the rounds; and in order to give the case something of *clat*, he was set down as the son of a distinguished lawyer. They might just as well have claimed, as a convert, the inmate of a lunatic asylum. Rome knows the weakness of our nature, our love of popularity, our disposition to go with a crowd; and she would fain have us believe that converts are flocking to her courts. They seem to increase like Falstaff's "men in Buckram," and are just about as substantial; while in reality they are rather like the one swallow that does not make a summer. The transfer of one here or there, from one church to another, or from the church to the world, proves nothing as to tendencies or "germs." A large part of our ministry comes from without, but it does not argue that dissent is the best school for the nurture of churchmen. The statistics of Rome are unreliable; and when her boast is loudest, she may be the weakest. Even figures can be made to lie.

The Faithful Departed.

THE opinion that at death the faithful Christian enters the highest heaven, is a modern one, and therefore an error. There is no foundation for it in Holy Scripture or in the writings of the Fathers. Those, therefore, who speak of the dead, as being in heaven, do but dream. Their only authority is the writings of modern sectarian teachers. But we prefer the ancient writers; and what say they? Justin Martyr (Dial. cum Tryphon. 5.) says, "The souls of the good are con signed to a better place, and those of the evil and unjust to a worse, there to await the day of judgment." St. Irenaeus says that the souls of the departed "go away into the invisible place which is appointed for them by God, and there come and go awaiting the resurrection; afterward receiving back their bodies and rising again entirely, *i. e.* bodily; as the Lord Himself arose so will they (the faithful departed) come unto the Vision of God." (Iren. adv. Hær. lib. v. c. xxxi. 2.) And St. Augustine (Com. in Psalm. xxxvi) says, "after this life thou wilt not yet be there where the saints will be to whom it will be said, 'Come up, blessed of my Father, etc.' Thou wilt not yet be there. Who knows not but thou mayst already be there, where that proud rich man in the midst of torments saw the poor man, once full of sores, resting afar off. In that rest assuredly thou wilt without anxiety await the day of judgment." In many of the primitive libraries, the sainted dead are said to be in "the bosom of Abraham, Isaac and Jacob," by which expression the ancient Church meant The Intermediate State.

At a recent reception in Washington, as the papers report, a lady well known to fame as the widow of one of the wealthiest men in the world, appeared decked out with \$800,000 worth of diamonds. She came under the escort of several policemen. She was bespangled with diamonds, literally, from head to feet. And so she made a sensation!

A Criticism on Lent.

A denominational paper says that the chief purpose of Lent is to enable certain people to recuperate their exhausted energies, only to engage in worldliness and frivolity of life with renewed zest, as soon as Lent is over. With equal propriety and truth, it might have said that the chief purpose of the Lord's Day is to enable certain people to recuperate their exhausted energies only to engage with renewed zest in worldliness and frivolity, as soon as Monday comes round again. So indeed it may be in the case of some; but is that any argument against the observance of Sunday? It is equally so as regards Lent, and its observances. It is indeed true that in communities where the observance of the time is thought to be the proper thing, there may be those who observe it in a heartless and formal way. But the abuse of an observance is no argument against its use. It is perfectly certain that the days of Lent may be made a great means of grace and blessing. It is a time made sacred not only by our Lord's own fasting and temptation in the wilderness, but by the observances of saints, confessors, and heroes, throughout the Christian ages; by such as Athanasius, and Ambrose, and Augustine, and Anselm, and Bernard, and Ken, and Keble, and Kemper, and millions more who now rest from their labors. We can not but have a poor opinion of any man who can talk in a pert and flippant way of such a time. As there always have been, so doubtless there always will be, those to whom nothing is holy, and nothing is sacred. To those who look no further than the days of John Knox or Praise-God-Barebones, Lent will savor of superstition or formalism; but those who look back through the Christian ages, will find that Lent has been kept through them all. More than this, they will find, that the first to observe the Fast was Jesus their Lord and Saviour; and they will remember that He said "I have given you an example that ye should do as I have done."

THE chief care of souls belongs to the pastor who is appointed to watch for them, and must give account of them at the last Day. But he is not alone responsible for them. You, dear reader, are your brother's keeper, and the blood of some one may yet be required of you. If by an inconsistent life you turn many away from righteousness, if by indifference you neglect to lead them in the way of truth and light, you must surely share in their ruin. God has so related us in this world that we live not and die not to ourselves. There are many concerned in our living, and many affected by our dying. O brother, beloved in the Lord! thy life is linked with other lives, and thou art bearing them on with thee to the great Hereafter. Thou canst not enter the "Straight gate," nor go down "the broad way" alone. Others shall stand with thee, upon the right hand or upon the left, before the Throne, and the mark of thy influence shall be upon them, for weal or woe.

IT appears, from private advices and from a careful examination of the report of the managers of our Foreign mission, that no considerable portion of the deficit of the past year was incurred by the regular appropriation to the Church in Mexico. If we understand it, the Board had no control over a large amount that was contributed by the Mexican League, as "special," over and above what was appropriated. If this amount, nearly six thousand dollars, had gone into the general fund, as was expected, the financial result would have been different, and the Board would have been saved some embarrassment.

IN our issue for Feb. 5, we stated that the Board of Missions had paid to the Messrs. MaKory, for publishing the *Young Christian Soldier*, more than they had received for subscription. Our attention is called to the Report showing that they have really paid to that firm only about 94 per cent of the receipts. We cheerfully make the correction; but the fact remains that the expense of the publication exceeded the income by the amount we stated. Whether it was all paid to one firm or not, is of no consequence.

If any man is excluded from the Church, he excludes himself. There is room for all who love the Master and have their minds made up to serve Him in clean living, with honest hands and humble hearts.

Under the heading of "Ritualists and Rome," the Rev. C. C. Grafton writes as follows to the Boston Transcript:

The periodical sensational canard respecting secessions of English Ritualists to Rome has again appeared in the New York Herald. The same imaginary scheme, with equally imaginary facts, were published two or three years ago, and then went the round of the papers. The details of the scheme are so obviously ridiculous that the wonder is how any newspaper correspondent or editor could be duped by such "information."

The idea of Rev. Arthur Wagner acting by the advice of Mr. Orby Shipley could only be paralleled, to those who knew the parties, by a statement that the rector of Trinity Church, New York, was acting by the advice of "a certain well-known (or ill-known) Father Aloysius Bradley." The idea of Mr. Wagner being "secretly received" is utterly contrary to his conduct throughout a long ministry, which could scarcely be characterized, any more than that of Mr. Machonochie or Mr. Tooth, as "timid."

The Training of Children.

I have come to have considerable doubt and great anxiety, about the teaching of children, as it is carried on to-day. International series of question books; irresponsible and ill-educated Sunday School teachers, absorbing the duties of Pastor, Parents and Sponsors; the Sunday School made a substitute for the Church, with its own service-book and hymn-book, and with the questionable accompaniment of prizes and pic-nics, tend to nothing safe or certain, definite or distinctive. We have got to accept the fact in this country, that large numbers of the children will be instructed in the public schools; unless the extravagance of our modern School Boards in over-educating children into utter unfitness for, and discontent with, their providential position and their appointed sphere in life, reacts into an overthrow of the whole system. And the Public Schools must be, and ought to be, absolutely secular. The thin veneer of so-called religion laid on the system, by the casual reading of half a chapter of the Bible, only deludes people into an easy excuse for neglecting their duties, about the religious training of the young. We cannot undertake to compete with Common Schools, by Parochial Schools. I believe we are bound to furnish when we can, Church Schools and Colleges of every sort and grade. But the great majority of American children must be educated in the Public Schools. And Public School education must and ought to be unreligious. This means that the Clergy ought to be most careful about the training of our children, in the positive, definite, distinctive faith of the Creeds; and in the clear-cut system of the Church. This cannot be left to the hour of questionable teaching in the Sunday School. The public catechizing in the Catechism; the personal, pastoral instruction of the Rector; the grounding of children in the principles of our most Holy Faith; the teaching of Church Doctrine, and especially of Church History, the customs and ceremonial of the Church, and the great *Church Fact*, especially in the preparation of candidates for Confirmation, must be the main dependence of the generations yet to come.

I confess that the subject presents itself to me, so far as our immediate danger is concerned, in a far more urgent light, as it applies to the number of those coming in adult years to our communion. The accident of marriage into a Church family; the aesthetic preference for our service; personal weariness with the perpetual harangues upon the secular questions of the day; dislike of the narrowing restrictions which are part and parcel of the sect system; political preferences or dislikes; some seeming social advantage; nearness to a particular church; the personal liking for a clergyman, all sorts of reasons are bringing men into a habit of attendance upon our service; into the occupation of seats; into a nominal adhesion to the Church. If the man is wealthy and prominent, he becomes at once an officer in the Parish. Utterly uneducated, ignorant of the first principles of the doctrine of Christ, he yet becomes a factor, and money multiplies immensely his importance as a factor, in parochial administration. Absolutely honest, and often very earnest, he is nevertheless incapable of any intelligent discharge of his trust. I count it an unkindness to such a man, not to teach him, plainly, positively, authoritatively. You do not want to take men by guile. You want to make them know "the certainty of things." They should be fed with *milk*, until they are strong enough to be fed with meat; and then they should be fed with *strong meat*. And the honest, uncontroversial, plain statements of what the Church is, and what the Church holds, are due to men like these; not merely of morality, not merely of the religious life; but of the differences and distinctions between the old and the new; between the deposit, and the accretions to it or the departures from it. I am amazed sometimes to find the surprise of people, when they discover that the unbroken succession of our authority to minister in holy things can be proved, not as Catholic doctrine, merely, but as historical fact. It startles me to realize how far away the great majority of modern congregations are from any appreciation of the historical position of the Church. And their utter confusion of ideas about regeneration, conversion, fasting, frequent communions, the condition of the departed, the eternal life of heaven, is a serious condemnation of our unfaithfulness in delivering "the whole counsel of God." Of course the elevation of human character, the training of souls for Heaven, the strengthening of people against temptation, the warnings against sin, the reasoning about "righteousness, temperance and judg-

ment to come," the preaching of repentance, of pardon, of salvation, the preaching "Jesus Christ and Him crucified," must occupy and absorb us, as the great end and aim of all our teaching and all our work. But we have no right to forget, that we have given to us, a *system*, of faith and duty, a system of religion, in which and by which we are to fit men for life and for eternity. To say the least of it, we are bound to think that system the best. And without uncharitableness, without controversy, without attacking any body or any thing but sin and unbelief and error, we are bound, I think, by every obligation before God and man, to insist upon that system in its fulness of Faith, Orders, Discipline, Sacraments, as that by which we must be governed and controlled, and by which we are to mould men. The Gospel in the Church is that with which we have been put in trust. We are not left to our own choosing. We are not at liberty to submit to popular control. We are ambassadors for Christ. We are commissioned teachers of the Church. "We are ambassadors in bonds." Let us be workmen, "that need not be ashamed, rightly dividing the word of Truth." Let us be "pure from the blood of all men," "not shunning to declare the whole counsel of God." Let us deliver unto men "that which we also have received." Let us strive to be "found faithful," as stewards of the mysteries of God." Let us remember the solemn vow of our ordination, "so to minister the Doctrine and Sacraments and the Discipline of Christ as this Church hath received the same, according to the commandments of God." And so our work will tend to edifying, to upbuilding, upon "the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone." "Remember ye the words which were spoken before, of the Apostles of our Lord Jesus Christ."

Brief Mention.

Lord Bacon says: "How can a man be great who breaketh his mind upon too small matters?" The fact is, we too often wear ourselves out, and tear ourselves to pieces, by "taking thought" about trivial things, that would right themselves if we could only possess our souls in patience.

Cicero came very near to Christian truth in heathen phraseology, when he said: "Men resemble the gods in nothing so much as in doing good to their fellow creatures." Here is a sermon for Lent.—Dr. Laird Collier says in an address, that to see Mr. Jefferson as Rip Van Winkle "is a means of grace." There is no "sacramentarian" nonsense about him. He evidently is in no danger of "going to Rome!"—It appears, from official reports, that during the year 1879, in the city of New York, 7,571 children died, under one year of age. In some other cities we believe the death rate is nearly as large. Cannot modern sanitarian science and charity, do something to abate this slaughter of the innocents? But for the accessions from the country our cities would be depopulated in a generation.

An eastern Church paper that notices the discontinuance of *Our Diocesan*, would come nearer to telling the whole truth by adding that it is consolidated with the LIVING CHURCH. Its subscribers are all transferred to our list and we have assumed its contracts.—The Bishop of Maryland has issued an urgent appeal for the sufferers in Ireland, which is warmly seconded by the Baltimore *Church News*. We shall be glad to forward any contributions that may be sent to us by our readers.—Pass him around! Gen. Fisk seems to be well adapted to the reform business, and we trust that after a further purgation of the Indian Bureau he will be put to work in other directions.—This is one of the few smart things that the "patriotic" Tom Paine wrote of Washington: "Treacherous in private, and hypocritical in public life, the world will be puzzled to decide whether he was an apostate or an impostor, whether he had abandoned good principles, or ever had any." Let him have a monument, by all means!—The New York *Tribune* is urging upon Congress the necessity of a national marriage law. There are so many varieties of laws on this subject, in the various States, that some people can't tell whether they are married or not, when they remove from one State to another.—A Baptist paper asks its readers, "Have you read over the covenant of your Church lately? It is well to keep the mind refreshed on those solemn vows which you have taken." We would recommend the Creed and Catechism to our Baptist brethren.—A daughter of the Hon. Richard H. Dana, Jr., of Massachusetts, having become a convert to Rome from attending a Romish school, a Romish paper says: "The influences of convent education have wrought this change of views, and if her family object to the way she has taken, they have themselves to thank for it."—The time for the Easter offering draws near. The Lord's treasury is empty. May the devotions of this Lenten season lead us to devise liberal things, and to consecrate our wealth as well as our souls to God. Let the offerings at Easter count up by hundreds and thousands in every parish in the land.—There are 300,000 people in Ireland, on the verge of starvation. The magnificent charity of the N. Y. *Herald*, great as it is, will feed them scarcely a week. Our granaries are full, our elevators are almost bursting with grain. We have nothing to do with the political "situation" there, but we can sympathize with the silent suffering of starving women and the wails of famished infants. Let us show England and humanity what we can do, and let us do it speedily.—A writer in the *Churchman* protests against the series of papers on the Parish System, as an attempt to "flood our Church with the contemptible literature which parades before our people the grievances of the clergy." What may be developed or accomplished by these tracts, of course we cannot predict; but it is a sufficient answer to the above that, so far, it is the clergy themselves that have been criti-

cised and rebuked. If they go on as they have begun, it will be chiefly the grievances of the parish that are paraded.—The Baptist Standard, remarking upon the custom of puffing ministers in the papers and parading their number of "calls," says—"Calcium lights don't need to be labeled, and the 'Come up higher,' is sure to come to the worthy. The man with a pocketful of calls may be sure that they are not all from the Lord. Let him examine the postmarks and find the one that bears the right stamp and then obey that call, even though it be a "Zaccheus, come down."—A man by the name of Williams, in England, has written a pamphlet calling upon his brother ministers to pray for the conversion of the devil!—Sir Matthew Hale said of the Bible: It is a book full of light and wisdom, will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom and use.—A prominent preacher has through the press been lecturing Churches on their habit of frequently changing pastors. There can be no doubt that the pews are as much to blame as the pulpit in the matter of change, and to the fickleness of parishioners may be charged much of the nonsense, flowery, startling and otherwise, that is offered the people in place of pointed religious teachings.—New York Herald.

Personal.

We are sorry to learn that Bishop Stevens has suffered from a partial relapse, having unfortunately taken cold on occasion of the consecration of Christ Church, Germantown.—The Rev. W. F. Morrison has resigned his position as Pastor of the Church of our Savior, East Baltimore, in order to become Assistant to the Rector of Ascension church, Washington, D. C. Speaking from personal knowledge and observations, we know that his loss will be deeply felt by his late parishioners.—Rev. Herbert Root, of St. Paul's church, Brainard, Minn., has resigned his rectorship, not on account of any local causes, but solely because he deliberately concluded that he cannot, at present, hold any clerical office under the present parochial system of the American church. The wardens and trustees have adopted a series of very complimentary resolutions in regard to his character.—We are pleased to hear that the Rev. J. Stewart Smith has met with a very kind reception from his new parishioners at Westminster, Md. We sincerely trust that there is a long career of happiness and usefulness before him in his new field of labor. He may be assured that his friends and former parishioners at Evanston do not forget him.—The Rev. William Gardam, late of Lincoln, England, has been received to the Diocese of Wisconsin.—The friends of the Rev. Fayette Durlin, of Wisconsin, will be rejoiced to hear of his improving health.—The Rev. W. E. Wright, one of the editors of the Wisconsin Calendar, is prostrated by whooping cough.—The Rev. Geo. A. Whitney, of Depere, Wisconsin, has accepted a call to Sussex in that Diocese.—The Rev. Sidney Corbett, D. D., of St. Mark's Parish, Minneapolis, Minnesota, has been elected to the Rectorship of St. Thomas' church, Battle Creek, Western Michigan.—The Rev. Wm. K. Douglas, D. D., has been appointed agent of the University of the South for the Diocese of Mississippi. Post Office address, Dry Grove, Miss.—The Rev. S. W. Kennerly requests that all communications to him be addressed to Grosbeck, Limestone county, Texas, instead of Englewood or Herne, as heretofore.—The Rev. De Witt C. Loop has accepted a call to the charge of St. Peter's church, Great Valley, and St. Paul's, West Whiteland, Chester county. Address Glen Loch, Chester county, Pa.—The Rev. B. T. H. Maycock, of the Church of the Good Shepherd, West Springfield, Mass., has been elected to the Rectorship of Grace Church, Montrose, and Holy Cross Mission, Keokuk, Iowa, and desires to be addressed at the latter place after February 15th.—The Rev. J. I. Mombert, D. D., has accepted the Rectorship of St. John's Church, Passaic, New Jersey, and began his ministry there on Septuagesima Sunday.—Bishop Starkey, of Northern New Jersey, has appointed the Rev. George C. Pennell, late of St. John's Church, Woodside, N. J., as his Chaplain and Secretary.—Our respected brother, the Rev. C. B. Stout, we regret to say is seriously ill. At last accounts, his symptoms were more favorable, his mental condition was clearer, and there was less physical prostration.

Deaths.

Mrs. Amy Marston Poindexter, daughter of Mr. Thomas Marston, died at the residence of the latter in Galesburg, Ill., after a long illness, Feb. 22. Mrs. Russell, grandmother of Mrs. Geo. H. Higgins, died at the residence of the latter, in Galesburg, Ill., on Saturday, Feb. 21, aged 91 years. Mrs. Russell was a niece of the late Rt. Rev. Pinlander Chase, first Bishop of Illinois. Her remains were taken to Robinson, Peoria county, for interment in the family burying ground. At Topeka, Kan., on Friday, Feb. 20, the Rev. Jason F. Walker, formerly rector of Calvary Church in Chicago.

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. We have much pleasure in acknowledging the receipt of an excellent photographic likeness (cabinet size) of the late Bishop Whittingham. It is executed by Richard Walz, from the original painting by Mrs. Rollinson Colburn, and is published only by George Lycey, at the Church Book Store, Baltimore, Md. For particulars as to price, etc., see advertisement.

To Clergy and Laity of the Diocese of Illinois.

The Bishop of the Diocese has desired to promote systematic giving to our missionary operations, without resorting to special appeals. He is compelled, however, to remind the good people who feel an interest in this work, that our missionaries are entitled to prompt payment of their meagre stipends, and that this can be accomplished only by the prompt thoughtfulness of the clergy and the abundant response of the laity. The missionary work of the Church in this Diocese gets no help from the Church's agencies which have their headquarters in New York. There is just as much need here as in fields where thousands are expended, and there is a much larger unevangelized population. We are thus thrown upon our own resources. Your Bishop is well aware of your burdens, but he believes you can do what you have promised and that promptly. As the Board of Missions have appropriated only what you have pledged, you must see the importance of keeping your pledges. May such revivals of religious zeal as this Lent shall bring us, illustrate itself in your remembrance of duty to our faithful and self-denying missionaries.

A Catechism on the Apostolic Rite of Confirmation, for Advanced Classes in Sunday Schools.

By the Rev. Hosatio H. Hewitt. Recommended by Bishops M. A. DeWolfe Howe, D. D., LL. D.; the late W. R. Whittingham, D. D., LL. D.; Thomas Atkinson, D. D., LL. D.; W. C. Doane, S. T. D.; J. F. Spalding, D. D.; G. F. Seymour, D. D., LL. D.;—By the Revs. J. H. Hopkins, S. T. D.; E. J. Stearns, D. D.; Campbell Fair, D. D.; J. M. Peck; C. H. Mead; P. B. Lightner; C. Collier, A. M., Vicar of St. Mary's, Andover, and late Head Master of the Training School at Winchester, England; and many others of the Clergy and Laity. For sale at the office of the LIVING CHURCH. Single copy sent post paid for 15 cts. 1 doz. copies \$1.50.

Indiana, Spring Visitations, 1880.

MARCH. Thursday 13th, Dublin—Evening. Friday 19th, Cambridge—Evening. Sunday before Easter, Richmond, A. M. Ordination, Evening. Confirmation. Easter-Day, Logansport. Tuesday 20th, Attica—Evening. Wednesday 31st, Crawfordsville—Evening.

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

An Appeal.—Christ Church Mission.

HAZEL GREEN, WIS. The Church is struggling here amid much opposition. The prospects are good, but the funds are needed to provide a permanent place in which to hold our services. The church people are few in number, but earnest and constant attendants, and are, moreover, so poor as not to be able to raise the amount required for securing even a building for the purpose of public worship. In January last I issued 1000 circulars of appeal to the clergy and laity, and I gratefully acknowledge the receipt of \$82.30 as the result so far of my appeal. The expenses of such appeal, including printing, envelopes, postage, express charges, etc., were \$20, this leaving in hand the sum of \$62.30. Difficulties having been thrown in our way as to purchasing the property where we are at present holding services, it has been thought desirable to erect at once a cheap Mission chapel, which could be built at a cost of \$600. We have all the interior fittings for the chapel, and need only the building. Will every reader of THE LIVING CHURCH send me some contribution, however small, towards this pressing need? I am only able to raise \$50 from my people, and they are denying themselves much in order to do even that. Will not each one, who peruses this, show their love for the church and sympathy for their poorer brethren at this season of Lent? "With such sacrifices God is well pleased."

G. H. DREW, Missionary in Chicago.

DIOCESAN OFFICE, MILWAUKEE, WIS., Nov. 28, 1879. Knowing, as I do, the urgent need of this important missionary field, and fully realizing the zeal and self-denying labors of the devoted Missionary, I most heartily commend his appeal. EDWARD R. WELLES, Bishop of Wis.

We desire to call attention to the fact that the Rev. John Hedman, the energetic young minister in charge of St. Ansgarius parish, in this city, proposes to deliver a lecture at the church, on the evening of Thursday, March 4th, at 8 o'clock; his subject being—"The History, Tendency, and Present Condition of the Parish of St. Ansgarius." The lecture will be delivered in the Swedish language. The modest sum of 15 cents is all that is asked for admission; and, as the proceeds are to be devoted to the payment of the interest on the incumbrance which lies upon the parish, and which both pastor and flock are straining every nerve to lighten, it is hoped that many a fellow member in the Body of Christ will stretch out a helping hand to them in this hour of their need.

A Bed For Incurables Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital. No hospital will receive incurables, except in rare instances, and the unfortunate people who cannot recover are often reduced to great suffering for want of proper care. One bed at least in St. Luke's will be set apart for that class, and the income of \$3,000 will be used for its support. The end in view is then the raising of \$3,000 for that purpose, and the accompanying list of subscriptions will show the manner of doing it, and the various sources from which it may come. Any sum will be acceptable, and at intervals an acknowledgment will be made in this paper. Rev. Clinton Locke requests that any one who sees this and who feels inclined to aid in this good work to please enclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund and manage its details.

CHICAGO, Feb. 22, 1880. The Treasurer of the fund for the "Incurable Cot" acknowledges the following additional contributions: Mrs. C. F. Dwight, Chicago, \$2.00. A well-wisher, " 3.50. From Lenten Collection Grace Church, Chicago, 2.25. J. H. Hurlbut, " 5.00. "St. Luke's Penny," 1.51. Previous contributions, \$14.26. Total, \$876.58. MISS OLIVE LAY, Treasurer.

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The resignation of the Rev. R. H. Phillips, tendered on account of impaired health, having been accepted, to take effect on the 1st day of September next, the Trustees of the Virginia Female Institute will meet in Staunton on Tuesday, the 24th day of February, 1880, at four o'clock P. M., for the purpose of appointing a rector of the institute. The rector is not only the principal of the school, but the lessee of its buildings and grounds, and the head of the family and boarding department. This institution is under the auspices and control of the Council of the Protestant Episcopal Church in the Diocese of Virginia, and, during a period of more than thirty years, has been one of the most successful female schools in the South. The undersigned will receive applications and testimonials, and submit them to the Board. Address Staunton, Va. HUGH W. SHEFFEY, Sec'y.

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Home and School.

Harold's Questions

Warm and cheery glowed the firelight, Cold and dark the day outside; Shivering, I sought the shelter Of the pleasant fire's side.

How They Started the Church at Squirrel Gulch.

From the Houston Telegram.

Say, pards, the boys on Martin's Run are going to hev a church; Now we don't want religion here to leave us in the lurch.

R. L. CARY, JR.

The Israelites were baptized upon Moses "in the cloud and in the sea." (1 Cor. x. 2; Ex. xiv.) But the sea divided, and they stood on dry land.

Modern Bildads.

BY "POMPRET."

Written for the LIVING CHURCH.

"I am so tired, mama; what time is it? I never knew such a long day. I believe it will never end, and it is so cold here too;" and the sick woman drew her light shawl about her, and leaned wearily back against the pillows.

"You never knew such a lovely day, Aunt Forbes! its just beautiful, but I don't wonder Elizabeth doesn't get well. Why! this room is like an oven."

"You are too tired to see him, Elizabeth, and you are too much excited now." "Oh! no, Mama! he may just as well come up; I shan't sleep to-night anyway."

"Ah! but's nae that; it's mair nor tired he is. Janet, he's nae weel." "Janet took up the child in her arms. 'Aweel,' said she, 'an' he's no weel, I'll pit him tae bed, fan I'll hae deen wi' the bakin'."

Confirmation.

The Bishop of Durham says that having finished his round of confirmations for the year, he ventures to think it would not be uninteresting to the clergy to hear the results.

Washington Letter.

To the Editor of the Living Church:

Mrs. Rollinson Colburn, an artist of this city, has painted a life-size portrait of Bishop Whittingham. When the Bishop was paying one of his last visitations to Washington, he was the guest of the family; and, while quietly seated in conversation, a sketch of his eloquent face was made, unknown to him, by Mrs. Colburn. There is no other picture of the Bishop, except an ambrotype taken some thirty years ago, for his mother, when he was leaving New York. On the death of the Bishop (the consent of the family being obtained), the portrait was made from this sketch, and is highly satisfactory. On the occasion of the late memorial service in Baltimore, it was on exhibition in the Vestry room of St. Paul's. Photographs, copyrighted, are for sale by Lycett, Bookseller, of Baltimore.

Mrs. Colburn recently caught the portrait of Bishop Green while on a visit to her. This, like Bishop Whittingham's, was stolen—justifiable larceny. The Bishop, turning, caught the fair artist in the act and cried out, "What are you doing?" "Stealing your picture, Sir." "Why," said he, smiling, "it is getting unsafe for a Bishop to come into this house!" Bishop Green's portrait is ordered from her for the University of the South; also, that of the Vice Chancellor and others. The younger sister of this artist, bids fair to equal her in execution. She has just presented, handsomely framed, a piece of her work to Bishop Pinkney's Parish to be sold for the benefit of the Assistant Minister's Fund of the Ascension Parish. It is valued at \$100.

The Chapel of All Saints, near this city, has been begun. It is to cost in all not over \$1500; over two thirds of which is pledged and a part is paid in. A chancel window (*in memoriam*), is ordered, and the money is deposited for it; also, a sum sufficient to insure the Chapel for twenty years.

The slumbering project of a Young Ladies' Seminary at Rock Creek, has shown signs of awaking from its long sleep. There is but one distinctively Church School here—that of the Incarnation, started some twelve years ago and very successfully conducted by the Misses MacLeod. There are, however, some half a dozen other schools for girls and young ladies, which are taught by members of the Church,—Pinkney Institute, Waverly, etc.

At Rock Creek, a fine glebe property is offered by the Vestry on certain conditions, and, if the Church be wise, it will be at once and gladly accepted. If, however, the parties interested wait for the gold of some *millionaire*, they may wait long, and even then, wait in vain. Some one was asked the other day what was needed, in his judgment, to start the enterprise. He said, "a blackboard and two pupils!"

Huntington, "President of the National Academy of Design," it is said, is to be employed to paint a Portrait of the late Bishop of Maryland, at a cost of \$750, to be presented to the Trustees of the Episcopal Library. If he can do any thing finer than the one recently done by the lady of whom I have spoken at the commencement of this letter, let it be done by all means; but for one, I shall believe that he can when he does.

"Sufficiently Instructed."

The direction to sponsors, at the close of the Baptismal service, is to be regarded as applicable to them as sponsors, and not to ministers, whose duty it is, before presenting any for Confirmation, to see that they are proper subjects for the Holy Rite. A bright child will soon learn to "say the Creed, the Lord's Prayer and the Ten Commandments, and the other parts of the Church Catechism;" yes, to say them, and with no knowledge of their spiritual meaning; so that the fact of their having committed them to memory is no more a preparation for Confirmation than the committing to memory a chapter in St. Matthew's Gospel, except that, perhaps, in after years, the Catechism, memorized in youth, will be helpful.

All must admit that this memorizing is not the measure of the sponsors' duty. When it is considered how much the baptized are about to take upon themselves, and how their whole life, as communicants in the Church, is shaped by the manner of its beginning—by its degree of intelligence and earnest conviction, it becomes very important to measure fully the meaning of that expression, "sufficiently instructed." If all sponsors themselves were intelligent and zealous Churchmen—if they felt the full weight of the sponsorial responsibility, it were comparatively safe to leave this matter to their own judgment and sense of duty. But, unfortunately, some sponsors are not impressed in this way; some do not even remember the names of their God-children, much less, take any interest in their spiritual welfare. And it often happens that the parents are no more faithful, so that the child is left chiefly to the stray instruction gleaned in the Sunday school; and that of a very uncertain nature.

Now, if on arriving at a proper age, and having memorized the Catechism, children are brought to Confirmation, with such lean spiritual helps as they have had, is it strange that they often stop at the very beginning of their Church life, and become dead members?

The untrustworthiness of sponsors, the neglect of parents, and the insufficiency of the Sunday school, are evils under which some children suffer, and the remedy is not easy to reach; but there is one hope for these innocent sufferers, and that is in the fidelity of their minister!

It has already been said that the direction, at the close of the Baptismal service, is no measure of his responsibility in the matter; and if he content himself with taking the names of the children on the assurance that they know the Catechism, and present them to the Bishop as proper subjects for Confirmation, he assumes a great responsibility. Can he admit them to the mysteries of the Holy Communion, and launch them out into the duties of an active Church life, without a patient going over of the whole ground and instruction in every part—what is to be done, what avoided, and what aimed at?

More than all this, there is the spiritual condition of the candidates. Are they religiously in earnest? Are they devout, and prepared, by the help of God, to live a holy life? Candidates, children especially, will be largely influenced by their minister in the matter of Confirmation; let him act, not only with a view to swell his classes, but with a loving regard to their highest spiritual good.—*The Province.*

The Sunday School.

Teachers' Help.

FOURTH SUNDAY IN LENT.

LESSON: ST. JOHN xviii:15.18.25.27.

V. 15. Though "all forsook Him and fled," two of them seem to have had interest enough to see what would become of Him. (St. Matt. xxvi:58. Mark xiv:54. Luke xxii:54.) The Body of Christ has many such disciples; fearful of the consequences of an open avowal of their faith (Gal. i:6. v:7.8.) "The other disciple." This is a mode of speech by which St. John speaks of himself (v:16. xx:2.3.4.8.) It is the voice of humility that speaks of himself as *disciple*; see here, and (xix:26.27. xx:2.21.7.20.23.24.) The word "disciple" is not used of the Apostles in the Epistles; after Pentecost, the disciples had become teachers.

St. John seems to have been the local agent, in Jerusalem, of his father, brethren and friends, the fishermen of the Sea of Galilee. He is known by the chief priest, so that his presence and Galilean dialect do not appear strange to the bystanders. He is also personally known to the High Priest's household, so that he gains admission for himself and for Peter. The word "palace" describes the open court of the High Priest's house, separated from the street by a porch (Mark xiv:68. Matt. xxvi:71.) and a wicket or door. See verse 16. The time is about one hour after midnight. The house is the official residence of the High Priest; thus both Annas and Caiaphas may have been present, at least we can suppose a preliminary examination by Annas, previous to the more formal one with the chief priests, scribes and elders (Sts. Matt. and Mark).

V. 16. St. John, with a word to the doorkeeper, brings in Peter from the street. (Matt. xxvi:69. Mark xiv:66.) "Lead us not into temptation," if St. Peter had been mindful of the Lord's warning—"Watch!" he would have hesitated, before entering into temptation.

V. 17. The word "also" in this question, suggests that she knew others who were His disciples (St. John). Did St. John openly confess? or was his, but the virtue of silence? Peter, taken by surprise, puts off the inconvenient questioner with a denial, "I am not."

The denials of St. Peter seem to have taken place during the examinations and ill treatment of our Lord.

From the accounts of Sts. Matthew and Mark, we judge the hall to have been one large apartment, in the upper raised portion of which, the examination of our Lord was carried on. The lower portion, open to the weather, was occupied by the servants of the high priests, and the bystanders; who, because it was cold, had made a fire.

V. 18. We may conceive something of the feelings of St. Peter, alarmed by this narrow escape from detection, alone in the body of a dark hall, conscious of what was going on at the upper end; where He whom Peter had confessed to be the Son of God, was being shamefully entreated and spitted on. His mind is clouded over by the arts of the Tempter; so, judging boldness to be the more prudent course, he takes his place among the bystanders by the fire in the lower part of the hall. Here after a little while, "the space of an hour," (during which time St. John records part of the examination of Jesus), "another maid," (St. Matt.), "the standers by," (St. Mark), "another person," (St. Luke), "they said," (St. John), "Art thou not one of His disciples?" Peter again denied it, addressing the man who spake—"Man, I am not;" adding with an adjuration, "I know not the man." Christ is denied, not only by those who deny Him to be Christ, but also by those who deny themselves to be Christians. Christ did not say to Peter, "Thou shalt deny thyself to be My disciple," but—"Thou shalt deny Me." St. Peter denied Christ when he said, "I am not His disciple." We deny Christ, by speaking and acting in a manner unbecoming the disciples of Christ.

V. 26. As he had been betrayed by the light of the fire, he now naturally withdraws into the dark parts of the hall, where he could escape observation. But it is vain to avoid external occasions of temptation, while the liability to fall arises from within; and whenever we are ready to deny Christ, the occasion for doing so will seldom be wanting; the very means we take to

avoid detection will be the means of detecting us. An hour perhaps had passed, the immediate danger was forgotten. Peter begins to talk with the others; his Galilean accent catches the ear of these people of Jerusalem, and they say to him, "Of a truth thou art of them, for thou art a Galilean, and thy speech agreeth thereto." There is one found to affirm this (St. Luke xxii:59). St. John identifies this person, as a "kinsman of him whose ear Peter cut off." His assertion is positive, "Did I not see thee in the garden?" "Then Peter began to curse and to swear, saying, 'I know not the Man of whom ye speak,' and immediately the cock crew." What wonder that God should prophesy what was true, and man affirm what is false? It has been noticed of St. Peter's increased denial, (first saying "I know not;" next, "denying with an oath;" and then proceeding to curse and to swear), that "to persevere in sin gives increase to crime; and he that despises least things, falls into greater." Jesus "looked on Peter." The eyes of the Lord—the Word of God—are sharper than any two-edged sword. In that one moment, the whole truth flashed on Peter's mind; the warnings, the boastings, the desertion, the three denials. It was a look of Mighty Love, more than Peter could endure: He "went out;" but not as Judas. Won to true penitence, to sorrow after a godly sort, Peter went out to think over his sin, and to weep bitterly. Self-confidence and presumption make the heart callous to sin. Spiritual pride has no conviction of sin; yet even for this worst of sins there is a place for repentance, there is pardon by the Precious Blood. In His Church, the Face of Jesus is turned to those of us, who truly repent; but we must "go out" to think over our faults, and to weep, to exercise self-examination, and deepen our conviction of sin. The sins of the saints of God are written for our learning, that all may take heed lest they fall. Of Christ only may it be said, "The Prince of this world cometh, and findeth nothing in Me."

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Correspondence of the LIVING CHURCH.

BALTIMORE, Feb. 14, 1880.

A remarkable and most interesting feature in connection with Church work and progress in this city, is the above chapel. We were greatly pleased on occasion of a recent visit, to find not only a large congregation mainly composed of colored people, but also a considerable number of white brethren, all of whom engaged in the services with evident earnestness and devotion, as far as human eyes could judge. The music of the choir is exceptionally good, the vocal talent being, as is generally known, a peculiar endowment of the colored race. The form of worship at St. Mary's is well adapted to the natural tastes of the people, who delight in music, and whose nature it is to be readily impressed by ritual.

The nucleus of St. Mary's was a little mission Sunday School, with which, afterwards, Church service was connected. It was started in 1868, chiefly by two colored men; one now the Rev. James E. Thompson (in charge of St. Thomas' Mission, Chicago), the other Mr. C. M. C. Mason, now a Candidate for Holy Orders, under Bishop Robertson. This mission, in its beginning, was placed by Bishop Whittingham under the care of the Rev. A. A. Carter, of Mt. Calvary Church. Several priests were successively in charge as missionaries, and in 1873, the little rooms they occupied were pulled down to afford space for public buildings. Finding that none of the elder clergy in the city were able to take up the work, they applied to the Rev. C. B. Perry. He, with the co-operation of Rev. J. Richey (with whom he had first come to Baltimore, as associate Rector of Mt. Calvary Church), accepted the work. The building, which is of white marble, contained originally but 300 sittings. The extensions now in the way of completion, more than double the size of the chapel, and provide 500 additional sittings; making in all 800. The building was the generous gift of one interested in this work. Beside the new nave and transept, is a chancel, (divided into choir and sanctuary), 32 by 22 feet; choir room, sacristy, and tower, with vestibule and baptistry at the sides. Two memorial columns support the chancel arch; one bearing an inscription to the Rev. J. Richey, the other to Rev. Hanson Webb, an aged colored priest. A carved-oak rail is in process of erection between these two columns, the gift of a lady; a portion being the pulpit, bearing the inscription—"In Memory of a Faithful Nurse," and along the entire rail and pulpit, are the words, "Grant unto them, O Lord, eternal rest, and let light perpetual shine upon them." There is a boarding as well as a day school for girls, where are children from Hayti and Liberia, and one Indian girl; a boys' day school, and a boys' orphanage, just starting. One graduate from the boys' school is now in his middle year in the Theological Seminary, New York. The cost of the present improvement is about \$8000; which, but for failure of some pledges, would all be paid. Two hundred dollars is lacking on the present contract; and about \$1,000 is needed for painting, wood-work, wainscoting, stairs, etc. Now, in view of the fact that these good people of St. Mary's have manifested their readiness to help themselves, by not only denying themselves, in many cases, the comforts of life, but denying themselves a meal a day, in order that they might save up something to aid in the furtherance of an object so near to their hearts as their beloved Church, is it not due to them that the facts should be presented to the consideration of our brethren elsewhere, both white and colored? The writer would earnestly urge this matter, for the reason that his knowledge of the character and disposition of the race in whose behalf this work has been so wisely planned, gives assurance that in no other way could they be so well met as regards their tastes and the devotional element in their natures, or so readily brought up to that higher standard of religious belief, which is based upon reason as well as love. An emotional people they are, and an amiable; and therefore discipline, Christian discipline, cannot fail in developing the good of their nature, to faithful and self-denying efforts and that persistent zeal which will show them worthy of all aid that may be extended to them. I trust that some of your readers may be induced to do something in their behalf; for certainly they are worthy of help who help themselves. HAMILTON.

All Around the World.

Congress is still mainly engaged in discussing the new rules of order. Meanwhile the various committees are trying to prepare for report the numerous bills that have been referred to them. —News from Ireland is far more cheerful. The complaint now is for work; meanwhile, large quantities of money are being sent to the sufferers from all quarters, —a work in which America seems to be ahead. —Russia does not quiet down at all. The Court and its supporters are preparing for the 25th anniversary of the present Romanoff; but the Nihilists continue their efforts. On the 17th, a mine was exploded under the guard room of the winter palace, which is immediately under the dining room. Five soldiers were killed and thirty-five wounded. A slight delay in going to dinner saved the Imperial family. —The Italian Parliament opened on the 17th; the speech of the King advocated many internal reforms looking to the bettering of Italy. —The Pope's late Encyclical has reference to the rite of marriage, which his holiness claims is a sacrament, and wholly independent of civil rules. —On Tuesday, the English Parliament enjoyed a contest between the government and the "Home Rulers." Parnell was both lauded and condemned. —The floods in the Ohio and Tennessee rivers are receding; much damage has been done. —Large quanti-

ties of provisions and clothing have been distributed to the Kansas colored refugees. —It is said that thousands of adventurers are gathering in Southern Kansas, preparatory to a raid on Indian Territory. —Since the Russian occupation of the district of Kars in Turkey, 42,000 inhabitants have emigrated. —Petroleum has been found in north-western Holstein, Germany. —Benjamin Moran, American Minister at Portugal, is reported as badly paralytic, and about to resign. —The Marquis de Lorne and his wife had a runaway accident the other day; neither was hurt, but the Princess Lorne lost a jewel valued at \$20,000. —Governor Miller of Arkansas claims that his State is in better condition now than for twenty years past. —The Emperor William feels the weight of his years. He objects to his son leaving him, even for short journeys. He appears, however, to be full of freshness and vigor. —Miss Howard, a Canadian, educated at Ann Arbor, Michigan, and a popular doctor at Tientsin, China, has been sent to Pekin in a royal barge, loaded with presents, for successfully treating the wife of a leading Chinese statesman. —Reports from Rosebud Agency state that many of the savages have died from small-pox. —It is stated on good authority that an alliance has been formed between Germany, Austria, and England. —A bill has been reported to the House of Representatives, appropriating \$667,000 to finish the Washington monument. —Mahlon D. Ogden (an old resident of Chicago), died last week. On the same day, at Paris the wife of W. M. Tweed died, formerly of New York city. —The heirs of the late Wm. Hunt value his "Large Niagara" painting at \$25,000. It is to be exhibited abroad. —A French scientist has made the discovery that the Apollo Belvidere is the statue of a Negro. —German statisticians have been calculating how much money has been spent upon railroads, since the experimental locomotive of Stethausen. The result of their calculations is fifteen thousand millions of dollars. Nashville, Tenn., has had a regular old-fashioned tornado; much damage both to life and property was done. —Senator Edmunds is 51 years old, worth about \$300,000, has a large art-collection, and is very popular with his friends. —Only four million out of the forty-eight million acres of land in Nebraska are under cultivation. —Edgar A. Poe's watch is now owned by a family in Chicago, to a member of which he gave it several years ago. It is a gold repeater, and bears Poe's name. —The new Governor of New York signed his first annual message with a gold pen made from an Egyptian coin four thousand years old. —Mr. Oliver Dalrymple, the Dakota farmer, intends to cultivate thirty thousand acres of wheat this year. He will have twenty straw-threshers in operation, with one hundred and thirty-five reaping machines, and will employ 700 laborers. —Lake Zurich, Switzerland, and the river Arne are frozen over; this is only the third time it has happened in eighty years. —It is said that the illustrations alone, in the series of papers on Frederick the Great, begun in the February Scribner, will cost \$25,000. —An English journal reports that a whole village in Southern Africa has abandoned its idols and become Christians from the influence of a single Testament and a few tracts which were left there by a traveler. —War is reported in Alaska, between the Indian tribes. —The strange fact is reported from Iowa that there are twice as many farmers in its legislature as lawyers. —The professional bull fighters of Spain, earn annually from \$20,000 to 30,000 each. —It is reported that Ex-Minister Schenck has been made rich by the late rise in Northern Pacific Railroad stock. The same day comes the news that he is lying at the point of death. —Lesseps has broken ground on his Panama canal, and will go to New York on the last of the month, to try and convince the metropolis that his plan is feasible. The cost is roughly estimated at \$300,000,000.

The Atlantic Monthly for March contains the interesting series of Reminiscences of Washington (city), giving the period of John Quincy Adams' Administration. There is a poem, by J. B. Aldrich, who will begin a serial, "The Stillwater Tragedy," in the April number. W. D. Howells continues the Undiscovered Country; Richard Grant White gives an entertaining paper on English in England; Charles Dudley Warner gives a biographical sketch of Washington Irving, full of interesting incidents. Besides these liberal contributions from the first writers of the day, there are many valuable articles on the literature and topics of the times, that our readers will find entertaining and useful. This number of the Atlantic cannot fail to make a good impression, and if possible will increase the popularity of the magazine.

The March number of Scribner's Magazine contains "The Tile Club Afloat," with thirty-nine illustrations; a paper on "Cham," the late French caricaturist of Charivari, with reproductions of his best work; another installment of Roe's "Success with Small Fruits," with more of the beautiful fruit-illustrations which have distinguished this series; the second part of Eugene Schuyler's "Peter the Great," with eighteen illustrations by Charlemagne (present painter to the Court of Russia), N. de Dmitrieff, and others; "The Wards of the United States Government," ("H. H." on the Indian question); "Two Views of Napoleon," comparing the Memoirs of Mme. de Remusat and of Prince Metternich; fiction by Cable and Mrs. Burnett; extracts from Henry J. Raymond's unpublished Journal, giving interviews with Chase, Stanton, Seward, and others, in 1863, and something about schemes of French invention in that year; Burrough's "Notes of Walker," etc.

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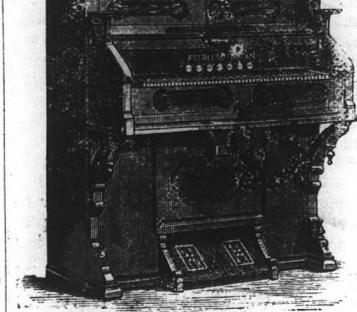
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