

# The Living Church.

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

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WHOLE No. 72.

## Our New York Letter.

The mention of the establishment of a Mission among colored people in Chicago, has called our attention to St. Philip's Church in this city, of which Rev. Mr. Atwell, (colored) is rector, and to St. Augustine's Mission in Brooklyn. The former is a parish of many years' standing, the latter is a new effort, and, as yet, is without any church. It meets for the present in the Church of the Redeemer. On the 27th of February, the Bishop preached for the Mission, and confirmed nine, making sixteen during the year. There are 45 communicants connected with the Mission, and there is a Sunday School of 100. They have in hand now some \$1,600, towards building a church, and hope soon to have a place of worship of their own. We speak advisedly, when we say, that it is by no means impossible to interest the colored race in the services of the Church. It is a work of time and of much patient labor, but we have seen it tried again and again with success, both in the North and the South. The work of Rev. Dr. Crummell in Washington may be used in illustration. He has not only a fine church but a good congregation.

But the attention of the Church has not been directed specially to the work among the colored people. She has neither supplied men nor means, and it is no easier now to make bricks without straw, than it was in the days of the Pharos.

Bishop Littlejohn recently visited Emmanuel Church, Brooklyn, preached and confirmed a class of twenty three, which was nearly equally divided between the sexes, and which was made up of persons of adult age, with two or three exceptions. The weather was extremely inclement, but the congregation was large. The Bishop preached an admirable sermon, practical in character. It was listened to with great interest, as was also his address to the candidates, which he delivered sitting in his chair. Emmanuel is a free church, supported by the offertory. It has a fine surpliced choir, its services are attractive, and the congregations large. The Rev. Dr. Wallbridge is the rector. It is in South Brooklyn, and we fear the tendency has been there, to multiply churches beyond any real demand, and the ability to support them. It is the strength, and not the number of fortresses, that affords the best protection to a harbor, and one parish full of vigor and life, with perhaps its one or more missions, is more effective to do the work of the Church than a half dozen, which are obliged to spend all their energies in the struggle not to die. It may add something to the dignity, and may swell the list of delegates in a convention, to have a regular organized parish with its wardens and vestrymen, but paper parishes add no strength to the Church and serve no real purpose; they are not half as serviceable as the Quaker guns. They often inspire a wholesome terror, if they do no actual service.

Attention has been again attracted to the Greek Chapel in our city, by the religious celebration there, of the 25th anniversary of the Czar's accession to the throne, upon which occasion the Rev. Mr. Bjerring officiated in the service, and preached. He wore the full robes of the Russo-Greek Church, and a mitre, which was the gift of the Holy Synod of Moscow. No vestments ever worn in our own or the English Church, or any other, can bear comparison with the ornate vestments of the Greek Church. There were present at the services, the Russian Minister and wife, the Consul and Vice Consul, and a number of Army and Navy officers, besides many of our own citizens.

The heathen are literally at our doors, as well as across the sea. The tide of emigration occasioned by the disturbances at San Francisco has set in this direction, and during the week there have come among us, besides those already here, about a hundred and fifty of the almond-eyed and "Heathen Chinese." They are found mostly in one locality, though they have established their laundries in all parts of the city. Many of them enter into domestic service, and we have it, on good authority, that the men make excellent maid servants. One thing is true of them, that they are not found as inmates of our poor houses, and they make no appeal to our public charities. Our cities swarm with beggars; some of them Italian, many of them Irish, we are accosted by these daily, but the "Heathen Chinese" never asks an alms; he earns his own living, such as it is. There are religious services held for them, some of them are converted and let us hope that, while they acquire Christian virtues they will eschew Christian vices.

We thought at Christmas that the cards and chromos excelled for beauty of design, brilliancy of colors, and cheapness, anything we had ever seen. That was probably true then, but is not so now; the Easter cards, at all the bookstores, we are sure, have never been excelled. It is a luxury to look at them, hardly in keeping with the self denial of Lent. The tables are thronged with people making their selections; and that is the difficulty. They are all beautiful. Many of the ornaments upon the cards are flowers; and

the imitation of nature is wonderfully exact. Just now, painting in water colors seems to be taking the place of painting in oil, and these cards are furnishing patterns to many of our amateur artists, until we are sometimes afraid there will not be enough to supply the children. At Christmas we had little books in the shape of bells, most elegantly ornamented with choice selections of poetry. Now, the books (if possible richer than ever), are in the shape of Easter eggs, with baskets of eggs upon the covers, in all the colors of the rainbow. We suppose, without doubt, that all these things can be seen at your own Church Book store, or we should not have called attention to them. If you can not see them, it would be only an aggravation to hear of them. Perhaps the Messrs. Prang would like to deposit a specimen of every kind in the library at St. Mary's School, at Knoxville, in your State. We doubt if they could advertise them in a less expensive or more effective way. Just imagine a hundred or two of girls, seeing and admiring all these forms of beauty, and then writing home to their friends about them, or investing their spare pocket money in them. We shall send a copy of the paper containing this suggestion to the office of the Prangs at Boston.

Speaking of St. Mary's reminds us of the Catalogue of Trinity College, Hartford, Conn. We see in it an account of more than fifty scholarships that have been given to the institution, sometimes by individuals,—sometimes by parishes. They are a help to the institution, and to those who are named to the scholarships. Why could not something of the kind be done for St. Mary's School? Why could not St. James, Grace and Trinity Churches, each have one or more scholarships there? Why could not some of the wealthy men of Illinois follow the example of the wealthy men of the East? Upon these foundations might be educated the daughters of clergymen who now find it so difficult to make both ends meet; and who, with their wives, form a Committee of Ways and Means, that is in perpetual session. It was the first thought that came to us, when we opened the catalogue, and it ought to be realized. There is money enough, if there were only the will on the part of your rich men to be their own executors. It ought not to be possible for the daughters of our clergymen, when they are but half educated, to be able to give an apology, the plea, that their fathers were ministers. A score or a half score of scholarships at St. Mary's would be a perpetual blessing to the Church, and would lighten the cares and anxiety of many parents and children. In the East this is a favorite way of investing surplus funds; and no more fitting memorial could be made for the living or for the dead.

## News from the Churches.

SPRINGFIELD.—The Champaign Associate Mission is now keeping up service in Champaign, Urbana, Rantoul, Monticello, Homer, Philo, Sadorus and Mansfield, three clergymen officiating, and is ready to give five or six hundred dollars to an additional missionary. Bishop Seymour is hoping to find the right man, and the people are anxiously expectant.

Monticello, the county seat of Piatt County, a flourishing town of two thousand people, had its first Prayer Book service on Friday, March 5th. The Methodists generously offered their large and comely house of worship, which was well filled. The responses and the singing were quite equal to those of some settled congregations. No town within the Champaign district has given the first service a warmer greeting than this. Immediately after the service, ten persons came forward and subscribed the canonical request to Bishop Seymour to organize St. Luke's Mission. The next day the signers increased to thirty one, and with further effort might become fifty or more. Four excellent men were found to be nominated for officers, four communicants fresh from Calvary Church, Chicago, were reported; one of these is to be recommended to be appointed as lay-reader; the place for regular monthly service, and a choir were engaged, and a subscription was promised for expenses. The Rev. W. C. Hopkins of Champaign promised to officiate for St. Luke's on the first Friday of each month until other provision is made.

Bishop Seymour visited Belleville on the 26th ult. It is a city of about 16,000 inhabitants, the German element predominating. Divine Worship, according to Church usage had not been held there for many years, until very recently. The Academy of Music was generously tendered, warmed and lighted for the occasion, by its proprietors, and was well filled by an intelligent congregation. The service was led by the Rev. Mr. Wright of St. John's, St. Louis; the Rev. Mr. Robert, of Holy Communion, St. Louis, reading the Lessons; and the Rev. Mr. Huntington, of Christ Church, Collinsville, saying the Creed and Prayers. The choral worship was well rendered by a large deputation from the choir of Christ Church, St. Louis. The Bishop preached a stirring sermon, suitable to the occasion—(an admirable presentation of the Church's Apostolic character, in her doctrines, prayer and sacraments). One person was confirmed.

After service, many met the Bishop at the hospitable residence of Mr. Monk. A Mission was organized, with Mr. A. B. Russell as Senior Warden, and Mr. Henry Davis as Junior Warden and Clerk. Eight persons enrolled themselves candidates for Confirmation. An encouraging pledge for the support of a minister was put into the hand of the Bishop. Everything connected with the movement justifies most hopeful auguries. It is largely resultant from the generous labors of the Rev. Mr. Wright of St. John's, St. Louis, whose services (as they deserve to be), are gratefully appreciated.

Lenten Services at Christ Church, Collinsville, are as follows:—Evening Prayer on Wednesdays, and Litany on Fridays, with Addresses.

Grace Church Mission, Greenville, (organized two years ago), is prospering, and preparing to build.

Bishop Seymour has just visited us here in Carlinville, need I say that we were all delighted? Arriving here from Belleville on Friday night, the Bishop, with the Rector, Rev. D. W. Dresser, went to Chesterfield on Saturday; and there, in St. Peter's Church, services were held on Saturday night and Sunday morning, Feb. 28th and 29th. One person was confirmed. Returning to Carlinville on Sunday afternoon, there was service in St. Paul's Church, on that and the following evening. Here, at the Sunday evening service, a very promising class of eleven was confirmed.

The Carlinville Democrat of the 3d inst., referring to Bishop Seymour's recent visit, says: "The city council adjourned, to enable the council to hear Bishop Seymour deliver a sermon; and it is believed that a majority of them actually attended." Our contemporary goodnaturedly suggests that this "is the first time within the historic period, that a city council has been found so eager for religious instruction," and then indulges in a little pleasantry at the expense of the city council in question. It is well to remark, however, that the attendance of mayor and corporation in a body, upon certain occasions of Divine Service, is no unusual occurrence in parish churches in the mother country.

At all these services the Bishop preached most admirable sermons to very large congregations; St. Paul's, Carlinville, it is believed, was never so full on any previous occasion. After all available chairs had been pressed into service, many persons went away unable to obtain seats. Some stood during the entire services.

On Tuesday, A. M., March 2nd, the Bishop went to Bunker Hill, accompanied by Rev. D. W. Dresser; on the way spending a few very pleasant hours with Rev. M. Chase and wife in Alton. At Bunker Hill, they were most agreeably entertained by Mr. and Mrs. Ben Johnson of the "Monument House." A pleasant service was held in Christ Church, in the evening. Two persons were confirmed, presented by Rev. P. A. Johnson, minister of the parish; one of them being his daughter.

It is needless to say that all these services were greatly enjoyed, alike by laity and clergy.

MISSISSIPPI.—On 15th Feb, 1870, the parish of All Saints, Grenada was organized; and on Sunday, Feb. 15, 1880, it held its Decennial service. The church was crowded. Text: "First the blade, then the ear, after that the full corn in the ear." Ten years ago, the Masonic school house building was borrowed and the parish organized; twenty-five persons signing the "articles," of whom only nine had been confirmed, though eleven of them were presented afterwards. That building is now our parish school, bought and paid for in 1879. On what was then an open field, now stands the church, upon which about \$7000 has been spent. Another \$1000 is required to complete it, as the bell-tower blew down on the 6th of Dec. 1879, and we are unable yet to rebuild. Next to the church is the Rectory (a handsome little Gothic cottage), which cost about \$3000. There is not one cent of indebtedness on any of the property, as they adhere strictly to the "pay as you go" principle. The lectern, pulpit, font, brass altar-cross, and six windows are all "In Memoriam." Two more memorial windows are soon to be put in. Nearly everything else, bell, cathedra, and sedilia, altar and service books came as Xmas or Easter offerings from the Sunday school, or Guild, or from individuals. All this represents the devotion of a people who are far from being rich, but who were willing to work "little by little," and leave results to God. It has been hard, hard work, during those years, and all of it done in the face of strong opposition. Ten years ago there were nine confirmed members; now, notwithstanding the epidemic of 1878, there are eighty-one. The increase in a parish as new as this, naturally comes from other religious bodies which have had the field forty years prior to our beginning; and whose members are constantly looking to the historic church to guide them in the right way. But for the accident to the bell tower last winter, the parish would have been in good financial condition. With that to rebuild and with the school to support, the little parish that suffered so severely in the epidemic will have to struggle hard; but its brave rector will not lose heart. The Rev. Wm. C. McCracken will be remembered as long as the memory of that dreadful summer shall last.

The present rector of Grace church, Canton, (Dr. Cross), has been there only four months. Before he came the parish had been eighteen months without an incumbent. Yellow fever had fearfully depleted the population, and many of the best Church people are in Paradise. The parish is very poor, but united and prosperous. There have been two Episcopal visitations within three months; and fourteen persons have been confirmed. Others are now in course of preparation. The daily services, at 4 P. M., are largely attended. The Sunday school is increasing every week, and many are attracted to the service by the antiphonal chanting.

LONG ISLAND.—Bishop Littlejohn recently visited St. Paul's church, Brooklyn, preached, and confirmed seventeen. This church is a massive stone building with a chapel adjoining, and with an unfinished tower. It must have been built in the flush times, and has ever since been struggling with an enormous debt, altogether disproportionate to the ability of the congregation. What will be the outcome, no one can say, but fears have been expressed, that this substantial building may be lost to our communion. When we first saw it, years ago, we thought it ought to be the cathedral of the diocese; that was before the days of Garden City, and before we could even imagine the magnificence which was to supply all wants in that direction. God had better things in reserve for the diocese; which, if small in territorial extent, bids fair to be the glory of the Church. No bishop excels Bishop Littlejohn in administration; his wisdom in financial matters is, in the judgment of our merchant princes, remarkable; and the fruit of it is seen in the prosperity of the Church in Long Island. There may be here and there a church, like St. Paul's, overlaid with debt, but they are exceptions, and these instances are not due to the bishop's counsel or judgment. St. Paul's is a spacious edifice, but unhappily the congregation is not large. It is built in the midst of churches, some of them not more than two or three blocks away, and there are not churchmen enough to fill them all. On this occasion, the subject of the Bishop's sermon was "Church-going, and its Hindrances." Like all his utterances, which it has been our fortune to hear, the sermon was outspoken; and no man, he said, could forsake the worship of God without forsaking his religion.

MASSACHUSETTS.—The Rev. Abbott Brown, of New York, will spend some time in parishes in this Diocese, during the present month, in behalf of the Mexican League. St. Michael's, Marblehead, celebrated their centennial on the sixth of the present month. The church was built seventy years before the Revolution, but was closed during the war on account of the bitterness of feeling, which existed toward the Church of England. This was the 100th anniversary of the opening of the church after the war. On that memorable occasion, there being no rector, a layman conducted the services, and read a sermon. The bell was swung to pieces ringing for independence. The Communion service of St. Michael's Church is of solid silver, the flagon weighing four pounds. The elegant brass chandelier, which was presented in 1732, still hangs in the centre of the original ceiling.—*The Kalendar.*

NEW YORK.—The annual meeting of the Nursery and Childs Hospital was recently held at the Institution, the Rev. Dr. Potter presiding. The Treasurer's Report showed the receipts for the year ending March 1, 1880, to be \$147,050, of which \$12,468.79 remained in his hands. Addresses were made, among others, by Rev. Dr. Gallaudet, and the Hon. Erastus Brooks. The Hospital Society is a general one, but a large interest is taken in it by Church clergymen and people. Once every year it gives a Charity Ball, and the whole city devotes itself to making it a success. It is held in the Academy of Music, and its receipts are counted by thousands. The Hospital is a favorite in the city, and has done much to relieve the suffering of the hundreds of little patients, who are sent to it. It is under responsible management, and the large receipts speak sufficiently of the high appreciation in which it is held.

The late Peter C. Van Shaick, of Westchester Co., who died on the 24th ult., made the following bequests: To Foreign Missions, \$10,000; Domestic, \$10,000; Missions to Colored People, \$10,000; St. Luke's Home, for Indigent Christian Females, 5,000; Home for Old Men and Aged Couples, \$5,000; St. Paul's, Kinderhook, \$5,000; Trustees of the Aged and Infirm Clergy Fund, Diocese of New York, \$5,000; Protestant Episcopal Church Missionary Fund for Seamen, \$5,000; Treasurer of the Southern Association of the Diocese of New York, \$5,000; City Missionary Society, \$5,000; Midnight Mission, \$5,000, and to the Church Society for Promoting Christianity among the Jews, \$5,000.

We learn from the N. Y. Standard that the Oratorio Society of that city, under the leadership of Dr. Leopold Dameroseh, arranged to bring out Sebastian Bach's Passion Music, embodying the story of the Passion of our Blessed Lord, according to St. Matthew's Gospel. It was to be

presented in St. George's church, on the Wednesday in this (Passion) Week, March 17th, at 2 P. M., and on the following day, at 8 P. M.

WESTERN NEW YORK.—The Kalendar gives the following item about St. John's, Buffalo:

Most encouraging reports have reached us of the interest developing in this parish. One gentleman of the parish has assumed the expense of decorating the chancel; another of putting in a new chandelier. A lady, not of the parish, gave a sum last year for a memorial Alms Basin, and last Sunday the Rector asked for other memorials for Easter. In response, the following memorials were offered within the next two days: Altar Cross, Altar Vases, Altar Desk, and Super-Altar cloth—all of the best. There has also been a marked increase of the pew-rentals.

MICHIGAN.—With the co-operation of the bishop of the diocese, the Standing Committee of the Board of Managers of the Missionary Society are perfecting arrangements for a general conference to be held in Detroit on the 20th, 21st, and 22d of April. It is expected that five or six of the bishops and a number of other prominent clergymen will be present as appointed speakers. The local committee will make provision for their entertainment. It is deemed very desirable to have the sympathy and assistance of the churchmen of Michigan and adjoining dioceses. It is hoped that the attendance will be large, and that all who feel moved so to do will participate in the informal discussions. The programme will be published hereafter.

MINNESOTA.—A very interesting Mission was held at Waterville, commencing Feb. 18th, and closing with the administration of the Holy Communion, Sunday, 22d. The Rev. L. F. Cole, of St. Charles, acted as mission-preacher. The services, consisting of prayer and meditation at 9 A. M., Bible reading and meditation at 4:30 P. M., and preaching at 7:30, were all well attended. A mission will commence in Elysian, on the evening of Palm Sunday, and continue through the week; and upon Palm Sunday at Janesville, closing with the Easter Sunday services.

WISCONSIN.—The Bishop has confirmed in Watertown, 4; Juneau, 1; LaCrosse, 6; Onalaska, 4; River Falls, 2; Hudson, 2; Star Prairie, 2; Baldwin, 3. Baptisms by Bishop: at Sparta, 1; at Prescott 1.

[Our readers may have detected the result of an oversight in the second paragraph of the first column of the second page of this issue, which we do our best to correct here.]

IOWA.—The Churchman says: "Bishop Perry recently visited St. Mary's School, Knoxville, Illinois, under the charge of the Rev. C. W. Leffingwell, D. D. Here are Iowa girls from Burlington, Des Moines, and Albia, and with such charming surroundings, both culturing and instructive, as this school affords, and with its experienced and devoted corps of instructors, it is only surprising that there are not more found seeking to avail themselves of the privileges here offered. We can cordially recommend St. Mary's, Knoxville, to all Iowa parents seeking a first-class school for their daughters."

Christ Church, West Davenport, recently reported "defunct," is alive again, with regular Sunday and week-day services, a thriving "Guild," a large Sunday School, and good prospects of having the regular services of a clergyman before the year is out. The present advance is due under God to faithful and efficient lay-reading and lay co-operation.

The parish of St. Paul's, Council Bluffs, incurred an indebtedness of \$1,000 in the erection of the new rectory. The Ladies' Society assumed this debt, and in one year and five months have deposited nearly \$800 towards the payment of their obligations, besides \$100 on account of interest.

Bishop Perry recently confirmed three, at Grace Church, Lyons, and two at Albia. The latter parish needs a resident pastor. It is a good point, and ought to have pastoral care. At Chariton four were confirmed. The parish is nearly out of debt, and it is hoped that the handsome little church will soon be consecrated. The recent Art Loan Exhibition in the interest of the Church of the Good Shepherd, Burlington, was a great success as well as a very enjoyable enterprise. Several hundred dollars were realized. The Bishop recently confirmed three in this parish, and six in Christ Church. The latter is the mother church of Burlington, and in trust is rising to her old strength and usefulness. At Fort Madison, three were confirmed at the last visitation, and many cheering signs of renewed activity were evident.

The ladies of Davenport last month raised \$650, by their "Dickens Carnival," towards the building of a professor's house in the college grounds. There is no more beautiful site, perhaps, in any city, than that which Griswold occupies. The grounds are extensive and of great value, situated in the best part of the residence portion of the city and overlooking the city, the river, Rock Island, and the government works. There is already a substantial college building of stone, and a cosy chapel, recently repaired and refitted; the apparatus and library

are liberally supplied, and what is better, there is a live school, and college with theological departments, at work there. With the improvements and additions which the next ten years will bring, Griswold may well hope to stand among the first institutions of the land.

The continuation of the same tract is the "Cathedral Close," with its beautiful stone church, and Episcopal mansion. Here, too, the possibilities of the future are beyond estimate. Indeed, the property is already one of the finest in the West, if not in the whole country. The Bishop is working with hopeful energy to add various buildings and improvements, and we heartily hope that his plans may be fully and splendidly realized. The Iowa *Churchman* says: "Bishop Perry recently visited St. Mary's School, Knoxville, Illinois, under the charge of the Rev. C.

ILLINOIS.—The Confirmation recently held in Calvary Church, Chicago, was the largest this parish has witnessed, there being nineteen candidates. The church was completely filled from chancel-steps to vestibule. Quite a number of the congregation were of course visitors from other religious bodies. They had the privilege on this occasion of listening to some sound Church doctrine from the Bishop, who delivered no address to the class, but preached a very clear logical sermon on the claims of the American branch of the Catholic Church; showing how, out of apparent insignificance and numerical weakness, she had grown to be a great power in the land, and how all eyes were turning towards her as occupying a legitimate mean between mere bald Protestantism on one side, and Papal assumption on the other. He dwelt at some length on the causes of her past weakness, and of the misconception and prejudice existing among those outside; and showed how all these were passing away, as people were more and more understanding her teachings and claims. It is the hope and expectation of her faithful members, that she is to be the Church of the future in this country. The sermon was one that must do a great deal of good, and set many people thinking. At its close a collection was taken up for the Bishop's Fund for the support of Candidates for the Sacred Ministry. Something over \$25 was realized.

The occasion was one well calculated to encourage the friends and faithful workers of Calvary Parish; and the large number of candidates is a fair evidence of the energy and zeal of their hard working priest. The musical portion of the service, rendered by a mixed choir of male and female voices (among them being a number of boys), was very hearty, and well joined in by the congregation.

We are happy to learn that the Lecture delivered on the 4th inst., by the Rev. John Hedman, in aid of the indebtedness of St. Ansgarius Church in this city, was quite successful, realizing about \$125. The subject of the lecture was—The History and Tendency of St. Ansgarius Parish. The music on the occasion, we understand, was exceptionally good.

CONNECTICUT.—The practice of holding union services one day of each week during Lent is becoming more settled each year. Both in New Haven and Hartford such services are being held this year, with apparent good results. The Bishop of the Diocese preached the opening sermon of the series in New Haven on the first Thursday evening in Lent, in St. Thomas' Church. The services in Hartford are held in Christ Church, which, having been recently enlarged and beautified, is well adapted to such large congregations as constantly attend.

The Rev. Frederick Courtney, assistant minister of St. Thomas' Church, New York, who has recently accepted a call to the rectorship of St. James, Chicago, Ill., delivered one of this series.

COLORADO.—The Rev. G. T. Le Boutillier, of Grace Church, Colorado Springs, Col., has a vast field under his charge (upon which he has only recently entered), and his work is one of deep interest. We have received the following notes of his Lenten engagements: He has four week-day services. Readings at the morning service; a series of addresses at the Wednesday afternoon service, on "The Christian Life"; on Friday night, lecture on "Prayer"; a lecture every Thursday night at St. Andrew's Mission, Manitou, six miles distant; every Sunday morning during Lent an early Celebration, which is well attended. The special feature in the Rector's work this Lenten season, is the publication of a fortnightly sheet, called, "The Lenten Messenger"; the series consisting of four numbers. His principal object in this is to instruct the people in the proper observance of the Lenten season, and to deepen the interest in it. He finds it better than to distribute tracts, etc., as it is read through with interest and profit, and the people take pains to distribute it among their friends.

KANSAS.—The Rev. T. W. Barry, Rector of the Church of St. Paul, Leavenworth, writes us as follows:—We have daily service during Lent at 4 1/2 P. M. It is well attended. This is the only parish in the Diocese which enjoys the Weekly Celebration of the Holy Eucharist; although I believe others will soon follow. The music in the parish church is rendered by a surpliced choir of men and boys. The old quartette was dismissed a year ago. We met with some opposition at first, but quietly "held the fort," and now the boy-choir is regarded as a permanent institution. Our parish is gradually reaching a sound financial condition; and I think there is a steady growth of Church life in this city. The congregations are large, and the Offertory is satisfactory. Upon the whole, the parochial outlook is bright.

CENTRAL NEW YORK.—At St. John's Chapel, Syracuse, Rev. S. H. Granberry, formerly of Illinois, Rector, the Lenten services are well at-

tended. On Sundays, there is sometimes a congregation exceeding the capacity of the building. The Holy Communion is celebrated every Sunday morning, and there is a daily service. In Holy Week there are two services each day. The daily afternoon service is arranged with a view to devotion and brevity. To facilitate these ends a blackboard is placed by the side of the chancel, on which the order of the service is indicated. The service is made up of silent prayer, Confession, prayers, hymn kneeling, Litany, hymn, extemporaneous addresses, hymn, Creed, prayer, De Profundis kneeling, and Blessing. In the Wednesday morning service, besides the Morning Prayer, extra prayers, with De Profundis, Miserere, or other penitential devotions are used. On Friday evenings the Ash-Wednesday Collects are joined to the Litany, and other features varying from the afternoon services are introduced. Our leading object is to construct a service so entirely different from that of the other seasons, that it will be both suggestive of Lent, and stimulating to the spirit of worship. The Young Men's Guild, Girls' Friendly Society, Ministers' Meeting, Singing School, and other parish agencies, continue their weekly meetings. From them the festive element has been eliminated. The tea parties, sociables, and things of like character, are discontinued. The thought of Lent pervades services, sermons, and meetings of all kinds.

The Bishop of the Diocese visited this Mission on Friday evening, Feb. 27th, confirming a number of persons. The Mission is now in a very flourishing condition. A fund has been started, toward the erection of a new church.

Our old Nashotah friend, the Rev. Geo. Wallace, is building up a school as well as a parish, in Waterloo, N. Y. The school was opened about a year ago, with seven scholars, and within the year has grown to more than forty. It is a parish school, and has two teachers besides the oversight of the Rector. At the beginning of the year a *Parish Calendar* was issued by him, giving the plan of services and work during the year; a good idea and one that might be followed to great advantage. The *Parish Calendar* has our thanks for recommending the LIVING CHURCH to the good people of the parish.

A Mission of unusual interest and promise, has been established at Sand Bank, in Oswego County, about midway between Rome and Watertown. Services were first held some two years ago, by the Rev. P. Foster (then Rector of St. James' Church, Pulaski). Other clergymen have since officiated at intervals. The interest awakened by the first services has been kept alive mainly by untiring lay effort. An Industrial School has been sustained for a year or more, and for several months past, a successful Sunday School has also been in operation. The interest in the work is increasing, and the prospect is a bright one. A number of Candidates for Confirmation await the visitation of the Bishop, which is appointed for Tuesday in Easter Week. The Rev. John Muir, M. D., Rector of Zion Church, Pierrepont Manor, has temporary oversight of the work. A convenient hall has been secured and fitted up for the services. What has been accomplished here, is an illustration of what may be done, where the laity recognize and endeavor to fulfil, the obligation resting upon them as members of Christ's Militant Kingdom.

MINNESOTA.—The Rev. Theo. C. Hudson, a faithful missionary, and Rector of the Church of the Good Samaritan at Sank Centre, appeals to his brethren under circumstances of peculiar urgency. We will present the case in the fewest words possible. His church is a memorial to the late Robert B. Minton, built twelve years ago. While still unfinished, a violent gale blew off the roof, involving the parish in a debt incurred for the necessary repairs, which has accumulated until, when the present Rector took charge, the property was under mortgage for \$2,000. Although the 20 communicants have increased to 35, and all have labored faithfully to lift the burden, the inadequacy of their means, intensified by the hard times of last year, following upon the grasshopper plague, has rendered them powerless to meet the second year's interest, as they had succeeded in meeting the first. The mortgagee, appealed to, offered to donate \$500, if the balance of \$1,500 with interest to date of settlement, should be paid on or before Easter Day of the present year. Without going further into particulars, the sum of the matter is, that if \$500 can be secured from aid outside of the parish, the property can be saved. Otherwise it will be forever lost to the Church. Need we say more, in order to ensure help in this great need? The time is very short.

Bishop Whipple says: "The facts are as stated. The church is a very beautiful one, and the property valuable. I shall be deeply grateful for any gift which our brethren may send to the little flock."

NORTHERN TEXAS.—The Lenten Services at St. Matthew's Cathedral, Dallas, Northern Texas, (Rev. Stephen H. Greene, Dean), are as follows:

Daily Prayers; Devotional readings at every afternoon service. Reading on Church Doctrine, every Wednesday evening. Sermon on Christian Duties every Friday evening. The Holy Communion is celebrated in the Cathedral, on every day for which a Collect, Epistle and Gospel is appointed, and on every day of Holy Week.

The attendance at the Lenten Services is thus far very good, and much interest is manifested. At a special service held on Feb. 20th, the offerings for sufferers in Ireland amounted to \$53.10. The Bishop preached the sermon. A great effort is being made during Lent to raise \$1,000, with which to pay off the debt upon the Cathedral. It is a large sum for the congregation, but earnest prayers are offered that it may be presented on the Altar, at Easter. If this be done, the Cathedral will at once be completed and consecrated.

A Mission Chapel has been built in the northern portion of the city; another is greatly needed in the eastern portion. East-Dallas is a small town in itself, and there are large numbers of poor Church children, who as well as their parents, are unable to attend the services at the Cathedral, on account of the distance. A thousand dollars will build this chapel; may God put it into the hearts of some of His people to aid in this work.

Dallas is destined to become in a very short time the chief city of Texas. At least a score of handsome business houses are now being erected; and strangers are coming in every day. Three Priests could be well employed here, and a Sisterhood would have a noble field for work: The Church's influence is felt; and in a quiet way she is pursuing her work. No questions of "ritual" divide, no pews are rented, and entertainments for Church purposes are rapidly departing from us, by dying a natural death. The free will offerings of the people are asked and given.

## FOREIGN.

ENGLAND.—It is understood that the Rev. George E. Moule, for 32 years a missionary in North China, is thought of for the bishopric rendered vacant by the death of Bishop Russell.—The Ven. Arthur Percival Purey-Cust, M. A., Archdeacon of Buckingham, and Hon. Canon of Christ Church, has been appointed to the vacant Deanery of York.—The Liverpool Bishopric Committee have resolved that immediate steps be taken for the establishment of the bishopric.—The Ven. George Bland, Archdeacon of Northumberland, and Canon Residentiary of Durham, has lately died, in his 75th year.—The living of North Weald Bassett has had only two vicars during the last 114 years.—The government has appointed to the vacant rectorship of Winchester, vacant by the death of Dr. A. J. Stephens, Q. C. L. D., Mr. James Mackonochie, brother to the Rev. A. H. Mackonochie, incumbent of St. Albans, Holborn.—The annual meeting of the Society for the Propagation of the Gospel was held on the 20th ult.; and, in consequence of the expectation that the election of two of the Vice-Presidents (Bishops), would be opposed, was very largely attended. The motion to that effect, however, being withdrawn, no further action was taken.—There are mid-day services all through Lent in St. Paul's Cathedral, which are largely attended by working men, availing themselves of their dinner-hour. On Ash-Wednesday, the Bishop of Bedford (Dr. Walsham How) gave the first of three addresses on Faith, Hope, and Charity, in connection with true Penitence; delivering the other two on the two following days. These addresses were characterized by their brevity, simplicity and earnestness. During the following week, large congregations assembled to hear the very loving, earnest, and eloquent exhortations of the Rev. V. S. Coles. In this way, not only in the metropolis, but all over England, the National Church is winning back the affection and the allegiance of the masses.—The *Church Review* says, "a straw often shows the way the wind blows, so it may not be uninteresting to our readers to know that one of the principal dissenting meeting-houses in Penzance, Cornwall, being left vacant by the minister's death, no sect would take the venture, and so it is bought up by a central hall company, and fitted up for secular entertainments. Dissent seems to have seen its best days in Cornwall."

CANADA.—The *Dominion Churchman* of Toronto pays a beautiful and very deserved tribute to the memory of the Rev. James Bovell, M.D., who quite recently died in the Island of Nevis, in the West Indies. He was a practising physician in Toronto at least thirty years ago; and in that capacity, says our contemporary, "he was not only the medical adviser, but often the tender nurse—the loving friend, solicitous alike for the bodily and spiritual welfare of the sufferer." He was indeed a model physician. Would that we had more such everywhere! In 1870, it became necessary that Dr. Bovell should go to the West Indies. While there, at the earnest solicitation of the Bishop of Antigua, he took Holy Orders, being moved to that step by the grievous spiritual destitution of the colored population.

The corporation of Trinity College, Toronto, have selected the Rev. Dr. Lobley, of Bishops' College, Lennoxville, as the successor of the Venerable Archdeacon Whitaker, in the Divinity Chair, and the Provostship of the first named Institution.

SCOTLAND.—We noticed, some weeks ago, the gift of the Misses Walker, primarily for the erection and endowment of a Cathedral in Edinburgh. A letter from a correspondent of *John Bull* states that the amount named was much underrated; the ladies in question having bequeathed for the purpose named, property to the value of £200,000, which is expected to produce, in a few years' time, an income of about £7000 a year.

"The Cathedral was to be built," he says, "out of the interest: the capital has been untouched, although owing to the greatly increased expenditure upon the Cathedral (about £110,000), a sum of about £30,000 was borrowed, and must be repaid before the full benefit of the legacy is received. This interest is to be spent partly in endowment of the Cathedral, bursaries, etc., and the rest upon our Church throughout Scotland, building churches, etc., where we need them."

The see of Liverpool, it seems, is not the only new one that is in the near future; inasmuch as the Churchmen of Yorkshire are preparing to make a renewed effort for the foundation of the see of Wakefield, towards which £21,000 has been raised. Prompt action is to be taken, also, to secure the creation of the see of Newcastle, towards the endowment of which, only £10,000 more is needed.

## Lenten Notes.

The Lenten Services in the City of Omaha, Nebraska, have been participated in by larger numbers than ever before. There is a daily Service with frequent lectures at the Cathedral, and also at St. Barnabas' Church. At St. Mark's there is service on Wednesday and Friday, with lecture. Services are also held during the week at Trinity Mission (colored), at Cass Street Mission, at Grace Mission, and at Fort Omaha. There is daily Service also at Brownell Hall. So that there are eight different places, in the city (of 25,000 inhabitants) where Lenten Services are held. The special course of Sunday night lectures on "The Church's Teachings," at the Cathedral, have been attended by large congregations, principally of men.

Several accounts of Lenten work and services are reserved for another week. We give below some abstracts of reports received from various points:

From the Lenten Card of Trinity Chapel New York, we learn that the Holy Communion is celebrated on all Sundays, as throughout the year, and on Tuesdays and Thursdays in Lent, except during Holy Week, when there is a Celebration every day except Good Friday. Morning and Evening Prayer are said each day. Dr. Dix's course of Lectures is upon "The proposed re-adjustment of Christianity to the social and moral conditions of our time." Judging from the titles of the Lectures, six in number, we infer that the argument is that we need a re-adjustment of the times to Christ's religion, rather than of the Religion to the times. We trust that the lectures will be published and have a large circulation.

The subject of the Sunday evening sermons at the Church of the Epiphany, Suspension Bridge, N. Y., the Rev. F. W. Raikes, Rector, is the Sufferings of Christ, and the conduct which is required of Christians in return. A week-day sermon is also preached on the great principles of our religion. In his Pastoral the Rector says, speaking of the Season; "The interests involved are surely great, if there be anything great in human life,"—a thought that all should take to heart. Realizing this, what sacrifice or toil is too great for the clergy to put forth at such a time?

Clinton, Mass., is a manufacturing village, and a large proportion of the parishioners are operators in the mills. This makes impracticable, on week-days, any but evening services. The Rector, Rev. H. L. Foote, issues a little Parish Guide which must serve a good purpose in teaching the people. We have marked some passages for quotation.

Trinity Parish, Newport, Rhode Island, with its three church buildings, furnishes abundant work for the Rector and Assistant Minister, the Rev. G. J. and W. J. Magill. The Holy Communion is celebrated at church and chapels every Sunday, and there are daily services. The congregations are large. A fourth church building is begun at Jamestown, Conanicut Island, opposite Newport.

There is daily service in St. John's Church, York, Pa., and two lectures each week in addition to the sermons of Sunday. The Lenten Pastoral of the Rev. Dr. Spalding exhorts to prayer, fasting and charity, and designates some of the principal objects to which offerings should be devoted.

St. Mark's Parish, Philadelphia, to which our esteemed Brother the Rev. I. L. Nicholson has recently been called, as at all seasons, so now in Lent, is abounding in the work of the Lord. There is a celebration of the Holy Communion on each Lord's Day, and on Wednesday, Thursday and Friday mornings. There are four services in the church on Sundays. The church is open all day, for private devotions, during Holy Week. There are five services on Good Friday, one especially for children. The Report of various departments of Parish Work for the year past, has come to hand, and deserves further mention.

In answer to some enquiries of ours, the Rev. A. W. Seabreeze, of Mineral Point, Wisconsin, writes: "I have but few plans for Lenten work. My plan is to do as much as possible with as little machinery as possible. We have daily Morning Prayer in the Parish School, and daily Evening Prayer for the Parish."

"Holy Communion every Sunday morning, at 8 o'clock, in addition to our regular Sunday services. For Lectures we have no fixed system but out of our own Lenten life try to influence the lives of the ones committed to our care. All sermons and lectures have a bearing on the Confession of Christ to be made in Confirmation at the time of the Bishop's visitation—and to the constant feeding of the spiritual life in Holy Communion."

Our veteran missionary, Rev. Joshua V. Himes, writes from the far field of Dakota:

"Our Lenten Season, thus far, has been encouraging. I feel hopeful of much good. I cannot say how many may be presented for Confirmation, but I think a goodly number."

Among the reports which our brethren are kind enough to send us from every part of the country, it is interesting to remark the great variety of detail in the observance of the Lenten season, and at the same time to note their substantial unity of purpose and of action. We have before us

a Lenten Card, issued by the Rev. Edwin R. Bishop, Rector of St. Paul's Church, Marquette, Michigan. We have already had occasion to remark, in noticing Mr. French's parish at Houghton, that the privileges of the Church are well appreciated on the far-away shores of Lake Superior; and here we have another case in point. Weekly Communions, Litanies, Lenten Readings, and frequent services, characterize the observance of the Holy Season, at Marquette; while in Holy Week there will be service twice daily. Mr. Bishop's pastoral is intended to stir up the minds of his people to a full appreciation of all that Lent offers for their spiritual needs, and to stimulate them to self-denial, in order that they may have the more to lay upon the altar of God, on Easter Day. At the close of the Pastoral, is a form of Prayer to be used by his flock on behalf of their Pastor.

The Rev. William E. Hooker, of the Diocese of Central New York, divides his time between Turin, Greig, and Houseville. These Missions are several miles apart, and to each he gives a week-day evening service. He is at present delivering a course of Lectures on Church History.

In the chapel of St. Augustine, in Trinity Parish, New York, there are week day services on Wednesdays and Fridays at 8 P. M.; and on Saturdays at 4 P. M. The clergy in charge, under the Rector (Rev. Dr. Dix), are the Rev. Arthur C. Kimber, and his assistant, the Rev. I. D. Herron. Sermons by the clergy of the city and vicinity.

From the Rev. Frank M. S. Taylor, Rector of the Church of the Holy Spirit, Rondout, N. Y., we have received a Lenten Card, from which we learn that, besides the Sunday services, there is a Daily service throughout the sacred season, with meditations and a Celebration on the Feast of St. Matthias, on the first Sunday in Lent, Passion Sunday, Palm Sunday, and Maundy Thursday. Lectures on Church History on Friday evenings, and sermons to the children on Saturday afternoons. The services are attended by large congregations. A Confirmation class meets every Wednesday and Saturday.

Lenten Services are held in St. Michael's Church, Boise, Idaho, (Rev. W. Ballard, Rector), every evening excepting Saturday. This has been the practice here for the past five years; and with most encouraging results; the benefits being felt throughout the entire year. Every service is accompanied with extempore lecture or sermon. This year, the subject is the Lord Jesus as our Exemplar.

At Charleston, South Carolina, united Lenten Services are held on every Wednesday in the different parishes and by the respective Clergy and their churches, irrespective of their individual services. The first was opened with sermon by the Bishop of the Diocese; the second by a visiting brother, the Rev. E. Capers of Greenville. They have been well attended. The next will be held at Grace Church. Mt. Pleasant is having P. M. Litany Services by its missionary in charge (the Rev. G. W. Stickney), who also unites with the city service. The Rev. S. D. McConnell, Rector of the Church of the Holy Trinity, Middletown, Ct., publishes through the medium of his parochial sheet (*The Parish News*), the following schedule of his Lenten engagements:—

In Holy Trinity Chapel, Wednesday mornings, and (with lecture), Friday evenings; Confirmation Class, Friday evenings. In All Saints' Chapel, Wednesday evenings; In Pameacha Chapel, Thursday evenings; In Church, Maundy Thursday evening and Good Friday morning. In St. Luke's Chapel, (with sermon), Wednesday evening. Holy Communion, on Ash Wednesday, Fourth Sunday in Lent, and Maundy Thursday evening.

The *Occasional Call* is a useful and very practical little paper put forth from time to time (as occasion may serve), in the interests of the Church in Jansville, Waterville, and neighboring missions, in the diocese of Minnesota. It has brief but earnest articles on the Sacraments, on Offerings, on How to keep Lent, on Fasting, and on Repentance, besides a great deal of other useful and interesting matter. We find there, also, the following schedule of Lenten services and work, in addition to the regular Sunday Services:

At Jansville, at 7 P. M. Wednesdays and Fridays, (except first and fifth weeks) prayer and litany. Evening, prayer and lecture. Holy Week, except Good Friday, prayer daily, at 9 A. M. Evening, prayer and sermons upon special subjects.

At Waterville. Fridays, prayer and sermon, at 7 P. M. In this parish a mission will open on Wednesday, Feb. 18th, and continue until the 22d. Services, morning, prayer at 9, with five minutes meditation. Bible reading at 4:15 P. M. Earnest preaching at 7 P. M.

At Elysian. Services will be held at this mission every night during the fifth week of Lent, commencing on the evening of Passion Sunday, March 14th.

At Waseca, the Rev. R. W. Irwin. Week day, Wednesdays and Fridays, Cottage lectures, 7 P. M.: Ash-Wednesday and Good Friday, prayer, litany and sermon, 10:30 A. M. Holy Communion, Easter Tuesday, 10:30 A. M. At Albert Lea, Services, every alternate Sunday, morning and evening. Adult baptism, on Easter eve.



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Serving Tables.

Whatever opinions and disputes may have arisen as to the functions and duties of Deacons, it is evident that to the Apostolic mind, "table serving" was not a proper Apostolic vocation. There is somewhat of grim satire in the Apostles' words quoted by St. Luke in regard to the matter. "It is not reason that we should leave the word of God and serve tables." They had other and more important "business" to attend to. "We will give ourselves continually to prayer and to the ministry of the Word."

It is certain that this revelation of the Apostolic mind had something more than an immediate purpose, and it would be well if that purpose were always remembered by the whole Church.

Nothing could more clearly indicate the function and duty of the Christian Priesthood than these words, and yet the constant tendency is to degenerate into "table-serving." In fact as matters go with us the life of a parish priest, in one way or another, is taken up, consumed, frittered away with concerns which in no way pertain to his office. The priest and the preacher are sunk in the rector, business manager, "table server," and busy-body generally.

What with vestry meetings, (which the vestry seldom attend) and committees, and sewing societies, and guilds, and sociables and money-getting and money-distributing schemes,—in short with the machinery which he must invent and run to keep the secular side of the church going, it is not to be wondered at that the spiritual and intellectual functions of his office in a measure fall into abeyance, religious life decays, or fails to be developed, and pulpit work is neglected.

We shall not be accused of decrying the pastoral function of the Ministry, but it is equally evident that that is subject to a like abuse. The pastoral office pertains to the care of individual souls, but in practice it has come to be chiefly the periodic ringing of door-bells in a round of calls, in which the chief topic of conversation is the weather, the measles and whooping-cough, baby's first and last tooth, the small talk of the neighborhood, in all of which the clergyman is supposed to be profoundly versed and interested. If this routine is gone through with the orthodox four times a year, the parson is wont to comfort himself with the successful accomplishment of this part of his "work."

How far this is the fault of the system under which we worry along, how far a fault of the times generally, and how far the fault of the clergy themselves, yielding to pressure from without, we are not prepared at present to show.

One thing, however, is evident. We want *manliness* on the part of the clergy, and it is believed this can be had only where they can attend strictly to their legitimate calling; and "serving tables," to the Apostolic mind, did not promote this end.

When the clergy are relieved, or relieve themselves, of the menial burdens which have been placed upon them, reassert and "magnify" their proper office, and exercise it in Apostolic faith and in an Apostolic way, we may expect the Priesthood to take its just place in the estimate of men, the pulpit be listened to and respected, and again be a teacher and leader of the world.

UNITY is not uniformity. In all the unities that God has established in nature, there exists diversity; and the same is true of the unities of art. A sunbeam is a harmony of various vibrations; a chord in music is the combination of differing notes; a line of beauty changes its direction at every point. So it is with the unity of Truth. The elements are manifold, it is many-sided, it has an infinite variety, it is addressed to a great variety of apprehensions.

Advice to Stebbins.

He lives in a town where our Church is not strong and never has been. It is as amusing as it is melancholy to hear Stebbins explain why it is not. He thinks the Church is not popular; and above all things he would popularize it. He does not seem to know just what would make it popular, but he would have it "exchange pulpits with the leading denominations." Why it does not and cannot, he does not know. Indeed, Stebbins knows very little about the Church, its history or its teaching. First of all then, we would suggest to Stebbins that if he knew more about the Church he would care more for it. He knows about a good many things. He has heard all the leading actors and singers. If you speak of them he is full of interest and animation. He can tell you all about them. If he knew half as much about the Church and her teaching, he would be able to "give to every man that asketh a reason for the hope that is in him." We would suggest then to Stebbins that he inform himself as to the Church, her history and her teaching; and then we would advise above all else that he should himself honor the Church and her teaching if he would have other men do so. The truth is, he is more than half ashamed of the Church and of her ways. It would be well for him if he did not think or care so much about popularity. Generally speaking, men and women are respected in a community only where they respect themselves, and as a rule the Church is respected for the same reason. It would be well for Stebbins to know that the Church never has been popular with the world, and there is no reason to think that it ever will be. Its great Founder said, "If ye were of the world the world would love his own." What the worldly and the frivolous think of us it is a matter of no importance one way or the other. But of those not of us there are a great many thoughtful and right-minded men and women. As a rule these will respect us if we deserve respect;—will respect us when they see that we respect ourselves. If then we would commend ourselves to these, let them see that we respect our own belief, our own ways, our own observances. Then and not till then will they respect them also. But if they see that we do not respect and honor our own faith and teaching and observances, we can hardly expect that they will. "As a man thinketh so he is." If Stebbins would think differently himself, other men would think differently of him. And this which is true of him personally, is true of the faith and ways and observances which he should commend to other men by manifesting the blessed influence and power they have over him. Hoping therefore that what our advice lacks in length it makes up in point, we say to Stebbins, "think on these things."

The Provincial System.

One of our Bishops, in a recent sermon says: "The Provincial system is something premature." There is no more conservative body in the world than our House of Bishops, and we may trust it to guard against any hasty or premature action on the Provincial System. It is a little curious (if the system be "something premature") that some of our oldest and most cautious Bishops are the very ones that have expressed their conviction of its utility. We have already published the Report of the Committee of the House of Bishops, in favor of the Provincial System, and now quote from the sermon of Bishop Littlejohn at the consecration of Bishop Starkey: It is now more than twenty-five years since it became apparent that we must organize into groups our multiplying dioceses, and thus introduce new wheels into our ponderous machinery. The urgency is admitted, the general scheme has been before the Church mind all these years; and yet so slack and feeble is our talent for organization, that we have got no further than the Report of a Committee expressing a cautiously worded opinion that it is expedient to divide into Provinces, and to inquire how it can be done without offending anybody's prejudices, or hurting anybody's feelings.

In a note to the published sermon, Bishop Littlejohn adds: Twenty-five years, when counted off by the almanac, is not a long time to wait for the development and consummation of any important change in the mutable part of our Ecclesiastical system. And yet it is a long time when measured by the rapid modifications and evolutions of the life with which we have to deal. In four times

twenty-five years our population has grown from 3,000,000, to 50,000,000, and this nation has passed from infancy to manhood. Socially, politically, and industrially we have crowded into that period an amount of activity not only without a parallel in the history of older people, but difficult to believe even by ourselves. It may be that, in our efforts to adapt the Church to its surroundings, we have moved as fast as our habits of thought would allow. But this does not alter the fact that we have culpably lagged behind nearly all other lines of movement in what we have done to cope with the emergencies of our time and people. Hasty legislation has been deprecated and its evils freely pointed out. But what is criminal haste under one set of circumstances, may be criminal delay under another. The truth is the world has moved too fast for our sense of order and propriety. It has acted while we have only debated; built roads and used them, while we have deemed our duty done by appointing road surveyors and filing away their reports for future consideration. The masses about us do not question our liberty to coach on the old turnpikes; but they do say that those who prefer this mode of travel cannot expect to do much in the way of guiding them while steaming over iron rails at forty miles an hour.

A Neglected Duty.

In another column we publish the statement of the Trustees appointed by the General Convention, of the Fund for the relief of disabled clergymen and the families of deceased clergymen. The commendation of the Bishop of Illinois will be endorsed, we have no doubt, by every bishop in the Church. We desire to call especial attention to the facts here set forth, not as mere items of news, but to stir up the brethren to the remembrance of a great privilege and duty. "While we have time let us do good unto all men, especially unto them that are of the household of Faith." Are we doing it? Is the Church providing for her own? Masonic societies, guilds and brotherhoods of various names, and even some railroad companies, are pledged to provide for their needy members and disabled officers. The soldier who is wounded in battle, draws his pension, and if he is slain his widow and orphan children receive it. Shall the soldier of the Cross have no provision, when he fails from overwork and old age? Shall his children be forsaken and have to beg their bread? Shall his widow, who has worked by his side through all his years of toil and sacrifice, be left homeless and stricken with poverty as with years?

The Church is not doing her duty in this matter, and we have felt it for years. We have spoken of it and written about it, and we shall not cease to speak and to write about it, as long as God gives us tongue and pen, and the sad neglect of the Church supplies the cause. We may print Plain Papers on the Parish System till the crack of doom; and the Parish System, or any system that may take its place, will fail to alleviate "the restlessness of the clergy," as long as this fact remains, that there is no hope for their old age and no help for their wives and children who may be widowed and orphaned by their death.

We do not deny it. There are many of the clergy who are "restless," seeking "calls" to other parishes, changing at every chance. Some are constitutionally restless and fickle. Some are not fitted for any place and cannot stay long in any place; they never succeed and perhaps do not desire to succeed. But by far the larger portion of our migrating fraternity that are seeking a better parish, are seeking it because they see the wolf standing at the door of their old age, and they must, if possible, go where he cannot come. But they cannot escape him. They lose heart and health in the struggle; they lead a vagabond life, and lay it down at last without the comforting assurance that the Church is able and willing to care for those whom they leave behind.

We believe that it is not so much a question of larger salaries or of clerical rights, as a question of dependent poverty at the last. The clergy can bear privations, they are willing to sacrifice secular things, and live with even painful economy. But they cannot ignore the inexorable needs of the future. Give them the assurance that if disabled they shall be sustained, and if called hence their families shall be fed, and they would, as a rule, be willing to work patiently wherever they were sent.

There is no question, we believe, of such practical and pressing importance now before the Church, as this,—How shall we

provide a permanent and sufficient fund for our disabled clergy and for the families that they leave without fortune or income? Something is done, it is true, in every diocese, but in few is there any adequate or reliable provision; in few can any assurance be given, that a prudent man would dare to trust. Whether the relief shall come through the diocesan or general fund we cannot say. But in some way it ought to come, and it should be placed beyond all contingency or question.

As Monday in Easter-week draws near, we are reminded of the annual election of Vestries and of parochial plans for another year. There are some serious objections to the custom of bringing these secular affairs of the parish into consideration so near to the solemnities of the Lenten Fast and the holy joys of the Easter Feast. The impolicy and incongruity of the custom is realized in many cases, where much excitement and more or less strife is engendered by opposing interests in the parish, so that long before the day of action the attention of the people is engaged and their minds are distracted from their devotions.

But there is another side to this, and that is, nothing can be purely secular that relates to work and interests of the Church. The election of the vestry by a congregation, and the adoption of plans for parochial work, are religious duties, that need to be performed reverently and under the guidance of the Holy Spirit. At what time are the people better prepared for such action, than after the season of prayer and fasting and the foretaste of Heavenly joy in the celebration of the Resurrection? There ought not to be, there need not be, any sort of bitterness or show of unseemly strife, in the settlement of questions of parochial policy. Let our people realize, at the coming elections, that they stand in the very shadow of the Cross, by the door of the open Sepulchre, and exemplify that unity for which Christ prayed and that charity which He died to establish.

Of course, children that have been kept for an hour and a half in Sunday school, will not stay to the hour and a half Church Service, and ought not to be expected to. It would be sheer cruelty to compel them to stay. Not a man or woman of the congregation, unless bound by some duty to do it, would consent to attend a three hours continuous Service every Sunday. Nor would they, many of them, be persuaded to attend three separate services of the ordinary length. If the Church must teach the children separately on Sunday, as for the most part she must, we see no better way than to allow the Sunday school to take the place of the Evening Service, holding its session in the afternoon, using the Prayer Book, and having as nearly a Church Service as possible.

The term "care of souls" is sometimes construed as if it meant care of souls, instead of care for souls. It is very likely that in the mind of the Roman Church it does have some such meaning. But we take it such is not the scriptural and catholic idea. Neither the Church nor any of her priests can take the care of any individual soul; that is the God-given burden which every human being must carry for himself. The Church is the Teacher, and the priest may and should be the adviser; but every man must be the "director" and keeper of his own conscience and soul, and for such keeping God will hold him responsible at the Last Day.

The Rev. B. F. De Costa, sometime since, read an able paper on the Lenox Globe, before the Historical Society. It has attracted attention abroad, and has been translated into the French language. Mr. De Costa is one of the most scholarly of our clergymen, and devotes much of his time to literary research. Whatever he does, is thoroughly done, and his facts can always be relied on. He is now engaged in researches into the ornamentation of the Episcopal churches in our city.

We are sorry to learn of the death of the father of the Rev. Dr. Leffingwell, which took place on the 16th inst., at Knoxville, Ills.

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

Brief Mention.

Some time since, a story was recorded in our columns, of a Congregationalist, who asked how we knew certainly that *Christ was born at Easter!* A good Methodist lady, equally in the dark about Church observances, recently enquired "if the 'Piscopals keep Lent in commemoration of the forty days and forty nights that the Flood was upon the earth!"—A Church in New Hampshire pays its pastor every month with unflinching regularity. The condition of payment, is that the monthly expenses of the clergyman shall not exceed the salary. We know hundreds of clergymen who will gladly accept the condition providing their salaries are promptly paid.—The *Congregationalist* says: "We have been surprised to find in how many of our churches the congregation is taking part audibly in the worship, either in repetition of the Lord's Prayer or in responsive reading of the Psalms; and we hear of no case where harm has resulted." We told you so, long ago, brother! No harm can ever result from following the example of the Blessed Lord and His Apostles.—At St. John's, Sheffield, on the Eve of the Purification, 377 persons were baptized, eighty-four being adults.—An ingenious Freshman, who had been listening to a speech by an assuming and pretentious orator, translated "*Cuncti simul ore fremebant,*"—"All simultaneously roared at his cheek!"—It was a naughty but still a witty reply that was made by a well-known Oxford Professor, some time during the last generation, to a friend who asked him why he preferred to walk into the country on a Sunday morning, instead of attending St. Mary's. "It is," said he, "because I would rather hear sermons from *stones*, than sermons from *sticks*."—Our thanks are due to the Brethren who have forwarded reports of Lenten work, and we publish a Supplement, this week, to make room for the Church News. Even with this we are not able to clear up all the good copy on hand.—Since the disestablishment of the Irish Church, the number of the clergy has diminished from 2,380 to 1,679; a decrease, as will be seen, of 701!—By the death of Mr. G. M. Williams, of Baltimore, Mt. Calvary Church receives a legacy of \$10,000, which is to be devoted to paying off the debt on the Clergy-House.—Our readers will remember that between two and three months ago, the Rev. Dr. White who has been Rector of Calvary Church, Memphis, for about 22 years, had a paralytic attack. We now learn with pleasure that he is in a fair way to entire recovery. He is between seventy-nine and eighty years of age.—The "*Herald Irish Fund*" amounts to a quarter million of dollars, and is still increasing.—Three ministers of other religious bodies have recently made application to become Candidates for Holy Orders, in the diocese of Nebraska.—The *Religious Herald*, last Christmas, gave the following advice: "If your pastor has not pleased you, give him a fat turkey, and he will do better next year." It now reports that a minister not forty miles from Richmond, received six turkeys! He felt bad about it, but kept the fowls.—Keshub Chunder Sen, the Hindoo reformer, who visited England a few years ago and was received with great honor by the Unitarians, has come out as a prophet, claiming to be the equal or superior of Buddha, Christ, or Mohammed. His religion is eclectic, like the Neo-Platonism of the second century. It may be an improvement upon Buddhism, but it is a long way from Christianity.—The *Southern Churchman* acknowledges the receipt of over a hundred dollars for the purpose of sending the paper to those who really want it but are unable to pay for it. We notice some other papers report a similar fund.—A Parochial Retreat is held this week, at the House of Prayer, Newark, N. J., by the Rev. A. G. Mortimer, beginning on Tuesday and ending on Friday. The clergy and laity of other parishes in Newark and vicinity are invited.—The *Independent* of March 4th says; "The frequent request that the minister will use the Episcopal service in celebrating the marriage rite, proves that the use of some orderly, grave and decent ritual is felt to be desirable."—In Carlisle, Pa., thirty-four Indians were recently baptized. They belong to the Indian training school at the barracks.—Our Easter number, to be issued next week, will be of special interest to our readers, and advertisers will have the advantage of a large edition.

Deaths.

WATSON—At his residence, 437 N. LaSalle St., Chicago, on Wednesday, March 10th, 1880, James L. Watson, formerly of Derby, Conn., in the 55th year of his age.

At the time of his death, and for many years previous, Mr. Watson was a Vestryman of the Church of the Ascension, in this city.

At a meeting of the Vestry of the Church of the Ascension, held on Sunday evening, the 14th inst., the following Resolutions were unanimously adopted:

WHEREAS it has pleased Almighty God to take out of this world the soul of our brother and fellow Vestryman, James L. Watson, therefore,

Resolved, That we, the Wardens and Vestrymen of the Parish of the Ascension, Chicago, meeting together with our Parish Priest, desire hereby publicly to express our sense of the personal worth, earnest piety, and Christian zeal of the departed.

Resolved: That while we mourn for our own loss, and deeply sympathize with the family and friends of our brother, we rejoice for his sake, that God has removed him from a life of much suffering, to one wherein His Saints do rest in joyful hope of a blessed Resurrection.

Resolved: That we gratefully cherish the memory of the many good deeds of our departed brother, his loyalty to the Church, and his earnest work for the parish of the Ascension, of which he was for eleven years a Vestryman, and for five years Church Warden.

Resolved: That we tender to his sorrowing family our heartfelt sympathy in their loss, and pray that the Lord may grant unto him a place of refreshment, of light, and of peace.

Resolved: That a copy of these resolutions be sent to the widow of the deceased, and to the Churchman and LIVING CHURCH.

By order of the Vestry, N. S. JAMES, Clerk.

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.

Indiana, Spring Visitation, 1880.

MARCH.

Thursday 13th, Dublin—Evening. Friday 14th, Cambridge—Evening. Sunday before Easter, Richmond. A. M. Ordination. Evening, Confirmation. Easter-Day, Logansport. Tuesday 20th, Attica—Evening. Wednesday 31st, Crawfordsville—Evening.

The Bishop desires a special offering at each of these services, in aid of the education of Postulants and Candidates of this diocese for Holy Orders; and requests the clergy to give notice of it, and to ask for a liberal contribution.

During the process of endowing the Cot for Incumbents in St. Luke's Hospital, which is necessarily somewhat protracted, and may extend over two years, two Christian ladies—Mrs. John De Koven and Miss Helen De Koven—have kindly resolved to support it, so that it may be put to immediate use. They paid into the Hospital Treasury, the other day, \$300, the amount necessary from March 1st, 1880 to March 1st, 1881.

CLINTON LOCKE, Pres. St. Luke's Hospital.

Society for the Increase of the Ministry.

Formed 1857; Incorporated 1859.

Neither partisan nor sectional in its aims or methods; aids Postulants and Candidates for the Ministry; 450 of its scholars are at present in Orders: 75 in New England, 140 in the Middle States, 71 in the Southern States, 132 in the Western States, 24 in Domestic and 7 in Foreign Missionary jurisdictions; asks general contributions, that its contributions may also be general.

Rev. ELISHA WHITTLESEY, Cor. Sec., Hartford, Conn.

St. Luke's Hospital, Chicago.

CHICAGO, March 14, 1880.

The Treasurer of the fund for the "Incurable Cot" acknowledges the following additional contributions:

Table with 2 columns: Name and Amount. Includes Two Friends Philadelphia \$10.00, Lenten Offering, Grace Church 5.00, B & T, Chicago 20.61, S. G., Suspension Bridge 1.00, Mrs. M. H. Swift, Ottawa, Ill., 1.00, Mrs. A., 2.00, "St. Luke's Penny," 1.51.

Previous contributions, \$41.12. Total, \$985.27.

MISS OLIVE LAY, Treasurer.

The Bishop of Albany's Appointments.

March 14, P. M., 5th Sunday in Lent, Holy Innocents, Albany. 17, P. M., Christ Ch., Hudson. 18, A. M., Trinity Ch., Claverack. Afternoon, All Saints Chapel, Hudson. Night, Trinity Ch., Athens. 19, A. M., St. Luke's Ch., Catskill. 19, Afternoon, Christ Ch., Coxsack. 21, Sunday, next before Easter, A. M., St. Peter's, Albany. 21, next Sunday before Easter, P. M., St. Paul's, Albany. 24, Wednesday before Easter, P. M., Grace, Albany. 25, Thursday before Easter, Annunciation, B. V. M., P. M., Trinity, Albany. 27, Easter Even, P. M., the Cathedral Chapel, Albany. 29, Monday in Easter Week, P. M., Trinity Ch., West Troy. 30, Tuesday in Easter Week, P. M., Grace Ch., Waterford.

The Bishop asks an offering for Diocesan Missions at every service; a celebration of the Holy Communion at every morning service; and that each parish, not on the railroad line, will provide for his conveyance to the next appointment.

Appointments by the Bishop of Connecticut for March, 1880. 14, Sunday, A. M., St. Peter's, Oxford. 14, Sunday, P. M., Christ Church, Ansonia. 20, Saturday, Evg., Ascension, New Haven. 21, Sunday, A. M., St. Paul's, New Haven. 21, Sunday, P. M., Grace, New Haven. 21, Sunday, Evg., St. John's, New Haven. 22, Monday, Evg., St. James' Winsted. 23, Tuesday, Evg., St. Peter's, Cheshire. 24, Wednesday, Evg., St. Mark's, New Britain. 25, Thursday, Evg., Grace Chapel, Hartford. 26, Good Friday, A. M., Grace Church, Saybrook. 26, Good Friday, Evg., Trinity, Wethersfield. 28, Easter Day, A. M., Holy Trinity, Middletown. 28, Easter Day, P. M., Christ Church, South Farms.

FRENCH PROFESSOR.—Any School or College desiring the services of a native French Professor, a Clergyman of the Church, will do well to correspond with Rev. Dr. John Fulton, Milwaukee, Wis.

The Clergy and Lay Delegates, who propose to attend the Diocesan Council of Mississippi, to be held in Grenada, April 22d, will confer a favor by forwarding their names without delay to Rev. Wm. McCracken, Rector All Saints, Grenada.

Relief Fund for Disabled Clergymen, and Widows and Orphans of Deceased Clergymen.

It requires no argument to prove that the effective sympathy and kind assistance of the Church are due to clergymen disabled from active labor by age or infirmities, and to destitute widows and orphans of deceased clergymen. No one would avow the opinion that worn out laborers and the families they may leave behind them are to be abandoned to privation and want by the communion to the extension of which their lives have been devoted. Relief in such cases is not a charity, but a debt.

The trustees of the relief fund, established by the General Convention, have been made acquainted with the fact that there does exist an amount of need and suffering among the class referred to which previously was little known or suspected. The limited assistance they have been able to render has been warmly acknowledged by faithful ministers with broken health and helpless families, and by the widows and children of those who held important positions in the Church, and in their day had done good service.

Our appeals to the Church at large have thus far drawn forth little response. In the multitude of deserving objects and diocesan claims they have been almost unnoticed. While we have no disposition to diminish in the slightest degree the income of diocesan institutions, we have reason to know that a number of deserving cases are not reached by their measures. Only in our older and stronger dioceses do there exist considerable funds, and in some instances these are hampered by such restrictions as shut out many of those who most stand in need of their aid. Applications are urged upon us often from the very dioceses which have the largest endowments. And, then, the laborers in our young and weaker dioceses, and our frontier missionaries, where are they to look when their strength faileth them? By going forth to build up the waste places and gather into the fold of Christ those who are wandering in the wilderness, they often cut themselves off from resources and provisions to which they had been previously entitled. Shall they or their bereaved families, be left to suffer because of their self-denial and Christian heroism?

Since the creation of this board, in 1871, it has extended relief to 110 cases. Appropriations for these came from 35 dioceses. They represent each order of the ministry, including the highest, and foreign as well as domestic missionaries. We have at this time 72 pensioners on our list.

The means at our disposal have been principally derived from the royalty on the sale of the Church Hymnal. Receipts from this source have been \$25,135; from contributions, \$6,650, a considerable portion of which was from Grace Church, New York. There have been paid out for annuities \$12,050; and for special appropriations, \$11,685. There have been invested as the nucleus of a permanent fund \$13,000. The continuance of the royalty and the amount it may yield are very uncertain. Should these fall short, shall the means be supplied to enable us to continue our pensions, or must we tell the recipients that the Church is indifferent to their wants? We are not bankrupt. We see our way to pay these small stipends the year current—some \$4,500, among beneficiaries.

Nor is this little we are able to do to be despised. To the widow, supporting herself and her children by her needle, fifty dollars a year is a great help. We apportion our funds as shipwrecked people dole out water on the raft, assured that every dollar is very grateful. But this Church of ours is not in such straits that her rations to the poor must be so scanty. We need fifty thousand dollars a year instead of five thousand.

In conclusion we would add that, although the management of this trust has involved no little labor in the way of correspondence and negotiations with publishing firms, it has been administered gratuitously. Every dollar goes directly to the end proposed without any deduction for expenses. Can members of our Church, to whom God has given ample means and large hearts, find a worthier object for their liberality? The treasurer of the fund is Wm. Alexander Smith, Esq., 40 Wall street, New York.

ALFRED LEE, President.

HENRY C. LAY, Vice-President.

LLOYD W. WELLS, Secretary and Financial Agent.

119 Second Avenue, N. Y.

To the Editor of the Living Church.

The Relief Fund has never refused me any request I have made on behalf of disabled clergy and the widows and orphans of deceased clergymen, and I hope that the appeal now made will meet with generous responses from our people in the West.

Very truly yours, W. E. MCLAREN.

Resolutions.

At a meeting of the Vestry of St. John's Church, Albion, Ill., duly convened on the evening of the 25th of Feb., 1880, in Vestry Rooms of the church.

Present:—The Rt. Rev. Geo. F. Seymour, Bishop; John Tribe, Sr., Senior Warden; Arthur Metcalf, Junior Warden; Wm. Nash, Ed. Garnett, H. Dalby, Clerk.

On motion of the Sr. Warden, the following Preamble and Resolutions, appointing the Rev. Benjamin Hutchins, M. A., Rector Emeritus of St. John's Church, Albion, were unanimously adopted:

WHEREAS, The Rev. Benjamin Hutchins, M. A., although not the organizer of the Parish of St. John's, Albion, Ill., has been in fact its founder, and with intervals has resided here, taking the spiritual oversight of the people since 1838, and whereas, he has gone in and out among us for nearly half a century, blameless in life, faithful in ministrations, zealous in teaching, abounding in charity, the friend of the poor, and careful for the welfare of all. And,

WHEREAS, The weight of more than three-score years and ten, and afflictions almost unexampled render it needful that he should be released from the responsibility and anxiety of the active care of this Parish, Therefore,

Resolved, That as a testimonial of our love and veneration for the Rev. Benjamin Hutchins, M. A., we, the Wardens and Vestrymen of St. John's Church, Albion, Ill., do hereby elect him Rector Emeritus of this Parish.

Resolved, That we place on record our respect and affection for the Rev. Mr. Hutchins, and hereby assure him that while he will not be burdened with the laborious ministrations of the Parish, we shall ever while he lives look up to him as of yore, as our Rector and Pastor, and having the general supervision over us.

Resolved, That a copy of these Resolutions, duly signed by the Sr. Warden and Clerk of the Vestry, be presented to the Rev. Mr. Hutchins; that they be spread in full upon the Minutes, and that a copy be furnished to the LIVING CHURCH for publication.

On motion, Rev. William Morrill was unanimously elected Rector of St. John's Church, Albion, Ill.

Signed: JOHN TRIBE, SR., Sr. Warden, HARRY DALBY, Clerk.

FOR HOLY WEEK.

Good Friday Addresses

ON THE SEVEN LAST WORDS OF OUR LORD. By the Rev. G. H. Houghton, S. T. D., rector of the church of the Transfiguration, New York. Cloth, red edges, 50c

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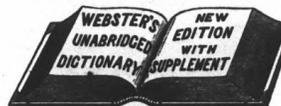
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55 So. Clark St., CHICAGO.

CHURCHMEN, ATTENTION.

A fresh edition of that Standard Church Book, Chapin's Primitive Church, has just been published in one vol., 150 pp., 42c. pages, and will be sent by mail on receipt of 62c. HENRY H. BABCOCK, Publisher, NEW HAVEN, CONN.

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## Home and School.

## Ralph and Anna.

[The following beautiful and touching letter from a mother in Vermont, will, we trust, be interesting to many mothers and many children among our readers.—Editor.]

To the Editor of the Living Church:

Your interesting and amusing account of your baby, reminded us so much of ours, that we laughed, and cried too. I well know how to appreciate all her cunning little ways. When we read your, "Please write me a letter," my little Ralph said, "Do tell him about sister Anna;" so I will tell you some things concerning both of them. Ralph was about two years older than Anna. The love between this little brother and sister was most delightful, each one protecting the other on all occasions. Many instances of this come vividly before me now; one in particular, when they were quite young. Ralph took great pride in building cowers with his blocks; Anna's delight was in tumbling them down. Once, having built one which he thought very fine, he wished to admire it awhile before it fell, and on putting his arm out to hold Anna back, it came directly across her mouth. He gave a sharp cry, I ran to him, but he said, "Never mind, mamma, it did not hurt one bit." I persisted in looking and found a row of little teeth-marks on his arm! Then, fearing Anna was to be punished, he ran to her, put both arms around her, and moved rapidly into a corner, where he could better shield her, holding her tight, and looking over his shoulder at us, with the most comical expression of defiance; while she peeped out under his arm, the picture of injured innocence, giving him little love pats, and saying "pesh-us 'tittle bruber boy!" It was irresistible, and we let the offence pass; though, later, I explained to them how little "naughties" if left to grow, would by and by hurt them more than the punishment now.

Such unheard of plays as they used to have! If they lacked the material, it was easily supplied by imagination; large flocks of blue pink and green cows, wonderful, wild animals, Indians or fairies filling the room, though never seen. They had one doll which was their constant companion. Once, after it had been missing for several days, I saw them looking at something very earnestly in the garden; on going nearer I found it was "that dilly," though so defaced, that there was no original shape or color left. I asked what had happened; Anna, who was speaker, when there was mischief, said, "She broke her arm, and died all dead, so we buried her." Ralph solemnly added "I wanted to see how she looked after being dead, and we dug her up!" When Ralph, who did not yield as readily as his sister, would demur, she would put her finger to her lips; and looking very wise say, "Bever, mamma knows best." She went to Sunday school several months, learning her little lessons, and seeming so happy. In her baby way she would chant—"Glory be to a father, and to a sun, an a moon, an a stars," looking up as though she knew it was not quite right, but thought moon and stars sounded well with sun.

For more than three years her little presence made our home so happy; then with scarcely any warning she was taken from us. May you never know the days of suffering, of longing for, and missing, that follow the loss of a dear child! As the years go by, we are learning to bear our heavy sorrow. I tell my boy that we must bear it bravely; some time God will show us why she was taken from us.

On the first Sunday after her death, when Ralph had to go alone to Sunday school, his teacher asked the class "What the Savior promised to send His disciples, after He was gone, to comfort them?" Ralph looked sad an instant, then with a happy smile replied, "A little sister!" Poor child! he could think of nothing else that would be so comforting. Our home is not all dark. We know that "God gave, and God taketh away," and can say "Blessed be the name of the Lord."

I cannot close without telling you how thoroughly I enjoy your paper, and am helped by it. After reading it every week, I send it to a person, who I think is trying to find the true "Living Church."

## John Mason Neale.

III.

And now, in looking at the literary work accomplished by Dr. Neale, we must feel that his comparative leisure and retirement at East Grinstead were providentially ordered for the benefit of the Church at large. To have put within the reach of English readers, the Primitive Liturgies, and enabled them to study for themselves the treasures of devotion of St. James, St. Mark, St. Clement, St. Chrysostom, and many other Eastern Liturgical writings, would alone be counted a life-work for most men; and who shall say that the restoration of Catholic truth, both in the Church of England and in her American daughter during the last ten years, is not in large measure owing to these labours of Dr. Neale?

To him also, do we owe the commentary on the passage in St. Paul's Epistle to the Corinthians I. 9 ("But as it is written,

eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.") which proves that the Apostle is quoting from a "form of sound words" or Liturgy then in use, and giving moreover the exact source, and verifying the quotation from the Anaphora of the Liturgy of St. James.

He has thus made plain to the ordinary reader the fact that the Primitive Liturgies, from one of which St. Paul quotes, have an antiquity greater than the books of the New Testament. "That which St. Paul quoted must have been written before St. Paul wrote." It is thus made evident that there is Apostolic authority for the use of such a Liturgy, and Dr. Neale thus proves (incidentally as it were) "the Antiquity, the Majesty, the Apostolic Precedent of Liturgical Worship."

Another doctrine, the proof of which may be sustained by Dr. Neale's learning is that of Prayers for the Departed. He establishes the fact, well known to scholars, but not known to the common reader, that the four Primitive Liturgies contain Prayers for the Faithful Dead; and for those who care to study the matter, he has put together, in an appendix to his "Translations of the Primitive Liturgies," extracts from no less than sixteen ancient Liturgies on the subject.

Is it then too much to say that the Church in this century has scarcely yet appreciated her debt to the Priest who has brought from the ancient storehouses these treasures?

The only offer of promotion he ever had made him (says the *Guardian*) was when the Provostship of St. Ninian's, Perth, a dignity of the money value of £100 per annum, was tendered him. This, owing to the harsh climate of Scotland and his bronchial affection, he was forced to decline.

Truly said Henry Tylor, "The world knows nothing of its greatest men!"

We must approach now the greatest work of Dr. Neale's life; his "living monument" as it has well been called—the Sisterhood of St. Margaret, which he founded in 1856, and which, now that almost twenty years\* have passed, is doing its faithful work in England, Scotland, and America. The latest feature of this work is connected with the London "Mission" of 1873, and the Night Services (from 11 p.m. till 1 a.m.) in St. Thomas, Regent street, and St. Peter's, Windmill street; especially intended for women of evil lives. These services are more successful than could have been hoped; some sixty women were induced to abandon their sin, and in many instances seemed truly penitent. The Sisters, with other ladies willing to assist them, were in the church, and in the streets near it, ready to take advantage of any sign of interest or softening, in the girls, thus assembled, after the addresses of the Missioners. They talked to them, pleaded with them, and made the way easy to go to the Priest for further help; and thus brought many a one to the Cross for "pardon and peace," we may surely trust. The result of the work among them is the formation of a new Penitentiary. The Clewer Sisters, and those from All-Saints, Margaret street, also did noble work for this special cause; the latter providing an immediate refuge for the women who would avail themselves of it.

"The distinguishing characteristics of the East Grinstead Sisterhood are that, instead of undertaking penitentiary work, or establishing itself in a great city, it selected nursing as its especial vocation. Not the nursing of great Hospitals, with every appliance for personal comfort at hand, but nursing in the houses of patients themselves throughout the country; and most frequently and cheerfully in miserable hovels where the Sisters had to put up with accommodations which a well cared for pig might have regarded as totally inadequate. Hence, while communities like Clewer and Devonport, and still more, Horbury, Ditchingham, and the like, were comparatively local in their working, there is scarcely a county in England where the gray dress of St. Margaret is not known and loved." (*Guardian*, Aug. 15.)

As Americans too, we have a special interest in St. Margaret's Sisterhood, for it is now planted on our own shores and has begun its work. In the year 1873, an Affiliated Branch was established in Boston, and the Mother-House was connected with the parish of the Advent. Through Dr. Neale's wise foresight, the Sisterhood has a peculiarity which others lack, viz., that Affiliated Branches may be founded at a distance, so as to make a perfect and distinct organization.

God grant that the day be not far distant, when the need of nurses, now so pressing, may be met by the Sisters of St. Margaret, and that when twenty years more have rolled by, they may be as well known—and as well loved in American homes, as they now are in any part of England!

"Soon after the organization of the Sisterhood, other tasks were added to that of nursing. An Orphanage, now containing about 80 children, was added to the home duties of the Sisters; a Middle school for girls of the professional class was later established; and a Branch Houses

were founded in London, Aberdeen, Aldershot and Wigan. . . . The Aldershot house was for the reformation of the fallen women who infest the purlieus of the camp; but although it worked with the most beneficial results for some years, it had at last to be abandoned, owing to the jealous suspicion with which it was regarded by the Puritan officials, who thought it very little matter that women should be unchaste, but highly objectionable that they should be Tractarianized." (*Guardian*, Aug. 15.)

One feature with regard to the East Grinstead Sisters which has been often noticed, is their brightness and cheerfulness of demeanor, and this too, under a strict rule, and much bodily toil and privation; for, at a moment's notice, they are ready to go, on receipt of a telegram, wherever help is needed. Their work, in many instances, is what no house servant in this country would undertake; for (besides nursing the sick person under their charge, and often watching many nights together); they have done the work of the house, washing and ironing, cooking and scrubbing, and carrying all the water used for household purposes from a distance.

Surely one would think that a system which shows such fruits as these, must commend itself even to prejudiced eyes, and so it has proved; for often the patient, loving care of the Sisters for the bodily needs of the sufferer, has led the way and made it possible to teach such a one his duty and danger in spiritual matters.

In speaking of this particular characteristic, the writer in the *Guardian* continues:

"Their gaiety is due to the eminently glad and hopeful form in which religion was set before them by their Director, who freely lavished on their instruction the marvellous stores of his learning. Instead of committing the grave error of feminizing his sermons and counsels because he had only women to deal with, he aimed at showing them the masculine side of Christianity also, to teach them its strength as well as its beauty. And fully aware that exceptional fervor must be fed with exceptional food, he took care that all the spiritual help that Catholic rites and beautiful services could give, should be theirs in their tiny oratory.

"How well they learned his lessons was seen by the undaunted courage of those who accompanied him to the funeral of Sister Amy (Miss Scobell) at Lewes in 1857, when an organized attack was made on him and them by a Protestant mob, which had been told that a young girl (she was one-and-thirty) had been inveigled into St. Margaret's, been persuaded to leave all her money to the institution, and then been put in the way of catching scarlet fever, that she might die and leave them to divide her spoils. He bore calumnies such as these, with not less calmness and fortitude than those with which he met the howling mob at Lewes, and indeed, such was his natural sweetness of disposition, that no injury done him ever seemed to rankle in his mind, nor did his most intimate friends ever hear him say a harsh word of those who had wronged him most."

To be continued.

## OUR NEW VICAR.

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

## XVI.

That fasting is as much in agreement with God's Word as it is with the plain rules of common-sense and the precedent of worldly practice, no one can deny. You have in your letter shown how Christ spoke of it in His Sermon on the Mount; and we know how, when asked why John's disciples fasted and His did not, He pointed to the period when the Bridegroom would be taken away from them, saying, "Then shall they fast in those days."

Common-sense tells us that if we be sick we must fast for the health of the body, and if we be in trouble we cannot but fast through sorrow of soul; and the worldly wisdom of those who, in boat or foot race, or other athletic sport, seek for pre-eminence is to put themselves into training—which literally means to fast, or to abstain from certain things, which are in themselves lawful and harmless, but which, if taken freely, would peril success.

That man is thought to be a fool who, when forbidden certain luxuries by his physician, has not the self-command which would enable him to obey, and thus save himself from illness. That man's sorrow is not much respected as sincere whose appetite never fails; but who, in the midst of his groans and tears, turns regularly to the pleasures of the table, as in happier times. You will find the youth, whose habits now a days, I grieve to say are in general too luxurious and self-pleasing—the youth upon whose strength and skill the honour of his school or college hangs in the coming race, as strict in his abstinence from all forbidden food or drink as if he were an anchorite in the Middle Ages. And we honour him for it.

But if a man for his soul's health fasts; or, in his soul's sorrow for sin, cannot (as usual); or that he may be the stronger to resist the Evil One in life's troubles, disciplines himself by the foregoing of certain lawful things—that is,

fasts or abstains from certain meats or pleasures that he may get the mastery of his passions and lusts—that man is at once set down as a fool, a fanatic, or a Papist. Neither common-sense nor natural affection, nor Christian honour are attributed to him; he is simply in the world's estimation a weak and superstitious enthusiast, censured and sneered at.

And yet, must we not admit the strict analogy drawn from the world's habits and ways, and our preparation for that spiritual conflict of our spiritual life, in which all should have a share, and have an interest? Must not the training of life go on from day to day in little lawful things? It is only in lawful things that we have an option of self-denial or self-indulgence. There is no option in unlawful things. If we would strengthen the will to resist some great sin, we must teach it the habit of restraint in little things.

He who cannot see a tempting luxury without putting forth his hand to take it, is fostering a habit which, one day or other, when it grows strong, may end in fornication or adultery. He who cannot deny himself some rich beverage when he will, may find himself, long before life's close, the slave of the lust of the drunkard. He who cannot give up some costly pleasure, or turn away his eyes from craving after some desirable though lawful gain, may discover, when years have deepened his passions, that he has lost the power of resistance, and that to take what is not his own may become as much the natural habit of his age, as to keep back what is God's was the habit of his youth's self-indulgence.

To fast simply means to discipline the soul, not to forego food without an object, nor to such an extent as to weaken the natural powers of the body, and thereby give its wretched nervous system the upper hand of the imprisoned soul; but to deny ourselves luxuries of all kinds, too much food even of the commonest kind, and such pleasures and pursuits as tend to strengthen passion, or make self-pleasing our law.

The school-boy who gives up his sweetmeats for honour's sake, that his boat may win the race, is just the very model in my mind of what the mature Christian ought to be: one who, having large pleasures and freedom around him in this life, should remember that there is a life beyond; and that to gain its prizes he must be ready to give up, without a sigh, some present enjoyments, that he may be stronger for the struggle when it comes. This is fasting with a motive for the future, a training for future work.

There is another phase of fasting not to be forgotten, and hinted at already in the illustrations I have suggested, whose motive is drawn from the past—an involuntary fast. I mean fasting from sorrow for sin, fasting because one has no appetite to feast, fasting as the broken-hearted will fast, because they cannot help it.

What honest-hearted man can deny that in the school-boy we admire and love, and in the desolate mourner with whose self-consuming sorrow we sympathize, we find these two phases of the Christian fast: the tears that are the meat of the one day and night, through grief for the past, the self-discipline which is the joy of the other, night and day, through hope in the triumphs of the future.

Such is the principle of the duty: now let us try and reduce it to practice. Our Church has not done this. She has named the days on which it should be observed; in her Collect for the first Sunday in Lent she has taught that it should be such a denial of the body's lusts as would promote the soul's health; but she has said no more, and hence, no doubt, it is that the practice of observing the Church's fasts has fallen into desuetude. It is not for us to question her wisdom, though we may think we see evil following from this apparent neglect. Possibly it is our wisdom she would question, were we to enjoin fixed rules about that which she has left an open question.

In the Church of Rome we see evils following from strict rules as to the form of this duty. Men too often make a literal conformity with those rules the whole of the observance; not eating meat, but partaking of the most delicate fish, cooked in the most luxurious ways. There is no evidence of self-denial or self-restraint, save only in a few forbidden things, during their strictest fasting seasons. So that practically they and we have come to the same conclusion—they with their rules and we without them: they having come short of the reality with a form, we having suffered an equal loss without one. In both communions honest-hearted, earnest men will not be content without doing for themselves that which no Church-rules only will ever ensure, and what no want of them will ever hinder.

They who hate sin will mourn over it, and be glad of the special days appointed for such humiliation. They who know how hard is the upward struggle, will feel that their self-discipline must be as real as is the conflict. The Romanist will not take the license his Church gives, when he knows that it does not involve any real self-denial, and is no evidence of heart-abasement; no more than the Churchman will take his freedom from rule, and be content with it, when conscience tells him that the path to heaven leads along a rougher way.

Thus, in later years, in our own Communion, men's minds having been turned to

these subjects, a system has silently grown up, which, though enforced by no authority, comes with an inward sanction to the soul, which its manifestly truthful purpose insures it. Men who are religious make their Fridays and their Lent different from other days and seasons. They make no ostentatious show of their observance, as if to be seen of men, but they do it between God and their own hearts. They abstain from dinner-parties, and places of public gaiety and amusement. They partake of sufficient, but simple fare. They let luxuries pass by them untouched. They follow the example of the prophet, and "eat no pleasant food." In their home arrangements they are frugal and quiet, at such times, getting rid of all needless expense, and letting that which is thus saved not enrich themselves, but flow over into the empty cuse and barrel of the poor. To prayer, to kind offices among the sick, or sorrowful, or destitute, they give themselves specially at such seasons, humbling their hearts by confessions of their own unworthiness; and, in the contrast which others' sorrows bring to their joys, finding cause for even deeper humiliation.

The use and meaning of such lives are perfectly intelligible. They who lead them, feel their healthfulness; they whose comforts are thus increased, learn, though in a lower way, their value. Such fast is not to propitiate, nor to convey to the minds of men the idea that God delights in the unmeaning self-inflicted pain of His creatures. But it is an act of sorrow for sins past; and of discipline to invigorate, to renovate, to strengthen, for duties to come.

I remember once talking to a very honest-minded Romanist on this subject, and putting before him this view of fasting, as sounder and more real than his own. To which, in a moment, his ready Irish wit and tuneful brogue replied, "Ah, sure that's not fasting at all, at all, that's mortification." The distinction thus made was a perfectly true one. His fast was no mortification, but that which I pressed upon him, as a true fast, could not fail to be so.

All true-hearted men, no matter in what section of Christ's Church they may be found, have, in some way or another, recognized the duty and blessing of a Christian fast. The Presbyterian has it as a part of his appointed system; and I remember long ago to have read with intense interest a tract written, if I mistake not, by the saintly Venn, descriptive of a very holy maid-servant in his home—upon the occasion of whose fall into sin, through violence of temper, he shut himself up the whole day in his room, and with fasting and prayer sought for God's forgiveness. How the mere talk about fasting, which some High Churchmen indulge in, pales before this fact of fasting found in the hidden life of one who would no doubt now-a-days be called a very Low Churchman.

So please try and persuade your friends that if their Vicar never does anything worse than fast and pray, they need not be alarmed. Those real fasts, and quiet daily prayers, which they despise and shun, may be bringing the showers of grace from afar upon their thirsty parish. "The effectual fervent prayer of a righteous man availeth much." To have one praying, and afflicting his soul before God, on behalf of those who neither fast nor pray for themselves, is surely an inestimable blessing.

(To be continued.)

A clergyman recently left Liverpool in a large ocean steamer; and, beginning to feel uncomfortable after leaving the mouth of the river, sought the captain to learn if there was any danger. The captain, in response led the clergyman to the fore-castle, and told him to listen to what was going on. The clergyman was shocked to hear the sailors swearing vigorously, and expressed his horror to the captain. The captain merely remarked: "Do you think these men would swear in such a manner if there was any real danger?" whereupon the parson seemed satisfied, and retired. A day or two afterward, during a severe storm, the captain saw the clergyman proceeding with difficulty to the fore-castle, and on his return overheard him exclaim: "Thank heaven, they're swearing yet!"

I heard a story of my friend Mr. Holmes, the member of Paisley (says Sir George Campbell) who made a tour in the United States, and when he got to Chicago he was very anxious to see a typical American, with his slouched hat, big boots, belt, with revolver stuck in it, and so on. He could not find one for a long time. At last he found a man who exactly came up to his ideal, and entering into conversation with him he said: "Have you been long here?" "Na," was the answer, "I'm jist a month frae Glasca."

It was a worthy pastor  
Who saw with grief and care,  
His congregation go to sleep  
Or—what is worse—elsewhere.  
He pondered long and deeply,  
This wise and pious man,  
And at last hit on a simple  
And most effectual plan.  
Next Sunday—of his sermon,  
The text when he had said—  
He slid a-down the pulpit stairs  
And stood upon his head!  
By thousands flocked the people,  
That preacher great to hear,  
And the trustees raised his salary,  
To fifty thousand a year.  
—Binghamton Monthly Chronicle.

\* At this date, (Lent, 1885) almost twenty-four years.

Church Calendar.

1880.

- March—7. Fourth Sunday in Lent.
- 14. Fifth
- 21. Palm Sunday.
- 22. Monday in Holy Week.
- 23. Tuesday in Holy Week.
- 24. Wednesday in Holy Week.
- 25. Maundy Thursday and Annunciation B. V. M.
- 26. Good Friday.
- 27. Holy Saturday or Easter Even.
- 28. Easter Day.
- 29. Monday in Easter Week.
- 30. Tuesday

NOTE. All the week days in Lent are Fasts.

O go not from me, for trouble is hard at hand, and there is none to help me. —PSALMS xxii:11

Why fearest thou to take up the Cross which leadeth thee to a kingdom? In the Cross is salvation, in the Cross is life, in the Cross is protection against our enemies, in the Cross is all heavenly sweetness, in the Cross is strength of mind and joy of spirit, in the Cross the height of virtue, the perfection of sanctity.

Their is no salvation of the soul, nor hope of everlasting life, but in the Cross Take up therefore thy cross and follow Jesus, and thou shalt go into life everlasting. He went before, bearing His Cross, and died for thee on the Cross, that thou mayest also bear thy cross, and desire to die on the Cross with Him.

—THOMAS A KEMPIS.

Take up thy cross and follow Christ, Nor think till death to lay it down; For only he who bears the Cross May hope to wear the glorious Crown. —C. W. EVEREST.

Mission Work in Montana.

Correspondence of the Living Church.

Several months ago, I wrote you something about summer missionary work in Montana. Now, I would tell you something about winter work. It is quite another thing to riding through the valleys and over the mountains, when the air is balmy, and the roads excellent. Yet, as a rule, the mildness of Montana winters is something seemingly remarkable. You must remember that we are very far to the northward, and five thousand feet above the sea. This winter thus far has been on the average a pleasant one. There have been vast falls of snow all along the mountain ranges, and a temperature as low as fifty degrees below zero; but neither the storms nor the severe cold have been frequent nor protracted. It is owing to these heavy snow storms and days of fearful cold, that travelling becomes so trying. The approach of a storm, or of an arctic wave is always unheralded. A few years ago, as I was riding over the lofty Cable mountain, on horse back, between Philipsburg and Butte, in Western Montana, although the sun was shining brightly when I left Philipsburg, yet before I reached the top of the divide, a most terrific snow-storm struck me full in the face, blinding and bewildering me to such an extent, that I soon lost the road. For hours, my faithful horse struggled bravely on, in the deep snow. The sun went down, and darkness came upon us, with no prospect of finding our way to the little mining camp of Cable, which I had hoped to reach ere night. When I had become thoroughly discouraged, and my horse utterly wearied, I saw through the darkness, (for the storm had then abated), a faint light, which (as I soon discovered), proceeded from a miner's cabin. There I received a warm welcome, and was made comfortable for the night, with a pair of blankets and a rude bunk—the best the miner had.

I relate this instance, simply to show you the uncertainty and danger of winter-travelling in Montana. And this is by no means an exceptional experience. The Rev. Mr. Blackiston, of whose wonderful field of work I wish to speak farther on, in returning from Ft. Benton to Helena, in December, had an experience far more trying. He was in the stage; several other passengers, including two ladies, were with him. Soon after leaving Ft. Shaw, eighty miles from Helena, a snow storm, suddenly rising, came down upon them in all its fury. The driver had been over the road daily for a year or more; yet in a very short time he lost his way. On and on he drove, hoping to find it. The men plunged through the snow, looking for the road or some land mark, but all in vain. It was dark, and growing rapidly colder. The farther they drove, the more the driver became confused; until at last, out upon that open plain, exposed to all the violence of the storm, they were obliged to halt until morning. It was then about two o'clock at night. Without fire, without extra blankets, tired, cold, and hungry, they waited anxiously for the dawn. By the light of the morning, they discovered that they had wandered miles away. The driver, guided by a prominent rock, now drove on in the deep snow until the stage station was reached, where the passengers were able to get something to eat; the first mouthful for twenty hours. This point was only ten miles from their starting place of the night before.

The very next week, Mr. Blackiston, in returning from Ft. Logan, where he had been to fulfil an appointment, rode fifty

miles with the mercury from thirty to forty degrees below zero. I have often feared, as he returns to Helena, and enters my room so chilled and wearied with his day and night exposures, that his system would break down under them all; but thus far he has been kept in excellent health.

Perhaps the readers of the LIVING CHURCH would like to know something of this missionary work of Mr. Blackiston's. It is something that ought to be known, for there is nothing that I know in the whole land to compare with it. Nominally, he is assistant minister of St. Paul's Church, Helena; practically, he is missionary in charge of a field almost as large as Illinois and Indiana combined. He makes Helena his headquarters; or rather I should say his point of departure, for he is never here for more than a day or two at a time. The first Sunday of every month he goes to Ft. Benton, one hundred and forty miles distant, where there is a most promising field, and where a church will be built this year. Mr. Blackiston holds the only religious service of any kind in the town. During the week, he returns sixty miles to Ft. Shaw, the headquarters of the Third U. S. Infantry, where he holds services on the second Sunday. The Officers and their wives always give him a most cordial welcome, and the services are enthusiastic. From this point he makes side trips through the Sun-River country, holding services wherever practicable.

Returning to Helena, he at once takes the stage for Ft. Logan, in Meagher county, sixty miles from here. This is a U. S. Military Post, but is also the centre of quite a thrifty farming community. There are a number of devoted Church-people at the Fort, who look eagerly forward to Mr. Blackiston's monthly visits.

From Ft. Logan he goes twenty miles further on, to the very extreme of settlements in that portion of the Territory—White Sulphur Springs. To the services which are held here, people come from their ranches miles away. No other minister of any denomination ever visits these points. The Church is being planted; and sometime in the future, rich fruits will be gathered in. Mr. Blackiston returns thence once more to Helena, holding services at Diamond (a mining camp), on the way. Starting out again the same week, he goes either to Belmont or Boulder, or Blackfoot, where promising Missions have been started.

Mr. Blackiston travels over five hundred miles every month in the Stage-coach, or six thousand five hundred miles a year.

These facts are eloquent. They tell of weariness, exposure, fastings and dangers. They tell us all, that the spirit of entire devotion to Christ and His Church is not a thing of the past.

I have one appeal to make. It is simply this:—Will not your readers present Mr. Blackiston with money enough to purchase a span of horses and a buck-board? He cannot afford to buy them himself. His salary is small. When the spring opens, by having a team, he can save nearly two hundred miles of travelling every month; for, as it is now, he is obliged to retrace his steps from so many places. With a team he could make the circuit, besides visiting many points now beyond his reach. The "outfit" in this country will cost six hundred dollars.

Very seldom do we Montana Missionaries ask the Church for aid; and you can be assured that when we do ask, we are in sore need. The money can be sent to Bishop Tuttle, Salt Lake City, Utah, or to Rev. M. N. Gilbert, or Rev. S. C. Blackiston, Helena, Montana. Have you faith dear Mr. Editor, that any one will reply to this appeal? I pray God it may not pass unnoticed. M. N. G. HELENA, M T. Feb. 16, 1880.

The Sunday School.

Teachers' Helps.

EASTER DAY.

LESSON, ST. LUKE XXIV:1-8.

Compare St. Matt. xxviii: St. Mark xvi: St. John xx.

V. 1. "The first day of the week"—the day following the Jewish Sabbath or Seventh Day. So it is often said that our Lord rose on the eighth; by those who study the numbers of Scripture, it is remarked that seven is the Sabbatical number, or number of rest. Eight is the number of new life or resurrection.

The Name Jesus given to our Lord on the eighth day, gives in the Greek numeration the number 888. St. Mark says the Sabbath was passed; the Sabbath had passed (Col. ii:16). The Lord's Day had come (Ps. cxviii:24). The chapter is a continuation of the narrative in Ch. xxiii. It is the Holy women who come to the sepulchre in order to finish their pious work which the Sabbath had interrupted.

V. 2. St. Luke has not mentioned the stone at the mouth of the tomb; he seems to have taken for granted that this will be known through the other Evangelists,—also St. John xx:1. The stone, massive and fitted into the mouth of the tomb, had been a serious impediment in the thoughts of the women, (see St. Mark); but they found the stone rolled away, as related by St. Matt. They entered the tomb only to find it unoccupied.

V. 3. They found not the Body of the Lord Jesus. Jesus is Risen, but of that rising not one word is told us; we are taken by the Evangelists

to the empty tomb, but when He rose, and how, is not told us.

We know that His Resurrection was very early in the morning—before light; as His birth (St. Luke ii:2), so also His new birth from the grave. As God said, in the creation—"Let there be Light, and Light was," even before the Sun—so in the re-creation, before the sun is risen, the True Light of the world is. See the type in Judges xvi:3.

The Resurrection was in silence. As, at the building of the first temple, no sound of tool was heard, so in the Raising of the Spiritual Temple, there is no sound. Not for Him the removing of the stone; the Roman guards were not terrified at His passing. This was at the coming of the Angel, who should manifest the empty tomb that men might see that the Lord had risen. But He—The Resurrection and the Life—needed no material aid. Returning in His triumph with all the power of God, He passed through the sealed sepulchral stone, as the sunbeam passes through the glass.

V. 4. There had been an earthquake; rather the effect of the Lord's presence than the means whereby the way from the tomb had been opened. This, with the manifestation of the Angels, had stricken the hearts of the Roman guard with terror.

V. 5. The glory before which the Roman soldiers became as dead men, shines with softer radiance upon those who come to seek Jesus. It is for them that the Angel has rolled away the stone, waiting to pacify their fears, and to assure them that their Lord is risen, by showing them the empty tomb. Yet, with the good news which the Angel gives, he conveys a gentle rebuke. Ought they not to have known better than to seek the Living One among the dead? (St. John xi: 25). Did they not remember His words?

V. 6. Since faith or memory has been so weak, see for yourselves, the tomb is empty. He is risen, as He said (Matt. xvi:21; xvii:23; Mark viii: 31; ix:31; Luke ix:22). It would seem that the Angels had been invisible hearers and spectators of Christ's intercourse with His disciples during His ministry; from which we may meditate upon the closeness and reality of the Communion of Saints, the unity of the Church militant and the Church triumphant.

V. 8. St. John ii:22. The different accounts of this first visit to the tomb of Jesus are difficult to reconcile. They are best understood by supposing that Mary Magdalene, on seeing the stone rolled away, went back immediately to acquaint the disciples with the supposed spoliation; leaving the other women to go on by themselves. St. John writes as he was summoned by Mary Magdalene in her fear and grief, and then records himself as a witness of the empty tomb and the folded grave clothes. He therefore omits what had been told by the other Evangelists—the meeting of the other Mary and Salome with the Angel.

What would be more natural than that one should run back to acquaint the disciples of their loss, while the others hastened forward to ascertain the extent of the disaster?

How natural the exclamation of the woman returning in fear and haste! "They have taken away the Lord, and we know not where they have laid Him."

Thoughts on the majesty of the Resurrection prepare us for the glory and awfulness of that Day, when the earth shall hear the voice of the Archangel and the trump of God; when the stone shall be rolled from every grave, and the earth and the sea shall give up their dead. Not one Angel, but ten thousand times ten thousand shall then minister unto Him.

The Glory of Jesus in His Resurrection will be as nothing, compared with the Glory of Jesus in His Return to Judgment.

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All Around the World.

Congress has finished the adoption of the new rules, and began to work under them on the 8th.—The President has sent his message to Congress, upon the canal across the Isthmus. It is short and is merely the re-affirmation of the old Monroe doctrine.—English Parliament is to be dissolved on the 23rd.—The Irish relief bill has passed both houses of Parliament.—The Pope had a great reception at the Vatican on the 9th, in honor of the great theologian, Thomas Aquinas. Those received were principally American Bishops, with Cardinal McClosky. Some manuscripts of the "Angelical doctor," which were lately discovered at the monastery of Subiaco, were presented to his holiness.—Another body was cremated in the Le Moyne furnace, on the 10th.—Prof. Nordenskjöld and the members of his expedition are to receive valuable commemorations from King Oscar II.—Theodore Martin, who wrote the life of the Prince Consort, is to be made a K. C. B. by Queen Victoria.—Madame de Lesseps says: "American ladies surpass all others in style of dress;" her husband adds, "in beauty also."—The ex-empress Carlotta of Mexico, is said to have regained her reason.—A life prisoner in the States prison at Thomaston, Me., has made, with nothing but two knives, a calendar clock which keeps accurate time, has a cock which crows every hour, and 242 moving figures; among them, companies of infantry, and cavalry which go through the full manual of arms.—Rev. Burr Baldwin, believed to be the oldest surviving graduate of Yale College, died recently at Montrose, Pa., aged 90. He graduated in 1809.—The salaries of the New York city choir artists are said to be considerably lower now than they were. The organists get the highest; from \$1,000 to \$1,500. Those of the sopranos and tenors range from \$700 to \$1,000, very rarely the latter. Baritone and contraltos only command \$800; while the second quartet receives about \$200 apiece.—The *Graphic* portrays in a graphic manner what our cities are coming to in the matter of telegraph and telephone wires. We must, sooner or later, bury them under the ground and the sooner the better.—Mr. Longfellow is said to write very slowly, though with little difficulty of composition. He uses a lead pencil, and carefully weighs every word before putting it down. It is said that he sends beautiful manuscript to the printers, with hardly an erasure in it, but by the time the "revise" is taken, very little of the original is left. It is asserted that the whole of the "Divine Tragedy" was re-written after the most of it was in type.—What it is to be a rich man is illustrated in the telegraphic paragraph in recent Washington news, which states that Mr. William H. Vanderbilt "yesterday (the 4th) sent to the treasury \$5,500,000 in United States four per cent bonds, for registry. He had previously registered \$26,000,000 in this security." How agonizing it must be to an enterprising and courageous capitalist to see so many millions drawing only four per cent.—Boston *Transcript*.—The public debt statement shows that the February reduction was over five and a half millions. In eight months the decrease has been above thirty two millions.—The *Paris Globe* asserts that France has entered into negotiations with England and the United States, with a view of terminating the war between Chili and Peru.—They have had a fiery debate in the Madrid Congress. The liberal members want to give Cuba an autonomy similar to that of Canada; to which the government strongly objects.—An unusual rush of Irish emigrants to the United States is promised after Easter.—The other side in the Tay bridge investigation has been heard from, and the testimony is strong from experts in favor of the builders. The evidence on the whole is not very satisfactory.—A convention has been concluded between Great Britain and Germany, securing the cooperation of their vessels in the suppression of the slave trade.—The mansion house relief fund now reaches about \$450,000.—The conference with the Utes in Washington has resulted satisfactorily. They are to be removed to Utah and New Mexico.—Count Littia, secretary of the Italian legation in Washington, is dead.

WARNING.—Our Canadian Contemporary, the *Evangelical Churchman*, under date March 5th inst., has the following letter, which will serve to put our own bishops and clergy upon their guard against imposition.

I am sorry to have to warn the public, and especially the clergy, against a person calling himself Professor Searles, F. G. S. He is an impostor, alike untrustworthy and incompetent, and the letters of recommendation which he may present are not to be depended on. In consequence of his representing himself as known to the family of Bishop Bond in England, I and others tried to help him on, and he has a letter from me which he may use. Since writing it, I have discovered the truth, and I hasten to warn others, lest they should become his dupes. Yours faithfully,

R. W. NORMAN, D. C. L.  
Montreal, March 5th, 1880.

Current Literature.

*The Gate of Paradise, A Dream of Easter Eve.* From the Third London Edition. New York, E. P. Dutton & Co., 713 Broadway. Price 50c.

This is a very beautifully gotten-up little book for Easter. The allegory itself, bearing, of course, upon the unseen world and the Morning of the Resurrection, is sweetly and touchingly told. And the mechanical part of the work is simply exquisite; we are almost tempted to say—*unique*. It is a small book, containing only 28 pages of reading matter; but it is a perfect gem in its way, and we know of nothing that would be better adapted for a simple Easter gift. Let our readers make the experiment, and we confidently promise them that they shall not be disappointed.

*The Words of the Cross, being Meditations on the Seven Last Words of our Blessed Lord.* By Albert Zabrieskie Gray, Rector of St. Philip's church in the Highlands. Author of "The Lord and the Life." Paper, 25c., cloth, 50c.

The title of this admirable little book speaks for itself. It is a manual that may be most profitably used on Good Friday, by those of the clergy who, from want either of time or of experience, are likely to be unprepared with any special service for that day of days. "The Three Hours Service," says the author, "has become almost a recognized necessity of the Church. Good Friday seems incomplete without it. Many have said that they never realized what the Day was, until they attended this Service. And this is reasonable."

We heartily commend the book to our brethren.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending March 6th and 13th respectively, contain the following articles: The Grand Dukes of Tuscany, *Westminster*; The Beginnings of Greek Sculpture, *Fortnightly*; The Present Condition of Art, *Nineteenth Century*; The New Fiction, *Contemporary*; A White Rajah, *Blackwood*; The Exiles of Siberia, *Argosy*; My Baby or My Dog? *Cornhill*; A Chinese Banquet, *Leisure Hour*; How Far is Common Sense Attractive? Sermons by Drs. Martineau and Liddon, and Learning to Write, *Spectator*; with instalments of "Celia, an Idyll," and "Bush Life in Queensland," and the usual amount of poetry.

Serial stories by Mrs. Oliphant and the author of "Dorothy Fox," have been recently begun, and the publishers present to new subscribers for 1880 the six numbers of 1879 which contain the opening chapters of both.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

*The Apostolic Church.* By Rev. Daniel Bates, Jr., St. John's Missionary College, Shanghai, China.

Among the mass of tracts, pamphlets and sermons that find their way to our desk, we can seldom do more than mention them by name. This Tract, published in China, is one of more than ordinary interest and value. Indeed, we have seen no clearer, fairer, and more convincing summary of the fundamental principles and functions of the Apostolic Church. If possible we shall reprint the tract in a series of articles, at some future day.

Personal.

The Rev. John Fulton, D.D., has received an invitation to accept the rectorship of St. George's church, St. Louis.—Sister Anne, St. Luke's Hospital, N. Y., is writing a life of Dr. Muhlenburg.—The Rev. Dr. Saul, rector of St. Bartholomew's, Philadelphia, who gave \$10,000 to St. John's College, Shanghai, is at present actively engaged in assisting destitute churches.—The late Bishop Whittingham's life is to be written by his daughter. For years she has been his amanuensis.—We do not remember to have mentioned Queen Victoria, of late, in our Personals. She has recently presented an organ to the church on Pitcairn's Island in the Pacific ocean.—The Rev. Dr. Tyng has recently passed his eightieth birthday, being born in the first year of this century. He has been fifty-nine years in the ministry. It is said that only two clergymen now outrank him in service. He is still active and strong, and we hope that he will be spared for years to aid us by his work and counsel.

What is Nihilism?

BY THE EDITOR OF FOREIGN NOTES.

One of the best Russian scholars in Europe, exceeded by no one in his knowledge of that country and its institutions, "Leroy Beaulieu," has just published in the *Revue des Deux Mondes*, a very comprehensive article on Nihilism. It may interest the readers of the LIVING CHURCH to read his views. We therefore extract the juice of the article for their benefit. Nihilism, although very noisy just now, is no new thing in Russia. For twenty years it has been the fashion in the schools and Universities, and the delight of the studentesses with short hair, in process of education in Russia or abroad. It is not a regular system like the primitivism of Comte, or the pessimism of Schopenhauer, nor is it a new form of ancient scepticism or naturalism. On the philosophical side, it is simply a gross and blatant materialism, with scarce a shred of logical arrangement. On the political side, it is a socialistic radicalism, not so anxious to ameliorate the condition of the masses, as in a hurry to upset all social order, and all of the present political systems. It is not a party, for it has no other programme than distraction, and under its ban-

ner, flock revolutionaries of all sorts, who hate each other bitterly, but who have agreed to put off their quarrels until after the deluge. The name of "Nihilism" is not one which they have given themselves, but a witty "*soubriquet*" taken from a novel of Tourjous. They call themselves "socialistic democrats," or simply "propagandists." There is nothing in Nihilism but a critical scepticism which compares and examines and reserves its judgment and its liberty. It sees nothing but evil everywhere. Government, religion, society, family, and everything else, must all be made over new. A celebrated Nihilist was asked briefly to state his doctrines. "Take heaven and earth," he replied, "take the state and the church, take all Kings and God, and spit on the whole thing—that is our doctrine." In conjunction with this pessimism is a wild optimism which builds the most gorgeous castles of future public bliss.

Its followers, while they would consider it the greatest of insults to be called idealists, give themselves up to the most absurd dreams, as utopian and as impossible of realization, as ever floated through the brain of an opium eater. It has really become a sort of religion. It has its devotees, its confessors and its martyrs, and seems to inspire the most passionate faith and enthusiasm. Young girls are its most ardent proselytes, and its most courageous missionaries, and they put into it the same earnestness that christian girls put into their love for our Lord and His Church. This is even carried so far, that to have more liberty a mock marriage is often arranged by these girls, who give themselves out as the wives of some of the male devotees, but retain entirely their independent life, and are only wives to the public eye—a curious parody on the old Christian idea of "keeping a virgin." This religious devotion, if one may so call it, of the Nihilists, is shown in the many instances of young men of good family, abjuring all the comforts of rank and fortune, to go and work as common workmen in some forge or factory, that they may have the opportunity to spread their doctrines; or in well bred young girls, hiring out as cooks, for the same purpose. The very large majority of Nihilists are young, very young, men, boys and girls. When Russians grow a little older they get over it. Look over all the trial records and you will find that even men of thirty are very rare, and very few are even twenty-five; many are minors. To attack a power like Russia, with such foolishly small resources, is indeed children's work. This accounts for the excessive violence of their actions. They are children, and do not think of the consequences of their acts. They read the revolutionary schemes of the French and German communists, and they want to go ahead of them, to "out-Herod, Herod." A late Russian writer of distinction has given a pathological explanation of Nihilism, which is not without some grains of truth. He says it is a sort of nervous malady, engendered by the want of iron in the blood of the young University students, caused by a lack of physical exercises in the schools. It is highly improbable that these wild schemes should triumph. The dimensions of the empire, the dispersion of the population, the small number of cities, are obstacles almost insurmountable to the upsetting of a government. There is no Paris to impose a revolution on the country. We must not forget that there are 80,000,000 of people in the Russian empire, and that a few thousand young people without experience, without any practical ideas, without influence, presumptuous and ignorant children, whose only arms are pamphlets, and the dagger of some assassin, or the setting fire to some police stations, or the explosions of some mines, can scarcely expect to make any tremendous headway. It must be remembered also that the great mass of the people, the immense majority, take no interest in these proceedings. You cannot drive these theories into the brains of a Russian peasant. He believes in the Czar, as firmly as he believes in God, and would think treason to either, equal blasphemy. The whole body of Nihilists is taken from the inferior nobility, the clerks and shopkeepers, and the children of the lower clergy, who are in other countries generally the most conservative. Modern science seems to have no sure specific against this revolutionary epidemic. We will have to get along with it some way, until it proposes one. The theory is to be strong enough to support it. The best topical remedy is more political liberty. The governments which have adopted it have found that it worked well. Russia is absolutely without it, and hence flows this excessive bitterness of the socialistic craze. All these romantic, fervid young people ought to have some legal way of letting off their political steam. Of course, the tremendous question in Russia is, how can political liberty, necessary liberty, be acclimated in an autocratic empire? To answer that, was not the purpose of this article.

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# The Living Church.

VOL. II. No 20.

SUPPLEMENT.—MARCH 18, 1880.

WHOLE No. 72.

## The Girls' Friendly Society.

To the Editor of the Living Church:

May I ask space in your columns, for a brief statement as to the ends and mode of working of a Society which has been found very helpful in promoting the moral and spiritual welfare of those for whom it is designed? Some five years ago, the Girls' Friendly Society was formed in England, and now it counts its members by thousands.

In November 1877, the same work was set on foot in St. Anne's parish, Lowell, Mass.; and it has been extended to a number of other parishes in different parts of the country.

This Association consisting of ladies as Associates, and girls as Members, has been formed for the benefit of girls and young women, whether at home, or in service, or employed in shops and factories. It is just at the time when girls are going out into life, that they most want help. The Associates search them out, make friends with them, bring them into relation with the clergyman of the parish, and in various ways seek to advance their interests, by instruction, counsel, and the refining and elevating influence springing from association with ladies who are striving to do their Master's work.

It is required that Associates be Communicants of the Church, and that girls, admitted as members, bear an unblemished reputation for purity of life. Through the Society's influence, many are kept from falling into evil ways, and are retained in their allegiance to the Church. Where a branch exists, a member coming from another place can (by presenting her card of membership), at once find a friend in an Associate, and a home in the parish Church. This provides against a danger, often making itself apparent, that removal from home may break up the ties of Church association, and thus many be lost to the knowledge and care of their spiritual Mother, and sometimes to virtue itself.

Letters have been received from several Western Bishops, (among them the Bishops of Illinois and Springfield), expressing interest and approval. If the Church people of the great West would take up the work with promptness, and with their wonted warmth and energy, much might be accomplished for the good of souls.

It is important that each new branch which is formed should be in organic union with the whole American Society, whose present centre is in the place of origin. Further information may be obtained of the Secretary, Miss L. M. Harts-horn, Lowell, Mass. Very sincerely yours,

ALFRED EVAN JOHNSON,

Chaplain, G. F. S. (Lowell branch).

LOWELL, MASS., Feb. 21st, 1880.

## Nashotah.

Nashotah pursues the even tenor of her way with very little sound of trumpets, without parade, without noisy demands upon the public attention. Her work is quiet, still and deep, and too real to be noisy. More than two hundred of her sons, graduates, have gone forth in the fields of the Church, and some fifty more have her blessing, though they have not earned her diploma. In helping so many in the holy ministry, she has had nothing to depend upon but the daily mail and her credit. Her credit has been used because there was no other alternative. The choice has been, for the last ten years, to stop or to use her credit. The Church has the value of her indebtedness in the number admitted to the ministry, though there is no way

of collecting from the Church the *forty-five thousand dollars* due to Nashotah. Yet we trust that it will be paid. We are encouraged in this hope by the fact that the Church has already paid a like debt due the Seabury School at Faribault. What can be more proper for the Church to do, when institutions, in honest labor for the Church's growth, spend more than their receipts, than to pay their liabilities? The Church has the value received and should pay the amount of the bond, though there be no legal process possible. Until the Church pays the principal, she ought to pay the interest by sending increased alms and offerings in the daily mail. In stating thus precisely the relation of the Church to Nashotah, we ought not to omit saying that if to-morrow the affairs of Nashotah were peremptorily closed, all her debts would be paid and a balance left for whomsoever it might concern.

In urging our readers to send immediately some remittance to Nashotah, we desire to remind them of one or two facts worthy of consideration:

In the first place, gifts when sent to Nashotah, are subject to no twenty-five per cent of expense in receiving and applying it. The raising and disbursing of funds for preparing candidates at Nashotah for Ordination has never had, and need not ever have, any (what might be called), central expenses. We think our readers when they have a choice between agencies for adding to the ministry, should choose that agency which does not consume one quarter of their gifts in the process of applying.

The second fact is of a different nature. Nashotah has done much to increase the missionary force of the Church. We will not say that she has done more than all the other agencies, but it comes very near it. To Nashotah the Church is indebted for from one-quarter to one-third of the missionaries in the domestic field, for three of her missionaries to Japan, and for the missionary in Cuba.

Nashotah now has sixteen candidates for Priest's orders, no other students being admitted. The tuition, board, fuel and lights can be furnished only by the daily mail. Eight of these candidates graduate next St. Peter's day. We are sure that our readers will not allow many hours to elapse, before each one has sent all that he possibly can to Nashotah.—*Western Church.*

The Gospel may be presented to men through the channel of the feelings, but this is not to make religion consist wholly, or even largely in the feelings. Emotion may be excited, but it is in order that, they may in due time mature into principles and actions. "What shall I do to be saved?" not "how shall I feel?"

WE did not know that an Indian could make or enjoy a joke, but the following bit of composition from a pupil in one of the Indian schools, shows a very keen sense of humor:

Girls is the only folks that have their own way every time. Girls are of several thousand kinds, and sometimes one girl can be like several thousand girls if she wants to do anything. This is all I know about girls, and father says the less I know about them the better off I am.

Dean Swift said that whenever an Irishman is to be roasted another Irishman is always ready to turn the spit.

Under the heading of "Dean Stanley, and the Divinity of Christ," the London *Church Review* quotes the following from the *Methodist Recorder*:

"In a special number of the American *Sunday School Times* (an edition of which is published in London) Dean Stanley, in an article intended for Sunday-school teachers, speaks of the Lord Jesus as 'the last and greatest prophet of the Jewish race; the first and greatest prophet of the races of the distant times to come; to mankind the best likeness of the eternal God, because to God the most perfect example of humanity.' The *Christian* quoting this paragraph says: 'The false liberality, or whatever other motive it be, which leads the editors of Evangelical papers to print with approval utterances which ignore or deny the very foundation of the faith, is greatly to be deplored' "

Upon which the *Church Review* remarks:

"It is very easy from this to see how the dean of Westminster so openly avows sympathy with Dr. Colenso. Our 'Evangelical' brethren must be either Arians themselves, or else they must be grossly ignorant of the Holy Scriptures. No Christian who had an intelligent belief in the Incarnation could approve of the above extract from the dean's writings."

Dr. Hall hit a certain sort of cant when speaking of the duty of paying a minister a fair salary, he said: "Ministers had sometimes the example of the Apostle Paul put before them as their model for imitation. This would hold good when their congregations were in the same circumstances as were the congregations of the Apostle."—A colony of 800 English families is about to settle in Northwestern Iowa. Shall they be saved to the Church, in which they were baptized, and of which many are communicants? If we have not missionary zeal enough to look after those English families that come with the Prayer Book in their hands, doubtless there are other Christians that will look after them. Iowa should not be left to do it alone.—A bill has been introduced in the Senate to convey land to the Indians in fee simple and to individuals. So far, good. But why not reform the Indian policy altogether, and make them citizens in full? Why? because there would be no "spoils" if the "paternal policy" were abolished.

In an out-of-the-way town in New Hampshire lives an eccentric old farmer named Greeley—an own cousin of the lamented Horace, by the way,—who found his cellar stairs hard to climb on account of the height of the steps. After careful consideration, he hit upon the device of nailing a piece of two-inch plank on each, in order, as he said, to "bring 'em nearer together," and contended that he noticed "a leetle tetch of improvement."

## The Living Church.

Supplement—March 18, 1880.

### The Revised Version of the Bible.

As the revision of King James' version of the Bible nears completion, the secular press often calls attention to it; and not unfrequently we find in their columns a good abstract of Hornes' "Introduction." It was characteristic of our fathers, from the beginning, that they would have first a Bible, and then a Book of Common Prayer, in "a tongue understood of the people." Long before Wickliffe even thought of translating the whole Bible, portions of it, like the Psalms and the Gospels, appeared in the vernacular; and, if we may credit Sir Thomas Moore, the friend of Erasmus and Luther, the whole Bible was "by virtuous and well learned men translated into the English tongue; and, by good and godly people, with devotion and soberness well and reverently read." John Foxe, the author of the "Book of Martyrs," testifies to the same purport, and tells us that the whole Bible was translated into English, even before the conquest. These versions have however differed, and it is hardly to be wondered at, when we remember that in the time of the Puritan Wars, the libraries of Oxford were sold for firewood. These versions are followed by Wickliffe's and by Tyndale's, who gave us however only the Pentateuch and the New Testament. The version of Miles Coverdale, Bishop of Exeter, followed (1485-1565.) Matthew's and Taverner's versions came next, taken chiefly from Tyndale and Coverdale. The Bible of 1539, authorized by Henry VIII, edited by Coverdale, was afterwards known as the Great Bible. The printing of it began in France; but when orders were given by the Inquisition to seize it, the finished sheets were sold to a tradesman, and were smuggled into England. It was printed in folio, and sold for six pounds, equal to about \$250 of our own money. So great was the demand for it, that 26 editions, folio and quarto, and twice as many editions of the New Testament, were printed, before the end of the reign of Edward VI. The Bishops' Bible, published by Arch-Bishop Parker, in the reign of Queen Elizabeth, was based upon the Great Bible. In the next reign, was published the version of King James, which still retains its prestige; and which it will be very hard to replace by any version of our own day. It has gained a lodgment in the hearts of the people, it is familiar as a household word, and its very faults are revered. Together with the Prayer Book, it has made the English language what it is and has preserved its purity; and, for the sake of an obsolete word or two, it will be vain to attempt to dethrone it. It is the Bible of the fathers, and is dear to the hearts of the sons.

Rev. Dr. Sloely has gone to heathen lands as a missionary. The heathens, it is hoped, will not take Dr. Hall's advice and eat Sloely.—*Norristown Herald.*

### Thoughts on Baptism.

This is the title of an article recently published by a distinguished layman of Kentucky, to whose ready pen the Church is indebted for many good words in vindication of her ancient discipline and doctrine. By a singular coincidence, at the very hour when this article came to our notice, we had before us a letter from an anxious enquirer, upon this very subject, asking about the Church's teaching as one who sincerely desired to learn the truth. Perhaps we can do no better for our correspondent and for others than to epitomize the able article of "Laic." The occasion of the article was a sermon by a Baptist preacher of Louisville, in which he took occasion to eulogize Dean Stanley "as occupying the first rank among English scholars, not only in thoroughness of research, but also in *frankness and honesty* holding a place among the loftiest in the esteem of all biblical students."

The writer goes on to say: "I never before heard of the honesty or frankness of the Dean, or of his love of the truth and scrupulous care in teaching. In 1867, the American Presiding Bishop Hopkins publicly rebuked him and withdrew from his fellowship, charging that he was one who walked disorderly."

"Only a few weeks ago he was publicly shown by several American bishops to have made untrue and injurious statements in reference to the restoration of the Church in the Confederate States to reunion with the General Convention. In his essay on baptism he contradicts the plainest proven points of ecclesiastical history in reference to the use of the words 'Regeneration,' by the Fathers."

He shows that the Dean really devotes a large part of his essay to prove that Infant Baptism is in conformity with the New Testament; Rubrics and Articles are quoted to show that the Church holds that this practice is most agreeable with the Institution of Christ. On the subject of Regeneration as synonymous with Baptism, Dr. Wall is quoted as follows, volume and page being given:

"All the ancient writers, 'not one man excepted,' of the first four hundred years from Christ, call baptism 'regeneration'. This is the more use to note, because many moderns use the word regeneration, or new birth, for conversion, whether it be accompanied with baptism at that time or not; but the ancients do not so. The Scripture also uses it for baptism; 'the washing of regeneration.'—[Titus iii:5.] 'Not any one Christian writer of any antiquity but understands John iii:5, of baptism. The word born again, or regenerate, alone was used as another word for baptism, not only by all the fathers of the first four hundred years, but, I think, for above a thousand years following.'"

The exegetical analysis that follows is as clear and convincing as words can make it, upon the subject of the form of Baptism. The claims of the immersionists are completely refuted, from the Fathers, from

the old Testament, from the New, and from the customs and use of the word "Baptize" among heathen nations. We quote some of the closing paragraphs of the article, which we wish we could publish in full. It would make the best tract on Baptism that we have seen.

Certainly it follows that the same persons were members of the Christian, including children of eight days old, as had been members of the Jewish Church. The initiatory rite of circumcision was changed to baptism. The mode of baptism from Moses to Christ was not changed. Baptism is often synonymous with washing. Every direction in the Old Testament to wash the body might be obeyed either by pouring, plunging, showering or rubbing. Baptism by immersion, as the only mode, has never been proved. When therefore Baptists warn us against changing the laws of Christ in baptism, they indulge in idle declamation.

Christ promised that the gates of Hades should not prevail against His Church. That promise being true, that Church must still be in the world and have a history running back to its foundation, A. D. 33. However plausible the cause of immersion may appear to those accustomed to hear that side of the question, there still will exist this mighty difficulty in the way of its dogmas—that the Baptist Church, which proclaims them, was not organized for about fifteen hundred years after Christ. At that time, with few exceptions, all who bore the Christian name had been baptized in infancy. But, according to the Baptist opinions, infant baptism is no baptism; hence, there was no Church in the world when the Baptists organized in the sixteenth century.

St. Peter preached the first Gospel sermon. He argued that no change was to be made; that the same promise was continued to the Jews and their children, and to the Gentiles, when called. That promise was the covenant with Abraham, including children eight days old. At a later date, A. D. 64, St. Paul wrote to the Galatians that baptism was the way to put on Christ, and if they were Christ's they were Abraham's seed and heirs of "the promise," viz., to Abraham. And thus the same class of believers and their children, who had been members of the Jewish, were recognized as members of the Christian Church.

LAIC.

A correspondent of a Baptist paper, writing of Mardi-Gras in Mobile, says: "Christmas and Easter, Mardi-gras and Lent are the preliminary incantations of the sorceress whose cup is poison and whose touch is death." We pity the man that hasn't any more sense, than to write that, and we pity more the paper that puts his idiotic ravings into type. Perhaps St. Paul was a victim to the "preliminary incantations," when he hastened to keep the feast at Jerusalem! For irreconcilable, unreasonable, obstinate prejudice, commend us to a "hard shell" Baptist.

**A Cure for "Ritualism!"**

The well-known humorist (W. L. Alden), of the *New York Times*, perpetrates the following, which our readers will enjoy as a harmless bit of pleasantry:

There is reason to hope that the evil of Ritualism is curable. An advertisement recently appeared in the columns of a leading paper which promises to effect this cure. The advertisement was headed "Ritualism promptly relieved and cured by a few applications of Hodge's Liniment." If the advertisement can be trusted, the dawn of harmony in the Church cannot be long delayed.

It may seem odd to a person unacquainted with theology, that an erroneous religious belief can be cured by liniment. There is, however, good reason to believe that Ritualism is closely connected with the spine.

Now, if we have a liniment which will remove the Ritualistic peculiarities of the spine, may it not also remove all other symptoms of Ritualism? The author of the advertisement already quoted most unmistakably asserts that his liniment will cure Ritualism; and it is at least highly probable that it acts directly upon the spine. It is not supposable that an advertisement which does not tell the truth could appear in the columns of a respectable newspaper. We have, therefore, reason to feel confidence in Hodge's Liniment, and good Churchmen ought to give it a trial.

Let some ritualistic clergyman be summoned before a committee of the Diocesan Convention, and told that an earnest, loving effort for his cure is about to be made. Then let his superfluous vestments be removed, and the liniment applied by the most vigorous members of the committee. How many applications would be necessary to give the liniment a fair trial we are not told. The advertiser speaks of "a few applications"—which may mean three or more. Even though twenty applications should be needed, the committee should persevere. In all probability the patient would begin to improve after the second or third application, and in the course of a few weeks would be perfectly cured. What a triumph this would be! How gladly would the restored clergyman write to the advertiser to the effect that "after using ten bottles of your liniment I became a confirmed and aggressive Protestant, and I have no doubt that with the aid of half a dozen more bottles I shall be able to identify Rome with the Scarlet Woman." Instead of driving the Ritualist brother over to Rome, or giving him the opportunity to regard himself as a martyr, the application of the beneficent liniment would make him a loyal and valuable Churchman, and a happy and contented man. Should the liniment succeed in this one case, it could immediately be applied to all other Ritualists in the Church, with perfect confidence that it would permanently and completely cure them.

It has been suggested by an ardent Presbyterian that the "Hodge's Liniment" mentioned in the advertisement is really nothing but a text-book of Calvinistic theology written by the late Dr. Hodge, of Princeton. This is an ingenious suggestion, but it is not trustworthy. "Hodge's Liniment" is put up in bottles, and is to be rubbed in. Theology cannot be put in bottles, and cannot be rubbed in with the palm of the hand. It is idle to pretend that "Hodge's Liniment" is anything but what it professes to be, and it is hardly fair to take from the inventor of a method of curing Ritualism the merit that is his, and to give it to an eminent Presbyterian who

never paid any attention to the distinction between different kinds of Churchmen.

As for another theory put forth by worldly and irreverent persons that the word "Ritualism" in the advertisement is a misprint of "Rheumatism," it deserves nothing but contempt. Here is a priceless invention intended to cure the one evil that disturbs the peace of the Church, What must be the heartlessness of the man who tries to dash our joy and hope by pretending that, instead of curing Ritualism, Hodge's Liniment is meant to cure Rheumatism! The existence of such a man gives us a very painful view of fallen human nature.

**Davenport Correspondence.**

To the Editor of the *Living Church*:

Never before has the holy Lenten season come to the Church men and women of Davenport with so many blessings of prayer and praise; and (judging from the large numbers in attendance upon the daily services), we may believe that many are following the steps of their Master in the forty days. We have three services daily. The Compline at nine o'clock at night in the college chapel, is almost entirely choral, and is the most beautiful and impressive of all.

The LIVING CHURCH is ever welcome and eagerly sought after in the college reading room, and we must say enjoys the privilege of being the most popular Church paper among the students. It is true to its name, in believing in and holding forth the living Church of Christ.

Our dear Bishop is now away from home most of the time on his spring visitations. At each return to Davenport, he reports a steady progress in Church growth throughout the Diocese. With such a Bishop and such a noble set of Clergy, Iowa will be far from the rear ranks of God's army.

Griswold is now passing through the third year of its new life; and, considering the short time since its re-organization, and all the difficulties to be surmounted, its growth is not a little remarkable. In the Theological department there are seven students; in the college there are three Seniors, two Juniors, one Sophomore and eight Freshmen. The Freshman class has doubled its number since the Advent term. In the Preparatory department, there are about fifty. The course of study can hardly be excelled, and the requirements for admission are on a level with those of the best eastern colleges. All this, together with the fact that the Bishops of Minnesota, Kansas, Nebraska, Missouri, Niobrara, and Colorado have become official visitors, and given to Griswold their united approval, ensures, without doubt, the success of this institution. D. C. G.

GRISWOLD COLLEGE, Feb. 28th, 1880.

The following facts will serve to give some idea of the munificence of English, Scottish, and Irish members of the Church in the promotion of her cause. We extract them from the letter of a correspondent of the *London John Bull*.

In the last half-century, from £70,000,000 to £75,000,000 have been expended in Church purposes from voluntary contributions, in a great part for the poor. — 3,520 new churches have been built in about the last 30 years. — 12,500 Church-schools of the National Society, founded A.D. 1811, and thousands of other Church-Schools. The Bishop of London's Fund amounts to over £500,000. — In about the last five years, independently of the Bishop of London's Fund £850,000 have been spent in the metropolis on churches, schools, and

Home Mission Institutions. — In the diocese of Oxford alone (an agricultural one) £2,125,000 were raised in 25 years (in Bishop Wilberforce's time) for Church objects. — In the diocese of Ripon £638,000 were expended in six years on the Church. Sir Arthur Guinness gave £150,000 for a Cathedral in Dublin, just before the Disestablishment of the Irish Church. — Mr. Roe has restored the other Dublin Cathedral at a cost of £30,000 to £50,000. Miss Walker has contributed £40,000 for a Cathedral in Edinburgh, and £1,000 a year for the first Incumbent thereof. Mr. Gibbs gave £30,000 for the erection of Keble College, Oxford. — The aggregate sum expended by the English Church on Missions to our Colonists and the heathen is rather over £500,000 per annum.

And even this, after all, is but a fraction of what is expended upon the Church by private munificence.

**Children's Services on Good Friday.**

We commend to the consideration, not only of the clergy, but of lay-readers, the following suggestive communication addressed to the Editors of some of our English Exchanges; as possessing peculiar interest during the Lenten season.

SIR,—Would you kindly insert the following in your columns. This is now the seventh year we have conducted, by the kind permission of our rector, the following service (with increasing success) in our schoolroom for children and those who cannot attend the three hours' service in the church. The service is conducted by myself as a licensed lay reader in the diocese of London. I usually write a short address which is submitted to the rector; it is printed with the plan of the service on the back, as follows:—Two Collects, Lord's Prayer, and hymn, then five minutes' exposition of each of the last seven words on the Cross, with a hymn between each word, thus keeping up an interest in the service; it closes with a few words, prayer, and hymn. The service is held at 3:30 P. M., and lasts about an hour and a quarter. Several parishes tried it last year with success, and being anxious to extend it, and thus effect a better observance of the day, I ask you to lay it before your readers. I shall be happy to send a paper to any wishing to try it. We shall soon print our new address.

WM. HARRINGTON.

20, Peshurst-road, South Hackney.

The following are the names of a few parishes in the diocese of Bangor, Wales:— I. Llanrhyddlad, with Llanfflewin and Llanrwydrus. II. Llanddynam-cum-Llanvair-Mathavarneithav. III. Llanddeusant with Llanfairynghornwy and Llanbabo. IV. Llantrissant, with Lechynfarwydd Rhodygeidio, Gweredog, and Llanllibio. This is only a small specimen of the names of some Welsh places. We love Wales; we have a high respect for the Welsh people. But we must be excused, if we fail to believe with a true Welshman, that his was the language spoken by our first parents in Paradise! If such were indeed the case, must not Babel itself have been a relief?



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Good Japan Tea,  
Our Best Young Hyson,  
Very Fine Young Hyson,  
Choice Oolong Teas,  
Good Oolong Tea,  
Gunpowder Tea,  
Basket Fire Tea,  
Best English Breakfast,

per lb. 60  
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" 75  
" 75  
" 75

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