

The Living Church.

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

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WHOLE No. 70.

Our New York Letter.

Ingersoll on Shakespeare—Fire at the Bible House—Veterans of 1812—The Mexican Liturgy—A Neglected Duty.

From our New York Correspondent.

NEW YORK, Feb., 28, 1880.

The infidel Ingersoll has done one good to the world and to the Church. He ventured to affirm that Shakespeare was, like himself, without any religious belief; and he appealed to his plays to support his theory. Rev. Dr. Bolles of Cleveland accepted the issue thus made; and, during the week at Grace hall demonstrated that Mr. Ingersoll is as ignorant of Shakespeare, as he is of the Bible. The great dramatist was a member of the Church of England; and, by a multitude of proofs, Dr. Bolles demonstrated that he held all the great cardinal truths of Christianity. The audiences were large, and in them were found many of our most scholarly men. We have no doubt the lectures will be printed in full, or we should be very much tempted to send you the abstract of them as contained in our city papers. Many of the quotations were pregnant with proof; and many of those who listened to Dr. Bolles, were astonished to find what volumes of wise theology he had extracted from the great writer's works. The subject was, however, very far from being exhausted; and, if life and health be spared, we have no doubt that the Rev. Doctor will continue his researches. We are, we repeat, indebted to Ingersoll for one good thing; namely, for the stirring defence of Shakespeare, by Dr. Bolles, from a charge which he no way deserves. The man from Peoria seems to be more familiar with Tom Paine than with the "Swan of Avon."

We are having just now a number of large fires in the city, some of them attended with loss of life. Last Monday, while everybody was enjoying a legal holiday, the Bible-House took fire, but happily without doing much damage. Besides the American Bible Society's publishing rooms, which occupy the larger portion of it, it is filled with all sorts of charitable and benevolent institutions; and we do not know how many papers of every sort and name are published there. Among other benevolent institutions, our Board of Missions occupy a number of rooms. On the first floor are Depositories, and on the corner Whittaker's book store. The destruction of that building would be an immense calamity, and would affect every part of our land, and many places beyond the sea. The building is carefully guarded. Except upon the first floor, all tenants must vacate by ten o'clock at night; and on Sundays the great doors are closed. No one is allowed in the building at night but the watchman.

Many people in the East will remember the visit to his country of the son of the Archbishop of Canterbury, who has since died. He was a clergyman. The son of the Archbishop of Dublin is now in the city, and, a few days ago was a visitor to Whittaker's book store. He examined with much interest many of the works of his father, which he found upon the shelves, and must have been much gratified to find the high appreciation in which Archbishop Trench is held. There are few of our clergy who are not his debtor, and especially for his notes upon the miracles and parables.

Last Sunday being Washington's birth-day, a party of eight veterans of the war of 1812, went to St. Paul's church and sat in the pew which was formerly occupied by "the Father of his country." The youngest of them is 78, and the oldest 91. There was nothing special in the services or in the sermon with reference to the day; but at the close Dr. Mulchahey stepped forward and shook the veterans by the hand, and invoked the blessing of heaven upon them. There were veterans, also, who attended Trinity church. According to the tables the war of 1812 was more than two generations ago; but there are, in many parts of the country, survivors of it still living, to receive the respect due to patriotism and age.

A week or two since the *Western Church* printed a copy of the Communion Office of the Church of Jesus in Mexico. We are happy to believe that it was not the Office which the Church has so long wished to see; if it were we could well account for the reluctance with which it is allowed to see the light; if it have any similarity to any Communion Office of the early or of the later Church, if there be any resemblance in it to antiquity or scripture, we have not been able to trace it. To say nothing of other defects, it has no provisions for the consecration of the Elements; and is, in this respect, more defective than the "use" of any of the denominations about us, who look upon what, in the Church, is a Sacrament, as merely a "memorial feast." We are not surprised that such a Communion Office is kept strictly under lock and key by the few who have had it in this city. The sight of it has been one of the main causes for the enquiry for the Office that was finally adopted, and which the Church has never seen. Any Church that could deem such an Office as that printed in the *Western Church*, as possible, might well be the subject of suspicion to the friends of a sound faith. We are glad to hear, therefore, that the Office now published was never sanctioned by any of our Bishops, but was entirely disapproved;

and we are sorry it has been published. We had access to it months ago, but we were sure you never could find a place for it in your columns, and so did not send it.

We have had occasion several times to call attention to the interest taken in Sunday schools in the diocese of Long Island. There are frequent meetings of the Sunday School Convention, which are largely attended, and devoted to the discussion of practical questions. At the last one, Mr. Briton Richardson, a Sunday school worker of long experience, called attention to that clause in the Baptismal service, where it was said, that children should be called upon to "hear sermons." In his whole life, he had hardly heard twenty sermons addressed especially to children. We think that in this respect the Church has not changed for the better. In our own Sunday School days, besides the catechising at the chancel rail, the rector at regular intervals assembled the children in the church, with as many adults as would come, and gave us a sermon especially prepared for us. These sermons were always looked forward to with interest; and they made an abiding impression. In the Sunday School Libraries of those days, there were volumes of little sermons for little folks. "Feed my Lambs" was an injunction more heeded then; and the children were looked upon as really a part of the Church.

The condition of Russia and the plots of the Nihilists to overturn the government and destroy the Czar, are far-reaching in their influence. There is a chapel of the Greek church in this city, at which the Rev. Mr. Bjerring officiates. On the 21st, a special thanksgiving service was held at the chapel for the Czar's recent escape, the service being at the particular request of the Russian minister.

News From Beyond the Seas.

English Philanthropy in Paris—Chaplains in the French Army—French Politics—Education in Belgium—The Poor Czar—A Political Spectre.

There is a noble work carried on in Paris by Miss Leigh (an Englishwoman), for the benefit of English girls and women who find themselves penniless and friendless in that brilliant city. Many an unfortunate American has also felt the benefit of this charity. Galignani (the publisher of the English newspaper), is a firm friend to it. It has just been having its annual meeting, which was presided over by the Rev. Dr. Geikie, the author of the "Life of Christ."

The report reviewed the steady expansion of the work since December, 1873; and stated that the aggregate number of inmates received had been 1,892, last year's admissions being 320. The mothers' meetings, the Sanitarium, Soup Kitchen, and Young Women's Christian Organization had continued to prove useful, and the *creche* had had 83 admissions since its opening; the parents willingly pay the 20 cents per day for nursing, diet, and elementary instruction. The Orphanage had had thirty-one admissions, making an aggregate of 201 since the presentation of it by M. Galignani.

The French Chamber of Deputies has resolved to abolish the army chaplains; and it is said to hear the speech of the Minister of War, who said, "The presence of the chaplains in the ranks, the Radical soldier considered, was to be deprecated from a military point of view, as their influence over the men was acquired at the expense of that of the regimental and field officers." This of course was received with wild enthusiasm by the Left. On those gentlemen, the name of religion acts like a red rag on a bull. But what stuff all such talk is! The whole history of mankind shows that religious men fight better than irreligious men; and that a fervent belief in God is the healthiest feeling a soldier can have. The French forget that, in their late war, the religious soldiers of Gen. Charette fought like heroes, while the atheists of Montmartre could rarely be got to face the enemy. The pious mobiles of Brittany went bravely to the field, while the infidels of Lyons took their patriotism out in noisy street demonstrations. And so, the French government saws in two its planks.

French politics are as unsettled as ever. The silly speeches of the communists are every day rendering their chances of success more desperate. All the agitation only makes people who love quiet (and they are in the immense majority), turn their weary eyes toward Prince Napoleon, as representing order and strong government. Personally, they dislike him; but he is a very able man, and everybody knows, would make no "do-nothing" King.

The Republic's only chance is its free acceptance by the *bourgeoisie*; and the formation of a large Conservative but not reactionary party, to counteract the impatience of the progressive element. Until now no such party exists. The thing is, to convince this Conservative mass, now enrolled under the banner of clericalism, that it is possible to give the clergy the honors and the liberty they deserve, whilst confining them strictly within the religious domain; and that the public regime can be a secular one without recourse to persecution.

The Vatican has solved the Belgian difficulty,

by ordering that all children who are to receive religious instruction, shall go to the churches for a certain time each day, and the priest or teacher shall impart it there. This course has given much satisfaction, and is in fact, the solution of the question which was advocated from the beginning by the advanced Liberals. The communal primary schools of Belgium had, at the end of 1878, 510,588 pupils, while at the end of 1879 the number of pupils was only 339,195. The clerical agitation has been successful so far as to bring about this difference.

The London *Truth* (and it is a matter of congratulation that we have no sheet in America that can lie, or be foul good people equal to that), has been throwing mud at the Czar. Now the Czar is undoubtedly in a bad way: sick, disappointed, nervous (and who would not be, living the life he has to live?) and with no very fastidious morals. But the Czar is no such stupid fool as the English paper makes him out to be. Any man who inaugurated and carried out the tremendous project of the emancipation of the serfs, in the very teeth of a powerful nobility, must be a man with a great heart, a firm will, and a wide foresight. And more than that, he reformed the taxes. He completely remodelled the whole judiciary; and he tried hard to have a free press. But a despotic government and a free press cannot go on well together. He thinks all this fierce rage against him very unjust, and we should think so too, if we were in his place. He is a wounded stag, brought to bay; and his actions now are not those that he would approve, were he in his normal state.

The spectre of an alliance between Russia and France looms up more and more vividly at the Berlin council board, as we see by the scheme for a large increase of the German army. It is the fear of a possible union between Russia and France which justifies the course pursued by the German Chancellor in the eyes of his countrymen. Ever since the day that the German Emperor was so ill-advised, as to insist upon a territorial acquisition which would prevent France from forgetting its humiliation, it has been a mere question of time when France should have its revenge. The extraordinary elasticity of that country, which has enabled it to recover from the severe blow, both financial and military, inflicted upon it by its conquerors, has falsified the calculations of those who thought to secure peace for some years, by crippling the most aggressive of European Powers. France is now again in a position to be a formidable enemy to Germany; and the Republican Government, if it has any definite policy, must be credited with a desire to revenge Sedan.

The moral man who despises to become also the religious man, is a rope of five fathoms in water of ten fathoms.—Christ is the Son of Righteousness; His Church is as the moon, which has no light of her own, but sweetly and quietly reflects that of the greater orb.

Every one has more or less influence. Mere existence is influence. Cast a rock in a shallow stream, and if you will come back in a month or so, though it has "done" nothing—only remains where it was cast—it has changed the whole current of the water.

News from the Churches.

CONNECTICUT.—The *Parish News* published at Middletown, is very nicely gotten up, well printed, and calculated to assist in sustaining local interest in the work of the parish church, with its three chapels, and multiplied parochial organizations. The February number suggests the adoption of what is now generally known as the "envelope system," in the parish; basing the proposed action upon the following conclusions derived from the experience in the past:

- (1) That the whole support of the Church comes from less than *one-tenth* of her members.
- (2) That the income from her pew rentals is not nearly sufficient to meet all the proper demands upon the parish.
- (3) That the great mass of the people, especially women, children, and occasional attendants, do not feel in any way *personally responsible* for the support of the church.

We heartily hope that the experiment may be successful; and we venture to predict, (judging from the result of our own experience and observation), that, if the details of the system in question be properly looked after, its success will be assured.

CALIFORNIA.—Our good friend and brother, the Rev. W. J. Q'Brien, who holds a very pleasant place in our memory, is working faithfully at Watsonville. We see that he has two daily services all through the Lenten season, with lectures on Monday and Friday evening, Communion every Sunday, and Confirmation-class instruction two afternoons in the week. We heartily wish him success in his new field of labor. Why does he not let us hear from him?

Robert McLeod, a vestryman of St. Mark's parish, Santa Barbara, died recently. He was an earnest and devoted Churchman. His father was from the Isle of Skye, Scotland. He was brought up a Presbyterian, but, unsatisfied with Presbyterianism, he lapsed into indifference.

During the war he was severely wounded—five bullets pierced him at once. In hospital, at Memphis, for many weeks he was visited by a Church clergyman, and at the first opportunity after leaving the hospital, he was confirmed. On several occasions afterwards, his profession of railroad engineer caused him to spend many months in villages and towns where there was no organization of our Church, and with the sanction of the Bishop he held lay services and started congregations. While wandering in mind during his last illness, he would speak with the greatest interest of opportunities and openings which he saw for such work.—*Pacific Churchman*.

NEW YORK.—We have just received the Year Book of Trinity Church for 1880. It is full of interesting facts and statistics, to some of which we shall from time to time call the attention of our readers. The parish is in a very high state of prosperity, as the facts prove, and it has a history going back nearly 200 years, which is full of interesting incidents. There are included in the parish seven churches or chapels, of which St. Paul's is the oldest, 1766, and St. Augustine's the most recent, 1876. The mother church, Trinity, has had three churches on the present site, begun in 1696, 1788 and 1839. The last one, which now stands at the head of Wall street, was seven years in building. Besides these seven churches, which make up the parish, there are eighteen others, which receive aid from the corporation, besides missions, and the appropriations to them during the last year have been \$39,939. Many of these churches are purely mission churches, and but for the help of Trinity, would long ago have been sold and removed. In the earlier days of the Church in New York, no new parish was organized, that did not look largely to Trinity for aid, and many of them, now strong, vigorous and possessed of large wealth of their own, were indebted to her for their first foundation and a long continuance of mission care. There are given in the Year Book, summaries of the statistics of each of the churches and chapels, but none of the united parish, which we regret as a defect that should be remedied in future years.

LONG ISLAND.—The Treasurer's Report of the Sheltering Arms, in Brooklyn, acknowledges as received during the year, \$5,025.38. There is a balance on hand of \$783.05, and a Building Fund of \$605. The Institution has now been in existence for ten years, and in that time has received 715 children who have found a home within its walls; and has cared for 2,663 by day. For want of room and means, it has been obliged to refuse many who have applied; and it never has had any permanent home, but is now a great work, and, with suitable buildings, its influence and usefulness would be greatly increased.

KANSAS.—The Topeka *Capital* of the 20th inst., (for a copy of which we are indebted to the kindness of the Hon. C. D. Randall, of Coldwater, Mich.), contains a notice of the late Dean of Grace Cathedral, in that city, the venerable J. F. Walker. Born at Smithfield, R. I., he studied and was graduated at the University of Vermont, at Burlington, in that State; and at the age of 24, became a Minister among the Methodists. When he was nearly 50 years of age, he received Holy Orders at the hands of the Bishop of Michigan, and first exercised his Ministry at Lansing, the capital of that State. He subsequently became Rector of Calvary Church in this city; and, for a time, edited *The Diocese*. In every position and capacity, he commanded the respect of all with whom he came in contact. He afterwards had the pastoral charge of Wilmington in this diocese, and then of Rochester, Minnesota; which he left, on account of failing health, and became for some time Rector of Grace Church, Colorado Springs. The climate not being favorable, he was again forced to seek a new home, which he found at Topeka, Kansas, less than six months ago. In that short space of time, as the Dean of the Cathedral and Rector of the parish, he secured a firm hold upon the affection of his people, and of all with whom he was associated; and passed to his rest, universally regretted, having nearly completed his sixty-first year. He was a man of considerable learning and eloquence, and was held in high regard, we believe, by the late Bishop of this diocese. The Office for Burial was used over the remains in the Cathedral at Topeka, on Saturday, the 21st ult.; and they were then taken to Rochester, Minn., for interment. Mr. Walker leaves behind him a widow, and seven children, most of whom are grown. We tender to them this expression of our sincere sympathy for them, in their great bereavement.

FOREIGN.

ENGLAND.—In consequence of the early date of Lent this year, the Bishop of London has postponed to Tuesday, Nov. 16th, the "quiet day" which for the last two years, has been observed by himself and his clergy, at St. Paul's cathedral, as "a day of united prayer, intercession and thanksgiving." The death is announced, at the advanced age of 79, of the Rev. Henry Moule, M. A., Vicar of Fordington, Dorsetshire, whose name is closely identified with the cause of sanitary reform; he being the author of several pamphlets on drainage and water supply, and the inventor of the dry-earth closets.—It is reported that several church dignitaries were to take part in a meeting convened for the purpose of protesting against the Deceased Wife's Sisters Bill, to be held in St James' hall on the 26th inst.—In anticipation that England was on the eve of a return to the Roman Obedience, steps were taken, a few years since, to establish at Kensington a sort of Roman Catholic "Oxford," as part of an educational scheme which should replace the time honored public schools of England, and leave such venerable institutions as Eton and Harrow and Winchester "out in the cold." Dr. Newman, before he had an official right to wear red stockings and a red hat, was placed in the fore-front of a similar scheme in Ireland; which, but for the time-serving concessions of the ministry, last year, would have utterly failed. Just when it was at its last gasp, the promise of pecuniary aid set it on its feet again. There is no such hope, however, for the attempted college at Kensington; the ambitious scheme has miserably failed, carrying with it, we believe, the private fortune of its originator, the notorious Monsignor Capel. Our English exchanges describe the sale by auction of the Monsignor's household effects, including costly furniture, valuable statuary and pictures, etc., and yet, all that the three days' sale realized was about £1,700!

Rev. W. T. Knox-Little has been holding a series of services in the English church at Bruges.—On Friday, Jan. 30th, two ladies were set apart, with the imposition of hands by the Bishop of London, as Deaconesses.—The Bishop of Chichester inaugurated a week of mission services at Brighton, on the last day of January, with the intention of counteracting, by a special and united effort, the prevailing "frivolity and worldliness of the upper classes," and the "gross immorality in the lower classes," of the town population. The response to the Bishop's appeal was both prompt and general. Twenty of the district churches of the town, both "high" and "low," arranged separate missions, and secured the services of mission preachers from various parts of the kingdom. Daily services were held, and the mission concluded with Thanksgiving services on Monday the 9th.—A Mr. Reeves, a layman, of Fordingbridge, Hants, complained to the Bishop of Winchester, that the Rev. W. Boys, Vicar of the parish in which he resides, while administering the Holy Communion, "stands with his back to the people," or, in other words, uses the Eastward position; and that he omits the "Ante-communion service" at the mid-day prayers. The Bishop replied, that the Vicar had a legal right to consecrate Eastwards; and that, as the Table prayers had already been used once at the Early Celebration, he had no power to require a repetition of them. Mr. Reeves threatened to bring the matter before the Archbishop, and to publish the correspondence; whereupon, the Bishop declined any further communication with Mr. Reeves.—A grievance of a very different character has also given rise to considerable correspondence between a layman and the Episcopal authorities. A Mr. John Edwards, of Cheddar, in the diocese of Bath and Wells, had "married his wife's sister," who was consequently repelled from the Holy Communion by the Vicar of the parish. Upon complaint being made to the Bishop, the action of the Vicar was sustained; his lordship pointing out to the complainant that the "responsibility rested with those who, knowing the law, willfully violated it." Thereupon, Mr. Edwards demanded whether, supposing that his wife had sinned against the laws of God and man, there was no way of return to the Church, of which she was already a member. To this the Bishop naturally replied that the "only possible evidence and result of repentance would be separation, and repudiation of the marriage." The Archbishop of Canterbury was then applied to by Mr. Edwards; and his Grace, while declining to interfere, undertook to advise that the erring woman, if she should desire to receive the Holy Communion, should "seek to do so, where no scandal should arise." That is, of course, that she should betake herself to some church where she was not known; and, availing herself of that ignorance, receive the Holy Communion. It is not surprising, that Mr. Edwards himself, in sending the Correspondence to a secular paper, should express himself in the following terms: "The advice of the Archbishop is something startling. He recommends persons to obtain the benefit of the Church Sacraments, if not by false pretences, by a concealment of the truth."—The first week of the present month was marked by the prevalence of fogs and frosts which told with unusual severity upon the population of the metropolis; the Registrar General reporting a mortality of more than 700 above the usual average! Among the deaths of the week were those of two peers, an M. P., three prominent lawyers, a distinguished diplomatist (Sir Hamilton Seymour) and others.—On the Feast of the Purification forty-five infants were baptised at the church of St. John the Evangelist, St. George's East, by the Vicar, the Rev. G. T. Cull-Bennett, and afterwards received into the church by the Bishop of Bedford (Suffragan for East London). Before the service, the Bishop gave a most touching address to the assembled congregation.

INDIANA.—From Evansville, we are pleased to receive favorable accounts of church life and progress. Our friend and brother, the Rev. Theodore I. Holcombe, has fairly embarked upon his work, as Rector of St. Paul's church. The Lenten services are well attended, and the new incumbent, we are happy to say, appears to be quite encouraged. During Lent he has a celebration of the Holy Communion every Sunday, and Morning and Evening Prayer with sermon; on Tuesdays, Thursdays, and Fridays, Evening Prayer at 4.30; and on Wednesdays Litany at noon, and service with lecture in the evening. In Holy Week, there will be a daily service, and two on Good Friday and also on Easter eve. Added to this, there is a Sunday-school Teachers' meeting every Saturday night, and a confirmation class each Monday evening.

MISSOURI.—On the evening of Sunday, Feb. 22d. (being the second Sunday in Lent), Bishop Robertson delivered, in St. George's Hall, St. Louis, the first of a series of lectures on Christianity and Judaism. The subject of the Bishop's lecture was "The Encouragements in our efforts to reach a better understanding between Christians and Judaism." A large congregation was present, which included the Rev. Drs. Schuyler and Ingraham, the Rev. P. G. Robert, and the Rabbis Speitz and Menneuz. The Bishop did not wear his Episcopal habit; and the lecture was preceded only by a few Collects and the Lord's Prayer, and was followed by the Benediction. The passage which furnished the text for the occasion was Rom. III. 1, 2. "What advantage, then, hath the Jew? Much, every way; chiefly because that unto them were committed the oracles of God." The course is to be continued, we believe, on successive Sunday evenings, by the Episcopal clergy of the city.

Trinity church, St. Louis, (of which the Rev. George C. Betts is Pastor) has, as might be expected, a full record of Lenten duties to show. On Ash Wednesday there were two celebrations of the Holy Communion. Throughout the season there is daily Morning Prayer (with readings in Holy Week), and Evening Prayer with Meditation. The Blessed Sacrament is celebrated every Thursday and Sunday, and daily in Holy week (except Good Friday), at 7.30; and on Ember days and Saints' days, a second time at 9 A. M. Sermons twice on Sundays, and daily in Holy Week. On Good Friday Ante-Communion at 7.30; Morning Prayer and Meditation; The Three Hours Service; the Childrens Service; Evening Prayer and sermon. To all this we have to add "Instructions in the Sacristy," on Mondays, for men, at 7.45 A.M.; on Saturdays, for women, at 3 P.M., and on Wednesdays, Talks on Church History, at 7.45 P.M.

The parish church is open daily, for private devotion, from 7 A.M. to 6 P.M., and the Priest may be seen after any of the services, or by special appointment.

The meditations at the week-day after-noon service are on the subject of: "Sin and the Methods of Examining Conscience," by the Rule of God's Commandments; taking one each day. These to be followed by others on: "Helps to Healing the Soul," etc. Notwithstanding that Trinity is a "down-town" parish, all the various services are well attended.

N. CAROLINA.—When the venerable Bishop Atkinson was at Wadesboro', on occasion of his annual visitation, last fall, it occurred to some of his old friends, that he having completed the twenty-sixth year of his Episcopate, it would be proper to present him with some memorial expressive of the esteem in which he is so generally held. It is proposed that when the suggested contributions shall have been placed in the hands of Dr. DeRosset of Wilmington, who has kindly consented to act as treasurer, the whole matter shall be put under the charge of the Standing Committee of the Diocese, to present the memorial in such form as they may consider to be most suitable. The Rector of Calvary church, Wadesboro' (the Rev. A. H. Boyle), in behalf of his parish, puts out a circular, suggesting that in every parish of the Diocese, the Sunday school be asked to co-operate by giving their Lenten offerings for the Memorial Gift. "Most of the communicants in the Diocese" says the circular, "have been confirmed by Bishop Atkinson, and an appropriate thank-offering would be a proper expression for the long enjoyment of such a privilege. We therefore invite and solicit the united efforts of the Diocese during the Lenten season; and the offerings to be taken on Easter Sunday, and forwarded to Dr. DeRosset, Wilmington, for the Memorial Fund."

MICHIGAN.—The Rev. John W. Clark, Rector of the Church of the Good Shepherd, Lexington, has one service on each of the ordinary days of Lent, and two services on all of the greater days. During this season, the Lessons are explained and enforced by brief, unwritten discourses, the aim of all being to show that the calling of the disciple of our Lord is to a Christian manhood, to which the steps of His example guide him.

On Maundy Thursday, there is to be a celebration of the Holy Communion.

A sufficient number of Lenten cards was issued, both for the use of the congregation, and for distribution to families outside of it, not church goers. Six members of the parish volunteered to do this work. On the approach of Lent, an earnest desire for Daily Service was expressed to the Rector, coupled with promise of a good attendance. This promise has been so fully redeemed, that, even on a stormy day there has not been any perceptible falling off in the number present. Organist and choir, in accordance with their expressed determination, are always in their place, so that the proper music is not lacking. The devout interest, manifested by the members of the Parish, on every occasion of assembling in the House of Prayer, says plainly,—"it is good for us to be here;" and some, long strangers to its courts, have been drawn to them by kindly words of special invitation.

The Rev. E. W. Flower has to bring his Lenten Services to bear as well as circumstances will permit, over a large missionary field officiating at Grace Church, Holland; Epiphany Chapel, Coopersville; and at All Saints, Saugatuck. He delivers a sermon, address, or instruction, every Monday and Tuesday; on Sundays, Wednesdays and Thursday, twice a day; and on Fridays, three times. There is also a Celebration of the Holy Communion, wherever a Sunday Morning appointment occurs, and also on the Festivals.

KANSAS.—The Rev. A. Beatty, Rector of Trinity Church, Lawrence, has just put forth a Lenten Card, containing a Schedule of Services, with a brief Pastoral on the reverse side. His week-day services are on Tuesdays, Wednesdays and Fridays. Additional in Holy Week,—a Celebration of the Holy Communion on Maundy Thursday Morning as well as Evening Prayer on Good Friday; and on Easter Eve, Sermon at 4.30 P.M. and the Sacrament of Holy Baptism.

ILLINOIS.—The Rev. Mr. Judd has fairly entered upon his work at Oak Park, using to the best advantage such facilities as are available under present circumstances; and we are glad to learn that he already begins to feel quite at home in his new field, and realizes the fact that his people have hearts both for their Rector and for Church work. For the present, besides the Sunday services, he has three during the week, with a very encouraging attendance.

MARYLAND.—The Rev. John W. Phillips, at Washington, labors under the disadvantage of having only a Methodist chapel to officiate in, so that his religious services are much restricted. He has Evening Prayer on Wednesdays during Lent, and on Sunday afternoons, together with Sunday School. He has charge also, temporarily, of the Lenten Services at St. Paul's, consisting of daily evening prayer; Morning and Evening Prayer on Sundays, and Celebration monthly. During Holy Week, the Services will be more frequent.

Alterations in the Prayer Book.

To the Editor of the LIVING CHURCH.

Much as we may deplore some of the alterations made in the Prayer-book in 1789, I have never conceived that we of the present day have any right to object to them with anything approaching to an appearance of disloyalty; though of course we may agitate, in any legitimate manner, for a return to old, but by no means forgotten, forms.

As, however, there are exceptions to every rule, so there are some alterations then made, which do not deserve to be thus gently spoken of:—e.g. in the 4th and 5th Psalms. In the 2d verse of the former, and 6th of the latter, the word "leasing" is struck out, the word "falseness" being substituted in the former case, and "lies" in the latter. Now had these been merely alterations of the Psalter in the English book, I should not have noticed them; but seeing that in the Bible also the word "leasing" appears in both places, it is so perfectly clear that those who altered the Prayer-book would also have altered the Bible had they dared.

Whilst on this subject, may I ask where one can obtain copies of the Prayer-book, containing the Psalms printed for singing? For lack of such I have been obliged to point the books in my church with a pen; a laborious proceeding, and very difficult to accomplish neatly and clearly; yet there is no alternative, if we want our people to join in the singing of the Psalter.

Apropos of alterations in the Prayer-book, I could not help smiling as I read, week after week, the correspondence of the *Churchman*, last year, on the subject of the 21st verse of the *Te Deum*, ("numerari" versus "munerari") appearing to be sadly out of place that we of this branch of the Church should discuss the matter of that one word, in view of the fact that we have coolly altered the latter half of the 15th verse altogether!

CATHOLICUS.

The Church in Evansville, Ind.

Correspondence of the LIVING CHURCH.

St. Paul's Church was built in 1839, and must be about the oldest church building in the Diocese. There is a rectory belonging to the parish, which has been put in the most thorough repair, and furnished in the best manner, from cellar to garret. It quite takes one's breath away to record such generosity, so far as it is beyond the dreams of the ordinary western rector. But I will mention it for its rarity, and as an example for others to "go and do likewise."

"Holy Innocents" is quite independent of the mother parish, although the church and rectory were built by parishioners of St. Paul. The Rev. Dr. Stanley is the rector, and is doing a good work. The value of this church and rectory is \$7,000, and the parish has 180 communicants on its list, with a prosperous Sunday School. The Mission of the Good Shepherd is another outgrowth from old St. Paul's! The property is valued at \$4,000. "Holy Innocents" and rectory, and "The Good Shepherd," owe their existences and a large part of their support up to this present time, to the generosity of Mr. and Mrs. Charles Vette; and I believe that the rectory of St. Paul's was also built by them. Such names are had in honor, because they are worthy. I wish every parish in the land could boast of—at all events—one such family.

Evansville, as a city, is not as well known as it deserves to be, considering its size and commercial advantages. It has a present population of some 40,000, and is growing rapidly. It has a large Southern trade; and a great deal of manufacturing is done here. The Church ought to be strong and influential here, since many of the most prominent families of the place are among its members. The church building is old, but substantial; and yet I think its days are numbered. When once the new church shall have been built, St. Paul's will take a great step forward in self-respect and in influence. Let us hope that day is not far distant.

EVANSVILLE, Feb. 24, 1880.

St Ann's, Brooklyn, and the Church Charity Foundation.

From our New York Correspondent.

The necessities of the great brick across East River require the destruction of old St. Ann's church, now occupied by a mission under the charge of Holy Trinity. St. Ann's is the mother church of Brooklyn, and dates back to the Revolutionary War, having been first incorporated in 1775. At the first, it was an independent Meeting House, afterwards becoming St. Ann's church, in honor of a devout and zealous worker, Mrs. Ann Sands. The first substantial edifice was erected in 1805. Three years later it was rent and shattered by an explosion of gunpowder, and was replaced by the building which is now to be destroyed. In this church, Bishops Henshaw, H. U. Onderdonk, and McIlvaine were sometime ministers, being succeeded by Rev. Dr. Cutler, who was rector for thirty-one years, down to 1864, when he died, and Rev. Dr. Schenck became his successor. The present St. Ann's was erected in 1868, at a cost of some \$200,000, and is one of the finest churches in the city. It is a free church, and out of debt, and being large and centrally located, is frequently used for anniversary and other meetings. The late annual meeting of the Church Charity Foundation was held there, at which Rev. Dr. Mulchahey preached the sermon, taking for his subject the widow's mite. The anniversary occurring in Lent, and the meeting being held on Sunday evening, many of the clergy were deprived of the privilege of being present, much to their regret.

We have before spoken of the Church Charity Foundation in Brooklyn, which comprises the Orphan Home, the Home for the Aged, and St. John's Hospital. By the annual Report, it appeared that the Receipts in excess of expenditures, were \$3,572.28. This has enabled the managers, not only to pay off a deficit from former years, but to have a present balance in the treasury. The endowment funds have been increased during the year by \$14,488, and they now reach the sum of \$58,588. The Orphan's Home has had twenty children in charge during the year, and there are at present, forty-two occupants in the Home for the Aged. The Hospital has received 156 patients, and 6,184 patients have been treated at the Dispensary, besides a number treated at their homes. The new Hospital, which will give increased accommodations, is not yet finished, but is going on to completion, as rapidly as funds come in. The trustees are determined to incur no debt. The Church Charity Foundation is a noble institution, and may well serve as a model to other dioceses. We have aforesaid seen visitors to it from Chicago, with reference to the establishing by one of your parishes of a similar foundation. Bishop Littlejohn has the oversight of all its affairs, and regards it with some such interest, as he does the institutions at Garden City. Long Island is a small diocese territorially, but there is no diocese, large or small, which is so thoroughly furnished for Church work.

The Growth of the Church.

I notice that your New York correspondent in his letter of Feb. 7th, referring to the growth of some of the sects in Connecticut, as compared with the Episcopal Church in that State, has fallen into the same error as the *Churchman* did in its first notice of the statistical report. Without re-stating their conclusions, I will give my analysis of the problem.

The case is simply this. During the last twenty years, the percentage of increase of the Congregationalists has been 20 per cent, of the Baptists 34, of the Methodists 13, and of the Episcopal Church, 69 per cent.

Now instead of combining or aggregating the gains of the three sects, the gains of all should be averaged, in order to show the relative percentage of increase of each denomination. The average increase of the four denominations is 34 per cent. The Baptists have gained just the average; the Congregationalists fall short of the average, 14 per cent; and the Methodists 21 per cent; while the Church shows a gain of 35 per cent above the average; or (averaging the three sects, and treating them as one body), there is an average gain of 22 2/3 per cent against the 69 per cent increase of the Episcopal Church.

This showing is certainly encouraging to the Church at large, and must be especially gratifying to the Church in Connecticut.

The Christian Union says:

Eight Congregational ministers, five Methodist, three Presbyterian and three Baptist have been ordained, or become Candidates for Holy Orders, in the Protestant Episcopal Church during 1879; with enough others of other denominations to bring the total number up to twenty or more. What does this mean? A desire for either greater liberty of thought, or for better system in organization, or for larger element of worship in our churches?

Baptism is a door. It is ever ajar. He who knocks may enter. Beyond the door, are privileges,—prayer, praise, the Word, the altar. Cross the threshold and these are all his.

Minnesota.

Correspondence of the LIVING CHURCH.

Lent is being observed in all our churches with daily services, and with good attendance of Church people.

In Gethsemane Church, Minneapolis, there is Morning Prayer with Meditations on Wednesday and Friday mornings, at 10 o'clock; and Evening Prayer every afternoon at 4.30, except Friday when the Service is at 7.30. Holy Communion is celebrated every Sunday.

There is also Evening Service with Lecture at All Saints' on Tuesday evening, at Grace chapel on Wednesday evening, and at St. Andrew's on Thursday evening, with Lectures. Dr. Knickerbacker is giving a course of popular Lectures on the Church, in Gethsemane on Sunday evenings during Lent.

The subject of the 1st Sunday was—"Why we love the Church; or, the Beauties of her System." 2nd Sunday in Lent—"The Spirituality of the Church's System." The third will meet and answer objections to the Church. These are largely attended by outsiders, and are intended to make them familiar with the Church's System.

Rev. Thomas K. Allen, for many years a preacher of the Advent Christian Church, has conformed to the Church and applied to be admitted as a candidate for Holy Orders. Mr. Allen has had charge of an Advent congregation in Winona for several years. He is reported to be an earnest and successful worker in the denomination from which he came; it is hoped he may prove a valuable acquisition to the Church. Rev. L. F. Cole who came to us from the same source, three years ago, is proving one of our best missionary clergy.

Rev. Herbert Root has resigned the charge of St. Paul's church, Brainerd, and Rev. Dr. Hawley has been called to succeed him. It is to be hoped that he will accept.

It is reported that Rev. Dr. Corbett (recently of St. Mark's, Minneapolis), has accepted the Rectorship of Battle Creek, Michigan, but will spend four months in a trip to Europe, before entering on the duties of Rectorship.

The Bishop of the Diocese and Mrs. Whipple are sojourning at present at Maitland, Orange Co., Florida. It is hoped that the change of climate and rest will be beneficial to both of them.

Rev. L. F. Cole held a six days mission the first week in Lent, in the church at Waterville, and the second week a similar one at Pine Island. Mr. Cole is an effective missionary.

Rev. W. W. Raymond is holding Lenten Services in St. Mark's, Minneapolis, with large attendance. This parish will not call a Rector until after Easter. B. Feb. 21st 1880.

Concerning Quincy.

Correspondence of the LIVING CHURCH.

No one visiting the beautiful city of Quincy can fail to be impressed with the fact that the people are at least up with the times. They have one of the best Court Houses in the State; and many church spires attest to the variety of religious thought. I dropped into the Free Reading Room Association, corner of Fifth and Vermont streets, and found an inviting place for those who are of a literary turn. A fine variety of American and European monthlies and newspapers; and among the number the LIVING CHURCH with its freshness and vigor of thought.

I wended my way to St. John's cathedral, of which so much has been well said, of late, in your valuable paper. To say the least, I think it one of the best arranged structures for the prosecution of Church work that I ever saw. In the gem of a chapel, as I will term it, I listened with growing interest to the able, faithful, and fatherly instruction of Bishop Burgess given to his highly favored people, perfectly harmonizing with the spirit of the Lenten season. The star which the State of Massachusetts lost, the city of Quincy gained, in the rich gifts and graces of the beloved Bishop of the Diocese of Quincy. Long may he live to guide the Church of God in his important field! Mrs. Burgess presides at the organ during Lent. On Sunday morning, at 7 o'clock, Holy Communion was celebrated by the Bishop to a large number of the faithful, assisted by the Rev. Mr. Ritchie (Dean). The Bishop preached a sermon, as usual, of great excellence, gathering the points of special doctrine of the day, and blending them in harmonizing, vigorous thought. At the cathedral there are two Sunday schools; one of a more missionary character, and the other composed of the children of the congregation. There is also a Sewing School of 140 children. Earnest work is being done.

The Rev. Dr. Corby, of the Church of the Good Shepherd, is faithful in toil for the good of his flock. And in that church there are not a few who love to toil for the honor of Christ our Lord. Children are cared for with tender zeal in the endeavor to lead them to the fountain of life. On Sunday evening, at the cathedral, the singing was rendered by a chorus of 24 boys and 7 men. They are to be vested in cottas at Easter, having lately been organized. The Bishop preached on an occasion, taking for his subject, the

pouring out of the seventh vial upon the air. He dwelt with telling effect upon the wiles and hostility of the Prince of the Power of the air; and (making application of the Gospel of the day), bade his hearers look forward with hope to the destruction of Satan's kingdom.

"The Old Ship."

To the Editor of the Living Church:

For the edification of its Christian readers, that is, for the building of them up in "our most holy Faith," *The Churchman* publishes, and sanctions with its approval, the following passage from a recent address by Rev. Phillips Brooks: "The study of ecclesiastical history is a good thing, because it teaches us that there have always been differences of opinion, and changes and heresies in the Church, and that the idea that it was solid and unchanging down to the Reformation, is not a correct one; and that in these changes there have always been three kinds of people, viz.: those who cling to the wreck of the old ideas for safety; those who let go, and struggle through the breakers to the shore; and those who do neither, but simply let go and sink to the bottom. The old ship is always going to pieces, in order that a new and better one may be built from her."

St. Paul, in his epistles, speaks of "the Church of the living God, the pillar and ground of the Truth." He represents it as "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone. Of its perpetuity and final triumph we have ample assurance in these words of its Divine Master-builder: "Upon this rock I will build My Church, and the gates of hell shall not prevail against it." "Lo, I am with you always, even unto the end of the world."

Can it be, that it is of the Church of Christ, that one of the most distinguished of its clergy now says, "The old ship is always going to pieces, in order that a new and better one may be built from her?" If the old Church has gone to pieces, where is the "new and better one" that has been built from it? Who are its builders? What is its Faith? We know that the Apostles' Creed was the faith of the old Church from the beginning;—what is the Faith of the new? Where is the "shore" on which they who "struggled bravely" and escaped from the wreck, safely landed? *Where is it?*

In my humble opinion, these questions are of no little importance, if there be any truth in the assertion that "the old ship is always going to pieces." I think, however, we need not fear for the safety of "the old ship." It has encountered many a storm, and is likely to encounter many another; but it carries One of Whom it may be said now, as in the days when He "dwelt among us;" "What manner of man is this, that even the winds and the sea obey Him?" Its arrival at its destined haven will be announced in due time.

GALENA, Feb. 16, 1880. E. H. D.

A Good Word.

The *Minnesota Missionary*, published at Faribault, from which we often quote, has the following generous notice of the LIVING CHURCH.

We learn with great satisfaction that the "Living Church," our Church paper, published in Chicago, is rapidly extending its circulation. In our humble opinion it is a live paper and deserves the support of Churchmen in our western Dioceses.

This paper abounds in valuable Church news and matters of various kinds; but, what is more, this news and matter is put in an interesting way—in a way which not only entertains and interests clergymen, but in a language "understood of the people." It is a duty which the head of every family owes to his wife and children to provide them with a proper Christian newspaper, as an antidote to what is brought into his house in the secular press.

The LIVING CHURCH is loyal to the Catholic Faith and true to humanity. It is the paper for the West. We write this of our own free will, and receive nothing and expect nothing from the LIVING CHURCH. Our subscription to that journal for the current year is paid.

The way in which a large number of English parsons "crib" their sermons is "peculiar," as Truthful James says. Sermons in ms. are unblushingly offered for sale, unblushingly purchased for about a dollar of American money, and as unblushingly preached.

Some time ago there lived not very far from Castle Ashby an old Vicar, who for a time bore with the adulation of his congregation (especially the unmarried female part of it), for the preaching capabilities of his young Curate. At last things went so far—his own services being mere skeletons, while the services at which the Curate preached were crowded—that the old vicar determined to spike the curate's guns. He did it in this way. Before the evening sermon he rose and said: "He was very glad they liked his curate's sermons—very glad, because he had made arrangements with the same firm that supplied his curate; but that the sermons supplied to himself would be better than the curate had preached, since he had agreed to pay the firm 5 shillings apiece for them!"—*The Western Church.*

The Living Church.

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"To Our Blessed Lady."

This is the title of a poem in a late number of *The North Western Chronicle*, a Roman Catholic paper published in St. Paul. This verse will give a taste of its quality.

"Procure me grace to love thee more,
Jesus will give if thou wilt plead;
And, Mother, when life's cares are o'er,
O, I shall love thee, then, indeed!"

The poetry is poor enough in all conscience, but it is infinitely better than the theology.

We have no sympathy with the Protestant prejudice that withholds the honor due to the Handmaiden of the Lord. Because Rome has exaggerated the truth, is no reason why we should refuse to recognize the devotion of her character and the singular eminence of her privilege and piety. If it is permitted to us to hold in grateful memory the lives and characters of other honored servants of the Lord,—as St. Paul, dying daily in his heroic warfare; or St. John, whose life was a sermon of love; or St. Peter, with chastened zeal and willing martyrdom witnessing to the sincerity of his tearful repentance; surely we may recall with admiration and reverence the maternal tenderness and serene faith of the Virgin Mother of our Lord; we may recognize the fitness and beauty of the salutation of the Angel, "Hail, thou that art highly favored! The Lord is with thee; blessed art thou among women." Nor do we feel disposed to criticise the poetic license with which Keble sang:

"Ave Maria! thou whose name,
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine."

But we have reason to exercise due and earnest caution in our reverence for the wonderful woman who was honored with the Messianic maternity. The truth exaggerated has produced Romish Mariolatry, and such deplorable devotion as expresses itself in the line—"Jesus will give, if thou wilt plead."

Some years since we had in our possession a book entitled "The Theology of Mary." It was by a Roman writer and was published at Paris. It aimed at nothing less than the exaltation of the Blessed Virgin to a participation with the Adorable Trinity, in the work of redemption. It was a wretched specimen of turgid rhetoric, but nothing could more completely establish the charge of Mariolatry in the Church of Rome.

There is no doubt that this tendency to exalt the sainted Mother to the place and honor due to the Son, though not of recent origin, has developed with alarming rapidity during the last generation. The dogma of the Immaculate Conception (declared in 1854), established as an Article of Faith the first principle upon which this idolatrous heresy is based. What was before a mere matter of sentiment or pious fancy, must now be received on peril of anathema. It is no wonder that the Jesuit policy which secured this blasphemous decree, should propose the declaration of her Assumption or miraculous translation to Heaven; a dogma that would be an "assumption," indeed!

Of this design to develop a "Theology of Mary," the Jesuits themselves make no secret, as may be seen in their publications and manuals. Seymour's "Mornings among the Jesuits" gives strong corroboration, if any were needed. Being considered by them (without any deceit on his part) an Anglican inclined to "vert" to the corrupt Catholicism of the papacy, he was enabled to become familiar with their plans and purposes: and these were—To exalt St. Mary to the place and power of Intercessor with God for men. This corruption of the truth is promulgated by them in every possible way; as, for example, by the cheap engravings circulated among the illiterate in Papist lands; in which the Blessed Virgin is represented as kneeling at Heaven's gate, as intercessor in behalf of a company of saints waiting below!

The Rev. F. W. Robertson represents the part that art has played in the history of this gross perversion:

"The first pictures simply represent the woman. By and by we find outlines of the Mother and the Child. In an after age the Son is seen sitting on a throne, with the Mother crowned, but sitting as yet below Him. In an age still later, the crowned Mother on a level with the Son. And lastly a Romish picture represents the Eternal Son in wrath about to destroy the earth, and the Virgin Intercessor interposing, pleading by significant attitude, her maternal rights, and redeeming the world from His vengeance."

To the apprehension of the great mass of Romanists, St. Mary is the impersonation of tenderness and compassion, while Christ on the Throne of God, is the stern and pitiless Judge. It is by her mediation alone that man may be shielded from the avenging fury of the awful Christ. The Meek and Lowly One, who is acquainted with our griefs and has borne our sorrows, who knoweth whereof we are made, is robbed of his most glorious attribute of mercy, that it may be bestowed upon one who, while she was "highly favored," was of the children of men, of the House of David.

Of course Romanists will deny this logical conclusion of their teachings. A Paulist sermon (1864) affirms it to be "an erroneous and very wrong conception—that Jesus is hard to forgive, stern and unrelenting, and that Mary is all benignity." But it goes on to say:

"If we are so much afraid of the justice of God as to lose sight of His infinite mercy, the thought of the mildness of the Mother brings back our souls to repose once more in His benignity. The Mother is the chain which binds us to Him in a union the very closest—that of a common nature and sympathies."

If this means anything, it means that the Mother is practically the Mediator; that our union of common nature and sympathies is not through the Incarnation, through the veil that He has consecrated for us, that is to say, His Flesh, but through the humanity of the sainted Mother. From this idea comes the following expression, which we quote from a Romish writer; "The benignant and most gracious mistress of the heavenly palace, who is at her Son's side to receive His guests and help to make them to feel at home in His house." The idea prevails in their books of devotion; as for instance, in the "Expositio Sequentiarum," there is the following prayer addressed to the Blessed Virgin:

"Show thyself to be a Mother by appeasing thy Son, and let thy Son take our prayers through thee, who for us miserable sinners endured to be thy Son."

Such being the *cultus* of the Roman Church, we can scarcely wonder that an "Archbishop" should order a bonfire of Bibles in front of his palace; who could, with his *Ave Maria*, address her as the co-redeemer of the world!

While honor and respect are due to her that is "blessed among women," and while we favor the appointment of a special day in her memory, in order that at least one woman may have a place in our Calendar, we must heed the warnings of history, and guard against the Jesuit corruption of our religion, that would dethrone Christ, dishonor God, and deify humanity.

Mrs. WM. RUSSELL, whose death in Galesburg we announced last week, was born in Royalton, Vt., in 1788. She was the niece of Bishop Chase and the mother of Mrs. Samuel Chase. She lived, a widow, with the Bishop, during his entire episcopate, and in his Reminiscences the Bishop frequently speaks of her and her helpfulness, with affectionate recognition. It is an impressive thought that the life just closed was almost co-extensive with that of the American Church, and that in the period spanned by that life, all this marvelous growth and progress has been made.

PEOPLE wonder why our church schools cannot compete with Romish schools in price. Simply because they cost more and are worth more. In Elgin the "Sisters" have an academy which the papers report to have cost \$12,000, and it accommodates 250 pupils! Nothing is paid to the teachers. One of our church schools in Illinois, accommodating 64 pupils, cost over \$50,000, and is worth it. The outfit is valued at one-half that sum. It is easy to see how Romish schools are made cheap. They charge all that can get, and get all they earn.

THE *Independent*, noting a paragraph from the *LIVING CHURCH*, would fain instance King's Chapel as an illustration of the fact that an Episcopal congregation was not always preserved from heresy by its liturgy. At the time of the Revolutionary war, the congregation of King's chapel being Tories, fled to Halifax or retired to England. A people, "who knew not Joseph," sons of the Puritans, seized upon the chapel, garbled its liturgy, and in order to hold the property, still make use of a form of prayer. It was a body of Congregationalists, not of Episcopalians, who fell into the heresy of denying the Lord that bought them; and the case of King's chapel is an illustration of the truth of our statement, as to the conserving power of a liturgy. That kind of seizure of church property was doubtless in that day without precedent, but unfortunately has in our own time had an imitation in the case of a church in Chicago. It shows how, when a people become irregular in faith, it has an evil influence upon morals. There is an intimate connection between the Creed and the Commandments. Before the Millennium, both these pieces of property will be given back to the Church to which they belong. Doubtless, an essay or two on the duty of restitution, as well as repentance, in the *Independent*, would help along a good work.

To us, England seems apathetic about the Irish famine; but we must remember that she has heard "wolf" cried a great many times from that quarter; and probably is not perfectly sure that even now the wolf has really come. There seems very little doubt about it. The accounts from the most trust-worthy sources are startling in their horror. There is always misery enough in many parts of Ireland; and, to an American traveling there, the ordinary life of many of the lower classes seems a hideous dream. But, when we read of little children feeding on sea-weed, and nothing else, and of mute groups crouching around some dull embers, afraid to move for fear of bringing on the pangs of hunger, we feel that it is time for the Christian world to move; and it is moving. Everywhere in England and in America sympathies are aroused, and large sums are being collected. Not only the Roman Catholic, but the Protestant clergy are laboring hard; and there is every reason to believe that all extreme cases will soon be relieved.

THEY preached about Washington all over Chicago on a recent Sunday. The remarks of the brilliant lecturer in the Music Hall, were cool, to say the least. "Washington," said he, "held to a very definite religion. It was not shaped to the exact formula of any Church, although he was an Episcopalian, and sometimes communed with that sect." This is one way of putting it. Gen. Washington was a regular and devout Churchman; and whenever he was in church, stood up in his place, and repeated the exact formula of the Catholic church, just like any other Churchman. His religion was "shaped in that formula," or else he repeated vain words. The other preachers did not even make this announcement. They know perfectly well that Gen. Washington was a Churchman; but as far as the printed reports of their sermons go, they did not say so. They would not do the fair thing to the Church in that way. But Churchmen are pretty well used to that sort of thing; and it does not amount to much, any way.

A READER desires us to give more mention of English Church news. He cannot desire it more than we do. The *LIVING CHURCH*, under its present management, has enlarged from 65,000 "ems" to over 100,000, and reduced the price one-third. During this time the price of paper has advanced nearly fifty per cent, and the general expenses of the office in proportion. Still, we expect to do even more, and to give a well digested summary of foreign Church news. Rome was not built in a day, and a great Church newspaper cannot, all at once, be made. If our friends keep on, as they have begun, to help us, we shall soon be able to accomplish all that they need and all that we desire. The income of the paper, and more if necessary, will be freely expended, as it has been heretofore, to increase its usefulness.

In London *Church Bells*, a correspondence has been carrying on, for weeks, upon the novel mode adopted in certain quarters (notably among some of our Irish Low Church brethren, and among the "R. E's."), of reciting the general Thanksgiving. We were very glad to see that the Bishop of Albany, in his late Convention address, bore his weighty testimony against the innovation in question. The writer in *Church Bells* concludes the correspondence thus:

I own myself heartily weary of this correspondence. It seems to me that again and again it has been proved that, according to the intention of the Church, the General Thanksgiving ought not to be said aloud by the people, any more than the Prayer for all Sorts and Conditions of Men. My own private memorandum of the service at Swansea Church Congress is, I see, "To Church: Service irreverent and badly managed, but well meant." The General Thanksgiving is utterly unfitted in rhythm for the people to say aloud, and it is very jarring, heavy, and unpleasant, therefore, to hear.

It is, however, useless to continue the correspondence, since it is evident that the question is not, "What is the mind of the Church?" but, "What does So-and-So like?"

"H. P." seems to forget that the greater part of all our services is of a thanksgiving character, from the salutation, "Praise ye the Lord," through the Psalms, *Te Deum*, *Jubilate*, and kindred Hymns of Praise. There is nothing to require the constant use of the General Thanksgiving or the Prayer for all Sorts and Conditions of Men, and it is sometimes well to omit them. Many who have well examined the subject think that the latter ought to be used at Morning Prayer only; never at Evening Prayer.

But I will promise you not to trouble you again on this subject, for I quite see in this case that—

"He that's convinced against his will
Is of the same opinion still;

but I hope the jargon of repeating aloud what is, by its construction, unfitted to be repeated by a multitude, and by use, type, mode of printing, and many collateral considerations, is shown never to have been intended to be repeated, may cease every where.

"Do you ever expect to make a newspaper that will suit everybody?" a veteran editor was asked. "No, sir," was the answer; "and I don't want to. A newspaper that would suit everybody would not be worth reading." At the same time, an editor has a desire to please, and is as much pained by failure in this as other people are. Some people seem to imagine that the editorial "we" removes a man from all human sensibilities, and that he does not care for or desire charitable consideration. No doubt it is sometimes arrogantly assumed and unrighteously abused; but when an editor shows a disposition to be fair in his dealings, and has the reputation of being an honorable man, he deserves the same consideration and treatment that is awarded to other men in business. It is his interest and desire that all justice should be done to every cause and to every man. If he is in error he should be kindly informed, not rudely rebuked. We say this, not because we have reason to complain, but in the interest of a much abused fraternity.

It is with no spirit of vain-glory that we print in this number some expressions of confidence and words of good cheer, from our subscribers, but because we believe that our readers will share with us in the satisfaction of knowing that our work is meeting with appreciation and encouragement. We take them at random from a pile of letters, and with much regret must omit many more than we publish. We need not say that we are thankful for these tokens of good will. When, a few weeks ago, we wrote an article, "Encourage your Pastor," we were not thinking of ourselves, but it has returned fourfold into our bosom. The Lord bless and reward the brethren who have so generously aided and strengthened us.

WE are not "born" into full physical manhood; neither are we "re-born" into complete spiritual vigor. As we grow in stature so we must in grace. The bodily life may flicker and expire; so may the spiritual. Both alike need sustaining. As the infant body requires nursing and watchful care, so does the new-born grace of the soul. The young child depends for life on the mother. The regenerate soul has the Holy Church for a nursing mother, with means of grace, with loving care, with wise instruction, with God's law for a guide, with the angels of God for a defence, and with the Holy Spirit for an ever present help.

Brief Mention.

Bishop Neely reports that the value of Church property in church buildings, in Maine, has doubled in the last eight years. This does not include general church property, such as schools, Orphans' Home, etc. In ten years the offerings for missions have risen from \$500 to \$2,600.—The *Spirit of Missions* announces that a generous layman of Trinity church, Pittsburg, has come forward to defray the expenses of two missionaries much needed in China. The amount required will be more than \$2,000 a year. The agreement is, "as long as God gives the ability." God bless the good brother, and prosper him all the years of a long life, and raise up others to do likewise! We wish that all our readers could read the *Spirit of Missions*. It is the most interesting periodical of the kind in the world.—The *Alliance* has concluded that New School Congregationalism is about the right thing, and will henceforth in name, as it has heretofore in fact, work for its upbuilding.—The *Kentucky Church Chronicle*, Bishop Dudley's organ, speaking of the "Mexican matter," says: "There must be a mouse in the meal bag somewhere; but one of these days we shall know why it has pleased the Mexican Commission to preserve this golden silence, on a matter so essential; and when that time comes, may they have full justice done them." How the *Kalendar* will shriek, when he reads that!—The eloquent Joseph Cook is reported to have written to a friend, that the bioplastic relations between the molecular bipalmate and the protoplasmic aspect of eleemosynary politics will compel him to differentiate from those organizations who are propelling Gen. Grant for a tertiary administration.—We have no desire to disparage the importance of the Mormon question, but when we read that six divorces were recently granted in St. Louis, in one day, we are disposed to think that some reform is needed nearer home.—That we need "a revival" among us, no one denies, and that we are working earnestly for it, the record of this Lenten season shows. Let us not forget that one of its first fruits and signs is works meet for repentance. Easter will prove, by the church debts paid off, and a missionary treasury replenished, if there has been any reality in our Lenten discipline.—Kind Reader! Look over this number of the *LIVING CHURCH* and see if it is not worth four cents! If you conclude that you are cheated, send to the office and get your money back. If you like it, ask your neighbors to subscribe.—"A Pastor" has a good article in the last *Northwestern*, on the work of travelling evangelists that belong to no church, that go about suspending the work of the regular ministry, making converts by preaching "trust in Christ," and leaving them without any pastoral care. It is beginning to be realized that this sort of thing is not edifying the Body of Christ!—Our recent enlargement by the use of small type does not begin to meet the demands of our correspondents and contributors. Types are made of metal and will not compress. We shall do the best we can with the pile of copy before us; and we thank our generous contributors, all the same, especially those that cheerfully consent to the condensation that we find absolutely necessary.—Gordon Pasha, in his description of Abyssinia, gives some account of King John. It seems he is a "Christian," after a sort, and a great proselyter. His method is simple and efficacious. "Will you become a Christian?" "No!" "Very well; Guards, throw him on his side and pour melted wax in his ears!" The catechumen is instantly persuaded!—A brother in Minnesota writes: "I really think you have struck the right key for a popular Church paper, and hope the liberal terms for which you offer it will not do injustice to yourselves."

A "High Church" Bishop examining a candidate, asked him what he would do if he were to be in a place where he could get no Prayer Book and surplice and was expected to hold service. "I should hold services without either, Sir," said the young man, timidly. "You'd be a great fool if you didn't," said the Bishop, with a smile.

The Albigenses and Waldenses came into existence in the 12th century. They held Baptist sentiments; and had the Episcopal regimen, Bishops, Priests and Deacons. If both Baptists and Methodists would now follow their early traditions, reunion would not appear so hopeless.

The Church in Baltimore.

Co response of the LIVING CHURCH.

BALTIMORE, Feb. 24th, 1880. The season of Lent has never been more generally observed by the Churchmen of Baltimore, than at present. Rectors have greatly multiplied their Services; and the increased attendance on the part of their congregations is an evidence of their appreciation of these religious privileges, and of their desire to profit by the Lenten lessons taught by the Church. But while there is cause for thankfulness, for the zeal of our Clergy, which thus affords to the laity increased opportunities for public worship; it is nevertheless to be regretted by all Catholic-minded Churchmen, that the Holy Eucharist, that greatest of all means of grace, that highest of all means of Christian worship, is not more frequently employed, as a blessed instrumentality for quickening the spiritual life, for strengthening the soul, and uniting it with Him who is its light, its comfort, and its hope of eternal salvation. In St. Paul's and Mt. Calvary Churches, and if I am not mistaken, in St. Luke's, and St. Mary the Virgin, (colored) also, there are daily Celebrations; and in several other churches additional weekly Celebrations are announced for the Lenten season.

The Vestry of St. George's Church (of which the Rev. Dr. Hammond is the Rector) at a recent meeting of that body, determined to undertake the building of a new church, as a memorial to the late Bishop of the Diocese, to be called "The Bishop Whittingham Memorial Church." This is certainly a most commendable undertaking; and as the proposal meets with the cordial approbation of all the Clergy and laity of this city, who have been consulted in regard to it, there are strong grounds for believing that when the effort is made to collect the necessary funds, it will meet with a generous response; and that, not only from the Clergyman of Maryland, but from Churchmen everywhere who love and venerate the memory of a Prelate, who was pre-eminent in learning, abundant in zeal and labors, and a bright example of holiness in life and conversation.

St. George's Church, which is situated in a thickly-built-up portion of our city, is small and utterly inadequate for the purposes for which it is used. The organization is as yet only a Mission; but with its present forty odd families, fifty communicants, and over two hundred Sunday School scholars, and steadily increasing congregations, it bids fair, at no distant period, to become a strong and vigorous Parish. It has now, in successful operation, many instrumentalities which tend to strengthen the hands of the Parish Priest, and extend his influence outside of the actual members of his flock. Since the present Rector entered upon his duties in November last, he has, with the approbation of the Bishop of the Diocese, established early Celebration of the Holy Communion, and week-day Services. He has also established a Children's Service, a Mothers' Meeting, a Social Guild, a St. Cecilia's Guild, a Young Men's Guild and a Sewing School.

As the late Bishop Whittingham was especially interested in St. George's Mission, and advised the commencement of the work as a means of preaching the religion of Jesus Christ, and presenting the Services of the Church to a large population, most of whom were in moderate circumstances, the Vestry deemed it peculiarly fitting that they should undertake the erection of a church to the memory of their revered Bishop.

The Rev. Mr. Morrison preached his farewell sermon on Sunday evening last, as Rector of the "Church of our Saviour," in East Baltimore. He leaves us to enter upon his duties as Assistant Rector of the "Church of the Ascension," Washington, D. C., of which the Bishop of the Diocese is the Rector. May the Great Head of the Church be with him in his new field of labor!

Marriages.

ADAIR-MORRIS—In St. Stephen's Chapel, Portland, Oregon, on the 29th of January, by the Right Rev. B. Wistar Morris, Samuel Dickinson Adair and Mary Rodney Morris, eldest daughter of Bishop Morris.

Deaths.

In Memoriam.

It is our painful duty to chronicle the death of our much-respected brother, the Rev. Charles B. Stout, who went to his rest on the morning of Saturday, Feb. 28th, at the ripe age of 73. His decease took place at the house of his daughter, Mrs. Bishop, (widow of the late Rev. Dr. Bishop,) after an illness of little more than two weeks. About eighteen months ago, he met with a severe accident, from the shock of which his system never recovered; and in returning from church, last Ash-Wednesday, in the heavy rain, he took a severe cold, producing congestion, and resulting in his death. During the whole of his last sickness, he was consoled by the filial attention of his children; his son, the Rev. C. T. Stout, of Kalamazoo, Michigan, being in constant attendance upon him.

Mr. Stout was born April 30th 1807, in Ontario Co., N. Y. He was made a Deacon in 1834; and in 1838, was admitted to the priesthood. He exercised his ministry in Michigan, Northern Indiana and Iowa, for 35 years; and, in 1869, owing to the state of his health, he retired from settled continuous duty, taking up his residence in this city with his widowed daughter.

Mr. Stout was a man of unostentatious piety, and a good specimen of the old "Evangelical" school; not in sympathy with, but still tolerant of the opinions and practices of the more "advanced" churchmanship of the present generation. Those who had the happiness of his acquaintance will sadly miss his kind and genial greetings, for many a long day.

The funeral services, chorally rendered, were held at the Cathedral in this city, at 10.30 A. M., on Monday, March 1st; the Bishop being chief officiant. The Proper Lesson was read by the Rev. Dr. Morrison, and the chants were presented by the Rev. Canon Knowles. With one or two exceptions, all the city clergy were present in the chancel; and a large congregation testified by their presence to the general respect in which our departed brother was held.

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 Visitations, 1880.

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

A Catechism on the Apostolic Rite of Confirmation, for Advanced Classes in Sunday Schools. By the Rev. Horatio H. Hewitt.

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

To Clergy and Laity of the Diocese of Illinois.

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

Society for the Increase of the Ministry.—Easter Offerings.

The Secretary desires to bespeak the customary Easter Offerings of individuals, parishes, parish guilds and Sunday Schools. They will be specially needed this year. The Committee has pledged the Church's liberality for seventy students for the ministry in College or Seminary. They are postulants or candidates of twenty-eight dioceses and jurisdictions. Many others also equally deserving are applicants for aid. The meagre additions to the ministry—not more than 100 yearly for the last two years—and the call for more laborers from many parts of the land, admonish us that no worthy applicant should be refused.

Many annual subscribers have not been called upon for the last three years, and have neglected to send their dues. Will not all such now remember and fulfill their pledges? Since January 1879 there have been no collecting agents of the Society other than the Secretary.

The Society is strong in the confidence of multitudes both of the Clergy and Laity. What it needs is more general and larger contributions that it may fill out the measure of its office and purpose. We know the good work it has done and is doing, and deprecate all hindrances thrown in its way as wounds done to Christ and his suffering, struggling brethren. Four hundred and fifty who were aided by the Society are in the ranks of the living ministry, four hundred and twenty of whom are known to be actively and usefully engaged in their proper works—in New England 75, in the Middle States 140, in the Southern States 71, in the Western States 132, in Dom. Mis. jurisdictions 24, in For. Mis. jurisdictions 7.

Surely amid the joy and gratitude of the resurrection morn there can be no offerings more acceptable to the risen Savior than such as shall be thoughtfully, prayerfully designed to multiply preachers of "repentance and remission of sins in His name among all nations." HARTFORD, CONN., Feb. 28, 1880.

An Appeal.—Christ Church Mission.

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

DIOCESAN OFFICE, MILWAUKEE, WIS., Nov. 28, 1879.

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

Easter Cards.

At the Church Book Store, 56 Madison street, will be found an exquisite assortment of Easter Cards. In taste and design they surpass any ever issued. Make your selections early. Orders by mail will be promptly attended to.

Mr. T. B. Morris, 76 Ashland Block, Chicago, is agent for Dr. DeKovens Sermons and for the "Dorchester Polytechnic Academy," written by the Rev. James DeKoven, D. D. These books should be in every family. Mr. Morris will send them by mail to any address on receipt of the price.

A Bed For Incurables

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

CHICAGO, Feb. 29, 1880.

The Treasurer of the fund for the "Incurable Cot" acknowledges the following additional contributions: Feb. 23, Mrs. and Miss Butterfield, Chicago, \$15.00; Feb. 25, a family collection, 17.00; Feb. 28, "St. Luke's Penny," 1.48; Previous contributions, \$33.48; 890.84; Total, \$925.32; MISS OLIVE LAY, Treasurer.

Acknowledgement.

CHRIST CHURCH MISSION, HAZEL GREEN, WIS.—REV. G. H. DREW, Missionary in charge. Church of the Good Shepherd, Hartford, Conn., \$5.00; "R." through G. C. S., 1.00; \$6.00

The amount needed is \$600. The amount on hand—\$70.05 including the above.

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BY "POMFRET."

Written for the LIVING CHURCH.
(Continued from last number.)

It was impossible not to smile over Elizabeth's vehemence; but, recovering his gravity, Dr. Taylor said, "It seems to me we ought to be resigned, as you call it; and that we ought to show by our examples that, being Christians, we have supports that the worldly know nothing of. Don't you think we ought to glorify God with our lips as well as our lives?"

"Oh! you miserable Bildad," said Elizabeth, "you are as bad as the rest, and there's no excuse for you; you are a minister, and you ought to know better when to look for the peaceable fruits of righteousness. Does not the Bible expressly say, that it is *afterwards* that the chastisement yields its peaceable fruit of righteousness? Afterwards, and a good while afterwards, too. Don't you remember that saying of Eugenie de Guérin, about there being a little mud at the bottom of every human soul? Only, instead of a little, she had better have said a good deal; and when we are undergoing some chastisement, all that dirt at the bottom is stirred up, and comes to the top. We are like cushions that are being beaten upon, and we don't present an edifying spectacle to the lookers-on. You must let the dirt settle, before you can judge the quality of the poor cushion."

"Well!" said Dr. Taylor, "what shall I say when I go to see people who are in trouble?"

"You needn't say anything to them about resignation, for one thing; and you needn't preach to them; because they are not in a fit state to profit by it. They are so tossed about, that they can neither say good things themselves, nor listen to them from anybody else. Just sit down and groan with them. It isn't very bracing conversation, I know, nor particularly exciting, to hear some poor sufferer relate how she did not sleep at all last night, and that when she tried to get up this morning, she couldn't, and that Mamie and Jane had to dress her, and put her on the sofa. All this isn't very agreeable to you, but it's about all the poor thing is equal to; and if you bear it patiently, some day we shall come to something better." And Elizabeth stretched out her little thin hand, and Dr. Taylor saw two great tears trembling on her eyelids.

"Ah! my poor child! you are right," he said; "we are selfish things at the best. We are very anxious to do good and to comfort others, but too often we set about it as a duty, with a preconceived notion of what we ought to say, and what they ought to say. And the great trouble is, we don't really feel for them and with them; and sufferers are like children, not to be cheated. I have often felt this in my work down at the chapel. Sometimes I am conscious of expecting antagonism, where I had hoped to help."

"Why, Dr. Taylor!" said Elizabeth, "some times when I go to see some of those poor wretches down at the chapel, I feel like a sneak. I, who have sat down in peace and quiet before my nice fire, to read my Bible and some good book, in my quiet room; clad in soft raiment, and faring sumptuously every day; I, to preach and exhort some poor creature who never had a place for retirement, since the day she was born, with half a dozen children racketing about, ignorant of what we should call the decencies of life, let alone the comforts. I can't help thinking that advice under such circumstances, must stir up just such feelings as my cousin Florence stirs up in me."

"You have a marvellous way of getting on with those people, however you do it," said Dr. Taylor.

"Well, I just listen to their story. They say 'it's dreadful' and I say, it's dreadful, too. They say they guess 'I couldn't bear their troubles,' and I say, I'm afraid I couldn't. They ask me how I should feel if I hadn't tasted meat in a week? and I say, I'm afraid I should help myself to meat belonging to some one else."

"Oh, Elizabeth!" exclaimed Mrs. Forbes, "you ought not to say that, it might encourage them to do it!"

"Oh, no, mamma; it gives them such a nice opportunity to tell me that they are honest, and then pity me a little, and tell me 'if I had only been brought up as they have, I should rather starve than take what doesn't belong to me,' and I say, I suppose bringing up does make a difference; and this brings us a little more on a level. Very often, I know that it is their own misdoings that have made them what they are; but that only makes it so much the worse, and it would be dreadful to tell them of it. Job says, 'supposing I have erred, my error remaineth with myself.' We never can see people in trouble but we must make out in some way that they are responsible for it. Not one of Job's friends but took good care to inform him, 'that it was because of his iniquity that calamity had befallen him.'"

Dr. Taylor did not seem to hear Elizabeth's last remark; his thoughts were running back to that bright summer day,

when he had held her in his arms and received her into that Church of which she had been such a suffering member. He was thinking of her, as she ran about his study, a curly-headed, bright-eyed little girl, with her keen wit and ready answer. To Elizabeth he had turned in many a dark hour; and she had been an invaluable worker in her missionary field at the chapel. The loss of time involved in these seasons of withdrawal from active life had tried him not a little, and many an earnest prayer had he offered up in her behalf; but now, it occurred to him that this same tender plant, object of his loving care, in being stripped of leaves had been growing all the stronger at the roots. But looking up, he caught sight of the worn, haggard face opposite, and, rising hastily, he said, "I must not stay another minute, you will be sending me off like Cousin Florence."

"Good-bye," said Elizabeth, "when I get well, I'll write out the sermon on Job and make you a present of it."

"Oh dear!" said Mrs. Forbes, returning to the room, "how will you ever go to sleep, Elizabeth?"

"I don't know, mamma," replied Elizabeth; "maybe if I lie very still till tea time, and then go quietly to bed, maybe I should get rested so that I shall sleep."

"You mustn't worry about me," said Elizabeth, after the last offices for the night had been rendered, "you mustn't worry about me; I shall do very well." Mrs. Forbes only sighed; she knew only too surely what "very well" would be.

And so the hours wore on, and Elizabeth lay listening to the footfalls on the pavement, to the tramp, tramp of the passers by; to the busy rush of those who were returning home for the night. "They will be sure to sleep after being out in the pure, fresh air," she said to herself. Gradually the footfalls died away; then she listened to the neighboring clocks as they tolled the midnight hour. And then a great stillness fell on the vast city, and it seemed to the weary woman as though she alone kept watch.

"All the rest are asleep, and I need it so much more than they all." And the great clock tolled one, and all was quiet save Elizabeth, who sat bolt upright in bed, pressing her burning hands against her throbbing temples, every nerve stretched to the uttermost, heart and brain alike throbbing. "I can never bear it another whole night, and to-morrow will be worse," broke from the fevered lips; and then softly to herself she whispered, "My Master! my Master!" her one cry in those terrible hours. As the clock struck two, Mrs. Forbes softly entered the room. "I am not asleep, mamma." "Oh, Elizabeth, I'm so sorry. Can't you get quiet and go to sleep?" "No, mamma, I've thought of all the right things, but it was of no use. I've thought of sheep, and of the rain falling upon the roofs, and of bees murmuring. I've thought of all by turns and yet still lie sleepless; even thus last night, and two nights more I lay, 'and could not win thee, sleep! by any stealth.'"

"Oh, dear!" said Mrs. Forbes, "you certainly will not win sleep if you sit up in bed reciting poetry at two o'clock in the morning."

"That was for your benefit, mamma. I don't lie awake to recite poetry to myself, only little bits that will steal in of themselves; but you can't do any good, and you mustn't stay any longer, mamma," and again Elizabeth was alone, battling with the night hours.

The long nights are past, and summer has come at length. A soft serene breeze comes in at the open windows, swaying the delicate draperies to and fro. Just then Dr. Taylor entered the room and paused a moment to look at Elizabeth, who was so intent upon her thoughts as not to have noticed him.

"He listens to the silent tear, for all the anthems of the boundless sky," she said aloud; and then, turning away from the open window, she caught sight of her old pastor.

"Oh, Dr. Taylor! is that you?" she exclaimed; "isn't this a beautiful day? isn't it glorious to feel the heat and warm sunshine again?"

"Yes, but what were you saying as I came in, Elizabeth?"

"Oh, I was looking at the clouds, and thinking of the Ascension. I can never watch clouds flitting over the sky without thinking of it. You know the lines,

'All space beyond the soar of angel wings,
Waits on His word; and yet He stays his car,
For every sigh a contrite suppliant brings.
He listens to the silent tear,
Fore all the anthems of the boundless sky.'

I was looking up and thinking of Christ going through the clouds to His beautiful home. I think Archer Butler must be right when he says that, 'the human element of Christ Himself was raised and purified by all that he passed through; so that the Christ on the cross was a more perfect being than the Christ entering the waters of Jordan.' And I think this idea of Keble's is very beautiful, Christ 'staying his car' at the sight of suffering. I like to think that He carried the marks of his own sufferings into the realms on high. It seems to me a wonderful thing to be allowed to suffer, too. One would be afraid to enter those realms without some marks.

If He learned obedience through the things that He suffered, so must we."

"These are some of the peaceable fruits of righteousness that come *afterwards*, I suppose," said Dr. Taylor, smiling.

"Yes," said Elizabeth, simply, "the sweet music that vibrates in the heart, after the storm has passed away."

OUR NEW VICAR.

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

XIV.

I do not think your Vicar's conduct the least weak or inconsistent—at least, so far as your report of it enables me to form an opinion. You have yourself shown, as well as I could show, and better, how his teachings on Baptism and Conversion have in them a perfect unity; and therefore on those subjects I need not write. To the doctrines of Confession and Absolution I shall, then, at once address myself. And though I admit the difficulty of such subjects, still I do not despair of showing you that they are important parts of the economy which is in the Church's keeping, and which she is bound to use for the benefit of her children in their times of need.

To me it would appear, I must own, as if she could have no title to being the mother of her children, if the power of approach to her own inmost bosom were not ever open, in their seasons of need and trial, to all whom she nourishes and brings up. To think of such griefs as sin-laden souls must have, and to know of no power of telling them to any one authorized to hear them and give guidance and comfort; would be to suppose a state so desolate, that one would as soon go to the desert for a home, as to such a Church for sympathy and shelter.

But while she provides that the door shall stand open sufficiently wide to admit every weary or heavy-laden penitent, she does not fling it open to all her worshippers; so as to encourage them, as a common practice, or necessary habit, to private confession at her knee. Nay, rather her genius is (so far as I understand her) to discourage such a course; as tending to interrupt that direct intercourse with, and weaken that immediate dependence on God which is of such importance toward the deepening of personal religion, and which too much recourse to man's intervention might interfere with.

There is moreover a morbid state of feeling which too frequent use of private confession is likely to create. Though the searching of one's own heart, with a definite aim and purpose, is most useful, and one of the great blessings of such discipline; yet in the case of many, especially females and young persons, to whom the great and defiling sins which mostly call for private confession are little known, there is found sometimes a morbid sensitiveness which is not good; and even a reference to thoughts and feelings which the delicacy of the soul would shrink from uttering to itself, were it not for the belief that such things *must* be laid open to another.

I have known instances, in the course of a long life's experience, where I have found it the one great means, permitted by God, to bring man face to face with his own sin in all its enormity; and lay him with the burden of that sin at the foot of the cross of his Redeemer. But I think it should be used cautiously—not as food, only as medicine; for unless it be done in a very holy way, and under a very awful sense of God's Presence, it may make more sin than it corrects, and familiarize with thoughts which we should shrink from.

With this caution against its too frequent or compulsory use, I thank God for its recognition by our Church. It is one of the most valuable medicines in her laboratory, and, whenever it is needed, I trust her ministers will ever be found able and willing, with due caution and holiness, to use it for the healing of the patient.

The manner of using it at such times our Church has not prescribed. Does not the omission of any form seem more the result of forethought than of forgetfulness? May she not have feared lest one of the errors she was then abjuring might be brought back again only too easily, by the conversion of a permissible into a peremptory rubric?

Some clergy vest themselves in surplice and stole at the time of receiving confession; and many who do not think deeply or speak charitably of such things, pronounce this to be an aggravation of their offence. But the reason assigned seems a good one—namely, that such dress admonishes themselves and the penitents of the solemn work in which they are engaged; and helps to keep the thoughts of both reverent and pure.

Our Church has left her clergy free in these matters. Each man must do what he thinks most in keeping with her mind. We may trust that they will never, before the cry of popular clamor, abandon the cautious use of so delicate a medicine;—nor, on the other hand, ever be led to change the English for the Romish manner of using it: substituting a compulsory inquisition into every heart, for a parental readiness to hear, and to bear those secrets and sorrows by which the souls of some are overborne. Our religion is as essentially

English as anything about us; and the Roman confessional is as unsuited to our English natures as the Roman ritual would be.

That absolution naturally follows upon confession is apparent. It is not a power assumed by man to forgive sins, which God alone can do. It is simply a rite which the Church authorizes her priests to use, for the assuring to penitent souls of God's pardon. No words could be more cautious than those she uses on every occasion.

If it be too awful for man to say, "I absolve," it is surely no less so for man to say, "I baptize." The one is the declaration of God's pardon, the other conveys the gift of the Holy Ghost. Both of them expressions too awful for man in his own right, unauthorized, to use; and both of them, if so used, equally profitless and vain: but both having just that power, when rightly used, which God's word and warranty give them.

Like Nathan's absolution of David, "The Lord also hath put away thy sin: thou shalt not die;" like Elisha's baptism of Naaman in Jordan, "Wash and be clean." Both of them Christ's last and most precious gifts to His Church, just before His ascension; when, breathing on His Apostles, He bestowed one, saying to them—"Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained;" and, with His foot pressing for the last time the mountain sod of Galilee, gave the other in these His last and most living words—"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The world may think the priesthood triumph in such powers. They little know how they tremble at the very words they breathe, and never feel their own nothingness more than when thus called upon to act and speak for God.

"How didst thou start, thou Holy Baptist, bid
To pour repentance on the sinless brow!
Then all thy meekness, from thy hearers hid
Beneath the ascetic's port and preacher's fire,
Flowed forth, and with a pang thou didst desire
He might be chief, not thou!"

And so on us at whiles, it falls, to claim
Powers that we fear, or dare some forward part;
Nor must we shrink as cravens from the blame
Of pride, in common eyes, or purpose deep:
But with pure hearts look up to God, and keep
Our secret in our heart."

Reject one power committed by Christ to His Church, as too awful for man to administer, and you must reject all. To preach the word which is to *convert*;—to pronounce the absolution which is the seal of *God's pardon*;—to baptize, wherein the soul is *born again*;—to give, to those who hunger and thirst after righteousness, the *Body and Blood of Christ*;—which of these is most awful? And yet without these powers, what an unreality Christ's Church would be!

So I hope you will not again say that our Church either sets aside, or speaks doubtfully of confession or absolution. She uses, and clearly understands the safest use, of both. But it is her children who are, in too many instances, ignorant of what she holds or teaches; and it is their ignorance on such matters which creates so much confusion and misunderstanding.

It has taken years of quiet use and forbearance amid almost universal excitement and misrepresentations, to bring us to the point we have now attained. How long it was before men could tolerate doctrines and practices which had almost vanished out of the Church through desuetude, but which have now been safely and very generally restored! The cry at the time, was popery! hidden popery! But forty years* have rolled over, since John Keble's *Year* began its gentle mission; and are we a whit nearer popery now than we were then? On the contrary, I should say, infinitely farther from it! We were just then verging to it, though unconsciously; for, had we lingered on a few more years, all the realities of religion in the English Church would have been well nigh lost, and men, who in later days wanted an authoritative Guide and Holy Sacraments, would have had only the Church of Rome to seek to for them.

But now our holy and beautiful Temple is restored, and men feel that in her they have shelter and food, and are content. We have only to wait a few more years, and that which is now accepted here and there will be accepted universally, and the Church as she is will be the grateful shadow of our land.

The lines of demarcation between extreme parties are gradually fading away. The High gathering in more of that glow and warmth which the Low love, and the Low learning from the High some deep eternal truths which, in the fervor of enthusiasm, had been dropped or disregarded. The Christ,—which both love, but had hitherto taken different ways of serving and glorifying,—drawing in His blessed Oneness both together, so that there should be no rent in this portion of His garment.

And though some men now a days look anxiously ahead, and dread the rocks of "Ritualism," and fear for the good bark shipwreck thereon, I have no fear. Ritualism is a safety valve for one class of minds, as Puritanism is for another. The Church has long borne with the latter, in its departure from its accustomed use, just that

she may retain those who affect it, and give a wide margin, within her pale, to the freedom and independence of thoughtful English minds.

The Church will, I hope, with equal wisdom bear with the former, and let equally honest and holy men have a lawful license within her fold. Watching only with heedful eye, against the slightest change from the order of our Book of Common Prayer; or lest the significance of any rite or ceremonial become the veil of some doctrinal error, and so gradually and insensibly draw men back to that which they had left generations upon generations behind them.

If our Book of Prayer be the common and enforced rule of ritual for *all*, high and low, equally; if the use of old parish churches be only gradually reformed, so as to carry the flock along with the reformation and the reformers, not drive them away; if those, who desire a higher ritual at the Holy Eucharist, be restrained to such observances and ornaments as the Church's deliberate wisdom declares to be lawful, and to such sacred buildings as contain flocks which accept them with good will—I have no fear for the result. There is a sound healthiness in the English mind, in its love of the Bible, and Prayer-Book, and fair play, which will, under God, keep us all right. There is, better than all, a promise which without presumption we may claim: "Lo, I am with you always, even unto the end of the world."

(To be continued.)

* Now more than fifty.

Japanese Top-Spinning.

At certain seasons of the year, top-spinning engages a great part of the leisure time of American and English boys, and some of them become very skillful. But Japanese jugglers are the people to spin tops, and I will try to describe some of their more difficult feats, as I saw them.

I was at a Japanese juggling entertainment, and when the first part of the performance was over, the men who had been acting cleared the stage, set on it a small table, a number of swords, and a little house, like the doll houses sold in toy shops, bowed low, and left. Immediately afterward, a richly-dressed Japanese made his appearance, carrying in his arms about a dozen tops, somewhat resembling common humming-tops, each with a long thin stem run through the bulb shaped-part, and protruding at the top and bottom,—the stop stem being cased in a lose sheath. Bowing to the spectators, the Japanese took one of the tops and twirled it briskly between his palms for a second or two; he then dropped it upon the table, where it spun around in that swiftly revolving, but apparently motionless state, that boy top-spinners call "sleeping." The Japanese indicated by signs that it would stop when he told it to, and turning toward the table, he lifted his hand as a command. No sooner had he done this than the top stopped as if it really had seen and understood the signal.

The Japanese picked up the top again, and, twirling it as before, placed it upon the table, where it spun itself to sleep. He then selected from the swords on the floor one with a long, keen blade, and lifting the top from the table by the sheath of the upper stem, placed the point of the lower stem carefully upon the edge of the blade, near the hilt. The top spun for some moments in this position, and then began to run slowly towards the point of the sword. When it had reached the point, it leaned over at an angle of forty-five degrees, and continued to revolve for several moments in that difficult position, until it was caught in the juggler's hand just as it was about to stop spinning.

Throwing the sword to one side, the performer again made the top spin upon the table, and picking up five others started them also. He then stretched a thin wire across the stage, and taking the tops from the table, placed them one after another upon the wire, as he had previously placed the first one upon the edge of the sword. They spun around for a few seconds without moving; but suddenly as if by one impulse, they all started on an excursion along the wire, balancing themselves as they went, with all the nicety of expert tight-rope walkers. Reaching the end of their trip, they dropped one by one into the hands of an assistant, who stood ready to catch them.—*St. Nicholas*.

Wit in an influential form was displayed by the Quaker gentleman soliciting subscriptions for a distressed widow for whom everybody expressed the greatest sympathy. "Well," said he, "everybody declares he is sorry for her. I am truly sorry—I am sorry five dollars. How much art thou sorry, friend? and thou? and thou?" He was very successful, as may be supposed. One of those to whom the case was described said he felt very much indeed for the poor widow. "But hast thou felt in thy pocket?" inquired the Friend.

Parson: "I'm very sorry to hear, Mrs. Brown, that you were present last night at a 'Plymouth Brethren's' tea-meeting. I have often told you that their doctrines are highly erroneous!" Mrs. Brown: "Erroneous, sir, their doctrines may be; but their cake, with Sultany raisins, is excellent."—*Punch*.

Some Old Books.

From our New York Correspondent.

We desire once more to speak of the trade, that has sprung up in some of our bookstores, in second hand theological books. It is a great boon to the clergy, and as we go our rounds, we often see them poring over these storerooms of ancient and modern learning, and every now and then, indulging in the luxury of adding a book to their libraries. Volumes that have long been out of print, scarce works from the libraries of clergymen deceased, books that go back to the very beginning of "the art preservative," are all before you. We took up the other day a volume of Bishop White's Memoirs of the Protestant Episcopal Church, which has been long out of print and has become rare, and found it marked \$8.00. It is a thin octavo, of some 200 pages, and we have wondered that a new edition has never been printed. It is the original of our Church history, and might be made accessible to all our clergy, and to the laity as well. Now it is not, for there are very few clergymen who could afford the purchase now, and indeed we felt a little doubtful, when we saw the price, if we ought not to sell our own copy, bought so many years ago. There is another book, that is sometimes to be found in these old libraries, and that is the Weller Tracts, now out of print, and very difficult to procure. It contains a series of Tracts, or short papers by English divines or laymen. Among them are Waterland on Regeneration and Justification, King's Discourse on the Inventions of Man and the Worship of God, Barrow on the Sacraments, Law's three Letters, etc., all of them of great value; we have never seen anything finer than some parts of Law's letters in defence of the Church against the Erastian Bishop. Some forty years ago we advised a young student to purchase these tracts, and it is only within a few weeks, now that he has made a name and gained a high position in the Church that he thanked us for the advice and said he had made the Tracts his companion and study all his life. We have heard them well spoken of by some of our ablest Bishops and Divines. We think the editor was a clergyman of Kentucky, but, whoever he was, he did a good work in making these treatises by writers of the Anglican Church, accessible to our clergy of a former generation. We write of them in no one's interest, for they are out of print, but, if any of our younger clergy ever stumble upon a copy of the Weller Tracts, they had better take our word for it, and invest. Law, in later life, became a mystic, but his defence of the Church against Hoadly was a boon to be greatly prized. His arguments upon the Sacraments, upon the Apostolic Succession and upon other Church principles, which Hoadly, like Dean Stanley in our day, sneered at and disbelieved, are simply unanswerable.

The Sunday School.

Teachers' Helps.

5TH SUNDAY IN LENT.

LESSON: MARK XIV:53,56-65.

Our Lord left the Upper Chamber and passed to Gethsemane a little before midnight. He was arrested and brought to the High Priest's palace before two in the morning; he was there subjected to indignities from the authorities (assembled informally), until about six o'clock. At this time, the whole Council was assembled, all the chief priests, elders and scribes. (v. 53. St. Matt. xxvi:59). The High Priest Caiaphas had taken his seat, and the real trial commenced. We notice—first—the utter absence of political interest. The Jewish rulers cared nothing whether Jesus had conspired against Caesar or not; yet this was a later charge brought against Him before Pilate. Only on political grounds, and for contempt of the Roman peace, would Pilate have listened to them. Their hatred of Jesus arose from His claims to be a greater than Moses. He had led people to look for liberty from the ritual law of the temple, as taught by the Pharisees. "Much people had followed." He had rebuked the Jewish teachers for their hypocrisy and covetousness; He had vitiated their assumption of a special caste; He had offended their prejudices. He claimed to be the Christ, the Son of God, making Himself equal with God. He endangered their control of the common people, who listened to Him and heard Him gladly. Their gain was at stake, like the craftsmen at Ephesus; therefore He must die. They are all united in the desire for His death, yet for fear of the people, and to satisfy them that His condemnation is a just one, they observe all the outward forms of the law. The Council is assembled; the Rulers take counsel together against the Lord and against His Anointed. (Acts iv:26).

V. 55. The primary object is to find evidence of a crime, upon which all parties (Sadducees, Pharisees and Herodians), may agree to condemn Him to death. Trustworthy witnesses failing to appear, they will accept any evidence which may seem to establish the charge. Two witnesses at least must agree (Deut. xvii:6; xix:15). In the main, the witnesses must not contradict one another.

V. 53. "They sought false witnesses against Him;" it is false testimony which gives a false sense, drift, or coloring to words that were truly used in another sense.

False witnesses came forward in plenty (Ps. xxxv:11). "Though many false witnesses came, yet found they none; for their testimonies did

not agree together." At last, there came two who gave testimony concerning his sayings about destroying and raising again the temple of His Body.

The accusation was a very natural one for them to bring, for it was founded on a slight alteration of words actually spoken; and it was on the continued existence of the Temple, a subject on which of all others they were most sensitive.

V. 58. The variations in the several Evangelists constitute no difficulty in this passage, for it is remarked by them all, that the testimonies did not agree, (St. John ii:19; St. Matt. xxvi:59,62). Our Lord's words had been different; He had prophesied of their conduct, and what they were now bent on doing. They were now destroying that Temple as He had said they should.

The Temple made with hands was destroyed; but the Christian temple which our Lord established in its place (called by the prophet Daniel, "the stone cut out of the mountain, without hands"), this St. Paul calls "the house not made with hands, eternal in the heavens." Again, the temple they destroyed was His own Body; the temple which He will raise, is His Resurrection Body; and in it, and by it, His Sacramental Body—the Church. But, even in this charge, although founded on a fact, there was still a discrepancy.

V. 60 All this time, Jesus was silent (Is. liii:7), and, upon this, the High Priest (impatient at being thwarted by the contradiction of the false witnesses, and at our Lord's meek silence), rising from his seat, calls upon Jesus to explain why so many are ready to come forward against Him; as if the multitude of false witnesses were a proof of guilt. Still Jesus maintains silence; He has nothing to hope for from these judges who are determined upon His death. (Ps. xxxviii:13, 14; xxxix:23; xxxviii:15; Ex. xiv:13, 14). Then with all the authority of his high office, the high priest puts Jesus on His oath: "I adjure Thee by the Living God, tell us whether Thou be the Christ or not." "THE BLESSED," in an absolute sense, is—God. We see here the hypocritical reverence of the high priest, in refraining from naming the Name of God.

No longer wasting his time upon lesser charges, Caiaphas comes directly to the great matter of all. He does not, in this adjuration, demand the truth of the allegations made against Him; but demands whether He were the Son of God, knowing that our Lord had given His followers to understand this, and that He would not deny it. Before such an adjuration as this, Jesus cannot remain silent; nor does He reply by question nor by parable. "Jesus said—"I am." So saying He has claimed for Himself the great Name of God.

And, that they may not have occasion to question further, or be in doubt as to His full meaning, He adds, that the day will come when they His judges shall see Him revealed in His power,—(the Son of Man of Whom Daniel spoke), coming with the clouds of heaven (Daniel vii:13,14), Son of Man, and therefore Son of God. They could hardly have expected such an admission as this; for never had Jesus openly declared Himself the Christ. The High Priest, rending his clothes in horror, appeals to the Council. "Is there any need of further evidence? He has spoken blasphemy. One more question however is put, "Art Thou then the Son of God?" "Ye say that I am," i.e. "ye say the truth; I am." At this, the sentence of death is passed by every voice.

More Commendations.

(From Letters to the Editor)

I find the contents and spirit of the paper fully accord with its title.—Herbert Gedney, Goshen, N. Y.

I am delighted with the LIVING CHURCH. It is getting no more of public favor than it deserves.—Rev. A. T. Twing, D.D., Bible House, N. Y.

At our late Conference meeting, I took occasion to commend the LIVING CHURCH, and found it received with great favor by the clergy.—Rev. A. R. Graves, Littleton, N. H.

Your paper is a strong, busy, active one for the times. God bless you!—Rev. H. M. Beare, D.D., Little Neck, L. I.

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I deeply sympathize with you in your work, and pray that God will help and sustain you through all. Be of good cheer, and go on with your work for the Church!—Rev. J. V. Himes, Elk Point, D. T.

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Fac-similes of Church Documents. Papers issued by the Historical Club of the American Church. 1874-79.

We are indebted to Bishop Perry for a copy of these valuable papers. The frontispiece is a fine heliotype view of the Chapel of Lambeth Palace, presented by the Archbishop of Canterbury. The papers are exact fac-similes by photo-lithography of important documents, mostly MSS., relating to the history of the Church in this country. It ought to be in every Churchman's library, and we trust that the limited number of copies offered will speedily be taken. One of the most rare and curious is an Account of the Consecration, by one Bishop (a Bishop in partibus), of the first Romish Bishop in the United States, from a contemporaneous Romish Pamphlet. Price of the book in Roxburghe binding, \$2.00; in paper, \$1.50. Orders should be sent to Rev. Charles R. Hale, D. D., Secretary, 239 Maryland Avenue, Baltimore, Md.

Aunt Margaret's Letters to her God-children on the Church's Seasons and the Christian Life. Philadelphia: Press of McCalla & Staveland, 237-9 Dock St., 1879. For sale at the office of the LIVING CHURCH, by T. B. Morris. Price 75 cents.

This Series of Letters, originally published in the Milwaukee *Young Churchman*, is upon the whole so excellent, that we forbear from criticism, even where there might seem to be room for a small measure of it. It is an excellent manual for the building up of the young in our most holy Faith, and would make a very suitable Easter gift for children in our families and Sunday Schools.

PAMPHLETS AND TRACTS.

The Constitution of the State of Illinois, Adopted and Ratified 1870; Compliments of Hon. Geo. H. Harlow, Secretary of State.

Report of the Paris International Exposition; by John M. Gregory, LL.D., and Osborn R. Keith, Esq., Commissioners.

A Sermon on the Cathedral System; by Bishop Spalding, Colorado.

Bishop Doane's Convention Address, for 1880. Some Aspects and Possibilities of Mission Work in New Hampshire, A Sermon, by Rev. A. R. Graves.

Lent, What It is and How to Keep It. Protestant Episcopal Tract Society, Cooper Union, New York.

An Essay on Preaching without Notes. By Henry A. Dows. N. Y. Thomas Whittaker, 203 Bible House. 1880. Price 20 cents.

Bible Hints—Church Practice. This is the first of a Series of Tracts to be published by the Guild of St. Paul, Springfield, Ill.; the subject of this one being: "The Use of Unleavened Bread in the Holy Communion."

The Church League Series: Nos. 5, 6, 7, and 8. On—"Outward Reverence;" "Anglican Orders and Jurisdiction;" "The Bible and the Prayer Book on Confession;" "What Church Service must I attend?" Church League Press, N. Y. Price (by mail), fifty cents per hundred. Address John F. Cabot, Secy., 18 Liberty St., N. Y.

All Around the World.

Gen. Roberts has made overtures to Mohamed Jan, intimating that the government is willing to accept as ruler of Cabul any Sirdar, with certain exceptions whom the nation may choose by assembled representatives.—Congress has now consumed six weeks in discussing the new rules; the calendar is over-crowded, and still nothing is done.—The Pope has sent instructions to Romish clergy in Russia to keep themselves out of all political agitations.—The news from Ireland is quite contradictory; it is now believed that the worst of the troubles will be in June and July. Meanwhile, America's generosity continues, and large sums are being sent to the stricken country. One of the features of assistance has been to send two hundred steamer tickets to be distributed regardless of Creed. Bennett's liberality has borne fruit in Paris; the proprietors of the *Univers* have sent 18,000 francs to the Irish Roman Bishops for relief purposes.—It is estimated that, in New York city 21,000 workmen are out of employment; and yet those who have work do not get enough to live upon.—Gortchakoff has asked all European governments to co-operate in the arrest of Nihilistic refugees.—The Virginia Senate has voted 21 to 17 on the repudiation bill.—Imports into this country, last year, were \$82,000,000 greater than in 1878; the exports were \$25,500,000 greater.—Gambetta is to be elected to the French Academy.—The Postmaster-General has come off victorious, in the suit brought against him for withholding lottery letters.—Since last November, forty thousand persons have died from diptheria in Central Russia.—The Greek Government, in directing that the Bible should be read in the public schools, ordered that it should be in Ancient and not Modern Greek.—Education is to be made obligatory in Cuba, for all children between the years of six and sixteen.—American iron, which sold in New York a

year ago for eighteen dollars a ton, now brings thirty-five dollars.—During nineteen years, 7,233 divorces have been granted in Massachusetts; an average of 380 per the year. A thousand couples a year are now applicants,—and two a day obtain their request.—Francis Parkman is now engaged on a history of Montcalm.—The Society for the Prevention of Crime, of which Dr. Crosby is the New York President, is trying to get a bill through the State Legislature, to reduce the number of retail liquor stores to two thousand; they now number over ten thousand in the city.—There are nearly 80,000 miles of railroad in the United States.—The Hartford *Courant* is the oldest paper in this country; age 116 years.—Gen. R. E. Lee attended Christ Church, Alexandria, the same place where Washington worshipped. Everything about the particular pew has been carried off by curiosity hunters.—Ex-Governor Stanford of California is arranging a magnificent Arboretum, which is to occupy 300 acres of his farm. It is to be opened to the public, as soon as its condition will warrant it.—While Princess Louise was at sea in the "Sarmatian" (and by the way, she was awfully sea sick), two sailors got their hands badly frost-bitten; whereupon the practical woman sent them each \$5, with instructions to buy mittens.—Baron Karl Von Schlosser, the German Minister at Washington, is spoken of as a plain, simply dressed bachelor, who does more work than any other foreign Minister. He abjures carriages and all sorts of ostentatious luxury, and spends his whole day in honest hard work. He used to be the private secretary of Bismark, which may account for his industry.—Queen Victoria has just presented \$250 to private Geo. Dodd, of the British Army. He rescued a child from under the wheels of a tram-car in Dublin; the car was going down a steep incline, and could not be stopped.—The Bey of Tunis has given that city a railroad and water-works, but says they cannot yet afford gas.—General Sherman says that the allowances to crippled soldiers in this country far exceed what is granted in any other.—The last year showed a great increase in the number of emigrants sailing from Liverpool; 117,914 left England, of whom 61,000 were English, 13,000 Irish, and the rest foreigners. This was an increase of 46,000 over the previous year.—Paris has about 50,000 German inhabitants. A new paper in German, a daily, has just been started there for this class. There has been no German paper in Paris since the Franco-Prussian war.

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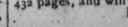
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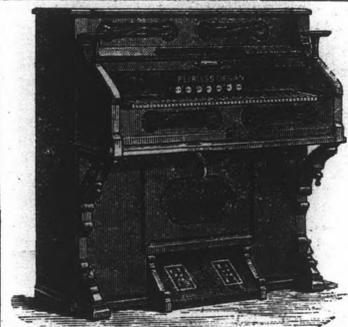
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