

The Living Church.

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

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WHOLE No. 126.

A Few Foreign Notes.

A Vexed Question before Parliament.—An Unsavory Meal.—Turkey and Greece.—Gambetta.—A Sporting Empress.

The old question of opening the picture-galleries and the libraries on Sundays, has been up in the English Parliament. Lord Dunraven, whose hunting exploits in our own country were very famous, and who is probably a better judge of good duck-shooting than of theology, advocated it, supported by Lord Roseberry, who married a Jewess; and it was opposed by the Archbishop of Canterbury, and by Lord Shaftesbury. The Archbishop said, very aptly, that, even granting there was nothing wrong in the proposition, it would be dangerous to meddle with a good public opinion on such points, for fear of opening a gate to let in all sorts of really wrong things. The necessity of a day of rest for the bodies of men is felt even by those who do not care for the religious obligations of the day. So much is this the case, that the saying of the French revolutionary leader, that, if a God did not exist, it would be in the interests of mankind to invent one, is no less more applicable to the institution of the Sunday, regarded from a secular point of view and without any reference to the Fourth Commandment.

Mr. Mackonochies' appeal to the House of Lords is going on with that slow creep which characterizes such things. But they absolutely had a laugh there, the other day. Lord Blackburn, —one of the big-wigs—told a good story, an old Italian story, in which a very disagreeable Bull was sent to one of the Archbishops of Milan, by the hands of two of the Pope's legates. The Archbishop was informed that he must treat the legates with the utmost consideration and respect, and especially that he must invite them to eat and drink before they returned to Rome. Waiting until the legates reached the middle of a bridge crossing a river which bounded his province, he asked them whether they would prefer to eat or drink, looking very significantly at the river beneath them, whereupon they replied that they should prefer eating. The Archbishop thereupon forced them to eat the objectionable Bull, with the wax upon it. (Laughter.) Would such treatment of an Ecclesiastical Court be a contempt? (Laughter.) Mr. Charles was scarcely prepared to answer the noble Lord's question.

There is nothing very new in the Turkey and Greece business. Greece wants Crete and Thessaly and Epirus. Turkey says: "Well, you may have Crete." The Powers say: "Well, you may have Crete and Thessaly." But Greece says: "No; we will have all three." The Powers do not act very well together. Their Ambassadors have, indeed, delivered to the Porte separate notes announcing their readiness to consider any proposition for the settlement of the Greek frontier difficulty, but each of them is instructed to negotiate separately, and not to commit himself to any general action. Greece, which cannot believe in the "reputation" of promises of active help, is continuing her military preparations, though veiling them with the decent hypocrisy of the statement that they have long been decided upon, and have really nothing to do with the present crisis, which is carrying the tongue-in-the-cheek style of diplomacy to a very great extent.

Even a worm will squirm if you tread on it, and Monsieur Gambetta is no worm, but quite a big reptile; and we only use that term for the sake of comparison. Big as he is, however, he has been trodden on a good deal; and he has squirmed, at last. Not long ago he made a speech in the French Chambers, which was as spicy a thing as has been heard there for a long while. We give an extract, to show the style:

"For a long time past, legends and fables of the most foolish kind, and the most erroneous stories, have been fabricated about the man who is now before you. I never sought to refute them, because they nearly all related to internal politics, and were not worth denying. But now that this influence is brought to bear on matters of foreign policy—that is, on questions which cannot be badly handled without committing treason against the country—I owe it to my country and my colleagues to make known the truth. Well, I affirm, without fear of being contradicted either by the Ministers who are there, or by those who have fallen (and by so doing have recovered their full liberty), that I have never at any moment intervened, directly or indirectly, to give orders, or even advice that I have no right to give. Let the minister, the diplomatist; the internal or external agent of the Government who can say that I ever gave him an instruction, come here and declare it."

This speech was the boiling over of a long pent-up indignation against his enemies, personal and political; and was delivered with such power as to completely silence all hostile comment.

Mr. Bradlaugh has been doing one good thing. He has been making the proper officers show up the Pension List, which is crammed full of abuses. Some of the revelations were very curious. Here is one that will interest Philadelphians: In 1790, on the motion of Mr. Pitt, an annuity of \$4,000 was settled on the heirs and descendants of the famous William Penn, the original proprietor of the province of Pennsylvania, in consideration of his meritorious services, and of the losses which his family had sustained in consequence of the American war. The recipient of the pension at the present time is Colonel Stuart, late M. P. for Bedford. We believe that an effort was made by Lord Sherbrooke (then Mr.

Lowe), some years ago, to redeem it, but it was not attended with success.

The Duke of Richmond (a descendant of an illegitimate son of Charles II.) gets \$90,000 a year, by way of compensation for what was termed the Richmond shilling. This was a duty of 1s. per chaldron on all coals exported from the river Tyne and consumed in England, and had been originally granted by letters patent of Charles II., dated 18th December, 1676, to the Duke of Richmond and his heirs. This pension was first charged on the Consolidated Fund in 1799, when the Treasury were enabled to contract with the Duke for his right to the duty, which was thenceforth to rest in the Crown, and to be placed under the Commissioners of Customs, the consideration being an annuity not exceeding the annual average amount of the duty in the preceding ten years, which at that time amounted to about £19,000.

The Duke is lucky in having a king in the family; but people will not stand this \$90,000 a year. That is hardly necessary for one who has millions beside.

More Imprisoned Priests.

The Two Memorials.—The Royal Commission.—The House of Lords on the Public Worship Regulation Act.

[From our English Correspondent.]

LONDON, March 10, 1881.

Your readers will be surprised to learn that the Persecution has broken out afresh; at last, steps have been taken for the re-arrest of Mr. Enraght, and for the attachment of Mr. Green, of Miles Platting. You see, the Church Association have no chance of finding another victim; for, not even Bishop Ryle will let them attack Mr. Bell Cox of St. Margaret's, Liverpool.

I am not able to state the precise number of signatures which have been affixed to the Memorial of the Dean of St. Paul's, and the counter-memorial of Bishop Perry; but it is understood to be in each case about four thousand. There are, however, some important differences between the two. The Dean of St. Paul's has taken no steps beyond announcing in the papers that names might be sent to one of the Minor Canons at the Chapter House; whereas it would appear from letters in yesterday's *Guardian* that Bishop Perry's manifesto has been sent round to all the clergy—High Church as well as Low—including Deacons just ordained; and when favorable answers have not been received, clergymen have been urged more than once, to comply. Again, the advanced High Churchmen have never regarded the Dean's Memorial as their child. Many of them have had nothing to do with it, and others have got up a manifesto of their own, which has received from seven to eight hundred adhesions. Another important difference is, that the Dean's Memorial was virtually endorsed by the two Houses of the Southern Convocation; in the Upper House, unanimously, and in the Lower by an overwhelming majority. On the other hand, last Monday, when an Orange peer (Lord Oranmore) invited the House of Lords to accept the principle of Bishop Perry's counter-memorial, his proposal was rejected without a division.

The occasion on which this was done, was a motion of Archbishop Tait for a Royal Commission to investigate the whole government of the Ecclesiastical Courts; and it was chiefly remarkable for the unanimous testimony which all the speakers (except of course Lord Oranmore), namely the two Archbishops, the Bishop of Peterborough, and the Lord Chancellor, bore to the utter and complete failure of the Public Worship Regulation Act. Their Lordships' complaints were however, not a little curious. Thus, Lord Chancellor Selborne said that the Public Worship Regulation Act had miscarried, because when it was passed, no one had realized the possibility of clergymen, when once the law was decided against them, setting it at defiance. It is quite clear that the noble and learned Lord does not realize now an equally important element in the question; which is, that in the eyes of every reasonably intelligent person, what the Privy Council has "decided," is no more law than that two and two are five would be "arithmetical." It is this consideration which lies at the root of the whole matter. It will not be of the least use to attempt to tinker the existing Courts, so long as anybody pretends to say that the rulings of the Privy Council ought to stand; and as to what seems to be in the mind of the speakers, namely, that the difficulty could be got over by a Draconic penalty of submission to every decree, great or small, or deprivation at the end of three weeks, I can only say that it would produce more scandal and confusion than even imprisonment has done. If the "deprived" clergyman should refuse to go; if when expelled, *vi et armis*, he should insist that he was still the lawful parson, and if he were sustained by his congregation and by a body like the English Church Union, the ferment that would be caused, would lead to almost immediate Disestablishment!

In the meantime, it is worth while to quote a few candid remarks which their lordships let fall with regard to the Persecution Company. Thus the Bishop of Peterborough said:

"The Church Association, who have administered this Act, instead of assailing these clergy and putting them in that position in which they should appear before the public as law-breakers, deserving reprobation, have put them into gaol, have made them martyrs, and have put at their backs three or four thousand of some of the most loyal and eminent and attached clergymen of the Church of England. All I can say is that that appears to me the most odious, the most spiteful and fatuous folly."

The Archbishop of Canterbury said: "We have no sympathy with the new theories about the Reformation, which have been propounded of late years—while we desire to maintain things as they have been handed down to us from the Reformation, and shall certainly do our best to resist any attempt to introduce the Roman Mass, or any of those things which are characteristic of Rome, and for which so much blood was shed, and so many trials endured in this country and in other countries at the time of the Reformation; while this is the case, we are still anxious that there shall be no undue want of toleration as to things that are in themselves perfectly innocent, but which the folly of certain persons regards as a return to things as they were before the Reformation."

I must say I think this rather hard measure. The Company is after all doing the very thing which the Archbishop passed the Public Worship Regulation Act to enable them to do, and for doing which, they are now charged with "fatuous folly." The fact is the Bishops are behaving like a man who sets his dogs on a stag, and finding that he is likely to get into trouble if they pull it down, flogs them off again. The following further remark of Archbishop Tait will most surely excite wonder in America:

"It does not seem that there was in earlier times the same feeling about clergymen going to prison, that there is nowadays. In George III.'s *Reformatio Legum*, to which attention has lately been drawn, I find it was actually laid down that every Bishop was to have one or two prisons in his diocese, and three or more if necessary, in order that those persons who speak lightly or contemptuously of the authority of the Judge might find their way to them."

It is likely enough that your readers may not all remember exactly what *Reformatio Legum* was. Pray, therefore inform them that it was an abortive attempt made in the reign of Edward VI., to create a code of Ecclesiastical Law; and that it went the length of declaring that obstinate heresy should be punished with death!

St. Paul's Orphanage.

We have received a circular, setting forth the nature and needs of this new Institution for the promotion of Catholic Charity, in the diocese of Springfield. We are glad to see it, on several accounts. It is not sensitively afraid of the term "Province". That frank and true heading, Province of Illinois, looks well. We are a Province, and as a Province have a common interest in all such work among us. It is put forth as founded by the Bishop. May he live to see his Cathedral buttressed, with a successful group of kindred institutions! We are especially rejoiced at the inception, in faith and devotion, of all such institutions. They are one of the grand proofs of the Catholicity of the Church.

Unfortunately Protestantism has been wont to relegate to the State this necessary part of Christian Charity. The tendency has thus been to remove hospitals, asylums, and schools, from Christian influence and control, and to rob the Church of one of the highest evidences of her divine humanity, and of one of her most direct and powerful means of influence on the masses. The Catholic Church, on the contrary, has never forgotten the deep significance of the words "The poor ye have always with you"; nor the fact that in these beneficent foundations, as clustered about the Cathedral, and the parish Church, she can best let her light so shine among men, that they may both "see" and appreciate her "good works". These are, therefore, her favorite agencies.

"St. Paul's Orphanage" starts upon its mission with fair accommodations; upon a well-defined plan; and, as it would seem, under competent management. It has, however, immediate wants for the fiscal year, calling for Offerings from the benevolent in the Province, to the amount of \$3,750. To the call for this amount, there ought to be a prompt and generous response. Besides this, there are ultimate needs for the three Funds, for Building, Endowment, and Orphan Outfit, requiring, in the aggregate, at least \$63,000. Through offerings and bequests, this ought to be forthcoming, in due time. Contributions of supplies of all kinds, are desired.

For the benefit of contributors, we add, that \$1,000 constitutes an endowment for the support of one child, with privileges to the donor; \$500 makes one outfit-endowment, with privileges, etc.; \$100 gives a life-membership in the Guild of the Orphanage; \$50 gives an honorary membership; and \$10 makes the donor an Associate. Money is to be remitted to Charles E. Hay, Esq., Springfield, Illinois; and supplies may be sent to Sister Sarah, St. Paul's Orphanage, Springfield, Illinois. We hope they may speedily receive material evidence that their work is taking hold of the hearts of the people.

At the present writing, March 30, it is snowing in Chicago, a fine, deliberate, determined snow. The morning papers report twenty inches in Ohio and Indiana.

REASON AND REFORM.

Mr. Rob't Graham in New York and Chicago.
Church Temperance Society.

Mr. Robert Graham, Secretary of the Church of England Temperance Society, has been the chief figure of the hour in the Church life of the metropolis. His coming begins to be regarded as an event in our local Church-history. The Bishop of Long Island spoke out two years ago, upon the need of action on the Temperance Question on the part of the Church. His Diocesan Convention then appointed a committee on the subject, which still exists. Other voices have been heard before and since; and a general wish that something should be done, has existed long and generally. The only question in most minds has been as to the *modus quo*. If Mr. Graham really puts us up to something better than rubbing our heads and dreaming out theories, he will have crossed seas to some purpose; and certainly, if personal activity is all that is needed to do it, he will succeed. One hears of him from all quarters at once; at one time, studying the working of this public institution and that law; at another, addressing reformed inebriates in words of encouragement. Now, he is attending a meeting of ladies on the subject of their social influence over sons and husbands; and then we hear of him as being in conference with the clergy on temperance organization. Everywhere; the impression created is the same admiration for his earnestness and confidence in the working practicability of the principles he represents. At the Inebriates Home, at Fort Hamilton, near Brooklyn, he has been staying for some time as a guest. At an evening service, a few days since, at which, the Rev. R. B. Snowden, Rector of St. John's parish, and Chaplain of the Home, officiated, Mr. Graham gave a talk to the inmates, on the bearing of the parable of the Prodigal Son, upon the story of their own sad former lives. The congregation filled the chapel to its utmost. At St. Ann's, Brooklyn, he spoke on a week night, a little later; the Rector, the Rev. Dr. Schenck, and the Rector of Holy Trinity, the Rev. Dr. Hall, following up his remarks, with words of their own. At the Wainwright Memorial Church, New York, he detailed his experience of twenty-six years in the old world; and, in Grace Church, he drew a picture of the actual state of drunkenness in England, as revealed by the official reports on the subject, prepared by the Conventions of Canterbury and York. The Canterbury report, he said, drew attention to the fact that drunkenness was sapping the foundations of the English nation, blighting the future, lowering the reputation of the country, and destroying at once its physical strength and its moral and religious life. The York report hoped some plan might be devised for abating the evil, and that Christian people might be stirred up to co-operate for the removal of that which was the chief hindrance to every form of social progress, educational development and social prosperity; and which was also the principle stumbling-block to the advancement of Christ's Kingdom in the land.

The Church of England Society had been founded eight years ago, on the basis of union between those who use moderately, and those who abstain altogether from intoxicating drinks. People said at the beginning, that these elements, like oil and water, would not mix; but they had, notwithstanding, and had done an excellent and greatly needed work, and had done it in harmony and efficiency. Great tasks remained of course, but they could already point to results following from their efforts; and they had only to work on faithfully and persistently, and more would be accomplished. He trusted a general Temperance Society would be successfully established in the American Church.

Meanwhile, a beginning seems actually to have been made towards the formation of such a Society, as stated in the last number of the *LIVING CHURCH*. The informal committee of organization, appointed sometime since, met at No. 2, Bible House, on Monday, March 21st. The following laymen were elected members of the Central Executive Committee: William H. Appleton, Dr. Shattuck, of Boston; Dr. P. P. Williams, of Baltimore; Mr. Seth Low, of Brooklyn; Theodore Gibbs, Dr. Andrew H. Smith, R. Fulting Cutting, of Brooklyn; Joseph I. Bicknell, Joseph Fuller, of Albany; Judge Otis, of Chicago; E. P. Dutton, and Major McAllister, of San Francisco. The Rev. Dr. Henry C. Potter, presided at the early part of the meeting; but, being called away, resigned the chair to the Rev. Dr. Davenport, of St. Mary's, Moti Haven. The Rev. Dr. McKinn, of Holy Trinity, Harlem, announced that the presiding Bishop had accepted the Presidency of the Society, cordially approving the principles upon which it was founded. The Rev. B. F. DeCosta who has been very active in the movement, was elected General Secretary; and the Rev. S. M. Dorman, Assistant Secretary. Two hours were passed in discussing the details of organization, and several points were agreed to. The title will be "The Church Temperance Society." On last Monday, March 28th, an adjourned meeting was held, and still further steps taken for preparing the work of organization. The plan adopted will doubtless meet with very general and hearty approval.

On Tuesday evening, March 29, a meeting was held in the Cathedral, Chicago, at the call of the Bishop, at which Mr. Graham made an address. Bishop McLaren presided and gave a clear, strong statement of the need of genuine temperance reform. In this, he said, we must begin with the drunkard. It is not to be effected by paralyzing the hand that lifts the cup, but by reforming the will that chooses it.

Mr. Graham spoke for an hour, making a profound impression, and showing the needs and possibilities of reform if all would unite in working against the giant sin and curse of drunkenness. The Rev. Dr. Locke followed in a brief and pertinent speech, explaining why our clergy and people could not work in the way that seemed indispensable to those that were leading the popular movement in this country. At the same time they had not been indifferent or idle. The opportunity was now offered for organizing on a rational and safe plan. The Rev. Mr. Morrison and Rev. Frederick Courtney followed, each in his characteristic and happy way setting forth some great guiding principle, and advocating earnestness and self-sacrifice in the work. We have no doubt that Mr. Graham's work in the West will meet with the same hearty and general response from our Church people that it has met at the East. It will of course stir up the wrath and encounter the hostility of the temperance fanatics, who despise every way but their own way.

The Fire Memorial Library.

The public meeting at Central Music Hall, Chicago, last Saturday night, for the inauguration of this laudable enterprise, was an encouraging success. Bishop McLaren was among the speakers. The following is a portion of his address, as reported by the *Times*:

To me, fellow citizens, the chief significance of an occasion like this, in a community so young, so fresh, so jubilant—and I may say so triumphant in the development of the material resources of this vast western world—is that the form of the memorial of the world's charity connected with our fiery calamity takes on the shape of an intellectual development. It seems to say that mind, after all, is higher and grander than matter. It seems to say that there is something nobler and better and grander in life than the mere acquisition of money; that money, after all, is not the true wealth. And still further, this movement reveals our purpose as a community, that in that secondary stage of growth we purpose with higher aims and nobler aspirations to cultivate more widely and more profoundly the intellectual powers, and all those graces and amenities which we feel in our souls are necessary in order to elevate any community above the level of a mere materialistic prosperity. And this, to me, I say, is the radiant thought to-night.

Notwithstanding the individualistic tendencies of our times, we are all members one of another. "No man liveth unto himself." No man can possibly escape his association, nor his organic connections, nor his corporate relations. And so I say that every man of us belongs to and is a constituent part of the things that have gone before, as he shall be of the things that are to come after. And what is true of the individual is true of the community; and hence I say that we, as a community, enter into and are a part of the past and future, and just as we hold responsibilities and occupy relations so we have obligations. The particular character of this proposed memorial is likely to enable us to enter into the full discharge of our obligations both to the past and to the future.

It is only in its literature that the thought of the past patiently and truly survives. Why, the oldest things that we have to-day are the manuscripts of the earliest centuries of our era, and they are just as fresh, and just as new, and just as true, to-day as they were then. Temples crumble into decay, defaced hieroglyphics tell only a partial story; even the old pyramid itself, old Cheops, hasn't the tongue to tell its own tale, and sits there in solitary grandeur upon the Egyptian sands, silent; but the book which was written when the pyramid was built, is a living witness of the thoughts of that day, and is just as fresh to us to-day, and just as real, and brings to bear upon our hearts and minds, thoughts and sentiments just as true and just as fresh as were addressed to the mind that first read the old parchment.

Even the natural world has its changes of expression; but literature survives all changes, and each individual age expressing its thought and transmitting it to the future perpetuates itself. We who have a duty to our past, will discharge that duty when we furnish a fitting casket here in this great metropolis of the interior, in which we may store the treasures of mental power and beauty that the past has given to us.

When the Caliph Omar, fired with Mohammedan fanaticism, burned the Alexandrian library, he committed an outrage, not only upon the contemporary civilization, but upon all time; and we men here in Chicago to-night are the poorer for that loss. What treasures of thought and history perished there, and how many insoluble problems were created by the destruction of testimony by that baleful fanaticism. I would wish that a massive edifice might be built here in this our proud and grateful city, in which might be stored the ever-increasing stores of literature and art, that we might present them to the future as the expression of our gratitude for the past. Let us assure them thus that they shall receive what we have received with the usury added of the literature of the present. Let us write out, if I may so speak it—let us write out a policy of insurance in stone, in marble, in brass, in iron, and in steel, so that when the Chicagoan of 1981, comes to gaze upon the majestic pile, massive, substantial, he shall say of us: "We know of the great fire of one hundred and ten years ago, not by the losses that crushed almost into despair the men of that day, which sent that great city reeling under the influence of an awful calamity,—not by that, but by the prudent foresight and by the unconquerable energy which enabled him to bequeath to us this Pantheon of intellectual and moral strength."

Another Benefit of Boy Choirs.

Training Schools for the Ministry.

A LETTER FROM DR. BOLLES.

Canon Knowles' Series Continued.

To the Editor of the Living Church:

Your excellent articles by Canon Knowles on Choirs of Men and Boys, have been read by me, as no doubt by many others, with intense interest. There is one subject which I had hoped he would take up, before concluding, but which I now fear, may not fall within his design, viz.: A Choir of Men and Boys the best Training School for the Ministry. One of the last acts of the late Bishop DeLancey was the establishment of a Training School for the Ministry—not of boys already fixed in their desire for the ministry, but of boys whose training would be such as to fit them to become Candidates for Orders, and perhaps to inspire the desire; nor was there any one subject about which the good Bishop was more exercised, feeling that many of our Candidates for Orders had not the training requisite to enable them to become faithful stewards.

After taking charge of the Church of the Advent, I could not but feel that the best training school, incomparably better than any which could now be invented or established, is the Choir of Men and Boys. And I think that the greatest of all the blessings of such a Choir was the inspiration and the preparation to become Candidates for Orders. I hope that our dear brother will not give up the subject until he has worked out the problem.

JAMES A. BOLLES.

Canon Knowles' Response.

The strictly practical and musical side of the question was only in my mind when writing of Choirs of Men and Boys and their Management. Such Choirs, however, serve a higher purpose, as Training Schools for the Sacred Ministry; as means whereby laymen may be brought up to love Church work, and to take active part therein.

The best training school for the Ministry, is the Christian Home, where character is formed in the first seven years of life. Could we, however, in our parishes, offer the advantages of a Church Choir to boys so brought up, results would be splendid for the Church. I have always found that the child that comes from a Christian mother's heart, is always the best chorister. His character has been formed before he enters the Choir ranks.

That Church Choirs of Men and Boys are useful in directing the thoughts of their members to the higher work of the Priesthood, is evident. Without referring to the past, glorious with the work of Gregory, Ambrose, and others, and taking no note of the many illustrious Churchmen in all parts of Christendom, who have risen from the Choir Bench to the Altar and the Bishop's Throne, we need only look at the experience of the American Church since surpliced Choirs were introduced into its use.

From the Advent Choir, Boston, have gone forth several clergy, whose thoughts were first turned to the work by their official contact with the Worship as Choristers. Some of them return to minister as Priests at the very Altar before which they sang in their lower holy Office.

"Old Trinity," New York, in like manner has produced her share of fair fruit in this direction. I have been greeted more than once by young clergymen who asked me with surprise, "Do you not remember me when I was a boy at Trinity?" It was hard to realize that the singing lad had grown up to man's estate, and to higher Office in the Church. A like record can be given by other Choirs, from whose ranks have gone forth aspirants for the Ministry.

Comparatively short as has been the establishment of such Choirs in Chicago, yet part of their work has been to develop this ecclesiastical instinct which gravitates surely to the Ministry of the Altar. From their ranks, too, have gone forth Candidates for Holy Orders, now successful clergymen in the Church. By means of such Choirs, the music of the Church is made to be a source of strength and growth, and the youths and men who take part therein, form a substantial factor in the life of the Church.

It is true that many a worthy woman and God-fearing man may be found in the ordinary Quartette Choir; but it is safe to say that the money paid for such music is for the greater part money thrown outside the channels of the Church. If our richer parishes would patiently establish Choir-schools, and secure their music therefrom, they would, in time, have splendid results musically, and at no greater expense than that now incurred by their wasteful method of employing professionals to "do" the singing. A Church Music School in each city, from whence could be secured choristers for any Church within its limits, would be a paying institution, though the most natural and proper course would be that each Church should have its own school or schools. Indeed, without such Church schools, the continuance of Church Choirs, as well as the growth of the Church itself, must be secured by such a tollsome process as would not be necessary in more normal relations. Such toll, however, has its sweet rewards in the permanent fruits so often seen resulting from our Church Choirs.

J. H. K.

To the Editor of the Living Church:

My parish having been lately provided with a new Communion-set, I have to offer to any poor mission in need of such articles, a plain Chalice and Paten in plated ware. They have no intrinsic value; their only merit being that they have served the Master for ten years. I should be glad to hear, through your columns, if any need them.

E. R. ARMSTRONG, Clerk.

Elton, N. Y., March 9th, 1881.

Youngstown, Ohio.

Correspondence of the Living Church.

Youngstown is a city of 20,000 souls—busy, thriving, growing year by year. It is situated on the Mahoning river, and on the line of the Atlantic and Great Western Railway, about midway between Cleveland and Pittsburgh. The main industry is iron, the blast furnaces and their smoke giving the place much the appearance of a young Pittsburgh.

The Church here (we have but one) was organized twenty years ago, and now registers about 240 Communicants. St. John's, of which the Rev. Samuel Maxwell is the Rector, is a brick structure of an ordinary appearance outside, occupying a position upon the brow of a hill overlooking the business part of the city, which would be delightful were it not for the fact that the railway runs immediately at the foot of the hill, and within a few yards of the chancel. A commodious frame parsonage stands near the church. Last year, an addition was made to the church, and the inside arrangement completely altered. A new chancel was built out over the slope of the hill, a Rector's study added at the side towards the parsonage, and a fine Sunday-School room made out of the basement under the new work. In the old part of the church nothing is recognizable but the roof. The gas-fixtures are all new and very handsome; new pews have been put throughout the nave; the walls have been stenciled; the choir removed from a gallery over the door to alcoves by the chancel; the gallery has been taken away, and the doors, opening now right into the church, are concealed by curtains, which add greatly to both comfort and beauty.

The chancel *corona* is a very elaborate piece of workmanship in brass, the gift of the rector's mother; and other gifts in brass adorn the Altar, viz: a jeweled cross, vases, and alms basins. The new Altar is of differently colored woods, paneled and with carved lettering; and the retable and credence are exceedingly appropriate in their design. All of the chancel furniture, except the carved eagle-lectern is of local workmanship, and is creditable both in design and execution.

Brother Maxwell has been here for 16 years, and has seen his congregation come and go, by reason of removals, two or three times. A few of the original members remain, but the names "added" and "transferred" upon the Church Register presents an imposing array. This is doubtless the experience to be found in many another place than St. John's, Youngstown. And, as a matter of necessity, it follows, that pastoral labor is accompanied by a certain degree of unsatisfactoriness, which would not obtain of congregations were less migratory in character. We hear a good deal of the evil wrought by short pastorates, brought about by the spirit of unrest among the clergy, and of the stationary character of Bishop and people. Something might occasionally be said on the side of the poor priest, whose spirit of restlessness may be produced in part by having continually to educate (using the word in a certain sense) new comers, who have been used to other parochial customs for a time, brief in extent perhaps, but long enough for a slight ossification to have set in, and then when these have come to feel at home, finding them one by one give place to others, with whom and in whom the same process must be begun. It is but fair to say that the Rector of St. John's is not known to share in these sentiments; they are merely the reflections of your correspondent, who went to Youngstown recently for a day's visit.

J. S. K.

Diocese of Albany.

Frontier Association.

Correspondence of the Living Church.

Last year, a number of the clergy in the northern part of the Diocese banded themselves together under the above title, as an Association whose objects should be the intensifying of the spiritual life, primarily their own, and secondarily, that of the people. The first meeting was held in Malone in December, and the formal request then sent by them to the Bishop of the Diocese, that he would hold a Retreat, or Quiet Day, with them, during Septuagesima week, was referred to by the Bishop in his Annual Address, when speaking of the need of increased spirituality. In Septuagesima-week, the second meeting of the Association was held in Christ Church Parish, Rouse's Point, of which the Rev. Irving McElroy, M. A., is Rector. There were present, Revs. J. B. Pitman, of Malone; Z. I. Savage, of Norfolk; C. A. Bragdon, of Anable Forks; E. L. Toy, of Essex; W. R. Woodbridge, of Port Henry, and W. H. Cook, of Ticonderoga (brethren of the F. A.); and Rev. W. L. Mills, Rector of St. John's, in the Province of Ontario, was present by invitation. The series of meetings consisted of Public Services for the purpose of deepening the spiritual life of the people, and of private meetings of the clergy, for prayer, study, instruction by means of essays and discussions, and mutual upbuilding in godliness.

These meetings lasted four days. Each day's public work was begun by the Celebration of the Holy Eucharist; the Rector, the Rev. J. B. Pitman, and Rev. W. R. Woodbridge, being the Celebrants. These Celebrations were followed at later hours by Services, and a course of sermons upon the Spiritual Armor of the Man of God, (Eph. 6: 14-22). Revs. W. H. Cook, W. R. Woodbridge, C. A. Bragdon, J. B. Pitman, Z. I. Savage, E. L. Toy, and the Rector, being the preachers in the order named. One of the Morning Services was held in St. John Parish, Champlain, Rev. C. A. Bragdon preacher; Rev. Irving McElroy, Celebrant.

At the private conference of the clergy, Essays were read by Rev. J. B. Pitman upon "Enthusiasm as an Essential Element of Strength in the Work of the Ministry," and by the Rev. W. H.

Cook, on "Faith and some of its Attributes." The Rev. Rector of St. John's also kindly gave a very interesting account of many of the Canadian Church's ways of managing her work.

On account of sickness, the Bishop of the Diocese was prevented from being with the clergy assembled, and his absence was very much regretted; as it not only deprived them of the pleasure of his company, but also of his godly counsel and instruction in things spiritual. The absence of Rev. Dr. Howard, owing to sickness, was also much regretted; and daily prayers were offered for his recovery. The next meeting will be held in St. John Parish, Essex, (Rev. E. L. Toy, Missionary) some time in June. The Association is one for purely spiritual purposes; and in the hope that the brethren may be led to think deeply of its object, I enclose our plan of organization, as indication of its nature, and possibly, as suggestive of similar organizations elsewhere.

Q. P. X.

PLAN OF ORGANIZATION OF THE FRONTIER ASSOCIATION.

1. Name.—This Association shall be known as the Frontier Association.
2. Object.—The Object of this Association shall be the mutual benefit, the Edification and Help of its members, the Stirring up of a deeper Individual and Parochial Life, and the Confirming of mutual good will.
3. Members.—Any clergyman of the Diocese of Albany may be selected a member by the unanimous vote of the members present at any meeting.
4. Officers.—The President shall be the Rector or Missionary of the Parish or station where the meeting is held. There shall be a secretary elected at the annual meeting, who shall attend to the clerical work and also act as Treasurer.
5. Meetings.—There shall be three meetings held in each year, a pre-Advent, which shall be the annual, a pre-Lent, and a Midsummer meeting.
6. President's Privilege.—The Rector or Missionary of the place where the meeting is held shall have the privilege of inviting any friends to be present at the meeting and participate.
7. Funds.—The incidental expenses and mileage of the clergy shall be provided for by the offerings, if any, and by an assessment per capita upon the members present.
8. Arrangements for date of Meeting.—On each meeting the members present shall appoint the place of the next meeting, and in case of failure, the necessary arrangements shall be made by the Secretary.

Maryland.

From our Baltimore Correspondent.

The Church has entered in earnest upon the solemn season of Lent; and increased Services are a marked feature in all the churches. The Rev. Dr. Hammond of St. George's Chapel, is preaching a series of sermons, in St. John's Church, Waverly, a large village on the outskirts of our city. This church, which is a fine specimen of the early pointed style of architecture, is built of dark gray stone, and stands in the midst of a tastefully laid out plot of ground, on the north and south side of which, are the rectory and parish-school building. The Church is cruciform, and is capable of seating some five hundred persons. The north transept is occupied by a large and powerful organ; and the musical parts of the Service are rendered by two mixed choirs, one of which is placed in front of the organ, and the other in the south chancel aisle. The principal feature in the chancel decoration is an elaborately carved reredos, of solid oak, erected as a memorial to the first Rector of the Parish, the Rev. M. Johnson, at a cost of over two thousand dollars.

The Mission Chapel of the Atonement, of which I spoke in my last, as being carried on principally by laymen, has become too small for the congregation. They have therefore determined to commence the work of erecting a new building, and in a more favorable location for reaching the class of people for which the Mission was established. The building which is to be of brick and of the early pointed style of architecture, will be thirty feet wide, by sixty feet in length, exclusive of a neat recessed chancel, and will contain two hundred sittings. The cost will be about two thousand dollars. A Roman Catholic gentleman of that part of the city, has subscribed liberally in money to the Building Fund, and has also promised to give a portion of the brick for the edifice.

A number of earnest laymen have united in establishing a free circulating-library and reading room, in the neighborhood of the Chapel of the Atonement. There are now over one hundred volumes in the library, besides daily newspapers, magazines, illustrated papers, &c. The average nightly attendance already numbers thirty persons; and, as the rooms are well lighted, and well warmed, and supplied with innocent games, such as chess, checkers, &c., it is expected that the enterprise will result in benefit to the working men of the neighborhood.

I spoke in a previous letter of the new organ of the Church of the Holy Comforter, which is to be placed in an organ loft, built for the purpose over the front entrance of the church, instead of occupying its proper position in one of the Chancel aisles. The Rector of the Church has informed me that the contract was made, and the organ under process of construction, before it was discovered that the present organ room is not large enough to contain it.

The Rt. Rev. Bishop Pinkney lately visited the Mission of St. John the Baptist, under charge of the Rev. James Chipchase, and confirmed ten persons. In the evening, he visited Henshaw Memorial Church, Rev. David Barr, in charge, and confirmed an equal number.

Bishop Stevens of Pennsylvania, in a late sermon on the subject of "Medical Missions," in St. Peter's Church, took for his text, I Cor. xii, 8, 9, 10. In the course of his sermon, he dwelt upon the fact that the elements of preaching and healing were joined together by our Lord Jesus Christ, at the beginning of His Mission on earth; that they ran side by side during the apostolic period, and have continued to be closely asso-

ciated, in all the centuries which have passed since the establishment of the Christian religion. In Jesus Christ, we have not only the great Redeemer, but the great Physician. At the present time, the healing of the sick in connection with the preaching of the Gospel, exerts a great influence upon the heathen mind. The first hospital, he said, was established by the Bishop of Caesarea, in the year 370. China possessed nothing worthy of the name, until the year 1835, when the first Medical Mission was established in Canton by the Rev. Dr. Parker, of the American Board of Missions. From that date to the year 1854, when Dr. Parker severed his connection with the hospital 53,000 patients had been treated, and up to the present time, over 800,000 persons, among whom were some of the highest dignitaries of the land. As an illustration of good accomplished through Medical Missions, the Bishop stated that the Viceroy of China, in gratitude for the medical treatment which his wife had received, had presented the temple of Confucius to the medical students, with permission not only to study medicine there, but also to preach the Gospel. He also stated that the establishment of St. John's College at Shanghai, with the medical department, will exert powerful influence in overthrowing idolatry. At the close of the sermon the offerings of the congregation were asked in behalf of this Institution. The Bishop preached on the same subject at Emmanuel Church, of which the Rev. Dr. Randolph is Rector.

The Clergy in the Parishes.

VIII.

Written for the Living Church.

CAPE LOOKOUT, MARCH 7th, 1881.

Hon. Godly Layman, Warden of St. Lawrence's, Goldston; Deputy, etc., from the Diocese of Rutledge.

MY DEAR SIR:—When I wrote you last, I was greatly tempted to tell you something of one, at least, of those unemployed candidates for your parish. Few clergymen would like to have their private affairs spoken of; he, last of all. But for your own sake, as well as for that of the Church, you ought to know some facts which you do not so much as suspect. I will tell you, then—in confidence, of course—something of that Dr. Trustall, whom Mr. Commerce accused of being haughty, and at whom you were provoked for putting himself in the position of candidate, and on whom, therefore, you both alike turned your backs.

Twenty years ago, Frank Trustall and I were young men together in Baltimore. He was a young lawyer of talent, industry, and energy, and of excellent character. He was generous, self-sacrificing, joyous, sanguine, loving, full of life and earnestness, with fame and fortune already secure before him; and engaged to the daughter of a large-hearted and prominent Philadelphia Churchman, whose means enabled him to gratify her every wish. Trustall was, moreover, active in all religious work in the Church, and his pastor, one of our leading Rectors, often urged on him to consecrate to the Ministry of Christ, gifts which promised so great usefulness. He meditated long upon the question of his duty; he talked with the great Bishop, whose own life was ever held up before his clergy and laity, as a lofty ideal of the Christian Ministry; he advised with her who was to share his future, and they gave themselves, in all the whole-hearted fervor of a great self-devotion, to that sacred service. To the ideal of that service of Christ which they found in the Prayer Book and Ordinal, and which he had seen so faithfully illustrated in his Bishop, they ever clung, and would never permit it to be defiled by any selfish plans or aims.

They—it was ever they, not he alone—took any duty which the Church or the Providence of God laid on them; they spent all he had earned before entering the Ministry, and all her property, in sustaining themselves in such service. They gave up themselves and all they had with entire self-consecration to a Ministry which they could never be brought to look upon as a business or mere means of support, or as anything but a holy ambassadorship to the souls of men. He was unwearied in labor, and put his whole heart into all he did. Everything he undertook for the Church, succeeded, especially in its spiritual interests; but on several occasions he was forced from the fruits of his self-devotion, and from attached parishioners, by influential and worldly men, to whom he would not sacrifice the spiritual interests which he felt to have been divinely committed to his charge. He believed almost every one to be as true as he was himself; but he was no courtier, and he held a compromising policy in sacred things to be sacrilege.

At last, utterly worn out with the intense labor of bringing up his parish at Selfwilton, which had been ruined by factions; unable to struggle longer, in his exhausted health, with this factious spirit; and stung to the quick by the most shameless slanders, which some who could not manage him in their own way, did not hesitate to put in circulation, he resigned. It was a physical necessity.

A year of rest, however, and release from this harassing toil, and care, and wrangle, restored his health, but used up all his remaining means. He was ready now, and able to return to work. How was he to get it? His reverence for his Office was unaffected and profound. To select his own sphere of duty—to pick out any given parish, and seek it, settling for himself what work he should do, was to him presumptuous.

He reported himself, therefore, to his Bishop, —your Bishop, of course, the Bishop of Rutledge. The Bishop replied: "My dear Doctor, I wish I could help you, but I am utterly helpless. The Canons give me no power, not even that of a nomination. I might, indeed, suggest your name to one or two little parishes of the diocese, which are now vacant, but neither of them would call a man with a family; and you couldn't live

on what they could offer. Were I to attempt to influence the choice of one of the better parishes, such as you ought to have, it would do no good; it might even prejudice your prospects, and certainly would be bad policy for me. You must do as your brethren do. Get your friends to look about for you; make interest with those who have influence. There is no help for it; it is the only way."

The only way! It may be so; but, if so, the Christian Ministry has been brought down from the ideal of the Ordinal, to the footing of such a mere "means of earning a living," as Frank Trustall would have scorned to enter upon, with his eyes open to the fact. He simply could not do it. He frequently obtained an opportunity to supply a vacant parish, or to replace a sick or an absent Rector. This modified the angle of the inclined plane down which he was now going. He did everything to which his scrupulous conscience would consent, to get a parish; but without result. He could not bring himself to desecrate his Office.

Month after month passed by; he was getting seriously into debt. His wife's piano, some handsome pictures, various gifts from rich and grateful parishioners, were sold, one by one. Finally, his wife's jewelry, and his own watch went. Yet, the greater his sorrows and anxieties, the more cheerfully he tried to bear himself among his brother clergy; and no one thought of asking what they were living on.

At last, when there was nothing left to sell, and his wife and children were now beginning to suffer privations, he partly yielded, and asked a friend to bring his name before this or that Vestry. In this way, when almost crushed, and galled by mortification, his name being thus proposed to your Vestry, he was invited to come and preach at St. Lawrence's.

The very thought was an insult to him. But his wife, broken-hearted, was now fading away; his children were almost sick for want of nourishing food; could he get such a parish, it might even yet save them. For their sakes, he went; but his whole soul revolted against the mere business way in which Mr. Commerce treated him and his coming. As might have been expected, he could not preach with any power, when he felt that he was desecrating the pulpit every moment he stood there, by using it to get the means of living.

Had you suspected what his visit to St. Lawrence's cost him, your generous heart would have cleaved to him. Had even Mr. Commerce any conception of the man, he would have revered him. He came and left, and neither of you knew him. Here was a man, who, had he remained at the bar, would probably have been a wealthy and distinguished lawyer, or a Judge on the bench; who, had he been an English clergyman, might, ere this, have been called to the Episcopate; but who, under our system, was not deemed worthy of succeeding to the place, which Mr. Pleaser had left behind him, as affording insufficient scope for his abilities.

Why? Because he had taken the Church at her word, and had ever sought "to feed that portion of the flock of Christ which was entrusted to him, not as a man-pleaser, but as continually bearing in mind that he was accountable (only) to the Ecclesiastical Authority of the Church, here; and to the Chief Bishop and Sovereign Judge of all, hereafter." He trusted the Church to the last; he could never be brought to realize that, in using such language, the Church was only mocking him.

Never, after this, could he be brought to put himself into the position of a candidate for another parish. He stood out like a Christian martyr; he would never again be false to the sacred trust of his Ministry.

Want brought fever. His wife, worn out with sorrow and toil, died first; then his children, one by one. And, when he had none to care for but himself, loving as ever, self-devoted and laborious still, but haggard, and joyless, and stern, grey and aged long before his time, he buried himself in the little missionary village parish, where he is now; forgotten, save by Him who forgets no one.

Here was one of those of whom Dr. Dix speaks, "Whose lives come to an utter failure on the human side. They have no place in the Church; they are not wanted. The talents and attainments, the earnest dispositions, and pure and unselfish aims, the ability to serve the Lord acceptably, are nullified by the action of a principle at variance with the original constitution of the Ministry of the Church." Well may Bishop Littlejohn also say: "As for men . . . how many are wrongly placed! How many not placed at all! How many in the rear that should be at the front, and vice versa!"

My dear Sir, here was a case in which the Church called a man—as she, continues calling many another—from an honorable and successful career, and then abandoned him to be crushed. Here was a case in which the Church, by her present parochial methods, was compelling a man to be (nay, almost starving him into being) unfaithful to the sacred ideals of his Ministry, which she had herself in the most solemn language, set before him; and he was conqueror! His life actually gave up her life; they virtually gave up their children; he laid down his life in spirit, rather than be false to that trust.

Can you expect all to do as much? Can you reproach the clergy, that in such a struggle, so many are unable to hold out to the end? Can you wonder that so many take the Ministry as they find it, and adapt themselves to its demands, and become selfish and secularized in this miserable and humiliating struggle for the means of existence? O, rather, my dear friend, as a Christian man, pray that God may help us in this sore temptation; for vain has been our appeal thus far for the help of man.

Your fellow servant in Christ,

VOX CLAMANTIS.

An Explanation.

BY THE EDITOR.

In our issue of February 19th., under the head of "Northern Dakota," a correspondent, writing from that quarter, and referring to the scarcity of clergy there, said among other things "the Rev. J. G. Miller resides at Bismarck, but he is tied down to his farm."

The Rev. Mr. Miller writes to us, calling our attention to the passage, and says: "If this sentence means anything, it is designed to reflect upon my efficiency, or fidelity, or both, in the Missionary work." And he goes on to stigmatize the statement of our correspondent as untrue.

We are bound to say in behalf of our correspondent, that we do not believe him to have been actuated in what he said, by any malicious or sinister motive. We much regret that the remark should have given pain to the Missionary at Bismarck.

We know that, unhappily, the pittance doled out to our border-Missionaries is inadequate to the needs of even an unmarried man; and we are not surprised when we hear of our Missionaries under such circumstances, endeavoring to eke out their narrow income by working with their hands, as did St. Paul. But this must necessarily occupy a considerable portion of their time and strength. They must inevitably be more or less "tied down" to their farms. They cannot possibly be as free to do missionary work, as they would be if they had not this upon their hands. Looking at the matter in this light, we can easily understand that the expression which has given offence to our brother, was used without any unkind motive on the part of our correspondent.

The Missionary at Bismarck no doubt devotes himself, as far as circumstances will permit, to the duties of his sacred office. If Mr. Miller devotes his whole time and energy to the demands of his ministry, it will give us unqualified pleasure to make that statement for him; and in that case, doubtless, our correspondent will be proved to have been in error.

The whole matter, if it carry no other lesson with it, serves, at all events, to illustrate some of the injudicious effects of sending out missionaries into remote and expensive localities, with stipends utterly inadequate to their official and social position.

DIocese, Parish, and Mission.

Church News and Church Work.

[From Correspondents and Exchanges.]

Missouri.—The Church News, Bishop Robertson's organ, is facile princeps, this month, among the diocesan exchanges. We give below some gleanings from its columns:

One of the Hospital Sisters of St. Luke's has been presented with a gold watch and chain from a person who gave it "in remembrance of her affectionate care of the best friend that he ever had." Another person has sent a Sister a massive silver cross in gratitude for kindness received.—The parish at Kirkwood is busily engaged now in securing the means required to put their rectory in good repair. Bishop Dunlop, who returned from New Mexico at the end of December, has been detained in Kirkwood since by sickness in his family and the preparations for removal, Hesperet the first Sunday in Lent in Louisville.—Of the present clergy of the Diocese only the names of the following appear on the clergy list of forty years ago in the Church Almanac of 1842: the Rev. Dr. Berkley, then of Lexington, Ky., Dr. Foster, Holly Springs, Miss.; L. A. Freeman, Brownsville, Penn.; Wm. Johnson, Lowndes, Ala.; and O. H. Staple, Windsor, Vermont.—The Bishop recently visited St. Joseph Lead Mines in St. Francois country, and held the first of our services that has ever been held in that neighborhood. The congregations were large, and with the aid of the Mission Service books, the responses were full and strong. The chants were led by a lady who used to sing in Bishop Bedell's church in New York City. The Bishop met several whom he had confirmed 12 years ago and had not seen since.

Pennsylvania.—Under the inspiration, and largely owing to the liberality of Mr. Orlando Crease, the new St. David's Church, Manayunk, is to be furnished with a chime of bells. This large and elegant church, built to replace the church destroyed by fire on the 23d of December, 1879, will be finished by the coming fall and ready for occupancy.—Episcopal Register.

Rev. B. Musgrave has resigned from the Reformed Episcopal Church of St. John's, Philadelphia, on the ground that he is "orthodox, holding exactly the doctrinal views of Archbishop Leighton and Bishop Pearson, of Hervey and Romaine," while "the most prominent members of that congregation are unscriptural and therefore sadly presumptuous."—Southern Churchman.

Alabama.—On St. Matthias' Day, in St. John's Church, Mobile, the Bishop of the diocese instituted into the Order of Deaconesses, Miss Belle Saxon. It was a point of especial interest in the Service that the candidate had been nurtured in the Church Home for Orphans, and, after two years of life outside the Home had gladly returned to give herself to the service of God in the especial work of this institution.

Ohio.—Until about six months ago, St. Paul's Church, Canton, had been two years without a settled Pastor, and had consequently become much run down, having only had the privilege of occasional Services, at long intervals. Under the administration, however, of the present Rector, the Rev. F. B. Avery, affairs are assuming quite an encouraging aspect. Certainly, a city with a population of 13,000, ought to have, at least, one large and flourishing parish. There is, at present, one large and flourishing parish for a good church edifice, and a lot appropriated for a parsonage. The entire property is valued at \$8,000, and a debt of \$500 rests upon it; for the payment of about half of which amount, provision has been made. When the debt shall have been entirely cleared off, and the church consecrated, the parish will enter upon a new life. For the first time in the history of the parish, and three weekly Lenten Services are being held; and it is an encouraging fact, that these three Services are better attended than hitherto a single

weekly Service has been. Forty families, in all, are more or less interested in the building-up of the Church.

Florida.—St. John's Cathedral in Jacksonville, is a handsome and massive structure of brick and stone, completed in 1877. The cost was about \$30,000. The parish, organized in 1834, includes three Mission chapels in the suburbs. The number of families is three hundred, of communicants two hundred and forty. A great many Cuban refugees, renouncing the Romanist Communion, have sought shelter in our Church. They have the Prayer Book in Spanish, and in Key West a large number have become communicants. Trinity Church, S. Augustine, is said to be built on the very spot where the first religious Service was celebrated in 1513 by the priests accompanying Ponce de Leon.

Springfield.—The Trinity Cathedral School at Mattoon, diocese of Springfield, has secured a handsome property, well located, with extensive grounds, and now offers for boys and girls a most excellent Academic course in preparation for business life or college. The Rev. C. J. Hendley is the popular and efficient Rector. The Bishop addressed large congregations, last week, in Sadorus, Philo and Sidney. He confirmed three persons in each of the two latter places, and baptized five at Philo. These Missions all have efficient officers and good choirs, and, while holding their own, are making progress with only one week-day Service, each month. Philo and Tuscola are soon to have each a new church building.

The Rectors of Springfield, Decatur, Bloomington, and Danville, have united in issuing a monthly parish paper, three pages being the same for all the parishes, the first page being local. It is printed by the LIVING CHURCH Press. Other Rectors can be supplied with this paper, or they may economize expense of publishing one by a similar plan. Further information can be had at this office. We quote the following from the first number of the Parish Register: "Our aim is to be an assistant to the Rector of the parish in his work of teaching and visiting. We can get from house to house much more quickly and extensively than he can, be he ever so diligent. We can speak the truth with the calmness and plainness of print, so as to assist him in speaking it with the warmth of love. The first page will always be devoted to parish notes and information, to accounts of Services held or to be held, to items of parish work, in Guild, in Choir, in Sunday School, and in Parish Schools, and to the special needs of the parish. Besides the parish items, there will be frequent contributions from several of the clergy of the diocese, and a column always at the Bishop's service, and which he has promised to often occupy."

Nebraska.—From the March number of the Guardian (Omaha), we gather the following items:

On Saturday evening, the 26th February, the Bishop attended the farwell reception given by citizens of Fremont to the Rev. Dr. McNamara, the retiring rector. The ladies of the parish presented a well filled purse to the Doctor; the postmaster presented him with an elegant edition of Shakespeare, in ten volumes, on behalf of the Shakespeare Club, of which he long had been a valuable member. On Sunday night, Dr. McNamara preached his farewell sermon to an immense audience. The Presbyterian, Baptist and Methodist ministers closed their churches and were present with many of the congregations. Dr. M. goes with Bishop Dunlop to New Mexico.—On Sunday night, February 27th, the Bishop preached at Holy Trinity, Schuyler. This beautiful church has been much improved and decorated since the last visit of the Bishop. The fine block of ground on which it stands, has been fenced, and trees set out. The Rector, the Rev. John G. Gasmann, is certainly worthy of all praise for the good work that has been done on this church during the last year.—The Guardian explains that Niobrara is a missionary jurisdiction occupying the Western part of the Territory of Dakota. It is nearly the half of the Territory and includes all that part of the Territory lying West of the Missouri River.—Bishop Clarkson inaugurated a course of Lenten lectures in the Masonic Hall, on Sunday, the 6th inst. The next in the course, will be delivered by the Rev. Canon C. C. Harris, of Lincoln, on the 13th inst., to be followed, on the 20th, by the Rev. Canon Doherty, and on the 27th by the Rev. Canon Paterson, and on the 3d of April, by the Rev. John Williams.—[A goodly array of ecclesiastical artillery, and one that promises to do good execution.—Ed. L. C.]

Central New York.—The Rector and congregation of Trinity Church, Elmira, are to be felicitated in the promised possession of one of the handsomest Chapels to be found in the five Dioceses of New York. Mrs. Ogden, of New York, is erecting the Chapel at her own expense and it will probably be known as the "Amot Memorial Chapel."—The Rev. Dr. Hinsdale, President of Hobart College, delivered the first of a course of lectures in Trinity Church on Thursday evening last.—Episcopal Register.

Vermont.—A reredos, the gift of the Rector, has just been erected in St. Paul's Church, Burlington. It is of oak, divided into three compartments by pinnacled buttresses. In the central one, under a cusped arch, is carved a cross, set in a background of diaper work. Those on either side are filled with the emblems of the four evangelists—viz., the eagle, the lion, the bull, and the angle, in high relief. The upper portions of the compartments terminate in tablets with carved crockets and finials, the Sanctus Spiritus occupying the middle one.

New York.—At a meeting of the "Ladies' Mission of the Protestant Episcopal Church to the Public Institutions," recently held in the Chapel of Zion Church, resolutions were adopted, expressing sympathy "with all who have been in so many ways associated with the Rev. D. Washburn, in the irreparable loss which they have sustained in his removal from his earthly pilgrimage to the rest of Paradise. As a Vice President of this Mission, he manifested an abiding confidence in its work of carrying gospel light to darkened souls; and his name will ever be gratefully remembered on its records."

When Dr. (now Bishop) Cox was Rector of Calvary Church, the meetings of this Ladies' Mission were held there, and he as a Vice President of the Society, was almost always present, and manifested a deep interest in its success, and sometimes visited the Tombs with the committee appointed for that Institution. When he became Bishop of Western New York, Dr. Washburn (who was his successor in Calvary Church), also became his successor as a Vice President of the Ladies' Mission. The remaining Vice Presidents of this very efficient organization, are the Rev. D. Gallaudet, of St. Ann's

Church for deaf mutes, and the Rev. Dr. Tiffany, of Zion Church, who, as Rector of that parish, and also as a Vice President of this Mission, is the successor of Dr. (now Bishop) Gallagher of Louisiana.

Maryland.—The St. Mary's Boys' Academy, for the Education of Colored Boys, now numbers sixty-four scholars. With the exception of \$150 from the Board of Missions (the salary of the assistant teacher), it is maintained entirely through the efforts of the Colored people themselves. A former pupil of the school, Mr. H. C. Bishop, expects to be Ordained a Clergyman of the Episcopal Church, this Spring,—the first Colored man to graduate from the General Seminary. Desiring to add him to the staff of clergy, as the Principal of the School, an endeavor is being made to obtain a salary for him, for the next year, by getting one hundred persons to subscribe \$5,000 (which may be paid when convenient to the subscriber.) All who know, as we do, the earnest, faithful, and persevering work, which the Rev. Calbraith B. Perry has been carrying on for years among the Colored people of Baltimore, will sympathize with him in this effort to place his School for Colored Boys on a permanent basis.

Indiana.—The Bishop of Indiana has just made special visitations at Goshen, Elkhart, Mishawaka, South Bend, and LaPorte. At Goshen (the Rev. W. W. Raymond, Rector), eight persons were confirmed. The Rector has been in charge of this point but about three months, and this showing so early is certainly encouraging. Elkhart is vacant; there was, however, one candidate for Confirmation. The other points were visited for the purpose of consultation with the Rectors and Vestries. The Bishop has just appointed Rectors to Mishawaka and South Bend, the Vestries of these parishes having done what it would probably have been wiser to have done at an earlier period; they asked the Bishop to send them a clergyman. Goshen, Mishawaka, and South Bend now begin a new life, with very encouraging spirit and prospects. Let us hope that the other vacancies will soon be supplied.

The diocese has sustained a heavy loss in the death of Mr. W. H. Morrison, who has been for many years perhaps the most active layman in the diocese. As Treasurer, Secretary of the Standing Committee, Trustee of the Diocese, Member of the Board of Missions, and Deputy to the General Convention, he was always found at his post; nothing was neglected for any pressure of business. Mr. Morrison's gifts to the diocese have been frequent and large, and the parishes of Indianapolis and the missions of the diocese owe more to him than many are aware of. The funeral was held on Saturday, March 19th.

The Rev. J. Saunders Reed, of St. Paul's, Indianapolis, has been for some time in Florida, to regain his health. Overwork—he toils terribly—has more to do with his condition, than any matter of climate or bodily troubles.

Current Literature.

THE CHINESE, Their Education, Philosophy, and Letters. By W. A. P. Martin, D. D. New York: Harper & Bros.; Chicago: Jansen, McClurg & Co. Price \$1.75.

Dr. Martin is the President of the Tungwen College, Peking, and has had exceptionally good opportunity for observing the educational and literary work of the Celestial Empire. His book will prove a valuable aid to the understanding of this strange people, towards whom the attention of the world has been attracted of late as never before. While the Chinese is notoriously backward in material arts, in which the Roman excelled, "without being warlike, he has equalled the Roman in the extent of his conquests, and surpassed him in the permanence of his possessions. With him the art of government is the 'great study'; and all else—science, literature, religion—merely subsidiary." One cannot, however, but wonder at the extent and influence of philosophy and religion among a people who have made so little progress in all that gives power and life to our modern civilization. In natural science and practical knowledge, the learned Chinaman is a child, while in intellectual force he is a giant. Still, the race that has given us gunpowder and the mariner's compass, is not to be despised in the list of competitors for the prizes of "useful knowledge."

"Whatever defects may attach to her social organization, or to her political system, it must be acknowledged that China has devised (in her competitive examinations) the most effectual method for encouraging effort and rewarding merit." Dr. Martin concludes that we have much to learn from her in the management of our Civil Service. "Employ the able and promote the worthy," is their maxim. The severe literary tests required of her public officers is a most powerful stimulus to learning, all over the Empire.

Passing by many points of interest in the author's description of the educational system (which no intelligent reader will be willing to lose), the account of Oriental Dualism and of Alchemy in China, we note the force of custom and ritual on the social, religious, and political life of the people. The Board of Rites, which regulates these matters, has been in operation for 3,000 years. The worship of ancestors is the cornerstone of their religion, and exerts a powerful influence upon action and character. The antagonism of the Christian religion to this ancestral idolatry, is one of the greatest obstacles to the progress of the Faith. Ancestral worship is so rooted in the hearts of the people that they will not tolerate anything that opposes it. The author counsels a policy of conciliation on this point, and would seek to restore this custom to the state in which Confucius left it, as merely a system of commemorative rites. Dr. Martin concludes that missionary work in China must go hand in hand with the highest learning, thereby vindicating the judgment of our Bishop Schereschewsky, and affording an unanswerable argument in favor of the college which he is organizing at Shanghai. There is, no doubt, a vast field opening to us in China, and we believe that we have a wise master builder at work there.

THE EVIDENTIAL VALUE OF THE ACTS OF THE APOSTLES. By the Very Rev. J. Howson, D. D., Dean of Chester, England. New York: E. P. Dutton & Co.; Jansen, McClurg & Co., Chicago. Price, \$1.00.

This is the fourth of the Bohlen Lectures. John Bohlen, their founder, was a rich man, and no doubt a good man. He was certainly a sensible man. He left ten thousand dollars for the endowment of the John Bohlen Lectureship, the income to be "applied annually to the payment of a qualified person, whether clergyman or layman, for the delivery and publication of at least one hundred copies of two or more lecture sermons." The Bishop of Central New York was the lecturer for 1878. The Rev. Dr. Phillips Brooks was the lecturer for 1879. It was a courteous thing to invite an English clergyman, the Dean of Chester, to be the lecturer for 1880. Dean Howson

selected for his subject the Evidential Value of the Acts of the Apostles. It was in the line of the studies of his life. Every Bible student has Conybeare and Howson's Life and Epistles of St. Paul. They will find in this last work of Dean Howson, the same evidence of scholarship and careful observation. We wish that Liddon could sometime be induced to deliver the Bohlen Lectures. He would give to them a prominence such as could no other living theologian or preacher. We have hundreds of men among us, who might thus most effectually perpetuate their memory, and at the same time have their benefaction be to the lasting good of their fellowmen. We have plenty of men, too, among our clergy, competent for such work. Indeed we think that our American clergy would produce lectures of the most practical value to American people. We could mention a dozen men who, on certain subjects, could give us lectures peculiarly suited to our time and land, and in every way worthy of comparison with the well-known lectureships of our Mother Church and country.

A TREASURY OF ENGLISH SONNETS. Edited from the original sources with Notes and Illustrations. By David M. Main. R. Worthington, New York, 1881.

Mr. Main gives us a pretty complete collection of the best original Sonnets by English poets not living; from Sir Thomas Wyatt, Lord Surrey and Spencer, down to Charles (Tennyson) Turner, brother of the Poet Laureate, who died so recently as 1879. The first half of the volume is taken up by the Sonnets themselves; and we have, beside the Sonnet literature of well-known names, a number of gems by more obscure, or less voluminous writers, whose lines, well worthy the company in which they are now introduced, are not elsewhere so easily accessible as here. The latter half of the book will be especially appreciated by students. It is devoted to very full illustrative and critical notes on the text, with numerous examples from living Sonnet-writers. The student is also equipped with three admirable indexes, and other facilities for ease of reference and accuracy of study. The volume has a very appropriate setting in the unusual quality of the paper used, and the exquisite print. If any one labors under the impression that Sonnets are necessarily stiff, let him read the lines of Charles (Tennyson) Turner, which we select from the volume almost at random, and which certainly remind one of his poet brother:

"As one dark morn I trod a forest glade,
A subsean entered at the further end,
And ran to meet me through the yielding shade—
As one, who in the distance sees a friend,
And, smiling, hurries to him; but mine eyes,
Bewildered by the change from dark to bright,
Received the greeting with a quick surprise.
At first and then with tears of pure delight:
For sad my thoughts had been—the tempest's wrath
Had gloomed the night, and made the morrow gray:
That heavenly guidance humble sorrow hath,
Had turned my feet into that forest-way,
Just when His morning light came down the path,
Among the lonely woods at early day."

GARDEN GRAPHS: or Talks Among my Flowers. By Sarah F. Smiley, author of "The Fitness of Blessing." Anson D. F. Randolph & Co., New York. Price \$1.25.

Miss Smiley has already won a reputation for keenness of spiritual insight, and the possession of a certain common-sense philosophy, rare as it is simple. We have here her experience in the fine-art of gardening, and an abundance of practical suggestion to those who are amateurs at the art. But the book is only in a secondary sense intended for such readers. Its chief aim is rather, to voice the mute teaching of the field and flowers in spiritual things. No arbitrary attempt is made to tack on a "moral" at every turn. The author distinctly repudiates that particular sort of dullness. And no one will have occasion to accuse her of it. One is continually startled by original, and often racy, comment upon familiar topics. A power of fascination rests upon whatever she touches, and the grace and pointedness of her style, combined with the delicacy of often poetic imagery, carries one resistlessly along the current of her thought. She seems less a teacher, than an interpreter—an interpreter of one's own thought to one's own self.

EASTER CHIMES. Anson D. F. Randolph & Co., New York. Price \$1.00.

A neatly bound little volume of Easter poetry, and a very pretty little gift-book for Easter-tide. The first thing to catch our eye on turning the pages, is an Easter poem by the Bishop of Quincy. Other familiar names greet us: Susan Coolidge, Lucy Larcom, Frances Ridley Havergal.

EASTER LILIES. Anson D. F. Randolph & Co., New York. Price 75 cents.

EASTER VOICES. Anson D. F. Randolph & Co., New York. Price 30 cents.

These are Easter mementoes, something better, we suggest, than the Easter card now growing into fashion. The first bears a delicately hand-painted lily on the cover. It contains some very fresh and well-selected poetry. We note especially a Latin translation by the late Dr. Washburn, of rare grace. The second is somewhat in the same style, with thoughts in prose and verse on the Paschal season and the Resurrection, from many sources, old and new.

IS IT POWER? Words of Encouragement for Anxious Souls. By Rev. W. Allen Whitmore, M. A., London. E. & J. B. Young & Co., New York. Price 25 cents.

This is a collection of short and earnest papers on Sin and Forgiveness, and breathes a spirit of faith and prayer. The sacramental provisions for pardon and grace are pointed out, while a prominence is given to emotional experience and assurance apart from sacramental participation.

LITTELL'S LIVING AGE. The numbers of The Living Age for the weeks ending March 12th and 19th respectively, contain the following interesting articles: La Rochefoucauld, Nineteenth Century; Trollope's "Life of Cicero," and George Eliot, Blackwood; George Eliot, Cornhill; Candor versus Courtesy, Golden Hours; Graffiti or Wall-Scrabblings, Chambers' Journal; Carlyle, London Times; The Woods in Winter, Saturday Review; American Literature and Boston Literature, St. James' Gazette; Hawk-catching in Holland, Graphic; The Talmud and the Bible, Jewish Chronicle; with instalments of "The Freres," "Don John," and "Visited on the Children."

For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, both post-paid. Littell & Co., Boston, are the publishers.

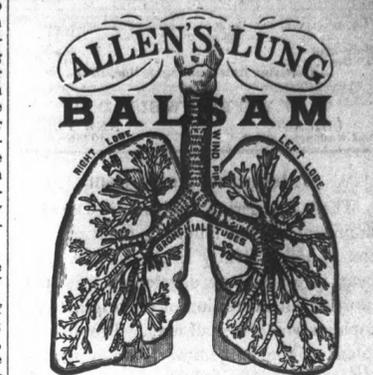
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IMPORTANT TO TRAVELERS.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

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The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$360.00 per annum.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baier, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

Trinity College, Hartford, Ct.

Examinations for admission will be held at Hartford, on Monday and Tuesday, June 27th and 28th, 1881; also on September 13th and 14th. Commencement is Thursday June 30th, 1881. For Scholarships and for Catalogues application should be made to the President, T. R. PYNCHON, D. D., Hartford, Ct.

School of St. John, THE EVANGELIST, Boston, Mass.

Visitor, Rev. C. G. Grafton, S. S. J. E. For Terms apply to CHARLES HILL, 69 Pinckney Street, Boston, Mass.

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Rev. GEO. HERBERT PATTERSON, A.M., LL.B., Pres.

The Theological Department of the University OF THE SOUTH, by its presence and influence, attracts into the ranks of the ministry a fair proportion of the best graduates of an institution which is attended by the best class of Southern young men. For this reason, if for no other, it is a necessity to the Church. This department of the university, which is fully organized, is entirely dependent upon the voluntary contributions of the Church. We beg those who recognize its claims to be reminded of its needs. W. P. DU BOISE, Treasurer Theological Dept., Seawater, Tenn., Feb. 7, 1881.

EUROPE. Persons wishing to visit Europe in select party or alone, for travel or study, will find unequalled advantages offered in my "Tour Program for 1881," sent on application. Free. de Potter, Female Academy, Albany, N. Y.

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The Living Church.

April 2, 1881.

Entered at the Chicago P. O. as second-class mail matter.
Subscription, \$2.00 a Year.
To the Clergy, 1.50
Advertising Rates, per agate line, 15 cts.

C. W. LEFFINGWELL, D. D.
CHICAGO, NEW YORK.
162 Washington Street. No. 40 Bible House.

Intellectual Monkeyism.

There is a serious omission in Darwin's argument, in the failure to point out how the imitative faculty in the monkey reappears in an exalted development in that most recent expression of the original protoplasm which we call man. The decided talent of the progenitor becomes positive genius in the latest descendant. It does not become our painful duty to flee to the forests of Hindustan, or ascend the waters of the Amazon, in order to find the remark demonstrated by the facts of nature. There was a Monday lecturer in Boston. There is a Monday lecturer in Chicago. In Boston, a man did exhaust the resources of Worcester in deluging the Bostonian intellect with polysyllabic splendors. In Chicago, a man does exhaust the Websterian vocabulary in heroic attempts to distract attention from real-estate to rationalism. The imitation is really very striking.

But if it does not appear to be perfect in all particulars, it is no doubt due to the fact that the processes of development are still in progress. The Boston lectures were eminently "orthodox," which is to remark that they were unobjectionable to New England Puritanism of the older type, and hence also to the Calvinistic brethren of every name. The Chicago lectures are decidedly neo-Puritanic. They smack not at all of Westminster or Saybrook. They are not "orthodox." But let us not despair, so long as we can fall back upon the possibilities of Evolution. If the imitative faculty has achieved the triumph of bringing two discordant minds like these into so tender a harmony of purpose, as that they can both lecture on Monday morning, each in a great intellectual Athens, one at the East and one at the West, why may we not reasonably anticipate that they, or their futuristic congeners, shall, within the next two hundred thousand years, as closely imitate each other in ideas as in methods? And, as the Chicago lecturer has copied the methods of the Boston Diogenes, why may he not also grow into the likeness of his evangelical immaculateness? But this suggests the possibility that this marvellous perpetuation of the crude simian faculty of imitation may pertain more to the external forms or methods than to the spirit of that which has gone before, and that as the Boston lecturer has undoubtedly transcended the limits of simian orthodoxy, the Chicago lecturer may legitimately transcend the limits of his. The only circumstance likely to prejudice such a theory is the fact that the Chicago lecturer has propounded errors which were brought forward and exploded as long ago as the third century; which seems to indicate the very unscientific anomaly of evolution backwards.

But we do not wish to dwell uncomfortably on this fact. We prefer to revert to our antecedent remark for the sole purpose of suggesting that as the faithful reproduction of Boston forms or methods in Chicago is attended with such magnificent developments of uncertainty in regard to the Faith, why may we not conclude that in the course of a few fleeting aeons more, the Monday lecturer will be able definitely to assure the world that there is no such thing as faith, because there is nothing to be believed, Christianity having become an exploded myth?

The pastor of the Church of the Messiah (Unitarian), New York, has preached a sermon on George Eliot. The N. Y. Evening Post says that "many pew-holders found it impossible to get their accustomed seats, and many other persons were turned away." The Post says: "The fact is suggestive in more ways than one; a safe but sybilline saying. The oracular editor adds: "The falling off of Church attendance has lately been a subject of anxious discussion among preachers, and the eagerness of the public to hear Mr. Collyer, Sunday night, may perhaps offer a hint as to the best remedy for the evil." The Post thinks that if the preachers would preach about that concerning which the people want to know, they would come to hear it.

There are a multitude of people in New York and Chicago who want to know what wheat will sell for a month hence. If they were certain that a preacher would tell them they would flock to hear him. In a large city there are thousands interested in the care of horses. If a really first-class veterinary surgeon would preach on horse-hoofs, a crowd would come out to hear him. In the language of the Post, this "may perhaps offer a hint as to the best remedy for this evil" of falling off of church attendance. One of our own clergymen, we hear, has been preaching about Carlyle. What next?

"THE Lenten season will be observed by the Methodists of Stapp's Chapel, by a special Service of fasting and prayer, on Friday, from 12 to 1 P. M."

The above, from the Decatur (Ill.) Herald, of March 10th, may or may not be taken as a "sign of the times." At any rate, it suggests the question, If the Methodists can observe Lent by fasting for one hour on the mid-day in Ember-week, why should they think that it is a relic of the Dark Ages to observe the whole forty days? And again: Is it not an indication of a return to other things, even the things which a Wesley loved, if they are willing to fast even for an hour?

But, lest we should be encouraged to hope for a return to first principles, we must set against this hour's fast the announcement that these same Methodists are to have an "Easter Festival," for the sale of fancy articles and Easter eggs—on Maundy Thursday! Even this is better than last year's record, when their festival was held on Good Friday! We think that the Methodists must be getting "high." We heard of early Services on Christmas day.

SAYS the Congregationalist: "These ritualists make excellent martyrs so far as talk is concerned, but when martyrdom begins to mean what it meant to the Pilgrim fathers, they do not show real grit. Nobody will ever see them colonize a new country for the sake of being able to worship according to their own ideas."

That is about all the average "Congregationalist" knows of the Pilgrim fathers. They didn't colonize this country for the sake of religious liberty. They were able to worship according to their own ideas in Holland. But they wanted to set up a government of their own, and to compel everybody to worship according to their ideas. This they did in New England. What "martyrdom" there was in emigrating from Holland to Plymouth Rock, was not very striking. The Pilgrim fathers were sturdy men and true, but not very much of martyrs.

The Lenten shadows deepen, and the Church's Misereere goes up from the face of the whole earth wherever her penitent children kneel in prayer, "Watchman, what of the night?" From thy watchtower, O my soul, dost thou see the chariots and the dawn? Or dost thou lie down to sleep in this night of sin? The night of thy pleasure shall be turned into fear, and thou shalt be awakened by the whirlwind that cometh out of the desert, from a terrible land. Be set in thy ward, O lumbering soul! The morning cometh; be ready to greet thy risen Lord!

THE Chicago Tribune is a great Reformer. Having settled the spelling of the English language to suit its own taste (for want of taste), it is now engaged in reforming the infinitive mood. "To heartily congratulate," is the way this linguistic iconoclast puts it. We can hardly say that this style promises "to speedily be" adopted.

THE Church League has done good service to the Church in the publication of tracts for Lenten reading. Among the latest advertised are No. 33 (1 p.) on Good Friday, and No. 34 (2 pp.) on Easter. The extent and variety of the publications of this Society enable it to meet the needs of nearly all.

A CORRESPONDENT, writing from Marshall, Lyon Co., Minnesota, under date of March 17th, says: "I will remit my subscription as soon as the cars run. Our mails are carried by individuals, now, and are quite uncertain. We have been without mail-trains for two months."

SUBSCRIBERS will confer a favor by sending to our address (162 Washington St., Chicago), any spare copies of Nos. 120, 121, 122, 123, and 124.

Brief Mention.

Bishop Howe, of South Carolina, has recently admitted to the Diaconate the first colored person ordained in our Church in that State.

The Rev. Dr. Hale, of Baltimore, thus speaks of his experience in a late visit to Europe: "In five consecutive Sundays I used five different liturgies. At Baden-Baden, with Bishop Reinkens, an Old Catholic German Liturgy; at Paris, with Pere Hyacinthe, a French Liturgy; at Resholme and Lincoln, the Liturgy of the Church of England; at Inverness, the beautiful Liturgy of the Scottish Church, to which our Prayer Book owes so much; at Queenstown, that of the Church of Ireland. Thus, in a little over six weeks, I was welcomed as a brother Churchman by representatives of six Churches besides our own, with all of whom we are in communion."—The Southern University, an institution for the education of colored youth, has been opened at New Orleans, with twelve under-graduates. The State is to give it \$10,000 annually.—The Bishop of Virginia refuses to allow one of his candidates for Holy Orders, to study at the General Seminary, New York, and says that all his candidates must study within the State. We are not prepared to pronounce upon the question of legal right, though it seems as though the Bishop would be sustained by an appeal to Canon. But we have no idea that he will be sustained by the public opinion of the Church.—Fair weather Christians have had a good time the past winter. It has not been difficult to find an excuse for staying at home on Sundays.—"The Living Christ" is a title that Romanists have applied to the Pope. A recent paper quotes the "Bishop of Shrewsbury" in defence of it.—A subscriber in Wisconsin writes: After the LIVING CHURCH has gone through my family, I lend it to two families, they mail it to some old parishioners, living in the country. If persons were a little disposed to take trouble, and send their Church papers around for their friends to read, those friends would soon find the paper a necessity, and send in their subscriptions!—The Church Times (Atlanta) makes the following sensible observations about Lent: "As a mere evidence of Christianity, there is to the thoughtful mind scarce anything more powerful than the continued observance of this season from the beginning. Hardly anything seems to bring us more closely into personal communion with those who accompanied our Lord in all the closing scenes of that most wondrous life.—From the Standard of the Cross we learn that "insurance has been received of the favorable impression with regard to the present condition and prospects of the institutions at Gambier, created by the words and evidently good spirits of President Bodine in places he is visiting."—Bishop Coxe, in the Calendar, expresses his gratification in observing the strong disposition of his clergy to establish the weekly Celebration of the Holy Eucharist in their parishes, and suggests the season of Advent and Lent, as fitting times to educate the people in this duty.—Bishop Vail, in his diocesan organ, maintains that no court can be found to enforce the constitutional amendment of Kansas, against the use of wine for sacramental purposes. He counsels his clergy to use, in their Celebration, bread and wine, which the Lord has commanded to be received; though, as Martin Luther expressed it, "there were as many devils in the city as there are tiles on the houses."

—John Wesley, in the Preface to his Prayer Book for the Methodists in America (1784), says: "I believe there is no Liturgy in the world, either in any ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England."—A correspondent in Texas writes: "I find that when I can get men and women to reading the Church papers, there is little trouble in getting them to work for the spiritual and financial prosperity of the Church. My mission work is advancing, and the LIVING CHURCH is one of the chief agents in doing it." Such a letter as the above is an offset to a bushel of carping criticisms,—but we have not quite a bushel yet.—As an instance of the work that some of our missionaries are doing, and the hardships that they have to encounter even at "the East," we quote from a recent letter of a subscriber in North Carolina: "I have just returned from a circuit of 68 miles, during all day Saturday, through snow, to fill an appointment, baptize two children, and administer the Holy Communion; again 17 miles over the worst and muddiest roads, to hold Service and preach at night." No wonder that he has "an annoying pain" in his shoulder and neck!—Bishop Potter, of New York, has appointed a commission which is to decide whether or not Rev. Mr. Cowley, who has passed a year in the penitentiary, for cruelty to the children of the Shepherd's Fold, shall have an ecclesiastical trial.

Wonderful are the deliverances of the secular Press, when it ventures within the domain of matters ecclesiastical! A London (England) paper of a recent date has the following, with reference to the priest lately placed in charge of St. Paul's, Lorrimer Square, by the Bishop of Rochester. The clergyman in question, says the paper, "turns out a full blown High Churchman, with candles and surplices, and choral adorations in Eucharistic moments!"

We trust it is beginning to be well known to Western readers that Messrs. Jansen, McClurg & Co., Chicago, have taken up the Church Book trade no longer supplied by a separate store, and are able to offer better inducements in this department than have ever before been offered in the city. Their display of Easter Cards and gift books for the season is exceptionally fine.

Coinage of the five-cent nickel has been suspended. They are becoming too plenty, especially in the contribution box!

Bishop Potter's recent visits to the Floating Church of our Saviour for Sailors, corner of Pike and South streets, New York, was a very pleasant occasion; and the class for Confirmation was one of special interests, composed as it was of old and young, of black and white. The Prayer-Books generously supplied by a friend, and distributed to those needing them, were gratefully received.

Bishop Williams' lecture, on the night of the 21st, which lasted for one hour, was listened to with earnest attention by a large and appreciative audience. Bishop Potter was present on the platform. The lectures are increasing in interest, and it is understood they will all be published.

The March meeting of the Ladies' Mission to the Public Institutions, was held in the parlors of the Secretary. There was a very full attendance, and the Rev. C. C. Tiffany presided. Reports from the Tombs and other Institutions were more than usually interesting. It appears that in the Juvenile Department of the City Prison, little boys, some of whom are not more than six and eight years of age, glory in their adopted profession of stealing, but are very choicest to the terms used in expressing it. They are most indignant at being called thieves and pickpockets; and when asked for what they were arrested, they answer very promptly, with apparent pride, and laying great stress upon the word, "for burglary". In the Woman's Department of the Tombs, Matron Webb has served most faithfully and efficiently for forty-five years, and the ladies of the Visiting Committee have just presented her with a handsomely framed engraving of the Holy Family. This was given on her 87th birthday, as a token of their very high regard, and of their appreciation of her help and kindness to them in their efforts at reform among the prisoners. Miss Webb was much overcome by this unexpected and beautiful gift. An excellent photograph of her was exhibited, showing her to be a woman of unusual size and strength, with regular features, and an expression indicating good judgment and a judicious firmness, both so necessary in her peculiar position. How few could fill the place as she has done. She looks sufficiently vigorous for another ten years' service.

Since the mysterious and dreadful assault made on Dr. John Cotton Smith, and from which he has about recovered, he has had a call from a stranger, which shows to what the wicked men of our city will resort for gain. The man said he came to confess his guilt and his sorrow for what he had done, but from what followed at a subsequent visit, Dr. Smith very soon became convinced that the man was not his assailant, but an impostor, and that he had taken this method to excite sympathy, expecting to obtain a handsome reward.

On Monday evenings during Lent, the Rev. Frederick S. Jewell, Ph. D., has been giving a course of lectures at the Cathedral, Chicago, on the Church. They have attracted attention and are spoken of in the highest praise. Dr. Jewell is a ripe scholar and a thorough theologian, and his thoughts are expressed in clear and vigorous language. The subject of the lecture this week is the American Church; next week it will be the American Church as the Reconciler of divided Christendom, and the consequent Church of the Future. During Holy Week, there will be a daily celebration of the Holy Communion at 9 A. M., except on Good Friday, when the accustomed Services will be held at 10:30 A. M., 3 P. M., and 7:45 P. M.

A correspondent of one of our exchanges complains of the death of Church news, and says that the people are absorbed in Lent. Our observation is that the devotions of the season are exceedingly productive of Church news, and our columns will be seen to verify this conclusion. Clergy and people seem to be working together with a spirit and zeal that have seldom been witnessed. We make no parade of "revivals," but when the count comes in annual reports, we predict that the sober zeal of Church activity among us will have a far better showing of result in those added to the Church, than can be found in the statistics of the religious bodies that have departed from the ancient observance of Lent, and have invented "the week of prayer" and the modern "revival." The age is intensely secular, and the fruits of Christian effort are but small at the best; but facts and figures demonstrate that they are "at the best" among those who walk in the old paths.

We are happy to learn from the Mid-Lent pastoral of the Rev. R. A. Holland, Rector of Trinity Church, Chicago, that he is again pushing forward his good work with his former vigor and enthusiasm. Daily Service and weekly Eucharist, with frequent sermons and addresses, promise, under God's blessing, to make the remainder of the season a time of awakening and progress to this parish. We quote the closing paragraph of the pastoral:

For the next three weeks, let us subordinate everything else to the diligent cultivation of the fruit of the Spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. True, the time is short, but in that short time new impulses may be received, new desires excited, new habits begun, which shall last and grow forever.

Last Lent we gave a summary of Services and special work announced in the pastorals of many of our faithful clergy, and we have reason to believe that the effect was good. It was a provoking of one another to good works, which contributed in some degree to the unprecedented interest and energy of the work now going on. We regret that lack of space and time has prevented us from giving the same attention to this Lenten Pastoral season. A large number of counsel and suggestion about the season, which would make most profitable reading for priest and people. To all who have favored us in this way, presses the hope that another year it may be able to use such valuable contributions for the good of its readers.

Diocese of Quincy.

OFFICIAL.

The Bishop will not issue, this year, a Pastoral Letter, but take this way to call the attention of the Clergy and Parishes to two Societies, deserving large gifts; that "for Promoting Christianity among the Jews," and that "for the Increase of the Ministry."

The Bishop requests Offerings to be made in all the churches of the Diocese; for the Jews, on Good Friday; for the Increase of the Ministry, on some Sunday before the Annual Convention. Offerings may be sent to the Trustees of the Diocese, or to the Bishop. "Give and it shall be given unto you, good measure."

The Churchmen of Quincy had, on Sunday, March 20th, the happiness of a visit from the Bishop of Springfield, and the benediction of his preaching and his Office. He was delayed all Saturday night, and till eleven o'clock Sunday morning, by the drifted snow. But, with fresh and glowing words, three times he counselled and entreated. In the morning, at the Cathedral of St. John, he preached of the persuasiveness of the Church year, especially of the season of Lent, from Joel ii:12; and in the evening, of the Power of the Cross, from St. John xii:32. In the afternoon, he was at the Choral Service, at the Church of the Good Shepherd; and addressed the congregation, especially the children, upon the power and temptation of the devil, as in the Gospel for the day, the third Sunday in Lent. The Lent daily Services in Quincy are attended by large and apparently devout congregations.

Personal Mention.

The Rev. A. G. Shears, M. D., relinquishes the charge of St. Luke's parish, New Haven, Conn., on Easter Sunday. His residence remains as during the 26 years past.

We had a visit a week or two ago, from that hard-working Missionary, the Rev. George H. Drewe, of Hazel Green, Wisconsin; another of our Western clergy, whose experiences in the recent snow-blockade have been extensive and trying.

The Rev. A. B. Jennings has sent in his resignation of the charge of St. Mark's, So. Adams, and of St. John's Chapel, Williamstown, to take effect April 1st.

St. Matthias' Day closed the sixth year of the Episcopate of the Bishop of Western Michigan. May he be spared to multiply this period many times in his loving and laborious ministrations!

The wife of Bishop Vail is still in Philadelphia, and improving slowly.

The Vestry of St. Andrew's Church, Chicago, has extended a unanimous call to the Rev. Wm. N. Webbe, of Ft. Wayne, Ind., to become the Rector of the parish.

Bishop Green has been obliged to omit some of his Spring visitations; by last report he was at Sewanee, Tenn., seeking needed rest. We trust that the good Bishop's work will be accommodated to his strength, and that he may receive such relief and assistance as his years demand, and his long service in the Church deserves.

The Rev. A. W. Seabreeze has declined a call to the Rectorship of Christ Church, Waukegan, Ill., and has accepted the charge of St. Paul's parish, Flint, Michigan.

On the 3rd Sunday in Lent, Arthur Wilde Little, A. B., of the diocese of N. H., was ordained to the Diaconate by the Rt. Rev., the Bishop of Maine, in Christ Church, Exeter, N. H.

The Rev. E. W. Flower has resigned Grace Church, Holland, and All Saints' Church, Saugatuck, diocese of Western Michigan, to accept the charge of St. Paul's Church, Greenville, Western Michigan.

Bishop Penick is not well, and has gone to Baltimore. It is said that he is to sail for Africa in a few months, probably in June; and there is a rumor that a certain good woman has consented to leave her native land for him and the cause for which he labors so earnestly, and to trust her life in a climate which has so often proved fatal to our Missionaries.

The address of Rev. Jesse Brush is changed from Springdale to Saybrook, Conn.

The Rev. J. W. Tays has resigned the charge of Grace Church, Canton, Miss., in order to accept an appointment from the Bishop of Western Texas, with a view to the revival of his former work at El Paso, Texas.

The Rev. Wm. C. Gray (for more than twenty years Rector of St. James' Church, Bolivar, Tenn.) has offered his resignation, to take effect on the 25th day of April, 1881, and has accepted a call to the Church of the Advent, Nashville, Tenn. He will enter upon his new field, on the 2nd Sunday after Easter, May 1st, 1881.

The Rev. Boyd Vincent, Rector of Calvary Church, Pittsburgh, has been elected to the Rectorship of the Church of the Redeemer, Brooklyn. The Rev. Mr. Vincent graduated at Yale College in 1865; and, after spending a year in post-graduate study, entered the Berkeley Divinity School at Middletown. He went to his present parish from Erie, Pa.

The Rev. Charles A. Tibbals, the new Rector of St. Peter's, Brooklyn, has settled down comfortably in St. Peter's Rectory, vacated by the family of Bishop Paddock.

Since the Rev. Mr. Leonard left the Church of the Redeemer, Brooklyn, the daily Lenten Services of that parish have been sustained with accustomed spirit and regularity, and the various societies and parochial agencies have maintained their activity with most commendable faithfulness. The assistant minister, the Rev. Ferris Tripp, and the Rev. R. B. Snowden, of St. John's, Fort Hamilton, have attended to the pastoral duties.

We are glad to learn that the Rev. Robert Love, M. D., with his family, has sailed for his field of labor in Hayti.

Rev. H. S. Huntington, a Presbyterian minister, lately in charge of a congregation at Lake George, has become a candidate for Holy Orders. He bears a high reputation as a scholar, and has commanded the general respect of those to whom he has ministered through a long course of years.

The Rev. Harry Thompson, B. D., has resigned the charge of St. Paul's Church, Watertown, Wis., and has accepted the position of Assistant Minister of Grace Church, Cedar Rapids, Ia.

Bishop Paddock, of Washington Territory, has been in Chicago, during the past week. He spent last Sunday at Christ Church, Detroit.

The Rev. Wm. B. Morrow, of St. Paul's, Peoria, looked in upon the editors of the LIVING CHURCH last Tuesday. He officiated at St. James' Church at the daily Lenten Service.

Notices.

Notices of Deaths, Free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgements, Marriages, etc., one cent a word. All notices must be prepaid.

Deaths.

SMITH.—Entered into rest at Cleveland, Ohio, Saturday afternoon, March 12th, at 3 o'clock. Harriet L. Smith, wife of Rev. R. S. Smith, Rector of St. Peter's Church, Uniontown, Pa.

At a meeting of the Wardens and Vestry of St. Peter's Church, Uniontown, Pa., held March 15th, 1881, the following preamble and resolutions were unanimously adopted:

WHEREAS, in the Providence of God, He has seen fit to visit the Rev. Richard S. Smith, Rector of this Parish, with sore affliction in the death of his estimable wife, and we are desirous of testifying our respect for her memory, and of expressing our earnest and affectionate sympathy with the Rector in this hour of bereavement. Therefore,

Resolved, That we earnestly condole with him and his family in their hour of trial and affliction, and sincerely record this expression of our admiration of the noble character and many Christian graces of the deceased, as exhibited through the long pastorate of our worthy Rector.

Resolved, That a copy of the above be given to the Rector, and that the same be entered on the minutes of the Vestry and published in the Churchman, the Living Church, Our Diocese, and the local papers.

Resolved, That a copy of the above be given to the Rector, and that the same be entered on the minutes of the Vestry and published in the Churchman, the Living Church, Our Diocese, and the local papers.

WHITMARSH.—Entered into rest at Paradise, at St. James' Rectory, Cleveland, Ohio, on Sunday, March 27th (4th Sunday in Lent) 1881, Bertha, second daughter of Rev. W. T. Whitmarsh, in her 19th year.

"Those who sleep in Jesus, will God bring with Him."

DUMONT.—Entered into rest in the Paradise of God, on the morning of Thursday, March 24th, 1881, Frederick S. Dumont, aged 22 years, one of the most promising members of the Church of the Epiphany, Drumsburgh, N. Y., eldest child of Waldron B. Dumont.

LEWIS.—Entered into rest at Elk Rapids, on Thursday, March 17th, Rev. A. C. Lewis, in the 47th year of his age.

"Numbered with Thy saints in glory everlasting." H. B. S.

DEALEY.—Entered into rest, after much suffering and weariness, Mattie J., the beloved wife of Rev. A. Sidney Dealey, Rector of Christ Church, Buffalo, N. Y.

Official.

APRIL VISITATIONS.

- Fond du Lac—Bishop Brown. 3.—Sunday, Waupun. 4.—Sunday, Oakfield. 5.—Baptist, des Morts. 6.—Necedah. 7.—Sunday, Oshkosh, Trinity Church. 8.—Oshkosh, Grace Church. 9.—St. Paul's. 10.—Easter, Fond du Lac. 11.—First Sunday after Easter, Ripon. 12.—Mississippi—Bishop Green. 1.—Terry. 2.—Dry Grove. 3.—Crystal Spring. 4.—Hazelhurst. 5.—Brookhaven. 6.—Summit. 7.—McComb City. 8.—Osyka. 9.—Magnolia. 10.—Texas—Bishop Gregg. 1.—Sunday, Huntsville. 2.—Wills. 3.—Palm Sunday, Houston. 4.—Beaumont. 5.—Orange. 6.—Good Friday and Easter, Galveston. 7.—Richmond. 8.—Sunday, Austin. 9.—Meeting of Council, Palestine. 10.—Nebraska—Bishop Clarkson. 1.—P. M., Falls City. 2.—P. M., Iulo. 3.—P. M., Grace Mission, Omaha. 4.—Sunday, Beatrice. 5.—P. M., Tekamah. 6.—P. M., Oakland. 7.—P. M., Brownell Hall. 8.—Good Friday, St. Mark's, Omaha. 9.—P. M., Easter, The Cathedral. 10.—P. M., Easter, St. Barnabas. 11.—P. M., North Platte. 12.—P. M., Plum Creek. 13.—Sunday, Lincoln. 14.—Chapter Meeting. 15.—P. M., Fort Calhoun. 16.—Indiana—Bishop Talbot. 1.—Sunday, Madison. 2.—Sunday, Richmond. 3.—Crawfordsville, Evening. 4.—Attien, Evening. 5.—Easter, Indianapolis, A. M., St. Paul; P. M., Holy Innocents; Evening, Christ Church. 6.—Frankfort, Evening. 7.—Columbus, Evening. 8.—Sunday, A. M., Jeffersonville; Evening, New Albany. 9.—Corydon. 10.—Massachusetts—Bishop Paddock. 1.—Evening, Messiah, Longwood. 2.—Sunday, P. M., Our Saviour, Brookline. 3.—P. M., Grace, Newton. 4.—Evening, Christ, Fitchburg. 5.—P. M., St. Mark's, Southborough. 6.—Evening, St. John's, Framingham. 7.—Sunday, A. M., Grace, Salem. 8.—Sunday, P. M., St. Peter's, Somerville. 9.—Evening, St. Thomas, Salem. 10.—Good Friday, Evening, Christ, Boston. 11.—Easter Day, A. M., St. Mark's, Cambridge. 12.—Easter Day, Evening, St. Mark's, Cambridge. 13.—St. Mark's, Cambridge, Southborough. 14.—Evening, St. Paul's, Newburyport. 15.—Twelfth Semi-annual Diocesan Missionary Meeting. 16.—P. M., St. James', Amesbury. 17.—Wisconsin—Bishop Welles. 1.—Sunday, Beaver Dam and Fox Lake. 2.—Juneau. 3.—Columbus. 4.—Doylestown. 5.—Palms Sunday. Collegiate Chapel, Racine. 6.—Evening, St. Luke's, Racine. 7.—Orphan Asylum, Racine. 8.—St. Stephen's and Emmanuel, Racine. 9.—St. Matthew's, Kenosha. 10.—Cathedral, Milwaukee. 11.—Easter, Even. St. Edmond's, Milwaukee. 12.—Easter, Morning, Cathedral, Milwaukee. 13.—Easter, P. M., Soldier's Home, Milwaukee. 14.—Easter, Evening, Christ Church, Milwaukee. 15.—West Bend, Milwaukee. 16.—Sunday, A. M., St. Paul's, Milwaukee. 17.—Sunday, P. M., St. John's, Milwaukee. 18.—Sunday, Evening, St. Mark's, Milwaukee. 19.—Milwaukee Conception. 20.—Grace Church, Madison. 21.—Miscellaneous. A TWENTY MINUTES WORKING SOCIETY. There is started a society, the members of which pledge themselves to work twenty minutes a day, or two hours a week, for missions, similar to one already established in England. Members are earnestly solicited. Any one desiring further information will please address Miss H. TURNER, 228 Beacon street, Boston, Mass. Any School or College desiring a Teacher of the Classics, Mathematics and Instrumental Music, would do well to address Professor Blank, No. 81 Randolph St., Chicago, Ill. Subscribers to the LIVING CHURCH, desiring beautiful Easter Cards, or Eggs, or Birthday Cards, can have them sent by mail to any address, by sending to Edward Lovejoy, 88 State St., Chicago. Easter Cards from 50 upwards. City subscribers are invited to call and examine stock. The Easter Egg Dyes, advertised in another column by C. H. Strong & Co., are just the thing. So simple to use, and make such decided colors, one sending money to Strong & Co., may be assured of receiving prompt attention to their orders. The only Easter Eggs painted by the celebrated Floral Artist—KEY—are at Geo. P. Sexton's, 118 N. Clark St. Also a full line of Prang's Easter and Birthday Cards. Orders by mail have prompt attention.

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EAPHON.

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Calendar.

APRIL, 1881.

- 3. 3rd Sunday in Lent.
- 10. Palm Sunday.
- 11. Monday before Easter.
- 12. Tuesday
- 13. Wednesday
- 14. Maundy Thursday.
- 15. Good Friday.
- 16. Easter Even.
- 17. Easter Day.
- 18. Monday in Easter Week.
- 19. Tuesday in Easter Week.
- 22. Friday. Fast.
- 23. 1st Sunday after Easter.
- 25. St. Mark.
- 29. Friday. Fast.

N. B.—The Forty Days of Lent, beginning with Ash-Wednesday, are, by the ordinance of the Church, "Days of Fasting, on which such a measure of Abstinence is required, as is more especially suited to extraordinary Acts and Exercises of Devotion."

To comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. ISAIAH lxi. 2, 3.

Teaching us that we have not to mourn as they that have no hope; not to be cast down towards the earth as they that have not a heaven to look up to; not as they who have a servile yoke upon the neck, but rather as they that bear the cross after Christ, and are able to fix their eyes upon Him going before, and thus by the love of Him constraining them, have ever in tribulation a joy of which the world knoweth not.

ISAAC WILLIAMS.

Art thou weary, art thou languid,
Are thou sore distressed?
"Come to Me," saith One, "and coming,
Be at rest."

Hath He marks to lead me to Him,
If He be my Guide?
"In His Feet and Hands are wound-prints,
And His Side."

If I still hold closely to Him,
What hath He at last?
"Sorrow vanished, labor ended,
Jordan past!"

EASTERN HYMN.

The Mother of St. Augustine.

Written for the Living Church.

Who is not interested in the pious "Monica", whose prayers, and tears, and godly admonitions, prevailed for the conversion of her dissolute son?

Reared in the fear and the love of God, as Monica was, I have often wondered that she could marry a heathen, whose temper and habits must have been a constant source of sorrow to the Christian wife. But those were days when the will of the parents was seldom resisted by a daughter, and daughters were provided with husbands, without reference to the inclinations of the heart.

Patricius was an idolator, a man of hasty temper, and of licentious habits. It is scarcely strange, that, with his father's example before him, Augustine should have spent his youth in similar courses. It is true that Patricius turned from his evil ways at last, and was baptized in the Christian Faith; but the son entered the slough as the father left it, and for nine long years the mother wept over her rebellious child. Then came the reward. The chains of bondage were cast off, and true liberty in Christ Jesus our Lord, was the grateful portion of the converted man, and songs of thanksgiving the joy of the devoted woman.

After the baptism of St. Augustine, he and his mother, and some other devout friends, resolved to go back to Africa, their native country, and seek some retired home, where they might live together in religious occupation. On their way they stopped at Ostia, near the mouth of the Tiber, whence they sought to embark. It was here that this sweet and noble woman spoke her last holy words. How precious they were, her son tells us in his memorial of this best of parents. Nine days of illness, and "a mighty sorrow flowed into his heart." When a mother dies, it brings a "mighty sorrow" even to the child who has always gently listened to every request, and faithfully heeded it. How great a weight is added, when the thought of counsels long shunned presses upon the regretful spirit!

It is said that none of the early fathers of the Church, have ever more powerfully touched men's souls, and moved them to Christianity, than has St. Augustine. Therefore painters have given him, for a symbol, a flaming heart. I believe that, under God, his earnest zeal was due to the pure example and holy lessons of St. Monica.

F. B. S.

The Postal Service seems to be well-managed in Prussia. One great convenience is the pneumatic postal tube, which completely encircles the city of Berlin; and a letter mailed by it in any part, is delivered in any other part within an hour. Of course, the rate is a little extra; a cent a postal card, seven and a half cents a letter. One feature of this Service would be highly appreciated here, and that is, a provision for the sale of postage-stamps at some place near each letter-box, which is conspicuously indicated by an official sign in the window. A similar arrangement would be very convenient for the people in our cities, who are continually in want of stamps, but have either to make a long trip to the Post-office for them, or feel that they are bothering some neighboring storekeeper or apothecary. The entire postal system is profitable to the Government. In 1878, the net earnings were \$3,000,000. The express department, or package post, does an enormous business. The tariff is according to weight and distance, and it costs but a few cents to send a good-sized bundle from one end of the country to the other. In the principal cities, packages are collected at houses or offices, by the post-wagons, in answer to an order left at the Post-office, or dropped in a letter-box, just as orders are left at an express office in this country. It is a common thing for travellers to have their baggage sent after them by mail.

"Who shall be Greatest?"

Written for the Living Church.

"Who shall be greatest in Thy Kingdom, Lord?" Asked the disciples in Capernaum. The Saviour rose, and called a little child; and when it in the midst of them was come—"As little children, men must come to Me, and with a childlike confidence receive." "The truths the Scriptures teach. I say to you, Eternal life is his who doth believe." "Who doth accept this innocent young child, in spirit and truth receiveth Me;" "And he who could do harm to one of these, 'Twere better he were drowned in the deep sea." O guileless child, through the dear Saviour's love,

Thou shalt be greatest in the heaven above!

ALICE GRAY COWAN.

Cold Winters.

The unusual severity of the past winter naturally recalls the remarkably cold winters of the past. Statistics show that this season has been gradually growing milder for many years. There seem to be no such winters now as there were seventy or eighty years ago, owing, no doubt, to the cutting away of the forests, the planting and growth of town and cities, and the general development of the land. During the seventeenth and eighteenth centuries, there were in the Old World some winters bitterly memorable. In Britain, in 1664, the Thames was frozen to the depth of 61 inches, and nearly all the birds in the United Kingdom perished. In 1692, the cold was so intense in Southern Europe, especially in Austria, that wolves were driven by hunger into Vienna, where they attacked beasts of burden and even human beings. Three years later, many persons were frozen to death in various parts of Germany. The cold winter, as it is called for distinction, occurred in 1709, when all the rivers and lakes in Europe were compactly frozen, and even the sea several miles from shore, and the earth itself from seven to eight feet deep. Birds and beasts fell dead, and thousands of men, women and children perished in their houses. In Southern France, nearly all the vineyards were injured, and have not yet recovered from the disaster. The Adriatic was frozen, and much of the Mediterranean in the neighborhood of Genoa and Leghorn; and the lemon and orange groves were blighted in many parts of Italy. During 1716, persons crossed the straits from Copenhagen to the Province of Senia (Luden), on the ice, and horses and wagons likewise. Snow lay ten feet deep in Spain and Portugal during 1740; the Zuyder Zee was covered with ice thick enough to bear a multitude of people, and four years after, snow measured on a level twenty-three feet in Portugal. In 1771, the Elbe was frozen to the bottom, and in 1776 the Danube showed ice below Vienna eight to ten feet thick. The winter of 1779-80 was very severe in this country. The bitter cold began in the middle of November, and continued until the close of February. The sun's rays were not warm enough to melt the snow, which lay on the ground almost five months, so thick that it was very hard to get from place to place. All ordinary bodies of water were ice-bound. Domestic fowls and wild turkeys perished by thousands; so did deer and buffalo, and wolves and panthers, mainly from lack of their natural food, buried under the snow. The Northern and Western rivers were fettered by the frost, and the Cumberland was so firmly frozen, as far south as Nashville, that emigrant trains passed securely over the river. The Delaware opposite Philadelphia contained ice of three or four feet, and Long Island Sound and the Chesapeake were frozen over. Scientific persons declare that hot and cold waves often recur every eleven years, as 1846, 1857, and 1868, and the weather-wise predicted that this would be one of the coldest winters known for twenty years.

The Way to Fleece a Parson.

Deacon Jones Wants Spiritual Food!

From Good Company.

"The deacon, he's uncommon godly-given. I ain't agoin' to say he's the piouslest man in the town, but I do say there hain't many piouser, and he is troubled in his mind because our gospel privileges is so poor. We hain't never had no meet'n'-house nor no stated supply. Well, you see one time he said that if the town would give the use of the school-house and keep it hot and lighted for preachin', and pay Elder Loomis one-half, he'd give a piece of land for a buryin'-ground. The town, they took him up, and we had Elder Loomis for six months and it didn't cost neither the town nor the sersistry a great sight, for deacon Jones, he had the Elder take off so much for every stormy Sunday, and for two or three times that he was hoarse and all the folks couldn't hear him,—he was terrible kind o' consupated,—and for one Sunday that he didn't git there till more'n an hour late, owing to his little boy dyin'.—he broke down too in the middle of his sermon that mornin', so the deacon, he thought it ought to be called clear loss. And when he went away, the deacon, he made him take off one-third of the whole amount that they'd agreed to give him because he hadn't got up no revival. Folks sot under him and sot under him and terrible few seemed to be fetched under conviction, and them few didn't seem to have no tussle to speak of, and Deacon Jones, he thought Elder Loomis was for lettin' 'em into the church too easy. He wa'n't what you could call a stirrin' preacher, and folks thought he had too much to say about bein' honest and denyin' yourself and livin' for others and them things that hain't got nothin' to do with religion. Deacon Jones, he's too pious to put up with that. He said it wa'n't them dry husks of morality but spiritual food that we wanted. 'The deacon, he's an all-fired smart talker; he can talk the shingles off'n a meet'n'-house when he gits agoin'. But some o' the folks, they said the deacon didn't like to hear so much about honesty because 't was a tender pint. Most folks run of an idee that it's jest as well to have your eye-teeth cut if you're agoin' to have dealin's with the deacon. But when it comes to religion there hain't nothin', to be said agin him.

Some folks, they tried to get him back in spite of the deacon, but he didn't seem to care a great sight about comin' back. Folks never could make out why."

A Last Word about "Innovations."

[Though we have declined several communications on this subject, the following is so well written and so entertaining, that we give it place. It is but fair, however, that this side of the question should have one more hearing. EDITOR.]

To the Editor of the Living Church:

I was forcibly struck by a remark contained in a short and modest article, occupying an humble position at the bottom of the second column of the 7th page of your issue of the 10th of February. "Fifty years ago our Church was very different in outward appearance, from what she is now." It may be in the internal condition as well, but the writer does not say so. This difference could not perhaps, in any way be more plainly illustrated to the reflecting young Churchman, than by submitting for his comparison, a Church Journal of that day with one of this. I do not stop here to inquire whether this difference is for the better or worse—of this one thing, only I am certain, that as time advances and changes take place, the Day of Redemption draweth nigh.

The writer referred to above, is noticing an article in a former number of your journal, concerning Innovations. He observes: "No one claims that these Innovations are new forms and ceremonies introduced, but that they are the revival of old forms which have been in disuse ever since the departure from papacy." I would add, therefore, obsolete and defunct.

An admission is made by the writer, which I sincerely hope may be unnecessary, namely, that they are sanctioned by a majority of our Bishops and Presbyters, whom he supposes to be better qualified to judge, than ourselves. Manifestly, however, we ought all to be qualified to judge of a matter in which we are all interested. Majorities too, however respectable, do not always settle the truth and propriety of things. The customs now attempted to be revived, and in behalf of which antiquity is claimed, were at one time sanctioned by all, and yet when the spirit of reform came over the Church, they were cast aside as superfluous, unneeded by the true spiritual worshipper.

In the humble opinion of the writer, this is not the time for the Church to retrace her steps to gather up copes and cowls and other paraphernalia which she had thrown away as useless impediments, tending rather to retard than to expedite her march. She has now a nobler mission, a more important work. The battering-ram of the Atheist is now thundering at her doors; his emissaries are attempting to scale her highest ramparts; they are endeavoring to place their dynamite beneath her deepest foundations. The libertine is assiduously seeking to decoy her sons and daughters to ruin. He sends his vile missiles into her schools and sacred homes to defile the purest minds of the young of both sexes, and to destroy parental influence and authority. Heaven and earth are ransacked for spacious arguments to bring into contempt our holy religion, and weaken its power over the hearts of men.

Shall we then, under such solemn circumstances, spend our time or waste our energies upon aesthetic trifles, calculated at best only to captivate the senses, or should we not, rather, having in view the terrible earnestness of a Paul, cry aloud and spare not? The assaults of Voltaire, while they lamentably succeeded upon the continent, were in a great measure foiled in England by the vigilance and faithfulness of the Church. Are we preparing thus to repel the assaults of Ingelsol (excuse the implied comparison) and his numerous compeers?

I am here reminded of an incident which occurred in my early boyhood and which has ever since, on account of the moral it conveys, been deeply impressed upon my mind. For the same reason I trust the recital of it here will be excused.

A man still young, of powerful frame, but desperately and hopelessly insane, was in the habit of daily walking along a road which traversed for half or three-fourths of a mile, the farm upon which I spent the happy years of my childhood, now far in the distance. He habitually carried in his hand a few chips of wood, to which he seemed to attach a sacred importance. One day, as he passed along, two men in the wood at the roadside were about to attempt to load upon a wagon, a very heavy saw-log. As they viewed the log and were calculating its weight and their probable inability to raise it, it occurred to them to call to their assistance the crazy man to whose bodily strength they were well assured. He readily came, dropped his sacred chips and applied his vast force to the log. Just as they had rolled it half way up the skates or more, Finlay espied some fresh chips at his feet, and letting go his hold stooped to pick up the treasure. Immediately, when his force was withdrawn, the log began to retrograde and was about to roll down upon and crush to death, the whole party. One of them shouted at the top of his voice, "Throw down your chips and take hold!" The crazy man forthwith obeyed, and soon the log was safely lodged upon the wagon.

God forbid that we should imitate the example of this infuriated man who, through an insane estimate set upon his chips, exposed his own life and that of his fellow-men, to the most imminent peril.

J. H. M.

Among the signs of the times, fitted to awaken the anxiety of the patriot and the concern of the Christian, is the increasing desecration of the Lord's Day. With the reverent observance of the day, set apart for the worship of Almighty God, is almost intimately connected our public welfare as well as the prosperity of religion. Our blessed Lord has said, "The Sabbath was made for man." It is one of the strong bulwarks of national virtue, order and stability, a blessed boon to the toil worn, and the acceptable time for men to learn the will of God and the way of eternal life.—*Pastoral Letter, 1880.*

NEWS SUMMARY.

The Czar has been buried. Alexander III. has succeeded. Princess Dolgorouki, the morganatic wife, has left the city of St. Petersburg, for all time. Fresh arrests are constantly being made, and the Nihilists are further away from their aims than ever.—A new cure for insanity has been found. A new law just passed by the Legislature of Wisconsin makes five years insanity sufficient cause for divorce.—Kansas is greatly moved over its new total abstinence law. Even wine for Sacramental purposes, is forbidden, and the poor backwoodsman is wondering what he will do to cure a rattlesnake bite.—A London, England, paper assures us that her ladyship, Baroness Burdett-Connets and her husband, will visit us in the Spring.—The New York assembly has passed a bill requiring all boarding-house keepers using oleomargarine, to announce it by a placard in its dining-room.—Ko-Kun-Hua, the Chinese professor at Harvard, is a poet, and lately contributed a number of his verses to a Cambridgeport fair. Each paper has his autograph and seal, in vermilion, and is covered with sprays and leaves. The titles are, "Pear and Peach blossoms in the windows," "Tender of flowers, get up early," "Thoughts on antiquity," etc.—How differently the English view things from an American, in every way, may be seen from the fact that it is told as a great commendation and evidence of hard work, that Gladstone only takes one hour in which to eat his dinner.—The late Lord William Leonard is said to have been the last survivor of those who were present at the Duchess of Richmond's ball at Brussels. His father (the Duke of Richmond) was asked by the "Iron Duke" for a map; after studying it for a some moments, Wellington made a sudden mark with his thumb-nail, saying, "I shall fight him, there." The map with the mark plainly visible, has been carefully preserved.—Mr. Tennyson's health is reported as being very poor.—Austria has followed the example of France, and prohibited the importation of American pork.—The Porte has amended its proposition as to the line of frontier, and now offers to cede Crete, and retain a large portion of Thessaly.—Electric lights are to be introduced in the Lead City mines.—It now seems very doubtful about the much advertised "World's Fair" at New York. The subscriptions do not equal anticipation, either in amount or promptness.—Great floods are reported in the South and Southwest. The Savannah river rose twenty-four feet in twelve hours; flooding a portion of the city of Augusta, Georgia.—The Ameer of Afghanistan coolly requested the British to not evacuate Candahar, until he could arrange to take possession.—And now, it is proposed to have a horse race at night, by the light of the electric lamp; it will make it much more comfortable for the horses.—The total number of periodicals published in the United States at the beginning of the present year, was 10,131, with an aggregate circulation, for issue, of 20,677,548.—The new treaty of China with the United States contains a provision, for the first time, by which a Christian Government unites with the Chinese, to check the opium traffic.—A contract has just been agreed upon, to drain lake Okeechobee in South Florida. If successful, 12,000,000 acres of the best sugar lands in the world will be reclaimed. This is the celebrated "Everglades;" in extent, twice as large as New Jersey.—General Upton, the author of the celebrated Upton infantry tactics, committed suicide at San Francisco, last week.—The champion bee-keeper lives (appropriately) in Beeton, Cal.; his name is Jones. In 1879, he produced 75,000 pounds of honey from 300 colonies of bees. Last year from 400, he secured only 20,000 pounds, but it was a very bad year. This year he has obtained 600 new colonies from the old 400; and now has 1,000 colonies. Just think what a stinging retort they could make if angrily disturbed.—It is said that Anna Dickinson is to reappear on the stage. She proposes to play male characters, and those the most difficult; such as Hamlet, Macbeth, Romeo, etc.—Out of the 3,750,000 cattle, in the region drained by the Arkansas and Missouri rivers, 15 to 25 per cent have died from exposure during the winter. Hundreds of herds have been ruined, and entire herds totally destroyed.—Queen Victoria's yearly income from her Duchy of Lancaster is over \$200,000. John Ruskin, the celebrated Englishman, is alarmingly ill. The Afghan war has cost the English \$19,500,000, and the end is not yet.—Cypress trees have been planted around the spot where the Czar was assassinated, and other means taken to mark the spot permanently.—France has accepted the invitation to be present, by representatives, at the Yorktown celebration; the surviving members of the LaFayette family are to be especially honored guests.—A provisional government has been established in Peru, and Senor Garcia Calderon has been elected President.—Harvard students are to give three representations of Aedipus Tyrannus in the original Greek, in May next.—It is said that a large number of Germans are preparing for immigration to this country in the Spring. Germany discourages all emigration.—Roumania is said to be quietly preparing for war.—A new cable is to be laid North and South, from the Isthmus of Panama, to connect with the United States and Europe via Central America and Mexico.—It is reported that on one day last week a thousand persons left Berlin for the United States.—A professional resurrectionist has furnished the authorities of Baltimore with the information that many graves have been robbed in two of the larger cemeteries there, the subjects being sent to Southern and Western cities.

The Rev. E. D. Bradley of Indianapolis, has prepared a synopsis of historical facts concerning the Church, in a tract, that may be had in quantities at a very low rate.

The Household.

All communications for this Department should be addressed to THE HOUSEHOLD, 285 East 19th St., N. Y. City.

CHICKEN JELLY.—Miss Corson considers this one of the best of light foods for convalescents. An old fowl is just as good for this purpose, as the most tender chicken. First draw it, and carefully remove all the skin and fat. Then cut it up into small pieces, cutting well into the joints, and with a hatchet, or the flat side of a cleaver, lay the bones flat and break and pound them. The object of this is to allow the gelatine to escape from the bones. Then put all into a sauce pan, and to three pounds of the bird, put three quarts of cold water without any salt. Next allow it to come slowly to a boil, and boil gently for three or four hours, or until the water is reduced one-half. Then cook very slowly for another hour, or till the water is reduced to one quart, and strain it. While still hot, lay pieces of ordinary coarse brown, or common straw, paper on the top to absorb any grease remaining on the surface of the jelly. It must then be left to cool. This kind of jelly is exceedingly nutritious. It can be clarified, if desired, by the same process as that previously given for wine jelly.

TO MAKE a bed really well, is something of an art. Lay the bolster flat, instead of upright; place the sheets always the two right sides together, so that the side which has been in contact with the person of the occupant may not be turned to the mattress-cover or the blankets. The broad hems should be at the top, so that the part of the sheet which has been next the feet one night, may not touch the face the next. Pull the bottom sheet well up at the head, so that it can fold under the mattress, and thus be kept in its place; put the upper sheet equally far down at the foot, and tuck it in so thoroughly that he must be a restless sleeper, who will displace it; put in the blankets and counterpane in the same way, putting them on the bed one by one, bringing them up smoothly and turning them over at the top in a neat fold. Mattresses should always be protected by a movable covering, like a bag, fitting the mattress rather loosely, and tied at one end. If this is taken off and washed occasionally, the mattress itself is never soiled.

DRUGGETS are useful in several ways. When our carpets are new and pretty, we like to preserve and protect them as long as possible; when they are old or ugly, we wish to conceal their defect. A good drugglet is rather expensive, and a poor one is too great an extravagance for any purse to which the protection of a carpet is a matter of moment. A good substitute for a drugglet is formed by sewing together breadths of strong, coarse, unbleached muslin, binding the edges with a tape or woolen braid, of a color that will wash, and fastening smoothly to the floor with large-headed tacks. This can easily be washed when soiled, but remains clean much longer than one would suppose. Prettier than this, firmer and probably more durable, is a striped material, similar to bed-ticking in quality, though not in appearance, costing about twenty-five cents per yard. The linen which comes especially for this purpose, is very serviceable, and looks better than the unbleached muslin.

WASHSTAND MATS.—Any little girl who understands common crocheting, can make these, and they are always acceptable presents. Two balls of white tidy cotton No. 8, will make a set, and no other materials are needed. The set consists of a large round mat for the wash-bowl to stand on, a smaller one for the pitcher, and a smaller one yet for the mug, and two oval ones for the soap-dish and brush-tray. Set up a chain of five stitches, loop it and crochet around, widening enough to keep it flat. When the mat is large enough, finish with a border, which can be as simple or elaborate as you like. The mats must be starched, when done up, and may be thrown into the common wash.

KINDNESS.

Since trifles make the sum of human things, And half our misery from foibles springs, Since life's best joys consists in peace and ease, A few can save or serve, but all may please: Oh! let the ungentle spirit learn from hence A small unkindness is a great offence. Large bounties to restore we wish in vain, But all may shun the guilt of giving pain. —*Hannah More.*

NARROW LACE EDGING.—Cast on 8 stitches. First row: Knit 2 plain, thread over once, narrow, knit 1, thread over three times, knit 2. Second row: Knit 2 plain, seam the first of the over stitches the middle loop plain, the last seam, knit 2. Third row: Knit 2 plain, thread over and narrow, knit the rest plain. Fourth row: Slip first stitch, bind (or cast off) three stitches, knit plain to overstretch, seam it knit 2. Seaming is the same as purling.

A SIMPLE INSECTICIDE.—Hot alum water is the best insect destroyer known. Put the alum into hot water and let it boil until it is all dissolved; then apply to all cracks, closets, bedsteads and other places, where any insects are found. Ants, bed bugs, cockroaches and creeping things are killed by it, while it has no danger of poisoning the family or injuring property.—*Boston Journal of Chemistry.*

FRENCH KNOTS.—The French knots are much used in embroidery for the centres of flowers and for other purposes. They are made as follows: Bring the needle up in the place where you want the knot to be, twist the silk twice round the needle, insert it in the same place again, and push it through to the under side of the work, guiding the silk with the left hand to prevent its tangling. The knot is then formed.

BABIES BANDS.—Knitted bands for the babies are much better than flannel ones which must be pinned. They are knit of soft white wool, whole like the leg of a sock, and if knit ribbed, two plain and two pur stitches, are sufficiently elastic to slip on over the feet, and fit the little body closely and comfortably.

Convocation at Montpelier, Vt.

Correspondence of the Living Church. The Convocation of Vermont met in Christ Church, Montpelier, on Tuesday, Feb. 22, opening with Evening Prayer. The sermon was preached by Rev. Benjamin W. Atwell, of Newport, from Galatians vi: 14. On Wednesday, Morning Prayer was said, and the Holy Communion was celebrated by the Bishop, assisted by the Rector of the parish. The sermon was preached by Rev. Thomas Burgess, of St. Albans, from 1st Timothy vi: 20. The afternoon was devoted to the consideration of the subject of indifference to religion and its public ordinances. Rev. A. B. Flanders, of Chester, who was to have opened the subject, having been taken seriously ill on the way, the discussion was begun by Rev. Walter Mitchell, of Rutland, followed by Rev. Messrs. Thomas Burgess, of St. Albans, Howard F. Hill, of Montpelier, Theodore A. Hopkins, of Burlington, F. W. Bartlett, of Northfield, and Nathaniel F. Putnam, of St. Johnsbury; the Bishop closing the discussion, which was full of interest and calculated to aid the pastor in his work among the careless. At Evening Prayer, the sermon was preached by Rev. Anson R. Graves, of Bennington, from Titus i: 5. On Thursday, St. Matthias' Day, the Holy Communion was celebrated, and a most happy and thoughtful address on the Christian ministry, suggested by the day, was delivered by the Bishop, after which the Convocation closed a pleasant and profitable session. In addition to the clergy already named, there were present Rev. Messrs. E. P. Lee, of West Rutland, and W. J. Tilley, of Middlebury. Several, who usually attend, were detained by illness or labors necessary before the opening of Lent. The sermon by Rev. Mr. Graves was upon the relations of Rectors and Vestries, and was admirably suited to the times, receiving strong clerical and lay endorsement at its delivery.

VERMONT CHURCH ITEMS.

Lenten Services are held every Wednesday at the Mission Stations of Georgia and Milton. The worthy missionary at these stations, the Rev. G. Graves, recently received a donation of \$88 in value, from his parishioners. The Rev. C. T. Ogden has resigned the rectorship of Inmanuel Church, Bellows Falls. The ladies of St. Michael's Church, Brattleboro, have organized a society in union with the Vermont Branch of the Woman Auxiliary to the Board of Missions, and propose working for Mrs. Buford during Lent. A most elegant baptismal font has been presented to St. Stephen's Church, Middlebury, by three communicants, two of them elderly ladies. The material is Parian marble, with the inscription—"One Lord, One Faith, One Baptism." The Easter music at Trinity Church, Rutland, is to be rendered by a volunteer chorus choir of from twenty-five to thirty persons.

FOR THE CHILDREN.

Bible Studies.

NO. IX.

Written for the Living Church.

Two villages of Palestine, which stood opposite each other, near Jerusalem. The name of one signifies "Place of Dates," of the other, "House of Figs." One was at the foot of a sacred Mount, the other beyond it. The feet of our Lord Jesus have trodden the streets of both places. In one of these villages, the blessed Saviour loved to visit loyal and very dear friends. In the region of this village, a marvellous miracle was performed by Him. Indeed it is celebrated for more than one display of the Divine power. It is but a poor village now, with few families. There is no vestige left of the other one—the "House of Figs." It used to extend from the "Habitation of Peace" to where the "Place of Dates" began. In this latter place I love to linger. So many blessed memories and holy lessons are associated with it. Here a great feast was made to a great King, and a costly offering, which excited the avarice of a wicked man.

What two villages do I mean? What Feast? Who was the King? Who the avaricious man? What excited his avarice? F. B. S.

Answers to Bible Studies.

To No. 1 of these (in our issue of Feb. 3d), if we are not mistaken, we have as yet received no answer; and so, perhaps, we may as well give it. It is Ramah. To No. 2 (occurring in the next number of the LIVING CHURCH), we have already published answers by Julia S. Rice and H. C. S. Catherine J. McCollum and Maggie S. Houston have answered No. 3; both of them correctly. The name of the man is Jacob; the persons buried with him were Abraham and Sarah, Isaac and Rebekah, and Leah. The place of burial was "before Mamre, in the land of Canaan." (Gen. xlix: 30, 31.) The same parties, and H. C. S., have answered Nos. 4 and 5, also correctly. The plant named in the former is Flax. The creature spoken of in the latter is the Locust; the name of the king visited by it, is Pharaoh; the prophet is St. John the Baptist. (Ex. x: 12; S. Matt. iii: 4; and S. Mark i: 6.) Maggie S. Houston and H. C. S. have answered the questions in No. 17 of Vol. III, correctly. It is "The Almond Tree." (Jer. i: 11.) To the list of those who have sent in correct answers to all but question No. 1 may be added the name of F. A. H., of Fort Dodge, Iowa.

Stories on the Catechism.

By C. A. Jones.

I believe in the Holy Ghost.

MISS ALICE.

There is a Holy Dove that sings, To every Christian child.

It was an autumn day, cold, raw, and foggy; the gas lamps were lighted in the London streets from an early hour in the morning, and folks grumbled and jostled against each other and abused the weather and growled at the fog, in a way in which only English people can grumble when things do not exactly suit them. Poplar Court was not a cheerful locality at the best of times. Its name was a most decided misnomer, for not the ghost or vestige of a poplar tree was to be seen near it; the eye rested upon naught but two rows of wretched, squalid looking dwellings, where it seemed that God's sun never shone even in bright summer weather. And on this November day, those poor hovels looked so gloomy that a feeling of pity must have come into the hearts of some of the passers-by, as they glanced down into the Court, and heard the loud angry voices which proceeded from it. They were young voices too, children's clear tones, that ought to have been raised in hymns of praise and prayer, but which now spoke words of profane jesting and blasphemous anger. A lady, plainly dressed, paused at the entrance to Poplar Court, and upon her face came an expression of pity and sorrow; of pity for those poor children, of sorrow for Him Who had died to save sinners, and Who was crucified afresh by all the sins which were daily committed upon the earth. There was something about her which commanded respect, and there was a minute's silence during which she looked around her inquiringly, and her eye fell upon a girl of some fourteen or fifteen years of age, who stood somewhat apart from the others, a poor, pale, miserable looking girl, more miserable, if possible, than her companions, but with a clear face, and golden hair hanging in dishevelled masses round her shoulders; in her hand she held the fragments of a broken jug, her usually pale cheeks were flushed with excitement, her lips were white with anger, and her blue eyes were lit up with a strange light, as she leant against the wall and looked with something of scorn in her glance upon the rough group of boys and girls, who stood open mouthed and giggling, gazing at the strange lady. Mabel approached her kindly. "My child, what is it?"

Then the color faded from the girl's cheek, and the light from her eyes, and tears coursed down her pale face, and her voice was low and trembling as she poured forth the story of her grief and wrongs. "I never speak to them, never; I never had a word with them since the day we came into the Court. Mother told me that I must have nothing to say to them, for she was once a lady (here the gigglers broke into a very audible titter, which a glance from Mabel soon checked); and they will not leave me alone. Whenever I go out they call after me; and to-day I went out to get her something and they stopped me, and broke the jug, and she's waiting for me, and she's so ill," and the girl's eyes were lifted to a little attic window as though to indicate where her sick mother lay. Miss Baring turned to the culprits. "How could you be so unkind?" she said. A torrent of words poured forth from the lips of boys and girls. Mabel Baring's heart was full of compassion for the poor child whose mother was so ill; and speaking a few words of gentle rebuke to the unruly crowd, who one by one slunk away abashed, she turned round to address "Miss Alice."

The girl had disappeared; and Miss Baring could not resist following her into the tumble-down house, and up the rickety staircase to the attic. It was a work of considerable difficulty; there was hardly a ray of light discernible through the fast thickening fog, and the stairs had large holes in them, into which the feet of the uninitiated were apt to wander, and there remain, somewhat as though they were fastened in the stocks; and then the air was pestilential in the extreme. Accustomed as Mabel Baring was to the haunts of sickness and to the homes of poverty, she turned faint and sick, as that mingled odor of gin and onions and bad tobacco, met her at every turn. At last she stood at the closed door of the attic. She knocked gently; she heard a voice say, "I think it's the lady, mother, she looked so good and kind." And the tones in which the answer came, were harsh and querulous. "Tell her I don't want any lady to come prying here, I was a lady myself once."

The child opened the door cautiously, but she looked up into Miss Baring's face with a wistful trusting expression. "Alice, your mother is ill, can I help her?" "No, thank you, there is nothing to be done. I cannot ask you in, she does not like the sight of strangers; no one ever comes near us." A feeling of pity for "Miss Alice's"

loneliness came into Mabel Baring's heart. "My child, are you always alone? I mean, alone with your mother?"

"Yes, ma'am; only I listen for the Voice, the Voice of the Holy Dove; and you see that helps me. The Parson said it would. He told us about it the last Sunday before we left the old place. He was explaining the Creed to us, and he said that as long as we tried to be good, the Holy Ghost was always with us, speaking to us of God and of Jesus."

The girl's face was all in a glow as she spoke. Somehow Mabel Baring could not help seeing that every word she uttered was a reality to her. And then there was something like a sob: "I know I was wrong to lose my temper when they teased me. Oh, ma'am, it's hard sometimes; but the Parson said all through hardness, the Sweet Dove is speaking to us."

"My child, God grant that you may always hear His voice. And now, Alice, will you make me a promise; will you send for me if you ever want help; here is my card?" "Thank you ma'am; if she will only let me send. I am sure the sight of you would do her good."

Miss Baring smiled, and went on her way home to the little nephews, whose parents were in India, and whom she had taken into her loving care. And as she listened to their childish prattle, her thoughts were with the lonely child in the dreary attic; listening amid all the sorrows of her little life for the voice of the "Holy Dove that speaks to every Christian child." She thought of her very often in the weeks that followed; and at last, November, with its fogs and dreariness, passed away, and Christmas Eve came, clear and frosty, and the loving aunt sat with her little charges in their bright nursery, and told them about the Holy Child Who came at Christmas Tide to be the Pattern of all Christian children for evermore. And she spoke to them of the Holy Dove, Who alone "could lead them on to all things good;" and for the twentieth time at least they heard the story of the poor little girl with the sick mother, who always listened for the Gentle Voice, and so never felt lonely. Then there was a murmur of impatience, as through the house there sounded the sharp, loud tingle of the hall-bell.

"Some one come to take you away, Aunt Mabel," said little Harry, "but you shall not go, we will not let you leave us on Christmas Eve."

"You may be quite sure I shall not leave you if I can help it, darlings; but for His sake, you would not have me refuse to go to the sick or to the poor to-night."

"Of course, Auntie, if any one wants you, you must go; only I hope, oh, I do hope, that nobody's sick or poor to-night."

"Never hopelessly sick or poor after to-night," answered Aunt Mabel, dreamily; and ere the words were out of her mouth, a servant appeared at the door.

"Please, ma'am, there's a poor girl comes from Poplar Court, down in the Holloway Road, and she seems in great trouble; will you speak to her?" "Miss Alice" stood in the spacious hall, cold and shivering; an old straw hat was on her head, but the golden hair fell over poor thin shoulders, which had no other covering but her tattered dress, and the blue eyes were dimmed with tears, as Miss Baring bent over her kindly and gently, and said, "Alice, my poor child, what can I do for you?" "Oh ma'am, you told me to come when I was in trouble, and indeed I'm in trouble now; she's dying she says, and there's no one to help us, and to-night she said at last, that she would see you. Oh, I know it's a bitter cold night to ask you to come out, and perhaps you cannot come because it's Christmas Time."

"It's just because it is Christmas Time that I would come to-night of all nights, my poor child. I will be ready in a minute, wait for me. I will send you some warm tea." Alice drank the tea, and Miss Baring soon reappeared, equipped for her walk. She took with her a little basket of provisions for the sick woman; then she wrapped a warm shawl round the slight, shivering form, and the two set out on their way. In the quarter of an hour's walk Mabel had gained some insight into the history of the poor creature she was going to see, but Alice was evidently unwilling or unable to say much; the little she did say, however, told a tale of want and suffering of no common kind, of selfishness, (though the girl saw it not) on the part of the mother; of endurance amounting to heroism on the part of the child. [To be continued.]

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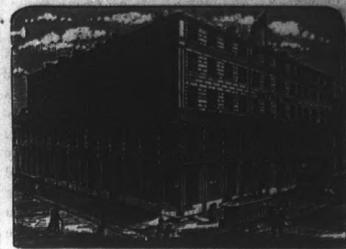
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Dr. Hopkins on "Revolution."

To the Editor of the Living Church: In the Standard of the Cross for Feb. 24, there appeared a communication, signed "A Member of the General Convention," and headed with the alarming title "APPELLATE COURT: A REVOLUTION."

The first attempt of that writer is to prove that "the Federate Council of Illinois has no right to call itself a Province." And it appeals to the Journal of the General Convention. Very well. To that Journal let us go. We there find that Illinois did not ask permission to call herself a Province. She did it of her own free will and accord, before applying to General Convention at all.

But, what was done in the Lower House, then, about striking out the word "Province"? They struck it out of something. What was it, and what did they mean by it?

The Committee on Canons (p. 48) to whom was referred "the Memorial of the Federate Council of the Province of Illinois," reported the following resolution:

Resolved, The House of Bishops concurring, That the powers to be exercised by the Federate Council of the Province of Illinois be, and the same are hereby, approved, etc.

Now the word "Province" was struck out in this last place, and "Dioceses in the State" substituted in the place of it. In the body of the Report of the Committee, the word "Province" was left undisturbed, because it simply narrated what Illinois had done of herself.

Under this Canon, permission was given to form a Federate Council, but what the name of the Federate Council should be was a matter which they may determine for themselves. In order to reconcile different views, he would propose a substitute in this form: "Whereas the Dioceses in Illinois have formed a federate council known or called by them as "The Province of Illinois," the approval of this Convention is given to their action as reported to this body."

This expresses precisely what the House meant. They would not fix the name "Province" by their own act. But they were perfectly willing to let Illinois take that name for herself, if she pleased.

But the richest part of the joke is to come. The choosing of the "name," is not one of the "powers" to be exercised by the Federate Council; but it is an integral and essential part of the work of organization. No Corporation or Associate body of any sort can be organized, without taking some definite name. Now one of the "powers" unanimously approved by both Houses of General Convention is, "that the said Federate Council shall have full power to enact all regulations necessary to its organization and continuance"; and yet we have this genius from Ohio contending, that because she has exercised the simple, primary, indispensable function of organization which consists in merely choosing a name, Illinois is guilty of having made a "Revolution"! It is too absurd! Meanwhile, the Committee on Canons continue to speak of the paper referred to them, as "The Memorial of the Federate Council of the Province of Illinois."

And in the Index of the Journal, we find, "ILLINOIS, PROVINCE OF," which looks as if the Secretary thought the Committee on Canons rather better authority than this nameless "member" from Ohio.

from Alabama, is not apparent." Of all the wonderful statements in this wonderful communication, this is perhaps the most astonishing. The one plan proposed to do it by fresh legislation on the part of General Convention. The other plan recognizes the power as already existing in the several Dioceses. And this "member" says that "the distinction between" the two "is not apparent!" One who cannot see, or is unwilling to acknowledge, a distinction so fundamental in its character, is totally unfit to put pen to paper on any constitutional or canonical subject.

General Convention has, thus far, refused to constitute, by its own authority, any Appellate Court. There is no question anywhere in regard to this simple fact. But, whether or not he Dioceses can do it, by their own action, under Article 6 of the Constitution, is another matter entirely. That each Diocese can organize an Appellate Court within its own boundaries, all the members of it being members of that one Diocese, is unquestionable. The only question raised has been, whether, by mutual agreement among themselves, each Diocese acting separately, in its own Diocesan Convention, a Court of Appeal may be erected, in which they shall all be represented, and to which they may all have recourse.

But, if so, they apparently forgot that they had already put themselves on record on the same subject, with exactly the opposite opinion. In 1871, when acting on the draft of Powers proposed to be exercised by the Federate Council of New York, both Houses of General Convention agreed in declining to approve of the proposed power of erecting an Appellate Court, "for the reason that Article 6 of the Constitution confers upon each Diocese in said State, the power to institute the mode of trying Presbyters and Deacons therein, including a Court of Appeals, if such Diocese elects to institute such tribunal for itself; and whether such Appellate Court shall also be the Appellate Court of any other of the Dioceses in said State, is a matter of discretion and concurrent choice on the part of the Conventions of such other Dioceses respectively."

Now here is joint action by both Houses. If it be legislation, it holds good until further legislation by both Houses, shall alter it. No such legislation has taken place. Therefore it is law to-day. Or, if it be not legislation, it is a declaration, by both Houses, that the right of Diocesan action already exists, under Article 6 of the Constitution. And, as article 6 of the Constitution has never been altered since, the constitutional power is just as clear to-day as it was in 1871. The clear right of Illinois to do what she has done is indisputable, either way. She has exercised a clear Constitutional right, declared so to be by the joint action of both Houses of General Convention. And yet she is charged with "Revolution!" It is hard to write, with seriousness, of such absurdities as those of an Ohio "member." He would seem to think that the negative action of one House alone, in 1880, can, of its own inherent force, repeal an Article of the Constitution backed up by the joint interpretation of both Houses!

But we do not wish to do injustice to Ohio. If the "member" will look on page 461 of the Churchman's "Debates" of the last General Convention, he will find that "Mr. Andrews, of Southern Ohio, said that the Constitution gave to a Diocese the right to create its own Courts, including a Court of Appeal; and there was nothing illegal in a Diocese selecting for its Court of Appeal the same body that had been selected by another Diocese. A Diocese might select the Supreme Court of the United States, if that tribunal would act, as its court of appeal. Was there any objection to another Diocese selecting the same high tribunal for its Court of Appeal? Not at all." As this is Ohio authority, and from a man of high legal attainment, perhaps the Standard of the Cross will show it some respect.

As to the majority Report of a Committee of the House of Bishops, there is no need to say anything. The argument in the minority report is the stronger and the sounder. When the House of Bishops contradict itself point-blank, it leaves all outsiders free which voice they will follow; and we prefer to follow that which agrees with the other House, and with the Constitution as interpreted by both Houses.

As for the silly cry of "Revolution!" we pass it over to those who, for many years past have displayed their ingenuity and their charity chiefly in finding mare's nests. If it amuses them, they are welcome to keep it up, until they can induce somebody to follow them, who (if that be possible), knows even less about the Constitution and Canons of the Church than they do themselves. Illinois is right in what she has done. She knows that she is right. And thus choosing to exercise her constitutional right, what does Ohio propose to do to prevent or control her?

J. H. HOPKINS.

Ohio.—An impromptu Missionary Service was held in Trinity Church, Cleveland, on Friday evening—the Festival of the Annunciation B. V. M. Addresses were made by Bishops Bedell and Paddock. The Rector (Rev. J. W. Brown, D. D.) and several of the city clergy were in the chancel. Bishop Paddock, with his wife and family were the guests of Dr. Brown, while in the city. They left on Saturday morning, on their way to Washington Territory. There was a real Missionary ring to Bishop Paddock's address. He had posted himself thoroughly as to the present condition of his jurisdiction, and gave a very good idea of what its wants would be in the years immediately to come. A large congregation was present; the people were interested, and

the Service was in every way successful. One always stands dumfounded at the figures of the Far West, in the number of square miles, and the rapidity of the growth in population, etc., and the almost absolute certainty that in a few years, everything but the number of square miles will have to be multiplied by 20 at least. Had our people the faith, as they have the wealth to give, for the founding and endowment of schools and churches out West, the missionary character of the Church would be vindicated, and she would be saved from that bitter experience at the East, of having to fight her way against prejudice—political and religious—and of being constantly overshadowed by, comparatively-speaking, huge sectarian organizations. The fight at the East is nearing its end; the Church is now acquiring, year by year, a momentum which will soon enable it to distance all antagonists; but God give us grace to avoid putting a like experience upon the West, by any approach to heartlessness! The land is another Canaan, with this single exception—just now, there is nothing in the way of enemies to drive out. We may take the land in God's Name, plant the banner of the Church—the Cross—and mould the incoming millions, giving them the Apostolic "form" and "seals." The plan of diminishing the size of the Missionary Jurisdiction will do a great deal to this end; but, till these Jurisdictions become self-sustaining Dioceses, they need, many times over, the amount of money that is at present being doled out to them.

Springfield.—The Vestry of St. Paul's Church, Pekin, have invited the Rev. G. W. West to assume the rectorship of the parish. There are not a few very earnest Church-people in this place, which at different times has enjoyed the ministrations of faithful pastors, such as Loop and Morrison; and last, but not least, the lamented Champlin. Many earnest hearts are looking forward anxiously to the privilege of a resident pastor.

The announcement of the appointment of the Rev. Ingram N. W. Irvine, as Dean of Cairo, suggested to some of his friends tokens of their appreciation of him. Mrs. S. J. Pake, of McLeansboro, presented him with a beautiful crimson stole, having on the back a crown of thorns, and a cross made out of three spikes. On either breast, an emblem of office; one being a key and the other a sword. At each end, a cross and crown. It was her own work. In Mount Vernon, Mr. Ward, of the firm of Ward & Tolson, presented him with a gold emblem of the Church, to hang on his watch-chain, viz., the hull of a ship, with a compass set into it. Little things tell of big hearts.

Northern New Jersey.—The Rector of St. Paul's Church, Paterson, has recently organized a Guild in his parish, which promises to be of great usefulness. On the Third Sunday in Lent, the Altar, pulpit and lectern were vested in very handsome purple hangings, and book marks exquisitely embroidered. They are a gift from the Rector, in loving memory of his mother, Mrs. Lydia Russell. A very rich memorial window is being made for the parish, by Colegate, as a tribute to the late Senior Warden, Mr. Bibby, for half a century connected with the parish.

Western Michigan.—The Bishop of the Diocese visited the Church of the Good Shepherd, Allegan, on the 4th Sunday in Lent; and in the evening confirmed a class of eleven (7 males and 4 females). This parish is prospering, and its influence extending. The Bishop held a Mission, commencing on Thursday, March 24th, and closing on Sunday evening, with four Services a day. The attendance was good, and the results, so far as we can yet judge, excellent. It was the Bishop's first effort in that direction, and proved him to be a wise and effective Missioner.

A friend of the Children's Aid Society, of New York, has given \$50,000 for the erection of a large seaside Sanitarium, to which sick children can be sent from the crowded city, during the heats of the summer weather. Many such Institutions have sprung up around the metropolis in recent years, but none on such a scale as this. The report of another charity reaches us; that of the New York Diet Kitchen Association, established by ladies prominent in society, for the benefit of the sick poor. Three kitchens, in the North-western and New York Dispensaries, and the Ophthalmic Hospital, have been in constant operation during the year. Nutritious food has been served to 4,677 patients. The cost of the work has been \$3,925.20, and the balance on hand at the end of the year was \$118.52.

The following letters were recently received by J. C. Cushman, General Manager of the Electro-Magnetic Co., 256 Clark St., Chicago. GENTLEMEN: On the 8th of February, I sent for two Pads, one for Mr. Johnston and one for myself. We received and put them on the 20th of same month. After three weeks, Mr. Johnston tells me he is entirely cured from rheumatism of ten years' standing. He says he would not take fifty dollars and go back to the condition he was in before wearing the Pad. I am not well, but have received great benefit from mine. I am suffering from chronic Liver Complaint, dyspepsia and general debility, and feel confident that a constant use of the Pad for a reasonable time, will effect a cure. On the recommendation of Mr. Johnston and myself, there are others who want them. I ordered one a few days ago from Dallas for another party, and also sent for terms for agents, and now two more of my friends wish me to order for them. Please find enclosed six dollars, for which send two large Pads to Mr. Enoch Johnston, Postoffice, Kaufman Co., Texas, and oblige Your well wisher, ARCH. N. BEATY.

Poetry, Kaufman Co., Texas. March 20, 1881.

For the complete cure of a cough, pains in the chest, difficulty of breathing, and all other lung diseases which tend to Consumption, you will find Allen's Lung Balm a most valuable remedy. Cures have been made, which have astonished every one who witness its effects. Sold by all Medicine Dealers.

OUT OUT A GREAT OFFER BY A RELIABLE FIRM! Goods shipped on day order is received! In order to introduce our goods in every neighborhood in the United States we will forward our shipping charges free of cost. ANY FINE RING or PAIR OF EAR-RINGS, as shown in illustrations, provided you cut out the advertisement and send to us with ONE DOLLAR on or before June 30th, 1881. If you wish we will engrave any names, initials, motto or sentiment on the inside of rings without extra charge. At the same time we send the article ordered we will mail you a bundle of our catalogues and feel sure that you will be so highly satisfied that you will show your appreciation by distributing our catalogues among your friends and at the same time exhibit goods received from us. You can in this way assist in selling other goods of standard quality which are manufactured from new and original designs, and which we guarantee to give satisfaction, and if not satisfied money will be refunded. Numbers 80 and 87 we furnish in either any sizes, garnet or topaz (in ordering please state which you wish). No. 82 is a hand ring, handsomely chased. No. 89 is set with our celebrated French diamonds, being finely cut from the whitest stone and very brilliant; in fact we do not hesitate in saying they are the best imitation of the real diamond ever produced, and only experts can detect that they are not. No. 85 is a beautiful pair of ear-rings, set with our elegant chased anchors. ALL THESE GOODS ARE MADE FROM ROLLED GOLD, AND EACH article is guaranteed to be of the highest quality. Our goods are first-class in every particular, and our prices are so low that many fine articles are sold at a price which is a limited number of these goods at price named, and in order to protect ourselves from jewelers and others ordering in quantities, we will insert this advertisement but one time in this paper hence require you to cut it out and send to us when you order that we may know that you are entitled to the benefits of this offer. Remember, we will not send more than one ring or pair of ear-rings at price named but you can make a selection of either. If more than one article is desired we will supply them at prices given in our illustrated Catalogue, which we will mail you. Some persons persist in sending more than one dollar, ordering and expecting to receive more than one of the articles advertised; to all such we must say, you can save us much trouble by sending not more than one dollar and ordering one finger ring or pair of ear-rings, and thus save us the trouble of returning your money when you do not comply with our advertisement. We will not send more than one ring or pair of ear-rings at price named but you can make a selection of either. If more than one article is desired we will supply them at prices given in our illustrated Catalogue, which we will mail you. Some persons persist in sending more than one dollar, ordering and expecting to receive more than one of the articles advertised; to all such we must say, you can save us much trouble by sending not more than one dollar and ordering one finger ring or pair of ear-rings, and thus save us the trouble of returning your money when you do not comply with our advertisement. 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