

# The Living Church.

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

VOL. V. No. 14.

CHICAGO, SATURDAY, FEBRUARY 3, 1883.

WHOLE No. 222.

## One Million Dollars.

To the Editor of the Living Church:

It is not without regret that I notice the slow progress of the effort which has been inaugurated to raise \$1,000,000 to serve for a Church Building fund. This is designed to be a permanent fund, the principal of which shall be preserved intact and properly invested, and the income of which shall be devoted to aiding in the erection of churches in places where such assistance shall be necessary or expedient. The amount thus far contributed is so insignificant as to cause some shame and more curiosity. Why is this effort so unsuccessful? Now this is a question which I am not prepared to answer. The need is strongly felt and it has been felt for many years. As long ago as 1871 a prominent Bishop "went to the General Convention held in Baltimore fully prepared to urge the inauguration of such a scheme, but he got drawn into a doctrinal discussion which took all his time to the exclusion of his intended work thereat." This I learn from Mr. W. G. Low's article in the *American Church Review*. The good Bishop's doctrinal zeal sufficed to cool his ardor in the matter of building churches. Something has cooled the ardor of the Church at large—something that is evidently not doctrinal in its character, but what other cause exists I am at a loss to state. The fact however stares one in the face that the result is painfully out of proportion to the proposition.

In looking at the terms of the resolution by which the General Convention created the Building Fund Commission we observe that the Commission is made the judge of the necessity or expediency of aiding in the erection of a church in any particular place. But the Commission cannot by any possibility hold meetings as a body and exercise this discretion committed to it, because it is composed of one clergyman and one layman from every diocese and missionary jurisdiction, with twenty others who are called "members at large." It is true that any twenty-five of the whole number (one hundred and thirty-four in all) constitute a quorum for the transaction of business, but these would undoubtedly represent the dioceses contiguous to the city of New York. It is however the Executive Committee that really transacts all business, and this Committee is composed of gentlemen of character and position residing in or near New York. It is a noble trust to receive, invest, manage and increase a fund of One Million Dollars and it is eminently desirable that it should be administered by men who are in the great financial metropolis of the continent. But it is a thought worthy of consideration whether a company of gentlemen of financial capacity and personal integrity acting with a few clergymen from contiguous points are necessarily well qualified to decide what applications for aid should be granted and what should not, these applications pouring in upon them from every state and territory in the continent. Is not the scheme defective at this point? Can an executive committee at New York exercise "discretion" in regard to the necessities of a field so vast. They must resort for help in the emergency to the "discretion" of another, but who is this convenient informer? There is no "Commercial Agency" that will come to their aid. The representations of Bishops and others may be valuable, but if the funds do not justify them in acting favorably on all applications which are duly endorsed by Bishops or others, they must use "discretion" in deciding what applications they shall grant and which they shall reject. The Secretary of the Commission has recently announced in substance that the amount of aid applied for vastly exceeds the funds contributed. To whom is aid granted and to whom refused. As the Commission by its Executive Committee cannot know all the facts, it is questionable whether it is practicable to exercise wise discretion. Has not the Commission, therefore, been charged with a task which in the nature of the case is too vast for it to discharge; and while the Church would gladly trust \$1,000,000 to its hands to manage, invest, and increase, it may perhaps be impressed with the undesirability of committing to it even with the aid of Bishops and other clergy residing in the neighborhood such a tremendous discretionary power. The danger does not lie in any possibility of abuse by the respected members of the present Executive Committee who are worthy of all honor. The difficulty consists in the impossibility of so small and local a body knowing the great continental field. Of course other Committees, in years to come, if still clothed with such large discretion, might administer it by a policy less broad than the wisely comprehensive character of the Church would justify, and so convert this vast moneyed power into an instrument of oppression to some who had contributed to create the fund. The Church will always watch these great bodies, appointed to administer her trusts with severe scrutiny, and any partisanship however cunningly disguised will be sure to be detected. General institutions must be free from the very suspicion of partiality. I have shown a possible ground of objection. I ought to be ready to suggest a remedy. Would it not be wise to give to the Diocesan Conventions and to the Conventions or Con-

ventions of the Missionary Jurisdictions the power to nominate places where aid ought to be given for building purposes—their nomination to be final so far as the Executive Committee in New York is concerned? Action taken in a public and deliberative assembly, under responsibility to the whole Church, would be prudent and conservative. But would the treasury bear such drafts? Under such a scheme it would be more likely to be filled than it is now. But overdrafts could easily be met by appropriating the whole available amount in the Treasury, in any given year, (nominations being required to be made in a specified month), dividing it pro rata among the jurisdictions asking for aid, so that for each \$500 asked there might be given \$250, \$300, \$400, or such other sum as the treasury would justify. I am convinced some expedient must be adopted sooner or later in this and all the general boards of the Church in order to preserve our work from serious if not fatal complications. SENESEHAL.

## News and Notes.

The Rt. Rev. Thomas G. Suther, Bishop of Aberdeen and Orkney, in Scotland, died on Saturday, Jan. 27th. He was consecrated in 1857.

The Rev. Ernest Graham Ingham, who was only ordained in 1874, has just been appointed Bishop of Sierra Leone. To a man who really wants to do his duty by the Church, this appointment means martyrdom, for the climate is deadly.

The Bishop of London has sent a reply to an impertinent resolution of the Church Association complaining of his conduct in regard to the Rev. Mr. Mackonochie. His lordship vindicates his action in giving effect to Archbishop Tait's dying desire to promote the peace of the Church, and claims to have strictly adhered to the existing law.

Our usually well-informed contemporary, the *Episcopal Register*, falls into a blunder in saying that "of course Mr. Gladstone's nominees will always be Liberals and High-Churchmen." Archbishop Benson is a High-Churchman, in religion, but he is not by any means a Liberal in politics. He received his first see from Lord Beaconsfield, and but three weeks ago became a member of an election committee formed to promote the return to Parliament of one of the bitterest opponents of the present government. All honor to the politician who forgets party when the interests of Holy Church are in question!

The greatest if not the only religious artist of our day has passed away. Gustave Doré, whose fame will ever be kept alive by his Biblical pictures, died in Paris on Tuesday, Jan. 23d, at the age of fifty. His principal paintings are "Christ Leaving the Praetorium," "The Triumph of Christianity over Paganism," "Paolo and Francesca di Rimini," "The Dream of Pilate's Wife," "The Entry into Jerusalem," "The Brazen Serpent," "The Victor Angels," "Mont Blanc," and "The Prairie." His pictures are essentially nineteenth century. They lack the grace, the beauty, the Faith, of the great poem-paintings of mediaevalism, but they are realistic, and true to nature, natural but not supernatural.

Many complaints are made as to the religious intolerance of other countries, but such intolerance is often brought into being by the offensive attitude of foreign missionaries. Such, at any rate, has been the case in Greece—a nationality which holds, among other sources of pride, the particular one that the New Testament was written in Greek. To translate it from its original form to the vernacular is bad in every way. The educated and intelligent Greek requires it not, and the answer that a respectable peasant gave some time back to an American missionary offering him a Testament is a sufficiently good answer for every Greek to make. Turning to the title page he saw, "Translated from the original Greek." So he gave it back to the missionary, saying, with a bow, "Thank you, we have the original."

The superior morality and manners of the Greek lower class to our own and those of England, and their general tone of piety, of which their countrymen who have travelled are sufficiently aware, is enough to make Missionary Boards feel that the energies directed to supply their people with translations into the vernacular of their own Testament might more effectually be employed at home. Also when the schools are trying to bring back a purer style in expression and writing to every class, those bodies would resent their Scriptures being used to perpetuate an idiom they are endeavoring to elevate or erase.

The star route trial has again become interesting. A new witness has appeared in the person of Mr. Andrew W. Moore, of Montana, who testifies, with refreshing frankness, that he entered into the conspiracy of the mail contractors with a full knowledge of what he was about and with the understanding that he was to have one-fourth of the stealings. His evidence connects ex-Senator Dorsey very closely with the rest of the gang, since it was to Dorsey that Moore was sent for his instructions and his pay; it was Dorsey who furnished him with ingeniously devised forms

of sub-contracts, and from whom he received positive assurances that all the service would be increased and expedited in a manner which would leave a very ample margin of profit to all concerned.

It is rather curious to see some of the English Church papers speculating on the possibility of the translation of the Bishop of Bangor to the See of Llandaff. They seem to be ignorant of the fact that by an act of Parliament passed several years ago translations can only be made to the two Archbishoprics, and to the Sees of London, Durham and Winchester. These three last are of exceptional value and position. Until the year 1832, the Bishop of Durham enjoyed the title of "Count Palatine," and as such exercised a sort of sovereignty.

Events in France have taken the eyes of the world off Ireland, but matters are still very bad in that wonderful little island. The conciliatory policy has entirely failed, witness the recent return to Parliament of a Parnellite over the new Solicitor General. On the other hand, the Government have distinctly declared their intention of going no further on the road of concession. The fact of the matter is that the Irish do not know what they want, nor can they recognize the fact that the great improvement of their position is due not to fear, but to a real love of justice on the part of the Saxon. If they would only do as the Scotch did, accept the Union as a fact and go to work and make out of it the best for themselves, all would be well with them.

The recent manifesto of Prince Napoleon has had the effect of moral nitro-glycerine. The French Government is upset, the whole country is in a turmoil, and the Republic in danger. Had the document been ignored by the authorities all would doubtless have been well, but now the parties of all the "Pretenders" are united, and it is hard to say what will be the outcome. The whole affair is decidedly "rough" on the Orleans Princes, who were only allowed to re-enter France in 1870 after an exile of twenty-two years, and who will now have to travel again. The Count de Chambord has not lived in France since he left it a child clinging to his grandfather's hand. Like all adventurers, the Buonapartes are cosmopolitans, but, to do them justice, the Orleans Princes are really attached to their country; very many of them are in its service, and to all, this second expulsion will be a cause of terrible sorrow.

At the invitation of Mr. Loysen (Père Hyacinth), Bishop Jenner has accepted the provisional oversight of the old Catholic Churches of France. The Bishop has had rather a checkered episcopal career. He was appointed Bishop of Dunedin, in the far off island of New Zealand, but when he reached his see city his flock refused to receive him on account of his very High Church tendencies. He, not unnaturally, refused to resign, and thus, as no successor could be consecrated, the Diocese was in a curious condition. However, through the mediation of the late Primate, matters were finally arranged. The Bishop resigned, and received a good living in the Diocese of Canterbury, and Dr. Nevill, the present incumbent, was appointed to the charge of the rebellious see. Dr. Jenner speaks French very fluently and is a rich man, two qualifications not unnecessary in his new post.

The Church Congress fever has reached the antipodes. There has been for the first time in the Southern hemisphere a great gathering together of Churchmen in Melbourne, called a "Church of England Congress." It must be attributed to the very able, energetic, and almost ubiquitous Bishop Moorhouse, that this novel demonstration has been brought about. Bishops from Queensland in the far north; Bishops from the South Sea Islands; Bishops from New Zealand; the very Rev. Deans, and Canons, and Archdeacons, and flocks of clergymen from all the adjacent colonies and outlying parts, rallied to the call of Dr. Moorhouse, who presided over the gathering of clergy and laity in a great and well-adapted hall, to which an admission fee was charged of 35 cents a day, or \$1.25 for the course. The Bishop's opening address was the keynote of the whole congress. "We live in a strange time," he commenced, "for scarcely ever was there either more doubt or a more earnest desire to escape from doubt. It is an age of criticism, and criticism with her keen analysis, rending all robes of ancient form, has laid bare for us once again those awful shapes of mystery which lie cowered in the abysses of human thought." In this strain proceeding, he condemned "the vulgar and blasphemous railings of certain American infidels," whose utterances he could conceive might yet proceed from a perfectly honest mind, "that they assumed that there was no human element in the Bible"—"We must seek and tell the whole truth about the Bible," and so on. Very few laymen took part in the proceedings.

A scientist says that every adult person carries enough phosphorus in his body to make at least 4,000 of the ordinary two-cent packages of friction matches. That is a scientific fact that is of very little value to a man who comes home in the night, mashes everything on the bureau in searching for a match, and realizes that all the 4,000 match-power phosphorus concealed inside of him will not light the gas.

## The Liturgies of Holy Church.

Written for the Living Church.

### 1. HOW LITURGIES AROSE.

Christianity was cradled in the Jewish Synagogue; and the early Christians developed their Liturgy (that is, their Service of the Eucharist) from the Jewish Liturgy of the Synagogue. At the time of our Lord this probably consisted of (1) Lesson from the Law, (2) Lesson from the Prophets, (3) Psalmody, (4) Sermon, (5) The (eleven) Benedictions; though the order of these is somewhat uncertain. These Benedictions were not forms of blessings to people (as we employ the word), but were thanksgivings addressed to God, beginning with words such as "Blessed art Thou, O Lord." The Christians added (Col. 4.16.) a lesson from the Epistles after the Psalmody, and afterwards one from the Gospels. They brought offerings of food, of which part was appropriated for Sacramental use, and the rest was set apart for the poor and the clergy. When these offerings were presented, the "Names" of those who offered were said aloud, and a blessing invoked upon them as well as upon those for whom the gifts were destined. They then "saluted one another with a holy kiss," and the Bishop proceeded to offer up a thanksgiving to God at great length, prefacing it with the words, "Let us lift up our hearts," and "Let us give thanks unto our Lord God" (to each of which the people responded in the well-known words), continuing with such words as, "It is very meet, right," etc. This "Great Thanksgiving" was a fusion and development of the Jewish "Benedictions," which it resembled in general character, and from which it derived the "Holy, Holy, Holy," etc. Of course the subject matter of the Thanksgiving was in a great measure distinctively Christian and therefore new. The most ancient existing Liturgies show a close adherence to chronological order in the commemoration of those things or results for which thanks were given; for example—The Creation, Eden, the plan of restoration from the fall, the Patriarchs, the Law, the Prophets, the Incarnation of our Lord, His ministry, His betrayal, the Institution of the Eucharist, His Passion, Resurrection, Ascension, entry into heaven, future coming, sending of the Holy Ghost. The mention of the angels with the "Holy, Holy, Holy," etc., is not always in exactly the same position, but it always occurs before the account of the Institution of the Eucharist. In this account, the words of Institution always occur and the manual acts of consecration are connected with them; similarly the "Great Oblation" is introduced in connexion with our Lord's entry into heaven, to plead there continually the sacrifice of His death; and in connection with the commemoration of the sending of the Holy Ghost at Pentecost occurs the great invocation, viz., the prayer that God would send down the Holy Spirit upon the gifts lying before Him, that He may make them the body and blood of Christ. Thus all the prayers, etc., between "Let us lift up our hearts" and the end of the Consecration are really only parts of one consistent whole, and ought therefore to be treated as such, and considered together and not separately.

After the Consecration, the holy bread was broken for distribution and the Communion was administered.

It must not be hastily concluded that the Apostolic Liturgy contained no more than the above. We have naturally very little information about the Liturgies of the first three centuries; but we can ascertain with very considerable accuracy what was the constitution of the Liturgy in the various parts of Christendom about the time of Constantine. An examination of existing liturgies and the patristic allusions to liturgical matters show very clearly that there have existed, as far back as we can trace them *five types* of liturgical structure or constitution, each of which types was dominant over a certain area, and was the form (so to speak) in which all liturgies belonging to that area were moulded. This is often expressed by saying that every existing liturgy belongs to one of five liturgical families. We can find out what was the structure of each of these liturgical types about as far back as the era of Constantine, and we discover that (1) the liturgical structure of each of these types has suffered hardly any alterations of importance (mostly only slight additions) since the earliest times of which we have record; (2) the characteristic differences between these types were (with one possible exception) as strongly marked in those times as at present; (3) the characteristic differences between the five types are of far less importance than the very great agreement that exists between all of them.\* The structure of the Hispano-Gallican Liturgy (which we give because it can be ascertained with great accuracy and also because it is the type of Liturgy which most nearly resembles our own) was nearly as follows:

1. Benedictus. 2. O. T. Lesson. 3. Benedictio. 4. Epistle. 5. Gospel. 6. Bidding Prayer. 7. Dismissal of Catechumens, etc. 8. Offertory. 9. The Great Intercession ("the Names"). 10. The Kiss of Peace, with its Collect and Anthem. 11. The Great Thanksgiving, including Sursum Corda, Preface, Sanctus, Institution, Oblation, Invocation. 12. The breaking of the bread. 13.

\*The Roman Liturgy is the one which differs most from the general consent of all the others.

The Lord's Prayer. [14.] — 15. The Sancta Sanctis. 16. The threefold Benediction. 17. Communion. 18. Post Communion Prayer.

(We have omitted all notice of anthems like the Introit, Offertory and Communion anthems.) The chief point in which the Liturgies differ from one another in the order of the parts is the position of "the Names" (the Gallican position is generally considered to represent the original custom); though, of course, there is the greatest difference in wording and general character between (e. g.) the Gallican and Constantinopolitan Liturgies. The Gallican Liturgy alone has no "Prayer of Humble Access" (in almost all the other liturgies this came between the Lord's Prayer and the "Sancta Sanctis"), and it alone possesses the three-fold Benediction.

We come then to this point: As far back as we can distinctly trace the various types of the Liturgy, we find that they all agree in containing certain prayers and ceremonies (the order of the Gallican Liturgy just given will represent very fairly the agreement of at least four out of the five families, if we omit (1), (3) and (16) and supply (14) the prayer of Humble Access, remembering that the position of (9) is the same in no two families). Historical considerations show us that these types of Liturgy had been transmitted independently (that is, without influencing one another) for an indefinite period before this epoch. The inference which we draw is that these types of Liturgy sprang from a common original source, though at a time considerably anterior to this epoch. The notices which we possess before the time of Constantine agree with this supposition; we may also add that the inference is of the same kind as that by which Profs. Westcott and Hort conclude that the common original of the MSS. of the New Testament, A and B, was very considerably older than either of them. We can imagine no era later than the Apostolic, at which there could have existed a type of Liturgy which could be the common original of all existing Liturgies. It should be noted, however, that this type of Liturgy is an order of service and not a liturgy; we can conclude very little, except negatively, about the words of a primitive Liturgy.

W. C. BISHOP.

Mr. Seymour has received the following letter: DEAR SIR.—The letter from a lady in the last LIVING CHURCH suggesting that readers of the paper contribute small sums toward the re-building of St. Mary's, must, I am sure, meet with a hearty response from many who would be glad to give large sums. If each reader of the paper should send one dollar, it would certainly make a sum in the aggregate, not to be despised in the needed \$45,000. With earnest sympathy, and a hope that the full sum may soon be forthcoming, I enclose one dollar, wishing I had it in my power to multiply it by one thousand. X. Gambier, O.

The Rev. J. W. Claxton, D. D., formerly of Philadelphia, died at his residence in Lancaster, Penn., on Thursday of last week, after a lingering illness, in his 53rd year. He succeeded Bishop Morris as Pastor of St. David's Church, at Manayunk, and later took the Rev. Phillip Brooks' charge at Fifth and Buttonwood streets, Philadelphia, where he ministered for ten years, going thence to the Church of the Advocate, Spring-Garden street, of which he was Pastor for five years. He subsequently moved to the far West holding a pastorate for 18 months at Cheyenne, Wyoming Territory, which he resigned on account of ill health, and moved to Lancaster, where he has lived in retirement since Nov. 1881. Dr. Claxton was a man of note among the clergy, and an extensive traveller.

The Convention for the choice of a successor to the late Bishop Talbot has been called to meet in St. Paul's Cathedral, Indianapolis, March 6 next. The will of the Bishop, dated October, 18, 1882, has been probated. He leaves his theological library to Trustees for the benefit of the Diocese and for his successor in office. He directs that he be buried in a wooden coffin, that his funeral be as small as is consistent with proper respect, and that the arrangements be unostentatious, so that his burial may be consistent with what he has both professed and preached to the avoidance of all ostentation and show. This wish was carried out in the conduct of his obsequies.

The career of the late Archbishop of Canterbury, illustrates the value of "balance" in character and mind. Dr. Tait was not a brilliant man, not profoundly learned, not eloquent, not magnetic in personal influence. He was not so spiritual as to impress others as being a man of super-eminent piety, though no one could doubt that he was earnestly religious. He was not an extraordinary man in any one respect, but he was remarkable for harmony of character. It was not so much the possession of exceptional talents as the absence of conspicuous faults that made him great. His was a greatness, too, that could be trusted even by those who were opposed to him.

A well known missionary writes: "I should be glad to order a quantity of the 'LIVING CHURCH TRACTS' for use in my work here, but with my limited means, I can't afford it. Perhaps some one with means would send me some."

Calendar.

February, 1883.

2. Purification B. V. M.	White.
4. Quinquagesima.	Violet.
7. Ash Wednesday.	Violet.
11. 1st Sunday in Lent.	Vi let.
14. Ember Day.	Violet.
15. Ember Day.	Violet.
17. Ember Day.	Violet.
18. 2d Sunday in Lent.	Violet.
24. St. Matthias, Apostle.	Red.
25. 3d Sunday in Lent.	Violet.

Collect for Quinquagesima Sunday.

O Lord, Who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

Spiritus nobis, Domine, tua charitatis infunde, ut quos sacramentis paschalis satiasti, tua facias pietate concordes. Per Dominum. In unitate. [Salisbury Use, Greg. Feria VI., intra L., quos uno coelesti pane satiasti. Blunt.]

The more ancient Collect was the following: "Proces nostras quæsumus, Domine, clementer exaudi; atque a peccatorum vinculis absolutos ab omni nos adversitate custodi. Per Dominum nostrum." This Collect made the Day an anticipation of Shrove Tuesday and the Pre-Lenten Confession of penitents. Its leading thought is that of authoritative release from the bonds of sin, by Absolution. It bears some resemblance to the Collect for the 24th Sunday after Trinity. Singularly terse, expressive, and pertinent, it is difficult to see in what respect its retention would have been a detriment to our Liturgy.

As for our own Collect, it is wholly Anglican; was compiled in 1549; and, as will be readily seen, bears but a very slight resemblance to the Latin Collect cited by *Blunt*. It is founded upon the Epistle for the Day; contains a sort of spiritual extract of its doctrine; and might be taken as an attempt at re-enforcing the Scriptures by the Prayers. These combine to give it a certain dogmatic stiffness in form, which is hardly characteristic of spontaneous devotion. If we add to this its—for the Liturgy—uncommon confusion of figures, we may use the Collect reverently, and be benefited by it, but we can hardly—as some do—style it: "This very beautiful Collect."

The word so characteristic of the Collect, as well as of the Epistle, has recently been brought into special prominence by the "Revised Version" of the New Testament. "Love" or "Charity?" that is the question. It is not new, however, for the old and ever present difficulty in the translation of the Christian Scriptures, is, how to use the language of the people, without dragging the spiritual ideas of the Christian religion down to the sensuous level of this common notion of things. The difficulty often has to be met by the use of transferred foreign terms, which having to be learned, can be confined to the purer and higher meaning. "Charity," as representing a benevolent love for our fellowmen, springing out of faith in Christ and love for God, and going out in generous alms-giving and abundant good works, is something more and higher than the word "love," in any of its common uses or meanings.

There is, however, another difficulty here. The language of a progressive and active-minded people is subject to constant change, under the influence of which, words come to have modified and sometimes debased meanings. Hence, the word "Charity" now represents to the common religious mind, only the least and lowest of its meanings—mere alms-giving, and that generally, as neither generous in measure, nor genial in love—a most melancholy debasement of words, resulting from that not less melancholy debasement of Christianity itself, which must take place whenever the love of many waxes cold; the idea of a holy stewardship is lost; and men make a gospel of the saying of Cain: "Am I my brother's keeper?" This difficulty cannot be met so easily as the former. A change to some other, or some older and uncorrupted word, will sometimes restore a lost meaning. But whether in this case, that will be effected by substituting "love" for "Charity," may be doubted. The term involves too much of a variable mixture of the sensuous with the spiritual; of low passion with pure affection, to enable it to represent the divine-human love of true Charity.

Looking, now, at Charity as such a higher and purer species of love; a love with no sensuous limitations or narrow self-seeking, a love looking only to the glory of God and the good of His creatures; a love not so much our own, as God's love flowing into us, and, through us flowing out to others; we find a feeling and a passion most worthy to be prayed for with all the earnestness of a devout spirit, and with all the solemnity and power of the Church's Eucharistic applications. Without stopping to dilate upon that neither glowing nor graceful ascription: "Who hast taught us, etc.," we hasten onward. We pray that that love, or Charity, may be, as a most precious gift—"most excellent" is weak and common-place—poured into our hearts. "Pour" is apt and expressive, the only word in the connection that is such. Love, like water, is an element of purity and freshness, of refreshing and life. It is mobile and adaptive, and as a flowing stream, finds for itself an entrance and a filling to the full level of the recipient; and an overflowing and generous benediction of the waiting and thirsty adjacency.

The recognition in the Collect of the Holy Ghost as the divine Agent through Whom our hearts are to be suffused with this inpouring Charity, is finely suggestive. The Almighty One like a true Sovereign, always acts upon His Creation through agencies. As this true love is life, it is fitly to be given through "the Lord and Giver of life." As it is the source and substance

of all inward peace, it is the proper gift of "the Comforter." As it is by this love that faith works and purifies the heart, it must come from "the Sanctifier." Hence, rightly understood, this prayer for the coming of the Holy Ghost, is well calculated to impress on the worshipper, the inestimable value of the indwelling presence in the believer of this Divine Person and Power.

We pass over the unhappy clause; "The very bond of peace and of all virtues," so far as its form is concerned, and call attention to the deeper thought as it is, and as it should have been suggested. This divine-human love, or Charity, is the one pure, absolute source of peace in our own hearts. Without this benevolent love for our neighbor, there can be no true love for God in our hearts. But without an indwelling and controlling love for God, there is no true and abiding peace for any human spirit. As our love wells up and flows out to God, His peace flows in and floods every secret nook of our disquietude. Still further, this love or Charity, is the only sure and positive source of peace among men. Without it, there will be no proper practice of those virtues which oppose themselves to all sin and wrong in human society. But only as those virtues prevail,—and only as they take their inspiration and life from true charity can they prevail,—will there be truth and justice, order and peace among men.

Without stopping to indicate any special admiration for the succeeding clause, which, at least in form, is rather preachy than prayerful, it is proper to call attention to the thought involved; that is, that this divine-human love, or Charity is in the sight of God, the practical life of the soul. "Faith without works is dead." No less spiritually dead is the man without faith. But true love or Charity, is the concomitant of faith. "Faith works by love and purifies the heart." Looking now at the necessity of both faith and works as a ground of gracious acceptance with God, and at the necessary relation of love, or Charity, to both; it needs no argument to show, that howsoever a man may seem to live; without the life which springs from this true love, this divine Charity, he is necessarily counted dead before God. There is no gracious spiritual life flowing from God into him; no sweet sympathetic life flowing from him into others.

While, however, we thus reverently and wisely pray for this inpouring Charity; it would seem to be a question, whether we are altogether consistent in doing so. Charity is not a simple principle in belief; a mere conviction of duty; nor a cold purpose of action. As a species of love, it is necessarily a feeling; and, as we here contemplate it, one of a deep, active and pervasive character. Yet, because we hold to the doctrine of Churchly training and spiritual growth in the religious life, as opposed to the theory of revival excitement and spasmodic conversion, we have quite fallen into the notion that we have nothing to do with feeling in our religion. There is, doubtless, a mere surface feeling, a false feeling, a fanatical excess of feeling against which we do well to beware. But there is also a true, deep and laudable feeling; the immediate spring of every good purpose, the very inspiration of all earnestness, devotion, enthusiasm and self-sacrifice, without which our religion, while not like works without Charity, "nothing worth," may be of little worth. This feeling we shall do well to encourage and cultivate. While not perhaps realized, it is in part to this very end that the Church teaches us to pray in the Collect for Charity. And we ask it for Christ's sake as God's "only Son," because it was of His divine Charity that He gave us that only Son. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life."

If men of the world would ask why you communicate so often, tell them that it is that you may learn to love God; that you may be cleansed from imperfections, set free from trouble, comforted in affliction, strengthened in weakness. Tell them there are two manner of men who need frequent communion—those who are perfect, since being ready they were much to blame did they not come to the Source and Fountain of all perfection; and the imperfect, that they may learn how to be perfect;—the strong, lest they become weak; and the weak, that they may become strong; the sick that they may be healed, and the sound, lest they sicken. Tell them that you—imperfect, weak, and ailing, need frequently to communicate with your Perfection, your Strength, and your Physician. Tell them that those who are but little engaged in worldly affairs should communicate often, because they have leisure; and those who are heavily pressed with business, because they stand in need of so much help, and that he who is hard-worked needs frequent and substantial food. Tell them that you receive the Blessed Sacrament that you may learn to receive it better—one rarely does that well which one does seldom. Our mountain hares turn white in winter, because they live in and feed upon the snow; and by dint of odorizing and feeding upon Beauty, Goodness, and Purity itself in this most Divine Sacrament, you too will become lovely, holy, and pure.—*St. Francis de Sales.*

There are souls in the world which have the gift of finding joy every where, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*FABER.*

Sight will not gladden him in his home, whom faith consoleth not by the way.—*St. AUGUSTINE.*

List of Tracts for the Times.

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1. Thoughts on the Ministerial Commission, respectfully addressed to the Clergy.—J. H. Newman.
2. The Catholic Church.—J. H. Newman.
3. Thoughts respectfully addressed to the Clergy on Alterations in the Liturgy.—J. H. Newman.
4. Adherence to the Apostolical Succession, the safest Course.—John Keble.
5. A short Address to his Brethren on the Nature and Constitution of the Church of Christ, and of the Branch of it Established in England, by a layman—J. W. Bowden.
6. The Present obligation of Primitive Practice.—J. H. Newman.
7. The Episcopal Church Apostolical.—J. H. Newman.
8. The Gospel a Law of Liberty.—J. H. Newman.
9. On shortening the Church Service.—Richard Hurrell Froude.
10. Heads of a Week-day Lecture delivered to a Country Congregation.—J. H. Newman.
11. The Visible Church.—J. H. Newman.
12. Bishops, Priests and Deacons. Richard Nelson, part I.—Thomas Keble.
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15. On the Apostolical Succession in the English Church.—J. H. Newman and Another.
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19. On Arguing concerning the Apostolical Succession.—J. H. Newman.
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22. The Athanasian Creed. Richard Nelson, part II.—Thomas Keble.
23. Faith and Obedience of Churchmen, the Strength of the Church.—A. P. Perceval.
24. Bishop Beveridge on the Scripture View of the Apostolical Commission.—Reprinted.
25. Bishop Beveridge on the Necessity and Advantage of Public Prayer.—Reprinted.
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27. Cosin's History of Popish Transubstantiation.—Reprinted.
28. The same, Continued.—Reprinted.
29. Christian Liberty, or Why should we belong to the Church of England? By a Layman.—J. W. Bowden.
30. The same, Continued.—J. W. Bowden.
31. The Reformed Church.—J. H. Newman.
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33. Primitive Episcopacy.—J. H. Newman.
34. Rites and Customs of the Church.—J. H. Newman.
35. The People's Interest in the Minister's Commission.—A. P. Perceval.
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37. Bishop Wilson's Form of Excommunication.—Reprinted.
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51. On Dissent, without Reason in Conscience.
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53. Bishop Wilson's Meditations: Thursday.—Reprinted.
54. Sermons for Saints' Days: The Annunciation.—John Keble.
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56. Holy Days Observed in the English Church.—J. W. Bowden.
57. Sermons on Saints' Days: St. Mark's Day.—John Keble.
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59. Position of the Church of England Relative to the State and Nation.—R. H. Froude.
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61. The Catholic Church a Witness against illiberality.—J. H. Newman.
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65. Bishop Wilson's Meditations: Friday.—Reprinted.
66. Thoughts on the Benefits of Fasting. Supplement to Tract 18.—E. B. Pusey.
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70. Bishop Wilson's Meditations: Saturday.—Reprinted.
71. On the Controversy with Romanists.—J. H. Newman.
72. Archbishop Usher on Prayers for the Dead.—Reprinted.
73. On the Introduction of Ritualistic Principles into Religion.—J. H. Newman.
74. Catena Patrum, No. I. Testimony of Writers in the later English Church to the Doctrine of the Apostolical Succession.—Harrison.
75. On the Roman Breviary as embodying the substance of the Devotional Services of the Catholic Church.—J. H. Newman.
76. Catena Patrum, No. II. Testimony of writers in the later English Church to the Doctrine of Baptismal Regeneration.—E. B. Pusey.
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78. Catena Patrum III. Quod semper, Quod Ubique, Quod ab Omnibus Traditum Est.—Henry Edward Manning.
79. On Purgatory.—J. H. Newman.
80. On Reserve in Communicating Religious Knowledge.—Isaac Williams.
81. Catena Patrum, IV. Testimony of later writers of the English Church to the doctrine on the Eucharistic Sacrifice, with an historical account of the changes made in the liturgy as to the expression of that doctrine.—E. B. Pusey.
82. Letter on the subject of Dr. Pusey's Tract on Baptism.—J. H. Newman.

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  88. The Greek Devotions of Bishop Andrews, translated and arranged.—J. H. Newman.
  89. On the Mysticism attributed to the Early Fathers of the Church.—John Keble.
  90. Remarks on certain passages in the XXXIX. Articles.—J. H. Newman.
- Records of the Church by various Translators all anonymous, but edited by J. H. Newman.

Letters to Laymen. No. VIII.

Jonathan Greene, Esq.

MY DEAR SIR:—I have somewhat against you and want to tell you what it is. Before finding fault with you, however, I must say that you are a very excellent man. No man in the community is more highly esteemed than you are, and, not because you try to be popular, but because you want to be what you think you ought to be and do what you think you ought to do. That is saying a good deal for a man and it may be truthfully said of you. Still, as to one thing at least I wish you were of a different mind, and that is, with reference to your boys. But that it is a matter of so much importance I would not speak of it at all. Your boys are very good boys. You have always given them good advice, and what is even more important a good example. They are a credit to you. In one particular, however, you are at fault concerning them. You say little or nothing to them as to their duties, privileges and responsibilities as members of Christ, children of God, and inheritors of the Kingdom of heaven.

The fact is you have never half appreciated the blessings that were made theirs at the Font. You have never seemed to fully believe that they were made Christians when they were christened. You do not seem to appreciate the fact that they are Christians. You do not sufficiently remind them of it and that they should live answerably to their high calling of God in Christ. And yet they are not only good boys but Christian boys. I do not mean that they are as good Christians as they might be, but that, in the main, they do right and from Christian belief and principle. They pray habitually, and, to a certain degree are not without a sense of Christian duty. Still in many ways they come short of their Christian calling. They are not as regularly at church as they ought to be. They are old enough to be confirmed and they ought to be. There is no good reason why they should not be and yet they are neither ready nor desirous to be. Their rector has often spoken to them about it, but they hold back on one excuse or another as boys are very wont to do. They hesitate about it and the Bishop comes and goes and they are not brought to him. Many influences around them hold them back. The danger is that if not confirmed within the next year or so they may never be at all. They are just entering upon the work of life. They are now coming face to face with new temptations and trials. They need, now, more than ever, the grace of God, the increased gifts of His Holy Spirit. They do not realize it. Young men at their time of life seldom do. But you ought to. They need now your prayers more than ever, and your encouragement in deciding now to take a stand for Christ, and let it be known that they belong to Him and are pledged to His service. It is as to this very matter that you do not do your duty by them. You ought to urge upon them the nature and blessings of their Christian birth-right, and that it is their bounden duty and service, now, being come to years of discretion, to become communing members of the Church. And yet you hesitate. Why should you? When you brought them to Christ in Holy Baptism you were admonished as to your duty in this very matter. It was said to you "Ye are to take care that these children be brought to the Bishop to be confirmed by him, as soon as they can say the Creed, the Lord's Prayer and the Ten Commandments, and are sufficiently instructed in the other parts of the Church Catechism set forth for that purpose." But you don't do it. Why don't you? I know why. You have a mistaken notion that it is not best to urge it. You say, indeed, that you have never felt like pressing upon them these matters. But, why not? You have felt like pressing upon them many matters, important in their degree and yet not of half so much importance as this. It is to your credit that you did. They would not be the boys they are if you had not done so. You have felt like pressing upon them the importance of being gentlemen; of the importance of being well-informed; of being careful as to their friendships and associations. You have felt like pressing upon them the importance of being prompt, thorough and efficient in their work, and rightly. Does not the same good sense dictate that you should also press upon them the unspeakable importance of the blessings, privileges and duties that rest upon them as members of Christ, children of God and inheritors of the Kingdom of heaven? I am sure it does. I feel sure, too, that you will be of the same mind when once you have sufficiently considered the matter in that same practical common sense light which has so eminently characterized you in other things.

Nature worketh in us all a love of our own counsels. The contradiction of others is a fan to inflame that love. Our love set on fire to maintain that which once we have done, sharpeneth the wit to dispute, to argue, and by all means to reason for it.—*HOOKE (Preface to Polity).*

The Household.

When sheets are beginning to wear in the middle, sew the selvaige sides together, and rip open the old seam, or tear in two and hem the sides.

A few moments spent each morning in planning the work for the day will materially assist the mistress of the family in the more satisfactory performances of her duties.

RATTAN FOOT STOOLS.—Rattan foot stools are a novelty for parlors. They are not unlike inverted work-baskets in shape, and are decorated with dark satin ribbons and bows to match the color of the furniture. Rattan rocking chairs trimmed in the same way are much in demand.

TO MEND CHINA.—China of any color, excepting white, may be easily and quickly mended with shellac. Place a little shellac on the broken pieces, and keeping them close together, hold them to a lighted candle. When the shellac is melted sufficiently, let it cool and harden, and it forms a strong cement.

Everybody who cares for the sick knows how difficult it is to remove or to put on the knit wrapper; it seems as if the invalid needs to assume attitudes that would be almost impossible to one in robust health; a half hour's work with needle and thread will suffice to change a pair of these garments, and make them more comfortable. Cut them open the entire length, then put on a facing on one side and a plait on the other, at proper intervals sew on some small porcelain buttons, and make the button-holes, and you will be surprised when this is accomplished that you never thought of doing so before.

A sense of responsibility may be cultivated in children at an early age, and, unless carried to excess, and burdens are laid upon young shoulders that ought not to be borne by them, it is a wise and helpful plan for a mother to pursue. Let the boys learn to take care of their own peculiar property—for instance, let it be their duty to see that when they come in with their skates they are dried and rubbed, if there is any suspicion of rust on them, with a flannel cloth with a little oil on it (keosene is excellent for this purpose). This is but one of many little acts they can perform which will be of benefit to them, and, as a general rule, children who have something to do are happier, and have, as we say, better dispositions than those who are left to follow their own behests entirely.

Here is a novel and pleasing way to prepare a dessert. It is especially adapted for the children's birthday dinners in those happy households where such days are kept as joyous festivals. Make a small hole in the end or side of a number of egg shells. Through this pour out the egg. Fill the empty shells with hot pudding, made of cornstarch, arrowroot, or Irish moss. When cold break off the shells; serve on small saucers, and surround the egg-shapped pudding with jelly or jam. If you wish to take so much trouble, divide the pudding in two parts, and add to one a tablespoonful of grated chocolate, and in this way color part of the eggs. Sugar and cream, flavored with vanilla, is a very nice sauce with this kind of pudding.

An oyster omelette may be a new dish to some cooks, and I can assure them that it will be a favorite if the family like oysters. Stew a dozen oysters in their own liquor, if possible, if not use a very little water; roll two or three lumps of butter the size of butternuts in flour, and put in and let come to a boil; salt it well, and add black or cayenne pepper to suit your taste. Take out the oysters and chop them, and if necessary to make it thick add a little flour to the sauce, then put the oysters in, and set the sauce pan in which they are on the back part of the stove. Beat your eggs until very light, and add to them two tablespoonfuls of cream or rich milk; fry in a well-battered frying-pan. When done remove to a hot platter or a deep plate, and pour the oyster sauce over it. Serve while hot.

No one but the very rich or inexperienced housewife enjoys using tidies that will not wash, and there are few women who have not suffered pangs of grief in finding some delicate but useless article of this description hanging by one pin in undistinguishable ruin from the back of a chair after the exit of a "gentleman friend." The tidies made of macramé and of the lighter fish-cord, embellished with bright ribbons, are really pretty, and can be used with unconcern. Those crocheted of the fish-cord are very easy to make. After making a chain of proper length for the width of the tidy, make alternate rows of thick stitches and of chains, so that spaces will be left in which to run ribbons; the ribbons should be of the exact width of the spaces; black velvet ribbon is also pretty to run in.

Lead poisoning is often produced in an unexpected manner. The occupation of dressmaking might be regarded as one likely to be exempt from it; yet a dressmaker just admitted into the Leeds Dispensary, in England, was found to have a distinct blue line on her gums, with the simultaneous symptoms, such as a furred tongue, inflammation of the lips, and general debility—all signs pointed to the probability of poisoning by lead. The physician in attendance for some time failed to discover the source of the lead poisoning, and was beginning to think the blue line had been caused in some other way, when he accidentally learned from a merchant that silken thread, being sold by weight, and not by length, is sometimes adulterated with sugar of lead. He then questioned the patient, and she informed that it had been a common practice with her when at work, to hold silk as well as other kinds of thread in her mouth, and that she had done this more readily with silk inasmuch as it often had a sweet taste. This is a sure indication of the presence of lead, and all thread possessing it should either be rejected or used with caution. It will be found that the silk thread of the best makers is tasteless, whereas some inferior threads are sweet.—*American Medical Weekly.*

The halls in modern ultra-fashionable houses are now square, almost in the middle of the house, with the staircase in natural oak or other light woods, divided by several landings, and winding around one side. A fireplace is built in, cat-a-corner, and wood or soft coal burned, throwing out a charming light and delightful glow in the winter to the guest as a welcome. These halls have wooden settles of oak against the wall, English style, of "old time." The floor is of light wood, ash—oak would be too expensive—and rugs of skins of wild animals would be in keeping with such a hall; but Turkish rugs seem to predominate. There is the mirror of the period, built up with irregular shelves over the mantle-piece, which is, of course, of light-wood.

The old-fashioned hall can be improved very much. The dead level of that long wall, broken only by doors, can be still further diversified by pictures. If the floor is carpeted, the stairs should be covered with the same. A hall-table, with a mirror over it, not the old-fashioned long one, where "you could see whole yourself" as the little girl said, but just the other way, and a frame of plush—in fact, two colors are now used, one length and side, say in cardinal, the other in rich blue, or green plush—and the effect is quite striking and original.

A LITTLE PHILOSOPHER.

The days are short and the nights are long,
And the wind is nipping cold;
The tasks are hard and the sums are wrong,
And the teachers often scold.

But Johnny McCree,
Oh, what cares he,
As he whistles along the way?
"It will all come right
By to-morrow night,"
Says Johnny McCree to-day.

The plums are few and the cake is plain,
The shoes are out at the toe;
For money you look in the purse in vain—
It was all spent long ago.

But Johnny McCree,
Oh, what cares he,
As he whistles along the road?
He will do his best,
And will leave the rest
To the care of his Father, God.

The mother's face, it is often sad,
She scarce knows what to do;
But at Johnny's kiss she is bright and glad—
She loves him, and wouldn't you?

For Johnny McCree,
Oh, what cares he,
As he whistles along the way?
The trouble will go,
And, "I told you so,"
Our brave little John will say.

—Harper's Young People.

The Legend of the Seven Children at Ephesus.

BY REV. J. M. NEALE, D.D.

Once on a time, when the Roman Emperor,
Decius, was persecuting the Christians,
There were seven young men at Ephesus,
Who, having been regenerated in baptism,

Followed with their whole hearts the example of Christ.
When the persecution grew very sharp,
And great search was made for all those who were worshippers
Of the Crucified, these seven met together

To determine what they should do.
Then said Maximilian, the eldest of them:
"Ye see, brethren, how the kings of this world stand up,
And the rulers take counsel against the Lord
And His anointed, and how daily the Blessed Martyrs
Of Jesus Christ go to the beasts or to the rack
For His Name's sake. What think ye?
Seeing how great and glorious a thing is Martyrdom,
Shall we seek out the Prefect of the city,
And give ourselves up to him as Christians,
And suffer a while with Him for ever hereafter?"

Iamblichus answered: "My brother, it is indeed
A blessed thing to be baptized with the baptism
That He was baptized withal, in those that shall
Be counted worthy thereof. But surely no man
Taketh this honour to himself, save he that is called
Of God. Hath not He Himself said it:
'When they persecute you in one city, flee ye to another?'"

"Besides," said Martinian, "the Church, that cannot
Be deceived, hath ever testified to the same thing.
And though I deny not that some holy and God-bearing
Martyrs did so offer themselves to death, and triumphed,
I rather judge that they had a special call of the Holy Ghost
To that effect, which we have not."

"My advice," cried Constantine, "is this; that we betake
Ourselves to some hiding-place near the city, where we may
Be in safety till it shall please God to abate the fury of the persecutor,
And to take him from the earth."

"I know of such a place," said Dionysius; "there is a cave
In the side of Latmos, where I have often, when a boy, lain down to sleep.
Let us go thither. It is far from the abodes of men,
And there we may spend our time in prayer until this tyranny be overpast."

"Did you not think," asked Martinian, "when we entered
The cave last night, that it was a young oak which hung over the mouth?"

"Certainly," said several, and turned to look.
It was a grey, old, gnarled tree, buffeted with the winds
Of heaven, hollow, and retaining life only through its bark.

"It is strange that we should have been so mistaken," said Iamblichus. "But what are we to do
For the provisions? Shall I go into the city, and purchase some?
Some one must venture, and I am willing to run the risk."

So it was settled. His brethren committed Iamblichus
To God's protection; they exhorted him, if he should be taken,
To play the man for Christ's sake; they accompanied him to the foot
Of the mountain; and then they returned to the cave,
While he went on his way to the city.

It was still early, and Iamblichus met no one, save one
Or two passengers, whom he took to be strangers, as he had never seen their dress before.
They, for their parts, looked hard at him, as if they had seen some strange sight,
But they spoke not to him, and he went on quietly along the road to Ephesus.

And now the city began to rise before him, and he went forward
More cautiously, lest, purchase, some one that knew him for a Christian
Should lay hands on him, and carry him before the governor.
But when he came to the gate, he started, as if he had beheld some wonderful sight.
The Cross, the sign of all that was disgraceful and evil, the Cross,
A very formula of cursing, was set up in marble over the gate.

"It is some device of our persecutors," said he. "We passed out last night by the next gate, and so did not see this cross.
I marvel, though, that we had not heard of it, for it looks as if it had been up some time."

He entered. "The town seems full of strangers," said he to himself.
"I do not see a single face I know. I marvel where the town-people are.
This is strange! They all seem to wear the same dress.
They all look so earnestly on me, that it will be by God's special providence
If I escape."

The crowd did indeed look earnestly on him, and every now and then he heard,
Delivered in what seemed to him a strange, uncouth accent, "Who is that?"
"Say ye ever the like of such a dress?" "What outlandish man is come into the city?"
And many other speeches of the same kind.

But presently Iamblichus was yet more astonished. He passed a large building,
Which he had never seen before; it was built of marble, domed, had a great western porch,
And on the very summit was a large brazen cross. "O Lord! deliver me!"
Prayed he in secret. "There must be some enchantment in this.
O that I were out of this city! O that I may only reach my brethren again!
I know no one. I cannot remember a single house; all the streets seemed altered.
I must be losing my memory. —Pray, friend," he said to a good humoured youth
That stood by, "is not this the street of Artemis?"

The young man smiled. "You are a stranger, I see. No, it is the street of the Resurrection."
"Of the Resurrection!" repeated Iamblichus. "God be merciful unto me!
I am certainly enchanted."

As he spoke, he passed a baker's shop, and eager to get what he wanted,
He went in, and asked for six loaves. The baker looked hard at him,
But gave him what he had requested. Iamblichus then took a quinquary
From his leather purse, and asked for change.

The baker took the coin, looked at it, and said, "Why, this is a piece of Decius!"
"Certainly it is," replied Iamblichus. "How did you come by it?"
Inquired the other. "Come by it!" said Iamblichus. "Why, it was given me, I suppose."

The baker stepped to a man who was sitting at the other side of the shop,
Showed him the coin, spoke to him for a minute or two, and then they both came up to Iamblichus. "It is my belief," said the baker, "that I shall not be doing my duty to the city, unless I make you give an account of yourself.
Have you any other money?"

should be wanting in his duty to the state, if he did not bring him before the magistrate.
"You have done well," said the Prefect in a grave but kind voice. "This is a serious charge.
But perhaps the prisoner, who seems a stranger, can explain it. Does he speak Latin or Greek?"

"He speaks Greek," replied the baker; "but like a foreigner." "What is your name, prisoner?" inquired Albinus.
"Iamblichus, if it please your splendour." "Where do you live?" "In the street of Ares."

"In what city?" "Here, in Ephesus, my lord." "The street of Ares!" said the Prefect.
"I never heard of that street. Did you, Palamas?" turning to the Town-clerk. "Never, my lord," said that officer.
"Your splendour must know it!" cried Iamblichus. "I mean the street that leads from the Temple of Ares to the amphitheatre."

"From the Temple of Ares to the amphitheatre! By the Unmercenary Ones, the man's mad!
Send for Lampridius, the physician." "May it please your splendour," said a very old man who was in court, "I have heard my grandfather say that he could remember, before the ruins of the amphitheatre were pulled down,
That the street leading to them was the street of Ares."

"This is odd," said Albinus. "The fellow does not look like an imposter.—You are a Christian, prisoner, I suppose?" "My doom is sealed," thought Iamblichus.
Then, summoning all his courage, he said "By the grace of God, I am a Christian."

"That's well," said the Prefect; "but your dress and speech is rude enough to make us think you a worshipper of devils." "I must ask," thought Iamblichus, "if it cost me my life—Where, then, is Decius?" "Decius!" cried the Prefect. "Decius who?" "I mean the Emperor Decius."

"Come, fellow," said the Prefect angrily, "I take you to be more knave than fool. You know, as well as I do, that Decius has been dead these two hundred years." "I call God to witness," cried the other, bursting into tears, "that he was alive only yesterday; for I fled to the mountain to avoid his persecution."

"What may this mean?" said Albinus. "Lampridius, examine that man, and tell me if he be sane." The physician accordingly examined him. "I should say, my lord, that he is sane, but suffering from violent agitation." "And yet," replied Albinus, "he tells us that the Emperor Decius was alive yesterday."

"Ah!" said the physician, and he shook his head. At this moment Memnon, Bishop of Ephesus, entered the court. All rose to do him honour, for, next to the Five Patriarchs, he was the first or second Bishop of the Church.
The Prefect mentioned what had happened. "Let me speak to him, my son," said Memnon. And turning to Iamblichus, he asked what he had to say of himself.

"I know nothing beyond this, holy Father: Yesterday, I left the city to avoid the persecution of Decius. I slept with six friends, on Mount Latmos; and now, when I come into Ephesus to buy provisions, I find everything changed, and they tell me that Decius has been dead these two hundred years."

"Can it be that God has wrought this wonder?" thought the Bishop. Now Memnon was a man of great tact and cleverness, as indeed he proved himself in the Council of Ephesus; and he proceeded to put a very clever question. "You are a Christian?" "Yes, Holy Father."

"Let me hear you say the Nicene Creed." "The Nicene Creed!" cried Iamblichus. "I never heard of it." "If it be deception," whispered Memnon to the Prefect, "it is admirably carried off. Yet he may have been on his guard. Listen, while I repeat it to you." And the Bishop repeated it. "Do you believe this?" "Most surely! but I never heard those words: Who was Bishop in your time?" inquired Memnon.

"Aithalas. I received his blessing but yesterday, before I left the city." "Aithalas did indeed suffer in the Decian persecution," said Memnon. And so by degrees, question by question, and answer by answer, the whole company became persuaded that Iamblichus was speaking the truth. And then, the curiosity on both sides! From the men of Ephesus, concerning the Martyrs of those by-gone ages; from the stranger, concerning the Temples of Christianity. They took him to the churches; they showed him that Asia had become Christian; and his heart overflowed with thankfulness to that God Who had thus, in part, fulfilled His Promise, that the kingdoms of this world should become the kingdoms of our Lord and of His Christ.

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## The Living Church.

Chicago, Feb. 3, A. D. 1888.

Entered at the Chicago P. O. as second-class matter.  
Subscription, - - - - - \$2.50 a Year.  
To the Clergy, - - - - - \$2.00 " "  
Advertising Rates, per agate line, 15 cts.  
Notices of Deaths, Free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, &c., one cent a word. All notices must be prepaid.

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Rev. C. W. LEFFINGWELL, D. D., Editor.

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### The Paramount Duty in Lent.

We have among us two classes of people, to one of whom the services of religion must be easy and convenient, or *spurred*; to the other the mind to do what the Church commands in the very spirit of her mandate, and at any cost to themselves is the controlling motive. The former class furnishes your easy-going, worldly-minded, pleasure-loving "Episcopalian;" the other is represented at the early celebrations, the week day prayers, the services of the Feasts and the Fasts. The affections of the former go out after the choir, while the latter inclines to put honor upon the Altar, and would make the place of the Presence glorious.

It is not difficult to predict which class will furnish the largest proportion of devout and self-denying church-goers during the coming Lent, or who will be more inclined to obey the solemn injunction of the Church, to practice mortification as the paramount duty of the season. And yet there are none who need to discharge this duty more than those who dislike it because it is not easy.

It is not easy because they are not willing to enter upon it as they ought. This is a yoke that worn aright becomes easy—a burden that becomes light. If they would only stir up the grace of God that is still in their hearts, by prayer and meditation, by repentance, by alms and charity, they would learn to know that saying of St. Paul, "I can do all things through Christ which strengtheneth me." They need above everything to give themselves *pain*, by fasting, by other and severer self-denials, and when the will determines that it shall be done, the severity of the conflict is over, because in that moment the Holy Spirit comes to their relief making the rough places smooth, and imparting an attractive beauty to disciplines which were just now repulsive. St. Augustine declared that before he experienced the power of grace, he did not appreciate chastity, nor believe that any one could practice it; but afterwards he realized what St. John wrote, "his commandments are not grievous."

If any child of the Church, drawing back from mortification, will revive in his heart the love of God, he will find it not only easy but pleasant to walk in the way of the Holy Cross. The same Saint whom we have quoted, said, "he who loves thinks nothing hard, and the least labor is insupportable to those who love not. Love alone is ashamed to find difficulty in anything." It is love that enables a mother to watch days and nights beside the sick child. It is love that builds every asylum and hospital. It is love that has made the history of the Church glorious with the lives of saints and the deaths of martyrs.

If the person who has so succumbed to social fascination, or to the pleasures of the club, or to the "deceitfulness of riches," were to give himself one hour of self-scrutiny to ask if indeed there is any love of God left in his heart, he would do himself the greatest service. We cannot believe that that hour would be followed by indifference and irresolution. To have it revealed, in all its odious reality, that the heart has lost its first love, ought to inspire the coldest nature with the purpose to find

the lost pearl. Ash Wednesday is the Church's warning voice that bids such a person stop and consider, and just as strength develops strength in the physical nature, so reviving love increases love in the soul. The fire that is a spark kindles to a flame, and a flame to a conflagration that burns out the dross of self, and self-denial becomes a pleasure instead of being a misery. Lent becomes, as George Herbert sang, the "deare Feast of Lent," and Easter comes all too soon. "And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her." (Genesis xxix., 20.)

There are many who are not instructed in the art of mortification. Pastors would be wise to furnish their flocks with specific directions, avoiding the superficial notion that some little outward denial exhausts the duty. Fasting is, first, a soul pain. Unless the will is punished, a starved body makes nothing for one's progress in holiness. But the outward fast is essential, as a test of spiritual earnestness. The two go hand in hand, like faith and good works, and cannot be divorced without damage to the soul. The spirit must subjugate the flesh in order that the flesh may not conquer the spirit. It is through the senses that most of our spiritual evil comes to us. "Nothing tends so much to make men sensual and animal, even in the use of that which is innocent, as the keenness and unmortified condition of their senses." The senses must be deadened, in order that the soul may live. Forty days of discipline will conquer them so that their power will be kept down, it may be, for a year. The body has power to materialize the soul, and the soul by this stern process of discipline has power to spiritualize the body. Let not those, however, who have never kept a good Lent, expect the highest results at once. "The path of the just is a shining light that shineth more and more unto the perfect day." Progress is minute by minute, and holiness is the work of time and patience. It will be something gained if one well-kept Lent brings us to the vow never to neglect another, and to exchange for the frivolous life of a worldling, or the self-indulgent life of a sensualist the calm, devotional simplicity of those Churchmen who love the Altar and obey the commands of the Church.

### Taxation of Parsonages.

The *Minnesota Missionary* says the last State auditor issued an order requiring parsonages to be taxed. It ought not to be done. By her prayers and by her teachings the Church maintains the authority of the State. She acts as a police force to such an extent that the State could not exist, in its present condition, without her. While the State spends millions of dollars a year to promote the intellectual training of the people, it will not pay the poor compliment of freeing from taxation the parsonages which are occupied by a body of men who live to promote the observance of law and order.

The Rev. William C. Pope, Rector of the Church of the Good Shepherd, St. Paul, is making an effort to have the Constitution of the State so altered, as distinctly to free parsonages from taxation. In this he has the sympathy and assistance of Dr. Ireland, the R. C. Bishop of St. Paul, and various ministers of the leading denominations. It is to be hoped that this most commendable effort will have the practical support not only of every Christian man in Minnesota, but of every one who has at heart the prosperity and honor of that young and noble commonwealth. None of our new States stands higher in the national estimation than Minnesota. None, perhaps, is more prosperous to-day, or gives promise of a brighter future. Minnesota cannot afford to injure her reputation by so small and petty an act as that of requiring the taxation of parsonages. It would not be for her interest to do so. It would not add anything to her revenue worth speaking of, and it would be a reflection on the wisdom and good sense of the members of her Legislature. Minnesota ought to recognize the debt which she owes to religion. Her most distinguished sons to-day are not her millionaires or her politicians, but such men as Henry B. Whipple and John Ireland. No citizen of Minnesota to-day has such a national reputation as Bishop Whipple. We do not presume to speak for the people of Minnesota. It is safe to say however that the people out-

side of that State are decidedly of the opinion that no one man has done so much for Minnesota as Bishop Whipple. He has a national reputation. He has brought thousands of dollars into Minnesota. His schools have attracted pupils from every State in the Union. Faribault is the best known city in that State, and that because it is the seat of the grand educational work founded by Breck and Manney, and so nobly and successfully developed by Bishop Whipple. Can the people of Minnesota afford to interfere even in any degree with the work of such a man? We do not think so. To tax a parsonage or rectory is to take from the small, inadequate revenue of the parish. In many a Mission Station and country town it would involve a real hardship. The legal aspect of the case is very simple. It is that Church property which is non-productive and used solely for religious uses, should be exempt from taxation. The underlying principle of the law is that property used for secular purposes should not be exempt, but that the exemption should be confined strictly to churches, parsonages and institutions for religious uses only. The principle involved in the taxation of parsonages is the same as that in the taxation of churches. It has been discussed over and over again by the best men and ablest jurists in the land. Perhaps by none more ably than by that eminent lawyer, statesman, soldier and patriot, the late General John A. Dix. In a letter to Orlando Meads, Esq., of Albany, written in 1876, he said:

The scheme should be repudiated and denounced in all its parts. One can hardly debate it without a feeling of abasement. It is not a subject for human logic. It is not a problem of profit and loss, to be argued by religious obligation on one side and financial cupidity on the other. It is a matter of instinct, of inborn reverence, of the consciousness which every mind, not perverted by the sophistications of worldly science, has of its own immeasurable inferiority to the Sovereign Ruler of the universe and of the homage it owes Him as its Creator and Redeemer. There is something revolting to the moral sense in its normal state in the idea of making a mercenary profit out of an edifice consecrated to His service. When this inner sense is wanting, argument is fruitless.

The most attractive objects which meet us in our travels in Europe are the cathedrals. Amid all the war, the bloodshed, the barbarities, the desolation which nations have visited upon each other, under the misguidance of their evil passions, these monuments of their faith and their devotion, come out from the dark background of the picture in bright relief as sacred tributes to the Creator of the universe. No man can stand beneath their domes and vaulted roofs without feeling that they atone for much of the wrong committed by their authors, who lavished on them without stint the wealth they would otherwise have wasted on ostentatious gratifications or unholy indulgences. Heaven forbid that the lesson of these comparatively uncivilized ages should be lost on us, and that in this day of intellectual light and social refinement the tax-gatherer should be sent to fill his bag of lucre by levying contributions on the sanctuaries of the living God!

I do not believe that any community which seeks to throw its secular expenses on the worship of God, by levying contributions on the edifices consecrated to His service, can long escape the chastisement it provokes. It is not necessary to look for special visitations of ill as manifestations of His displeasure. Cupidity, selfishness, rapacity, the profanation of things which should be held sacred, carry with them, by the force of immutable laws, the retribution denounced by the codes they violate.

All religious denominations have the same interest in preventing their houses of worship from being desecrated and secularized by taxation. As was beautifully expressed by Madame de Stael: "Their ceremonies are strongly contrasted; but the same sigh of distress, the same petition for support, ascends to Heaven from all."

It seems to me that this whole movement is calculated to create in the breasts of reflecting persons a feeling of profound sorrow and unmitigated disgust. The proper mode of treating it is to scout it out of the committee rooms, legislative halls, and social circles which it has defiled by its presence. To give it any countenance would be to furnish new ground for the national reproach, too often cast upon us, that the almighty dollar is the chief object of our adoration.

This that General Dix so ably urged with reference to the taxation of churches is of almost equal force as applied to the taxation of parsonages. The parsonage which secures, to the ill supported minister, at least a home and shelter, is al-

most as much a necessity to the maintenance of Christian worship and teaching as the church edifice itself. People outside the confines of Minnesota will look, with no small degree of interest, to the effort, now being made, to exempt parsonages from taxation in that State. Can its Legislature afford to refuse the request made? We do not think it can.

### The Trisagion.

So much diversity prevails in the use of the Trisagion that the people are often greatly disturbed in the Celebration of the Holy Eucharist. Says one layman, "It always grates on my feelings to hear the congregation commence 'Therefore with Angels.'" "What new Ritualism is this," asks another who for the first time hears only the Clergyman repeating the preface to the "Sanctus."

Is there no authorized way of rendering this noble part of our Liturgy; or was it designed to be left to the choice of the people, or to the dictation of every clergyman?

Few of our Bishops have expressed any opinion upon the matter, but those who have done so, are unanimously in favor of only one use.

As an illustration, we give the opinion of the Bishop of Albany, who is good authority upon all liturgical questions:

The use of the Tercium is still another matter about which a certain variety of custom prevails. Ordered to be said or sung by the priest and people, I am very sure that the habit is incorrect which allows a single solo voice in the choir to sing the first part, the chorus coming in at the "Holy, Holy, Holy." I am inclined to ask that this should be allowed to furnish the clue to what I believe is the more Liturgical use; namely, that the Priest shall say or sing, alone, the first part, and after the word "saying" the choir and the congregation should unite in the thrice Holy Hymn.

The leading argument for this is the analogy of other parts of the Service, when the word "saying," or "say," means that the people take up the words that follow; as after the exhortation in the orders of daily Morning and Evening Prayer and in the Baptismal Office.

Wheatley, who is authority in the English Church, says of the Trisagion in its primitive use and design; "which was sung, as with us, by the minister and whole congregation. This is only to be understood of the latter part of it, where it begins with 'Holy, Holy, Holy, etc.' where the chorus came in; the former part of it being only pronounced by the minister himself; and so it was used in our own church, etc."

### A Needful Prayer.

In the "Memorials of a Quiet Life," (that charming book) it is said that Maria Hare often wished there might have been a petition in the Litany asking deliverance from our *prejudices*. It was a wise, devout, sensible desire. Who is their of us all but needs to be delivered from our prejudices? Every wise man, (yes and woman even) might well have some such supplication in his daily devotions. It would help to rid Christians of not a little of the narrowness and partizanship, which an "infection of nature doth remain, yea in them that are regenerate." The sin of partizanship would be the more apparent if Christians would oftener think of the immense amount of evil that it has wrought. It brought the Saviour to the cruel cross. He came unto His own and His own received Him not, because partizanship so blinded their eyes, that when they saw Him they saw no beauty in Him that they should desire Him. To them He seemed simply a poor young Jew, a mechanic, humble, unknown to the great, uninfluential with the powerful, unlearned, unlettered, according to their standard, with only a little following of men, equally humble, all of them out of rude Galilee of the nations. Nor was that the worst of it by any means. He calmly set at nought all their hopes and expectations. He spake for no school. He represented no party; sided with no one class; fell in with no passions; gratified no hatreds. In short He represented no one in all the wide world save God His Father. And so from the first His rejection was certain. His own received Him not. They had their ideal of the Messiah. It was not God's. It was not Christ's. As they thought, the Messiah was to be a warrior greater than David, a king more magnificent than Solomon, a conqueror and spoiler of the nations far

and near, ruling and reigning in Jerusalem, in a magnificence such as the oriental mind alone could picture. And Jesus was a Jew, surrounded, from His youth up, with these hopes, these prejudices, passions and burning anticipations. Knowing exactly what they were, He set them all aside; tried to correct them; calmly told of a Divine Kingdom, a Kingdom of God, not of this world, but spiritual, Catholic, open to all men who would receive Him as the Way, the Truth and Life. It was a bitter disappointment to everyone, save God and His Christ. He went on in His appointed course, serenely to the bitter end. He believed in God and in His promises. He believed in Himself. He alone of all men believed in the omnipotence of the Truth. Therefore He saw of the travail of His soul, and was satisfied. The passions and prejudices of men nailed Him to the outstretched Cross set up on Calvary. Alas, that in so large a degree it should be so still; that the passions and prejudices of men should blind them to what He would do for them if only they would let Him. Would that at least the members of His Mystical Body would pray to be delivered from their prejudices, prejudices which so often blind their eyes to the living Christ, their Saviour.

### Weak Parishes.

A rector of a small parish came to his Bishop, in distress, and said: "We are a little band, and constantly under the fire of an intense opposition. The wealth of the community is in hands unfriendly to us. The village newspaper opposes and misrepresents us. Sectarians misinterpret our teachings, revile our motives, and tempt away our Sunday-school children with bribes. How can we hold on?"

The Bishop asked him about the religious life in the parish. He replied to the effect that in that direction they have nothing to dishearten them. They are at peace among themselves. The people are constant and reverent at worship and Holy Communion. Nobody charges them with bad morals or low living; the wardens are earnest and watchful; the vestrymen are above reproach; the women are busy in charitable works; the weekly offering is well sustained; "when I preach a higher standard of living, they seem to respond and thank me for it. I think I can see that they grow in christian graces."

The Bishop replied that he did not sympathize with his anxieties, he could not call that a feeble parish, but on the contrary it seemed to be strong in the most essential requisites. God was on their side and they need not fear what men should do or say.

Not far away from this little village is a parish, large in numbers, with much property, a well dressed congregation, and an expensive choir. But somehow they do not prosper; are always in trouble; frequently changing ministers; are internally divided; their offerings are stunted and irregular; and while they have had faithful ministers, there seems to be about them an air of indifference and secularity, most disheartening. For many years they have had a fitful life, and have hardly held their own.

Now, in reality, is not this the feeble parish? We cannot be too deeply impressed with the fact that it is the character within, not the members or the conditions surrounding, that makes a parish strong.

It is common to hear from small congregations, "If we had a talented minister, an eloquent, popular man, who would draw in from outside, we might prosper!" How little such seem to consider wherein lies their strength! How they overrate what a minister is to do, and underrate what, by the blessing of God, they must do themselves! They send off a good, faithful minister, because, in addition to his own work, he does not do theirs! They watch and wait for a "smart man," of a type that they will never find; and because they do not find him, they live a weak, sickly life, that does infinite discredit to the cause of the Church. We have visible proofs, that where there are a few faithful ones, it is possible to have a vigorous Church life, and in the cultivation of that spiritual vigor, is the real growth. Other conditions are incidental.

Let us hear no more, "If we had a better minister—if we had a smart man—if we had a new church—if we had better

singing—if we had more wealth, we might prosper! If, with small numbers and moderate surroundings, a body of Christ's people cannot sustain worship and enjoy and profit by the same to their spiritual growth and strength, do they deserve to prosper?

In our account of the recent Convention of the Diocese of Albany the name of the Rev. J. D. Morrison, D. D., was inadvertently omitted from the list of Delegates to the General Convention. A subscription was taken up in the Convention to present the Bishop with a Cope. Over \$250 was raised for that purpose. A resolution was also passed, in which the Convention expressed its conviction that a public hall was better fitted for its business sessions than a church.

The Wisconsin Central Railroad has now opened its line through from Milwaukee to Ashland, passing through Fond du Lac, Oshkosh, Menasha, Stevens Point, and Eau Claire. This line will prove a great boon to travellers in the State. The ordinary coaches are the finest we have yet seen, and the sleeping-cars are admirable in every appointment. The rates are very low.

Married.

WHITNEY-SMITH.—In St. James' Church, Batavia, N. Y., Jan. 23rd, by the Rev. Wm. A. H. Hitchcock, D. D., the Rev. Hobart B. Whitney, Rector of St. John's Church, Clyde, New York, and Miss Jessie, daughter of Mrs. Jennie Smith, of Batavia.

Obituary.

ANDERSON.—At Clinton, on Sunday, Dec. 26, 1882, Jane P. V. Anderson, in her 80th year.

Personal Mention.

The address of the Rev. W. J. Lemon has been changed from Hillsdale, Mich. to Corunna, Mich. The address of the Rev. W. H. Vibtter, S. T. D., is 477 Dearborn Ave., Chicago, Ill.

The Rev. W. W. Lord, D. D., has resigned the rectorship of Christ Church, Cooperstown, Diocese of Albany.

The address of the Rev. Wm. Bardens, is Warsaw, Hancock Co., Ill.

The Rev. I. T. Osborn, formerly Rector of St. Michael's Church, Boise City, Idaho, having regained his health, has taken charge of the Church work in the Wood River Country. His post-office address is Halley, Idaho.

To Correspondents.

A lady wishes to organize about 30 children into a Guild and asks for information as to the best way of doing so. Address 7448 at this office.

Official.

DIocese of Vermont.—ANNUAL VISITATION.—1883.

- January 30th and 31st, Trinity Church, Rutland; Convocation of the Diocese of Vermont.
March 11, 5th Sunday, Lent, Christ Church, Montpelier.
Mar. 18, 6th Sunday, Lent, Trinity, Rutland.
" P. M., Grace, West Rutland.
" 19, Monday before Easter, St. Stephen's, Middlebury.
Mar. 20, Tuesday before Easter, St. Paul's, Vergennes.
Mar. 21, Wed. before Easter, St. Paul's, Burlington.
" 23, Good Friday, St. Luke's, St. Albans.
" 25, Easter Day, St. Thomas', Brandon.
April 1, 1st Sunday after Easter, St. Mary's, Northfield.
April 8, 2d Sunday after Easter, Missions at White River Junction and Norwich.
April 10, St. Paul's, Royalton.
" 11, Christ Church, Bethel.
" 12, St. John's, West Randolph.
" 13, Grace, Randolph.
" 15, 3d Sunday after Easter, St. James', Arlington.
April 16, St. Peter's, Bennington.
" 22, 4th Sunday after Easter, St. James', Woodstock.
April 23, St. Paul's, Windsor.
" 29, 6th Sunday after Easter, St. Michael's, Brattleboro.
April 29, P. M., Christ Church, Guilford.
May 1, St. Philip and James, Emmanuel Church, Bellows Falls.
May 3, Ascension, Vermont Episcopal Institute.
" 6, Sunday after Ascension, St. James', Hydeville; P. M., Mission at Castleton.
May 13, Mission at Georgia.
" 14, Mission at Milton.
" 20, Trinity Sunday, Zion, Manchester.
" 27, 1st Sunday after Trinity, Mission at Shelburn.
" P. M., Mission at Winooski.
June 1, 2d Sunday after Trinity, St. Luke's, Chester.
" 12, St. Luke's, St. Albans, Annual Meeting of the Woman's Auxiliary to the Board of Missions.
June 13, St. Luke's, St. Albans, Annual Convention of the Diocese.
When these Services occur on Sundays, or other holidays, the Bishop wishes to have the Celebration of the Holy Communion. He hopes also to meet the children in every Parish and Mission for catechizing. W. H. A. BISSELL, Bishop.
Burlington, Vt., Jan. 22, 1883.

DIocese of Texas.—BISHOP'S WINTER AND SPRING VISITATION.

- January 28, Sexagesima Sunday, Columbus.
" 29, Monday night, Eagle Lake.
February 1, Wednesday, Orange.
" 4, Quinquagesima Sunday, Beaumont.
" 5, Monday night, Woodville.
" 7, Ash Wednesday, Sabine Pass.
" 11, 1st Sunday in Lent, Richmond.
" 14, Wednesday night, Willis.
" 18, 2d Sunday in Lent, Huntsville.
" 24, 25, St. Matthias' Day, and 3d Sunday in Lent, Bastrop.
Feb. 28, Wednesday, Giddings.
March 4, 4th Sunday in Lent, Grace Ch. Galveston.
" 11, 5th Sunday in Lent, Ft. Bry.
" 18, Passion Sunday, Houston.
" 23, Good Friday, Belville.
" 24, 25, Easter Even and Easter Day, Benham.
April 1, 1st Easter, Austin.
" 4, Meeting of Council, Chert.
" 18, Wednesday, Nacogdoches.
" 22, 4th Sunday after Easter, San Augustine.
" 23, 5th " " " Columbia.
May 3, Ascension Day, Carver.
" 6, Sunday after Ascension, Matagorda.
" 13, Whitsun Day, Brazoria.
Offerories will be applied to Diocesan Missions and Theological Department of the University of the South.

Acknowledgements

- ST. MARY'S SCHOOL.
Received, since last report, for St. Mary's School, Knoxville, Illinois:
Mrs. N. K. Fairbank, Chicago, trunk of books, toilet articles and clothing.
Mrs. Lucius C. Pardee, Chicago, package of ladies' gloves, collars, etc.
Mrs. Aspinwall, Henry, Ill., towels.
A. H. Andrews & Co., Chicago, blackboard.
P. A. Sinclair, Montville, N. Y., two chairs.
Mrs. Yunger, Henry, three willow rockers.
Mrs. William Law, Henry, Bible, etc.
Mrs. M. A. McClelland, Knoxville, Ill., Appleton's Encyclopedia, 16 vols.
Mr. Clapp, Knoxville, Ill., a pair of hony.
Dr. McClelland, Knoxville, Ill., 62 vols.
P. S. Shelley & Co., Peoria, Ill., China tea-pot and pitcher.
Higgins & Sheely, Knoxville, gold pen, hanging lamp, &c.
J. C. Cover and friends, one doz. knives, forks, and spoons.
Miss E. B. Kirkland, Chicago, cash, \$25.
Mrs. E. W. Bowers, Pomfret, Ct., \$25.00.
Cash for Rebuilding.
Emmanuel Church, Rockford, Ill. \$22.10
Wm. Jordan, Rockford, Ill. 16.00
A. L. B., Boston. 25.00
Acknowledged last week. 382.00
Total for rebuilding. \$445.10
Contributions for re-building are solicited.
C. W. LEFFINGWELL, Rector, Knoxville, Ill.

The Financial Committee of St. Paul's Mission, Evanston, Wyoming, wish to acknowledge the following donors received towards building a Church: Rev. E. Livermore, St. Peter, Minnesota, \$5.00; Mr. George Casey, Butte, Montana, \$10.00. No. 2. Mrs. F. M. FOOT, Sec'y.

Miscellaneous.

WANTED.—Six copies of the LIVING CHURCH of Nov. 4, 1882. The subscribers who send us copies of this issue will be credited with two numbers.
WANTED.—Copies of St. Mary's School Register for the years 1878, '79, '80, '81, '82. Also a file of the Diocesan Journals of Illinois, Quincy, and Springfield, to replace those lost by fire.
C. W. LEFFINGWELL, Knoxville, Ill.

The Ladies Sewing and Aid Society of St. Paul's Parish, who have been to the expense of making vestments for a surplised choir, are very anxious to dispose of them, at a much less amount than has been already spent, as they have no further use for them. For particulars address, The President of the Ladies' Sewing and Aid Society of St. Paul's Parish, Mayville, Chautauque Co., N. Y.

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The first article is by Bishop Bedell on the "Decline of Religion"—an examination of its sources, causes and remedy.

The second article, by Wm. G. Low, Esq., is a clear statement of the history and necessity of the American Church Building Fund.

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Grotesque Ritual.

The English Church Times has the following amusing account of the consecration of the Rev. Dr. Kennion to the See of Adelaide.

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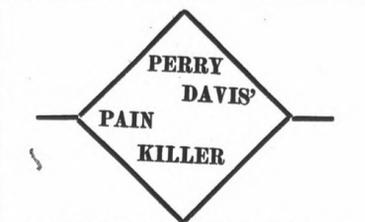
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**Bishop Talbot.**

Correspondence of the Living Church.

On Monday evening, Jan. 15th, 1883, a pillar in the temple of the American Church fell, when Bishop Talbot of Indiana "entered into rest." It will be a pleasant duty for able pens to write the biography of that man who more especially deserved the name which he bore, as an Apostle in the Church of God. But the present writer cannot forbear one tribute to the memory of a Bishop whose personal friendship it was his privilege to claim, and whose faithful services and noble qualities were proved in years of hard service in the Master's vineyard.

Bishop Talbot was one who had greatness thrust upon him. And his history as a Bishop will always be associated in the minds of churchmen with an epoch in the church annals of this country.

Some who were Delegates to the General Convention of 1859, at Richmond, Va., when the political groundswell was moving the country, preliminary to the awful crisis of '61, will remember how a clergyman from Indiana—a pastor as yet little known, pleaded before the Board of Missions for the creation of a "Missionary Jurisdiction of the Northwest." He was at first almost alone in its advocacy, older men opposed it as visionary and ill-timed. It was to organize a wilderness tenanted only by buffaloes and coyotes and red "children of the wandering foot." It was thought to be an unwise expenditure of means to set a Bishop over such a waste, whose only white population was embraced in a belt along the Missouri river—and here and there, in a few uncertain mining camps and villages amid the almost inaccessible mountains. But this earnest Rector, full of faith and zeal, stood upon an eminence from whence he saw the "course of Empire" taking its westward way. He had looked at the field, and saw the glorious future of that then unknown land, with prophetic earnestness he predicted that within twenty years, people would be numbered there by hundreds of thousands, that these fertile plains would soon be held by the "sons of toil," that railroads would span the vast region, and that where the faint low tides were then heard, there, ere long, would be rolling a "human sea." So forcible was his appeal, so buttressed were his arguments by the logic of facts and practical wisdom, that the Board of Missions, and ultimately the House of Bishops were convinced of the utility of the step; and at that time action was taken and a Priest residing in Connecticut was chosen for the experiment. That clergyman declined the office, and then it was that Joseph Cruickshank Talbot was elected, and consecrated on Feb. 15th, 1880, the first *Missionary Bishop of the Northwest*.

This new Bishop at once set out for his new field, to prove the wisdom of his own convictions of the Church's duty.

Had the good Bishop lived four weeks longer, he would have seen 23 years of that experiment woven into the history of accomplished prediction. And behold, what has come to pass.

Bishop Talbot with his amiable and accomplished wife who died before her husband, made their home on the prairie near Nebraska City where he erected an educational institution for boys, now known as "Nebraska College," "Bromley Hall" at Omaha, now a flourishing seminary for young ladies, is another evidence of the Bishop's wise provision for the Christian training of the youth of the future.

His missionary work took up and down the Missouri River from Kansas to the southern portion of Dakota. There he went like a true pioneer missionary, holding services in school-houses, dining-rooms and log houses, among all the scattered hamlets over the prairies. People who never before had seen a real Bishop—or whose only idea of an Episcopal dignitary was associated with the refinements of a settled country, were astonished to find a Bishop at their door, often furnishing the only religious services for weeks and months, visiting their sick, burying their dead, driving and caring for his own horse,—leading the worship of praise with his rich sonorous voice, often lining out the verses in the absence of books, and preaching extemporaneously to admiring congregations of 20, 50 and 100 people, large ones for the time and country.

The Bishop had a happy way of presenting the distinctive principles of the Church, which made impressions that afterwards deepened into convictions. He urged his clergy to do this in justice to the Church itself and to the people.

His long rides from the Missouri River to the distant bounds of his jurisdiction would furnish facts stranger than fiction. His early reports to the "Spirit of Missions" were eagerly read by wondering people at the east. Sometimes with a missionary for companion; often alone in his little covered wagon carrying a small sheet-iron stove for kitchen convenience, a few sticks of wood, some provisions and blankets, he travelled day after day without seeing the face of man. He would halt at night by spring or stream, picket his horses with a lariat and pin, light his fire, make some bread, fry his bacon—and if with company would sing an evening Hymn in the "depths of the desert," and sleep in or under the wagon, a thousand miles from sound of locomotive and no other voice but howling wolves. Sometimes a night tempest—a prairie "blizzard" would descend upon the Episcopal bivouac carrying away blankets, or bed and covers skurrying over the infinite meadows.

In this way Bishop Talbot visited Colorado, New Mexico, Utah and Nevada; holding Services wherever an entrance could be obtained, in mining camps, under tents, even in saloons whose bars were veiled for the occasion.

Usually he was the first priest ever seen in that region, and once seen always respected. In these trips, though exposed to wild beasts, savage Indians and desperadoes, he carried no weap-

ons but "the sword of the Spirit," and no armor but "the Shield of Faith," and never was molested. His missionary journeys probably embraced more miles than even St. Paul travelled. The writer's acquaintance with the Bishop dates from the spring of 1864, when he took charge of a parish in the territory of Nebraska. Many are the grateful Missionaries who have spoken to him of the Bishop's kindness in the struggle with poverty. To one he gave a coat, to another needed books, to another a saddle. At his table there was always a welcome and in his house a bed for the tired missionary and stranger; and dear Mrs. Talbot will hold a warm place in the hearts of many clergymen for her friendly greetings and unstinted hospitality. In this way it came about, in the Bishop's self-forgetfulness, that the little private means which he possessed when he entered the ministry was nearly or quite expended before his last illness. Mrs. Talbot had given away or sold the pictures from her walls to help build churches among a struggling people.

The writer was again under the Bishop's Episcopal direction after his transfer to Indiana. Bishops of older and more settled Dioceses are not without sore burdens of care and anxieties. Sometimes they do miss sadly that personal sympathy and support enjoyed by the Parish Priest. In Indiana the Bishop knew many trials and disappointments which may have had their share in the breaking down of his naturally fine constitution.

In that Diocese also, were pioneer work and rough experiences. On a few occasions the writer was permitted to join the Bishop in some "cross country" visitations to distant missionary stations. In these the far western training of the Bishop came into use. On one of these trips, there being no railroad and no stage, a horse and wagon were hired. About mid-way, the animal became stalled in the deep mire. "To the rescue" cried the Bishop, and sprang out into the mud. In a few minutes the horse was led out and the Bishop took his place between the shafts, and with the Presbyter behind lifting by aid of a rail, the carriage was soon on firmer ground. At night as earnest, noble sermon full of counsel and comfort, and the next day another long ride, and a camp in the woods for lunch and rest. It is pleasant to recall the kindness of the Bishop in all these places. It has been said that any man may be trusted to whom a child will cling. Bishop Talbot's love for children, though himself childless, was perhaps the secret of the love and confidence the little ones felt towards him. He could not be five minutes in a house where there were children without having one or more in his arms. His creed like Jean Paul Richter's was "God and little children."

The Church remembers his efforts after leaving the Northwest, to effect a division of that vast jurisdiction. Bishop Talbot with a large map giving the Board of Missions a lesson in geography was a sight more than once witnessed. He showed that the field he had once traversed was too large, and its duties too many for one Bishop; that it was bad economy for the Church and cruelty to a Bishop to make these long journeys from the "Great Muddy" to the Rocky Mountains.

His efforts were again successful; and to-day what better monument to his apostolic labors, than those six Western Missionary jurisdictions, that have been carved out of Bishop's Talbot's vast field. He has laid the foundations and other wise and true Bishops are building thereon.

If events have illustrated the march of Empire westward, do they not shed lustre on the brave, warm-hearted Bishop whose genial manners and hearty tones we shall miss hereafter.

W. H. V.

**Stray Notes from Southern California.**

Written for the Living Church.

Mid-winter, and the days so far have been balmy and bright. The hills and valleys flooded with sunshine, tinging the leaves of the Cottonwoods, making the dark canyons and ravines, where snowy clouds are resting, lose their harsh and rugged aspect, and their rough grandeur breaks into beauty in the golden light. To-day the rain is falling. I look across to my neighbor's cottage, a sturdy farmer, who stands in the pelting rain with his hat off, enjoying the somewhat rare sensation of being wet through. Why Jim! what do you call this? he asks a driver who is passing with his team of sixteen mules, on his way to the mines. I dunno, some folks calls it rain! but 'pears mighty like dollars and cents' is the rejoinder; he cracks his whip joyfully, the mules jingle their bells, and are soon out of sight, but my neighbour still stands in the rain, which falls with a gentle persistence, and a song of gladness goes up from the brown fields and mountains to him, who sendeth the food for "His cattle upon a thousand hills," and prosperity and plenty to the land.

It is now two months since the Rev. S. G. Lines, assisted by the Rev. J. Reed, entered upon his duty as Rector of the Mission of San Bernardino County. Were I not afraid of encroaching upon your valuable time and space, I would enter into fuller details; as it is, I will simply state, it is by far the largest County in California, embracing 23,472 square miles. From this you can form an estimate of the extent of the work which the Hand of the Master has given them to do. And the Church has been here in a state of spiritual and temporal stagnation. The three principal points where their labors centre, are San Bernardino, Colton and Riverside. The former and latter places are 15 miles apart; at Riverside a hall has been rented, and fitted up as a Chapel. The altar is vested in rich and beautiful colours, adorned with lights, altar cross and vases, the litany desk, pulpit, lectern, credence table, and chancel rail, made of the red wood of this country, with comfortable ben-

ches of the same. The first service was held in the Chapel on Christmas Eve, when crowds were turned away unable to find standing room. It is no exaggeration to say the service was a most remarkable one, the singing and responses, heartily indicating the deep interest and attention of the large congregation. On Christmas Day the Holy Eucharist was administered, and one of the priests made a short and eloquent address on the solemnity of the service, being the first administration in the Chapel of All Saints. At San Bernardino, was held the octave service for the Holy Festival, in the Hall where we have a beautiful altar, and all the requisites for the proper use of the liturgy, for which we are indebted to Mr. Lines; here also every seat was taken, and each Sunday the number increases, and the most intense interest is manifested in the services. There is also a Sunday School of 50 children, which Mr. Reed superintends and trains the children in the doctrines, discipline and music of the Church. The school steadily increases; each Sunday brings new scholars, many of whom remain to Church Service. The first festival (Christmas) was held on the night of the Holy Innocents at the residence of Clarence M. Mylrea. The clergy were present. The children sang the hymns and carols heartily, each receiving a gift from the beautiful Tree.

On the last Sunday of the month was held the first service of St. Polycarp's, in a hall where a beautiful altar richly adorned was erected. The most rapt attention was given to the priest's forcible and earnest sermon, by the large congregation, many of whom for the first time, heard the liturgy of the Church; on the same Sunday was held the Sunday School festival of St. Polycarp's, under the superintendence of Miss Van Beber, and a very interesting little school it is, many of the children walking great distances to attend under the spreading branches of the Christmas Tree. The Sacrament of Baptism was administered to twelve children, making 16 who have been baptized since the Mission was opened. The singing in these three places is good and Churchly, and quite beyond the average of Country places of worship.

Plans are being formed for Church Schools, and when these are established a great need will be filled, and a great work accomplished. There are many opponents, anxious to possess the school ground; before us.

Mr. Lines and Mr. Reed have both won the entire love and confidence of the community. Many strangers are coming into the fold. Their sermons are clear and forcible, earnest and untiring in their work, they cannot fail to gain the sympathy of Churchmen every where, to rejoice with them at the beauty and growth of the young mission of San Bernardino. M.

**Two Pennsylvania Hospitals.**

Correspondence of the Living Church.

The thirty-first annual meeting of the contributors to the Episcopal Hospital was lately held in Philadelphia, and the report of the Board of Managers was read. This report shows that the missionary work of the hospital, which was begun twenty years ago, is carried on with continued vigor and success. The schools number many hundreds from the thriving manufacturing population of the neighborhood. The Committee on Arrangements has long had under consideration the erection of a larger building, containing more commodious and suitable rooms; and a site has at last been selected in the southeast corner of the present grounds. During the past year 1,239 patients have been admitted to the hospital; of these 1,225 were discharged, 835 were cured, 203 improved, 57 unimproved, 130 died, and 138 remained under treatment. 17,435 new dispensary patients have been prescribed for. In the eye and ear dispensary, 791 cases have been treated. The total cost of maintenance aggregates \$59,920; and towards the liquidation of this amount, the receipts have reached the sum of \$108,387. There is a balance on hand of \$3,538.

The legacies during the year aggregate \$9,804, and the private donations, \$2,100. The following Board of Managers was elected: The Rev. H. J. Morton, D. D.; the Rev. D. S. Miller, D. D.; Casper Morris, M. D.; George Blight, Esq.; Wm. R. Legee, Esq.; Andrew H. Miller, Esq.; Charles Spencer, Esq., and John Ashhurst, Jr. M. D.

Another hospital, which draws largely, and which should draw more largely than it does, on the generous sympathies of the Diocese is the Hospital of the Good Shepherd, Radnor, whose managers have just issued their ninth annual report. The hospital, which was established by the Rev. Rector of the Church of the Good Shepherd, Radnor, provides a home for sick children, especially for those recovering from acute diseases, and for those suffering from chronic debility, caused by the imperfect sanitary arrangements of their own homes. Children whose homes have been broken up by the intemperance or the desertion of either or both parents are provided for, as well as children past all hope of medical cure, which latter cases are not retained in ordinary hospitals. Adults are received if there is room, but children have the precedence.

Trained nurses care for the sick, and a corps of ladies is in continual attendance. The hospital has more demands upon it than it can well attend to; and with the consent of the Diocesan, it has been decided to purchase land for the purpose of erecting a building thereon, thoroughly adapted to the purposes of the institution. Dividing the expenses pro rata among the inmates the cost of each is computed to be about 32 cents per day. In taking the days the children have been cared for, the total is 6,510, more than 1,000 above the total of last year. All the inmates make 8,591. The needs of the hospital are set forth to be (1) annual endowment of free beds, (2) permanent endowment of cots, (3) grounds of its own, with buildings especially adapted to hospital uses. For the last purpose \$160 has been received in cash; and one of the Ladies' Committees has \$2,275 on her subscription book. In all, about \$3,000 is assured toward the \$10,000 which should be in hand to warrant the proposed enlargement. The \$2,500 needed for the endowment of the children's cot have been raised through the help of children, and a free cot called "St. James' Industrial School Cot," has been established.

**Church Work.**

Its Progress and Its Needs as Seen by our Correspondents.

**Alabama.**—St. Timothy's Church, Athens, labors under great difficulties. Several years ago the corner stone was laid, the building to be of brick. The walls, roof, floor, doors, vestry-room, and part of the tower, were finished. Work ceased for lack of means. Services are held in the uncompleted building the second Sunday in each month, by the Rev. Stewart McQueen. In October he organized a Ladies Aid Association. Much has been done since then. New windows in the sides of the Church, and transoms over the doors have been put in. Also a new Surplice, Stole, and elegant Bible have been bought. Chairs are used instead of pews. Lumber has been bought, and is on hand for the ceiling. A lady of the Parish intends to give soon the three Chancel Windows. The Church sadly needs an Altar. It is far from being completed; for pews, Chancel furniture, a bell and many other things are still necessary, and will be for some time. Much has been done the past few months, in spite of grim poverty. The Rector endeavors to get as much work as possible—it keeps them out of mischief.

**Massachusetts.**—A session of the Southern Convocation was held at St. Mark's Church, Boston, on Jan. 23 and 24, the attendance being larger than for many previous sessions. After the customary business meeting on Tuesday afternoon, the public meeting for addresses was held in the evening, the Rev. L. E. Baldwin, the rector presiding, and the Rev. Arthur M. Backus, the Secretary conducting a shortened form of Evening Prayer. The speakers were the Rev. R. H. Howe, of Longwood; and the Rev. Messrs. C. Winslow and Frederick Courtney, D. D., of Boston. The general topic was "Free Churches," Mr. Howe speaking on "Free Seats and a Free Gospel." He urged the need of a free gospel to all, and the removal of all constraints and obstacles in the way of people who would otherwise attend church.

Mr. Winslow spoke on "Some Contingent Financial Consideration," and made careful statistical statements. More people could attend, more people could give, more do give, in a free than a pewed church. Dr. Courtney took up "The Offertory—its Theory and Educating Influence," tracing the word from its original significance, showing what the meaning of the various offertory sentences is, and the duty of making offertories, and presenting (not placing) them upon the altar into God.

On Wednesday morning, after the celebration of the Holy Communion, a business meeting was held, the chairman of the committee on appointments for the next meeting, which will be at Dedham, the Rev. W. H. Brooks, D. D., announcing the essayist to be the Rev. Mr. Baldwin, and the subject for discussion by the Rev. L. K. Storrs, to be "The relation and the duty of the Southern Convocation to Missionary work within its territorial lines." The Rev. William F. Cheney of Dedham, read an essay entitled "Certain Views about the future life," particularly those of the late Dr. Pusey as expressed in his work. The Rev. John T. Magrath, D. D., of Hyde Park, opened a discussion on "The Ethical, Sacramental and Prophetic elements in preaching: their relation and proportion. Both the above efforts elicited hearty encomiums from many speakers and the Bishop, who made a closing address. The clergy met to dine with Mrs. Elizabeth A. Carleton, M. D., a well known churchwoman and philanthropist of Boston. The unanimous feeling of the members of the Convocation was that the above was one of the most interesting meetings held for many years.

**Tennessee.**—On the second Sunday after Epiphany, the Bishop of the Diocese visited Christ Church, Nashville. At the Morning Service the Rev. Professor Gailor, of the Theological School of the University of the South, presented the claims of the University to the congregation in a strong, clear, emphatic way. The Bishop celebrated the Holy Communion. At night the Rev. Prof. Gailor preached. The Bishop confirmed a class of twenty-seven candidates, presented by the Rector, the Rev. Dr. Wm. Graham. This is the second class confirmed in Christ Church since the Convention.

From Tuesday, the 17th, the Bishop was in attendance on the meeting of the Convocation of Nashville, which assembled in St. Paul's Church, Franklin. The Bishop preached the Convocation sermon from the text, "The love of Christ constraineth us."

On Septuagesima Sunday the Bishop visited St. Peter's parish, Columbia, preaching both morning and night. At the Morning Service he confirmed a class of twenty-three candidates, delivered an address, and celebrated the Holy Communion. In addition to the candidates confirmed in the morning, three persons were confirmed in private.

The Bishop attended the Convocation of Memphis, which met in St. James' Church, Bolivar, on the 30th of January.

**Western Michigan.**—At a recent meeting of the Standing Committee, consent was given to the consecration of the Rev. Hugh Miller Thompson, D. D., as Assistant Bishop of Mississippi.

The Rev. J. E. Walton was elected a member of the Committee in place of the late Dr. Geo. P. Soteky. The Rev. Herbert J. Cook was chosen Secretary.

**Indiana.**—The name of the Rev. Dr. Wakefield having been spoken of in connection with the vacant Episcopate of Indiana, the Doctor comes out in the following emphatic card, which we publish at his request:

To the Editor of the Palladium:  
DEAR SIR:—My attention has been called to the far too complimentary notice of the Rector of St. Paul's in your issue of yesterday. Allow me to say that under no circumstances would I permit my name to be used as a candidate for the Episcopate of this Diocese, now vacant by the death of Bishop Talbot, nor, if elected—which I have no reason to believe I would be to that high office, would I accept it. No, never. Very Respectfully,  
J. B. WAKEFIELD,  
Rector St. Paul's Church.  
Richmond, Jan. 17, 1883.

**Iowa.**—The Bishop of this Diocese made his annual visitation to Trinity, Muscatine, on Septuagesima Sunday. In the morning he preached and celebrated the Holy Eucharist. In the afternoon he addressed the members of the Sunday-school; and in the evening he confirmed a class of seven persons.

**Quincy.**—There were eight children baptized in St. Paul's Church, Warsaw, Sunday, Jan. 14, 1883. There was choral service held at the Sunday School hour, at which time the Rite of Holy Baptism was administered by the Priest in charge, the Rev. John W. Elliot.

Last week Bishop Garrett journeyed all the way from Dallas, Texas, to visit the scene of the late calamity at Knoxville, and to arrange for the return of several of his young

people to St. Mary's. His visit was a great comfort to the Rector and his family, with whom he spent the day. The Bishop was in excellent health, and was about setting out on a thorough visitation of his jurisdiction, from which illness has detained him for several months. The ruins of St. Mary's are still smoking where the great mass of books have fallen, some of which money cannot replace.

**Northern New Jersey.**—The Bishop made his annual visitation to St. Paul's Church, Paterson, on Septuagesima Sunday. After the Gospel for the day, the Bishop preached an eloquent and very feeling sermon, in which he alluded to his former connection with the parish, and spoke warmly of the efforts of his successor. After the sermon, twenty-six persons, mainly "young men and maidens," were presented by the Rector to the Bishop, and were solemnly confirmed by him. The Holy Communion was proceeded with, and all the persons confirmed received it first, and many others after them. The entire Service of the day in music, decorations, and all the details of worship was exceedingly beautiful, and the Bishop was greatly pleased. The Bishop was assisted in the Services by the Rector, the Rev. E. B. Russell, and the Rev. Dr. Mombert. In the evening the Rector preached on "Christ the Light of the World." The Bishop was at Trinity Chapel, Totowa, where he preached to a crowded congregation and confirmed thirteen persons presented by the Rev. Henry A. Dows, the minister in charge. One sick person was confirmed in private, making fourteen in all.

This chapel which was opened by the Rector of St. Paul's Church just near ago, has already been found too small to hold the large Sunday School, under the successful charge of Mr. Murphy, its able Superintendent. In St. Paul's Church, the Sunday School more than fills its large chapel, built specially for it. Once every month the whole School have a Service in the parish church, and are catechised and instructed by the Rector. On these occasions, the singing and responses are remarkably hearty—an offertory is taken up for missions, and presents selected from the school receive it, and present it duly to the Rector, at the altar. There are few Sunday Schools more thoroughly drilled in the Church Catechism than St. Paul's, Paterson, and their unanimous answering has been widely noted.

The Rev. W. J. Roberts, the new Rector of St. Paul's Church, Newark, was formally instituted by Bishop Starkey on Thursday of last week.

**New York.**—A legacy from the estate of the late Peter C. Van Schaick of New York, received last spring, has enabled the Church Society for Promoting Christianity amongst the Jews, to provide more ample accommodations for its growing missionary school in New York, and at the same time to establish a Chapel as the base of the Jewish mission in that city. The Society has heretofore considered it wisest that Hebrew Christians should mingle with other Christians in the common Services of the Church, in parishes already organized, and there is no intention whatever of abandoning this policy in favor of one of up-building distinctive Jewish congregations in the Church. In St. Louis, Cleveland, Louisville, New Orleans, and other cities where work is being done, the Society has secured for its basis of operation one of the regular parish churches. It has been found however, that the pioneer work, that among Jews who have not yet come in contact with the faith, requires something more than this; and New York, containing as it does about one-third of the entire Jewish population of the country, has been felt to call most urgently for better machinery for the aggressive side of the work.

The new "Emmanuel" Chapel, is located near the heart of the city and amid very quiet and unexceptionable surroundings. It has been purchased and made over for the use of the mission at a cost of about \$17,500. The vestibule is polychromed in neat design, and lighted with stained glass. The interior is very churchly and attractive, with handsome decorative work on ceiling and walls. In spaces on the walls are texts referring to the Messiah and His Atonement: those on the left being from the New Testament, "There shall be one fold and one Shepherd," "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep;" and those on the right from the Old Testament; "All we like sheep have gone astray," "The Lord hath laid on Him the iniquity of us all." The chancel, which is separated from the body of the chapel by a light arch, is complete in all appointments. The walls are frescoed with a *fleur-de-lis* pattern, and the ceiling in blue, with stars. Along the moulding over the chancel windows is the promise of Christ, "Ye shall find rest unto your souls."

Above the chapel is the large and sunny school-room where the missionary school under the care of Miss Ellis, holds its daily sessions. The school numbered according to the last report, 89 Jewish children—47 boys and 42 girls, belonging to the socially better class. Opening out of this room is the Bible-class room, which is also intended for the use of the Industrial School. Adjoining is an office for the missionaries, with provision for a missionary library. Higher up are apartments for the residence of one of the missionaries. In a basement under the Chapel, provision is made for a free reading room, a store room and mailing room for the Society's publications, and a tract and Bible depository.

Emmanuel Chapel was formally opened on the 2nd Sunday after Epiphany. At 10:30 o'clock morning prayer was said and the Holy Communion celebrated, the Rev. C. Ellis Stevens, General Secretary of the Society, officiating, assisted by the Rev. J. Chamberlain, minister in charge of the chapel, and Mr. Meyer Lerman, lay reader and missionary. There was an attendance of friends of the Society. In the course of the service, the Secretary, on behalf of the Board of Managers, read the following words:

"In the Name of the Father and of the Son, and of the Holy Ghost, Amen. I pronounce this Emmanuel Chapel and Mission House to be open, and may the blessing of the ever adorable Trinity rest upon those that minister therein, to the turning of the hearts of the disobedient to the wisdom of the Just; Amen: that the coming of that day may be hastened when 'every eye shall see Him, and they also which pierced Him, Amen.'"

In the evening there was a fair congregation composed of Hebrews. Evening prayer was said, and an address delivered on the position occupied by Jesus Christ in the history of the world, and especially in relation to the Jewish race. The Services thus inaugurated, include regular Sunday and week night Services, with a Sunday-school. The Services are of a missionary character, and the Bishop of New York has authorized the optional use of the Hebrew Prayer Book of the Church of England.

The establishment of the Chapel imposes new obligations and increased expense upon the Society. But it is confidently believed and hoped, that so substantial a token of the growth and importance of the Society's work will awaken increased interest, and move Churchmen to more liberal offerings. Similar mission houses are needed in other large cities where the Society

is engaged in missionary work. These might be built, it is suggested, by legacies or gifts from citizens of other cities than New York. The work is already in many cases much cramped for lack of proper machinery. There are also other needs—calls for new work which lie before the Society unanswered for lack of means. The Society's income has increased with surprising rapidity, but not so rapidly as have the requirements of the work.

Bishop Seymour is busily occupied with episcopal duties for Bishop Potter. On Tuesday he advanced to the Priesthood the Rev. Mr. Davis and professed a Sister in the Chapel of the Sisters of St. John Baptist. On Wednesday he visited St. Gabriel's School, Peekskill, in charge of the Sisters of St. Mary, and professed seven Sisters.

The Church of St. James the Less, Scarsdale, owing to the delay of the insurance companies in adjusting the losses, has not yet commenced rebuilding.

The will of the late Thomas Wright, of New Castle, bequeaths to St. Mark's Church at New Castle, the sum of \$80,000.

Port Chester still cherishes with deep affection the memory of the late Rev. John Gardner Rozencrantz, whose early death was so widely lamented. At the time of his death he was Trustee of the Port Chester Library and Reading Room, and an effort is now being made by appreciative citizens, Churchmen, and lovers of the beautiful, to hang upon its walls a fine crayon portrait of Mr. Rozencrantz, handsomely framed in gilt, to be paid for by subscription.

A farewell Service was held in the chapel of Calvary Church, Fourth Avenue and 21st Street, on the 29th inst., for the Rev. George H. Appleton and wife, of Virginia, who left on the evening of that day for their new field of labor in China. They, with the Rev. Arthur H. Locke and wife (who went from Albany) are intending to take the steamer "Coptic" at San Francisco on the 10th inst. The Service was said by the Rev. E. H. Thomson, of the China Mission, and the Rev. A. C. Bunn, M. D. late of Wuchang, and an address made by Archdeacon Kirkby.

St. George's Church, New York City, has abolished the system of renting pews and with the beginning of Mr. Rainsford's pastorate the church is declared to be free. The new Rector was tendered a reception by Mr. J. Pierpont Morgan last week and several hundred clergymen and laymen were present to meet him. The Rev. Dr. Stephen H. Tyng, Sr., still receives a pension of \$5,000 a year from this church, of which he was so long a Rector.

Connecticut.—St. James' Rectory, New London, had a narrow escape from total destruction by fire last week. As it was, there has been a loss of about \$1,000, which is, however, covered by insurance. The cause of the fire was an insecurely built hearth.

The 183rd annual Convention of the Clergy of New Haven, was held in St. Thomas' Church, New Haven, on Jan. 23rd. About twenty of the clergy were in attendance. The opening sermon was preached by the Rev. Professor Russell, of Waterbury, and was an able vindication of the pulpit. Drs. Vibbert and Spencer and Archdeacon Kirkby delivered very interesting and effective addresses.

Albany.—The Frontier Association of the Diocese of Albany held its pre Lent meeting in Christ Church Parish, Port Henry, Rev. W. R. Woodbridge Rector, on Monday and Tuesday, January 15th and 16th. There was the usual early celebration at 7:30 each morning. The mornings were spent in the Rector's study in essays and discussions on the subject of "Inspiration and Devotions." Each afternoon at 4:15 there were services for the children at which five minute addresses were made by the clergy. And in the evenings there were services and sermons. There were but few of the members of the Association present as many had gone from Convention to visit their homes, but the meetings and conferences were full of interest.

The Board of Missions of the Diocese organized by the election of Rev. W. R. Woodbridge, Secretary, and Mr. Selden E. Marvin, Treasurer. At their first meeting the appointments of missionaries for the year was made. Some few changes were made in the amounts of stipends, and West Bangor was placed under the charge of the Rev. J. B. Pitman of Malone, and Rouse's Point and Champlain were re-unioned under the charge of the Rev. Irving McElroy.

By a recent change in the Canon on Missions the Conventions are to hold two meetings a year instead of three. By resolution of the Board of Missions the Archdeacons were requested to hold one meeting before Lent to stir up the people and raise funds for mission work. Archdeacon Carey of Troy Convocation has issued a notice calling a meeting of that Convocation for the 30th day of January.

Sunday, January the 7th, was the thirtieth anniversary of the assumption of his present charge by the Rev. Edward Selkirk, Rector of Trinity Church in the See City. In the course of an effective sermon, Mr. Selkirk gave the following statistics of his work during his whole pastorate: 12,000 ministerial Services conducted; 1,354 Baptisms, 466 Confirmations, 624 marriages, 878 burials, the first Communion administered to 450, and over 400 received into the Church by transfer; making about 1,000 in all who have become communicants of the Church. Mention was also made of the fact that during the past season \$1,300 had been expended in improvements and repairs upon the church and rectory.

Christ Church, Walton, is undergoing extensive repairs, and the Rector, the Rev. Scott B. Rathbun and his congregation are meanwhile worshipping in a room adjoining the church.

The Rev. George F. Breed, who has just left Trinity Church, West Troy, to take charge of Christ Church, Danville, Pa., has left behind him a record worthy of notice.

In June, 1879, when he took charge, the parish was \$2,500 in debt, he leaves it entirely free from debt, with \$3,500 expended in various improvements. His rectorship of less than four years, has seen a steady work kept up at the two missions, a new Sunday School building and chapel erected in connection with the parish church, 68 confirmed, congregations constantly increasing, the wiping out of the "pew system," and the introduction of a most judicious combination of pledges and assigned sittings, the weekly Eucharist established, a steady growth in the number of communicants made. Eucharistic Lights and Vestments also owe their introduction to his careful teaching. And this leaves out of the account many little things which, though not important enough to chronicle here, had their influence on the life of the parish.

Trinity Church may well be thankful that they had the services so long, of such a hard worker, and we know that his old parishioners follow Mr. Breed to his new work with the kindest feelings and with heartfelt prayers for his usefulness and happiness. We think Christ Church, Danville, is to be congratulated on having chosen so wisely, though their gain is a most decided loss to the Diocese of Albany.

On Friday, Jan. 12th, the Bishop visited the Mission Chapel, Vail Ave., Troy, N. Y., for the double purpose of giving his Episcopal Benediction to the chancel just completed, and also of inaugurating a twelve-days Mission to be held by the Rev. Father Field, of the Order of St. John the Evangelist. The chancel is of correct ecclesiastical shape, deep and narrow, and gives the impression of mystery, so desirable in all which concerns the Holy Sacrifice. At the highest point of the rear wall is painted a snow-white dove, with outstretched wings brooding over the altar, and at the sides are two very beautiful angel faces in the midst of fleecy clouds. The roof and the walls are of a dark blue, and are thickly studded with stars. The panels of the reredos are filled with lilies and passion flowers. It is believed that this is the most churchly chancel in the Diocese, and the largest, in proportion to the size of the nave.

The Bishop preached from 1 Cor., i., 23, and showed his hearers how the greater fullness of ritual which the new chancel has rendered possible, as well as through the words of him who had come to bring the virtue of the Holy Cross home to the hearts of men, Christ crucified would be especially preached among them at this time. During the Celebration of the Holy Eucharist which followed, the Bishop gave his Benediction to the chancel and blessed the mission Priest for his work. The clergy present at this Service were the Rt. Rev. Bishop of the Diocese, the Rev. Father Field, the Rev. Drs. J. I. Tucker, of the Church of the Holy Cross, and P. Iham Williams, Priest in charge of the Mission Chapel, and the Rev. Messrs. R. G. Hamilton, Charles M. Nickerson, and W. C. Prout.

The first Mission Service was held at 8 P. M., on the same day, and throughout the 12 days there were daily an early Celebration of the Holy Eucharist, a Service for children, Bible Class, and a Mission Service at night. During the last three days, other Services were added, and perpetual intercession was kept up in the chapel for the whole Church, and especially for the city of Troy. During the Mission, cards were given out on which special resolutions were to be written. These were signed by the Missionary Priest, and at the Service on Wednesday evening, Jan. 24th, the cards were brought to the altar to be solemnly blessed. The sermon on this occasion was from the words: "My heart is fixed, O Lord, my heart is fixed," and the preacher quoted the words of an old English Priest: "Cor non est axum, nisi crucifixum." Memorials of the Mission were then given to all who desired them, in shape of pictures of the Crucifixion, with the text of this last sermon printed underneath. The closing Services of the Mission were Celebrations of the Holy Eucharist on Thursday morning at 5 and 7 A. M.

Maryland.—The first Sunday after Epiphany was the third anniversary of the Rectorship of the Rev. J. Stewart Smith, of Ascension Parish, Westminster. He gave the following summary of work done in the three years. Daily Services just 1,900 times. Sermons and lectures (not including addresses to children, Bible-class instructions or catechizings), 654; Celebrations, 623; Baptisms, 78; Marriages, 6; Burials, 26; Presented for Confirmation, 31. Total services, 2,664. Visits about 2,400.

Illinois.—The Parish of the Redeemer, Wilmington, which is now under the charge of the Rev. T. D. Phillips, formerly of Ottawa, Canada, celebrated the 25th anniversary of its organization on Thursday, the Festival of the Conversion of St. Paul. Addresses were made by the Rev. Henry G. Parry, a former Rector of the parish, and by the Rev. D. S. Phillips, Dean of the Southern Convocation. In the evening a reception to the clergy, parishioners, and friends was given at the residence of a prominent layman.

On the following Sunday, the Bishop visited the new missions at Braidwood and Coal City, which are also under the charge of the Rector of Wilmington.

The Festival of the Conversion of St. Paul was duly celebrated in the Cathedral. The thirtieth anniversary of the Cathedral Choir Association was observed in the evening by special choral Services with a series of anthems illustrative of the Christian year from Advent to Easter. Bishop McLaren was present, attended by the Rev. T. N. Morrison and the Rev. F. H. De Mattos. The Services which consisted of a special form authorized by the Bishop, were conducted by Canon Knowles.

Fond du Lac.—On St. Paul's Day, the Cathedral celebrated the Festival of its "name-day." Owing to the intense cold the clergy of the Diocese, who on former occasions made it a rule to be present, were prevented from attending, with the exception of the Rev. George Fernor, of Appleton. After the Gospel, the Bishop made a brief review of the very encouraging work that the Diocese has done. The financial statistics were the best. The large debt, which for years has weighed upon the Cathedral, has been extinguished, and in the whole Diocese there is not more than \$3,000 of debt on ecclesiastical property. In private conversation the Bishop made another very satisfactory statement: that his Diocese contains only three Churchmen who can be called drunkards; a proof that the Church is the best and truest Temperance Society.

Idaho.—In August last Bishop Tuttle made his second visit to the Wood River country in this Territory; a section of the country that had been but a little over two years reclaimed from the Indians. The Bishop found populous and prosperous towns that derived their support principally from the mining interests, namely: Bellevue, Halley, and Ketchum. In each of these towns he organized provisional committees to take charge of the temporal affairs of the Church, and obtained subscriptions in each place sufficient in the aggregate to justify them in calling a clergyman to officiate in the three towns.

A call was made to and accepted by the Rev. I. T. Osborn, late of Boise City, and on the first of the present year, he entered upon the duties of his sacred trust. In each of these places he has been cordially received, has good attendance at the Services, and the people seem to take hold of Church affairs with a hearty good will. The outlook for the Church in this rapidly growing section gives great promise for the future, and the Church people feel very grateful to the Bishop for his efforts in their behalf.

Mississippi.—It is feared that the Diocese will lose the Rev. Dr. Tucker, Rector of St. Andrew's Church, Jackson, who has just received a very pressing call to the charge of Christ Church, Mobile, Alabama. Dr. Tucker is known throughout the South as a most efficient worker, gifted with eloquence and personal magnetism. In 1877 he reorganized the church in Jackson with extraordinary success, and, with the aid of parishioners, established a colored Sunday School, now the largest of any in the South. The Doctor has also done great work in the Mississippi penitentiary, completely changing the moral tone of the convicts.

Delaware.—An esteemed correspondent writes from Wilmington. "Will you do me the favor to correct a statement of your Wilmington correspondent? Possibly it is a matter of little consequence to your readers, but it is an injustice done to a much-honored Rector of this city. There was a Christmas Service in every church in the city—Calvary Church included.

The Temperance Association of this city seems to be in a prosperous condition. The Churches

have united in this matter and seem to be working harmoniously together."

Pennsylvania.—The anniversary services of St. Agnes Girls' Guild, of St. John the Baptist Church, Germantown, were held in the church on the evening of Quinquagesima Sunday, January 21st, it being the feast of St. Agnes. To the surprise of every one the church was filled to overflowing, many being obliged to stand while others had to go away. The full choral service was bright and cheerful. The choir acquitted itself finely, and the discourse of the Rev. J. De Wolfe Perry, Rector of Calvary Church, on the "elevation of the condition of women through the teaching and influence of Christianity," was able, timely and appropriate. The social festival of the Guild was held on Tuesday evening, to which the members of the choir and St. Nicholas Guild were invited. This proved to be an excellent entertainment, which all thoroughly enjoyed. Rev. C. H. Hibbard, Pastor, and a grand singer, lead the surpliced choir. Rev. C. K. Nelson, of Bethlehem, Pa., made an address, at the more secular meeting, on Thursday evening following. He was their late Rector.

Mr. Jay Gould has sent \$500 to the relief-fund of the Milwaukee sufferers. If Mr. Gould in his declining years can demonstrate his wisdom in using money, as in his active years he has shown his capacity to make it, he may be remembered as one of the great men of the age. No man ever has been or ever will be honored simply for money making power. Very mean and despicable men sometimes get rich. It is only the men who do something for the world that are remembered by the generations following. This is one of the reasons why it is more blessed to give than to receive.

Dr. Charles Wordsworth, Bishop of St. Andrews, writes the following lines in the London Guardian on Bishop Benson's elevation to the Primacy:

'Abram's name to Abraham,  
In earnest of undying fame,  
Was changed by voice from Heaven;  
So, raised to the Primal Throne,  
May Benson turn to Benson,  
Pr claim henceforth in richest boon,  
Blessing received and given.'

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