

The Living Church

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

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CHICAGO, SATURDAY, MARCH 21, 1885.

Whole No. 335.

"HE WAS HUNGRY."

BY F. BURGE SMITH.

St. Mark II-12.

Oh blessed thought! that Jesus knows
The needs of this humanity;
That all my earthly wants and woes,
Were felt by Him, as felt by me.

Anhungered, or athirst, or poor,
Or sad, I suffer not alone.
My Lord, with patience I endure,
Since thou each bitter ill hast known.

O holy Saviour! Friend Divine!
Whose mighty heart of pitying love
Embraces every child of thine,
To grateful songs my spirit move.

Lent, 1885.

NEWS AND NOTES.

ALL the Church papers, except THE LIVING CHURCH, speak of the Bishop of Indiana as present at Dr. Worthington's Consecration. He was not there, his train having been delayed, and he only reached Detroit in the afternoon.

It is worth noting here that in the statement of the work of the American Church, prepared by order of the General Convention, for the Official Year Book of the Church of England, the general summary of statistics is that given in THE LIVING CHURCH ANNUAL for 1885. A high compliment.

The following paragraph from *The Churchman* has worried me so much that I give it here in the hope that some of the kind friends, who have so often come to my aid before, will do so again by explaining its meaning:

The basement is a marvel of convenient preparation for both the spiritual and social delectation of the rapidly growing flock. And in these utilities and practical appliances the architect has quite revolutionized the inhospitable half-forbidding temper of their pioneer builders.

An English contemporary, *The Protestant Standard*, publishes in its columns a sovereign specific, "how to assist in dethroning priestcraft." The recipe is for its readers to assist in forming agencies for the sale of the paper, and otherwise to promote its circulation by every means in their power, and to use advertisements, "the lowest which is four shillings per inch." The ingenious editor is enabled to "continuously the finest of wheat as an effectual counter charm against the ritualistic chaff." It is wonderful how easily the most religious and unworldly individuals on both sides of the water, contrive to blend a little of the wisdom of the serpent with the harmlessness of the dove.

It was hoped that there would henceforward be peace in the Church of England, at least until the reform of the so-called Ecclesiastical Courts, but that hope has been rudely shattered. The Bishop of Liverpool has allowed a member of the Church Association to begin a prosecution against one of the most hard-working and successful priests of the see-city, Mr. Bell-Cox. What makes the case worse is the fact that the prosecutor is not a parishioner of Mr. Bell-Cox's church at all. Much indignation has been aroused throughout England, by this ill-advised act of Bishop Ryle, and even some of the Low Church papers express great regret. The prosecution will undoubtedly hasten the end of the existing system of Church Law and procedure.

A CURIOUS case of swindling has just come to light in London. A man rented a fine house in a fashionable quarter, and called on the vicar of the parish, All Saints', Notting Hill, announcing his purpose to place a magnificent stained glass memorial window in the church. His offer was, of course, gratefully accepted, and his generosity loudly and generally trumpeted in the neighborhood. The window was duly ordered of Messrs. Cox, Sons & Co., and placed in position. On the strength of this, the man obtained credit from almost every tradesman within a certain radius, and finally disappeared leaving a very large number of dupes to mourn for him, chief among whom are the Messrs. Cox, whose bill of \$4,000 was left unpaid. With characteristic generosity, this eminent firm has presented the window to the church.

THE Rev. William Pitkin Huntington died in Amherst, Massachusetts, in his home, March 7, at eighty years of age. He was born in Litchfield, Connecticut, the second son of the Rev. Dan Huntington, graduated at Harvard College in 1824, was a teacher, physician and clergyman, resident some time in Kentucky, Illinois and Wisconsin, was ordained deacon in his seventieth year at Madison, Wis. by his youngest brother, the Bishop of Central New York, and afterwards a presbyter by Bishop Clarkson. He was all his life a student in languages and art, and for many years added some missionary service to secular pursuits, as in Fargo, Yankton, Sioux City, and Elk

Point. His burial took place near the family homestead, in Hadley, Massachusetts, the native place of his mother.

It seems at first sight incredible that an occurrence of 215 years ago could be reported with but one link between the person who tells you and the actual witness. Such, however, is the fact. The narrator in question was the venerable rector of Bushey, England, (the Rev. W. Falconer) just deceased at the age of eighty-four. He had heard his grandfather, (the celebrated Dr. Falconer of Bath) say that he had been told by his grandmother that she could remember being held up to the window to see Halley's comet, which appeared in 1689. She was then six years old. Dr. Falconer, the intervener, was born in 1744, and died in 1824. Assuming him to have been at least six years of age when this story was told him, his grandmother must have been ninety. But the wonder might be increased; for if Dr. Falconer told the story in the last year of his life (1824) to a child of six years it might be passed on to the next century with only one link between the witness and the narrator. After all, we are not so dependent on writing as we sometimes assume ourselves to be.

IN THE LIVING CHURCH for February 28, "H. M." misses the point concerning the lay service of the Rev. Peter J. Shand. There have been rectorships exceeding that term of years, but I know of no other in which the incumbent for so many years began his service as lay-reader. Dr. Edson was minister of St. Anne's, Lowell, Mass., 59 years. The Rev. John Beach served Newton and Reading, Ct., 50 years as a Church clergyman after ten years of service as a Congregationalist minister. Dr. Henry J. Morton served St. James's parish, Philadelphia, 52 years. Dr. Shelton served St. Paul's parish, Buffalo, 55 years. His father, the Rev. Philo Shelton, served St. John's, Bridgeport, Ct., 40 years, besides a term as lay-reader. The Rev. John Tyler was in charge of Christ church, Norwich, Ct., 54 years. The Rev. Wm. Parker served in the living of Comberford, Eng., 58 years, dying at the age of 92. Dr. Richard Mansfield received orders from the Archbishop of Canterbury, August 7, 1748, and was at once appointed missionary for Derby, Ct., where he died April 11, 1820, after "continuous service in one parish" for seventy-two years. S.

OUR NEW YORK LETTER.

In accordance with the announcement in my last letter, the first of the lectures before the General Theological Seminary, on the Bishop Paddock Lectureship foundation, was delivered last Tuesday evening, in St. Peter's church, by the Bishop of Easton. At the appointed hour the students in their gowns proceeded up the middle aisle, while the dean and faculty of the seminary, the lecturer and the Rev. Dr. Beach, rector of the church, entered from the vestry. Bishop Lay did not wear the episcopal habit, but appeared in the academic dress appropriate to the occasion, being vested in cassock and gown and wearing his doctor's hood. After the singing of a hymn, the lecturer ascended the pulpit and said the "Bidding Prayer," the congregation standing in the meanwhile and joining in the Lord's Prayer at the end. The subject of this first lecture was "The Ideal of the Catholic Church." After some introductory remarks, the speaker pointed out that the two classes of persons, to whom the idea of a Church with prescriptive authority was offensive, were the ultra-Protestant and the pseudo-Catholic. The theories of each lead to irresponsibility, individualism and license without limit. The haziness of Newman's theory of a pervading atmosphere of Catholic truth in which each man could grope about, was captivating to some minds. "But," said the lecturer, "unregulated private judgment, whether it call itself evangelical or catholic, is destructive of unity. Conformity to an abstract Christianity or an abstract Catholicity, is meaningless, so far as concerns co-ordinated and efficient work for God." Having thus pointed out the necessity of a belief in the authority of the National Church as a preventive for these false theories, he proceeded to consider the ideal of the Catholic Church. In the popular religion of the day, it was shown, the idea of the Church, lacked the broad foundations of the doctrines of the Incarnation and of the Mission of the Comforter. But while the saving truth taught by this popular religion, and the great good which it did, was to be fully realized, no excuse was left to those, who had been better taught, for forgetting to hold firmly the true ideal. The next part of the lecture was an elaboration of the truth that Christianity is a Kingdom under a King, both living realities to-day; the former not

an abstraction, but a real thing; the latter not a dead Saviour, but a living Lord; and Christianity, not only a kingdom, but a covenant kingdom with all which that involves. Finally it was shown that the visible Church is the outcome of the Incarnation. "We are members of his body, of his flesh, and of his bones" are words evidently referring to the creation of the mother of all living. The Church is then the bride of Christ, a helpmeet taken from an opened side, breathed upon by her Creator, and by that breath endowed with life and beauty.

The second lecture was delivered last Thursday night, the subject being, The Autonomy of the Particular or National Church. Beginning with a rapid survey of the early history of the Church, the lecturer proved the idea of unity in the primitive world from the four bulwarks of the Apostle's doctrine, fellowship, sacrament and service, which left no room for any theory of ecclesiastical association resting upon the basis of elective affinities. The very divisions in apostolic times prove by the authoritative commands to suppress error and schism, and to deliver over to Satan the wicked person, that God's Church was one in its original constitution. At the same time the cases of Timothy, Titus and the Angels of the Seven Churches prove that there was diocesan jurisdiction and episcopal power. The two theories arising from the exaggeration of either of these ideas at the expense of the other, the papal theory on the one hand and the congregational on the other, the lecturer did not discuss; deeming them out of the immediate range of his subject, and saying that they had been amply confuted already by apologists of the Church. He therefore confined himself to the Catholic idea of the Church as one body wherein are many members, quoting the saying of Pascal—"Plurality which does not reduce itself to unity is confusion; unity which does not depend upon plurality is tyranny." Tracing the course of the Church in adapting herself to the political divisions of the Nations as shown by the canons of Nicea and Constantinople, the speaker argued that the powers of Church and State are co-ordinate, not conflicting, each being ordained of God. The office of the State is to protect the Church; and both Pope and Prince have thus been appealed to. But the benefactor of yesterday becomes often the oppressor of to-day. While then the Church of history lies before us in an orderly array of companies, distinguished, but not separated, by lines of national demarcation, an enforced submission for a time to usurped authority did not forfeit the national liberties. Mentioning the Anglican and Gallican Churches as having been most strenuous in asserting their autonomy, the lecturer proceeded to give a graphic and interesting account of the later history of the Church in France, as an illustration of the audacity of the Pope, the tyranny of the State, and the unnatural coalition of them both, to humiliate a glorious Church. The Declaration of the Hierarchy and Faculties of France in 1682, professes obedience to the Holy See, but defends the prerogatives of the National Church, while a century later, when the oath to support the constitution of the National Convention was demanded of the clergy, thirty only of the Sorbonne, out of eighteen hundred, took the oath, and one hundred and twenty-five bishops preferred to surrender their sees. Afterwards, in 1801, Pius VII. rewarded their fidelity by demanding, at the bidding of the First Consul, the resignation of all the sees; and, when those grand old men refused, he suppressed, annulled, and forever extinguished all the French sees in existence, and founded new ones, as agreed in the concordat with the first consul.

The subject of these lectures is one which will bear elaboration at this day; and I regret that I am obliged to condense two lectures into the short space of one letter.

There was no quorum present at the meeting of the Board of Missions last Tuesday, which was called for the final consideration of the reconstruction of its organization, as mentioned in your editorial column last week. A meeting will however, be held to-morrow, when it is expected that the requisite number will be present.

The Calvary Parish Branch of the Church Temperance Society held a meeting last Wednesday night, when Mr. R. Fulton Cutting made an address on secular work.

The Church Temperance Society will hold a meeting tonight, at Grace chapel, to discuss the new license bill.

The Young Women's Christian Association held its annual reception last Tuesday. A large company was present, and addresses were made by the Rev. Dr. Howard Crosby and assistant Bishop Potter. The association is doing a useful work and has outgrown its accommodations. The fourteenth

annual report showed that its expenses for last year amounted to \$9,161.17.

I made some mention in a previous letter of the measures that have been taken towards a mission to be held in the churches of this city next Advent. A meeting of all the clergy who are in sympathy with the work has been called at the church of the Holy Communion next Monday at noon. The report of the committee appointed by the Assistant Bishop to make preliminary arrangements for the mission will then be read. The Rt. Rev. Dr. Dunlop, Missionary Bishop of New Mexico, made an address last Friday evening in Grace church, on behalf of the American Church Building Fund Commission.

New York, March 16, 1885.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ANTHONY WILDE LITTLE, M. A.

XV.

THE WITNESS OF THE FATHERS.

"It is evident unto all men, diligently reading Holy Scripture and Ancient Authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons."—Preface to the Ordinal.

It should never be forgotten that Gibbon, the keen skeptical historian of the Decline and Fall of the Roman Empire, although he ignores the spiritual authority which the Bishops derived from the Apostles, nevertheless freely admits (for he could not deny it), that "the Episcopal form of government [by which he meant organized Diocesan Episcopacy] appears to have been introduced before the close of the first century;" that its "advantages" were "obvious and important;" that it "had acquired at a very early period the sanction of antiquity;" that "Bishops, under the name of Angels were already [i. e. before the end of the first century] instituted in the seven cities of Asia;" and that "Nulla Ecclesia sine Episcopo"—no Church without a Bishop—has been a fact as well as a maxim, since the time of Tertullian and Irenaeus. Gibbon moreover declares that "after we have passed the difficulties of the first century, we find the Episcopal form of government universally established, until it was interrupted by the republican genius of the Swiss and German reformers."

The learned French Protestant Guizot, says: "The Apostles themselves appointed several Bishops. Tertullian (adv. Mar. C. V.), Clement of Alexandria, and many fathers of the second and third century do not permit us to doubt this fact."

The "Learned Grotius," himself a Presbyterian, through force of circumstances, was candid enough to give up the attempt to invalidate Episcopacy. Like many of the Continental reformers, he regretted that the Church of Holland had lost the Apostolic Ministry. He was as familiar with the Fathers as most Protestants are ignorant of them; and this is what he says of their evidence for Episcopacy: "To reject the supremacy of one pastor above the rest is to condemn the whole ancient Church of folly or even of impiety." "The Episcopacy had its commencement in the times of the Apostles. All the fathers without exception, testify to this. The testimony of Jerome alone is sufficient. The catalogues of the Bishops, in Irenaeus, Socrates, Theodoret and others, all of which begin in the Apostolic age, testify to this. To refuse credit in a historical matter, to so great authorities, and so unanimous among themselves, is not the part of any but an irreverent and stubborn disposition. What the whole Church maintains, and was not instituted by Councils, but was always held, is not with any good reason believed to be handed down by any but APOSTOLIC AUTHORITY."

Not one bona fide quotation can be adduced from any Father or Council of the Early Church which makes against Episcopacy. We Churchmen do not begin to realize the strength of our position. Some of us are frightened by the timid and treacherous utterances of our own sick and disloyal comrades; or are for yielding up the Citadel of God, whose walls can stand the artillery of hell, because forsooth the sham-batteries of a Dr. Miller, or the spiked guns of some roving Monsignor are directed against us. It does us good once in a while to "walk

about Zion, and go round about her, and tell the towers thereof, and mark well her bulwarks." We shall at least be able to show our wandering brothers that we have better reasons for staying in the dear old homestead than they ever had for leaving it. There is to-day a wide spread feeling among thoughtful Dissenters which is often expressed in some such way as this: "Churchmen, after all, are no fools!"

For some strange reason, Apostolic Succession is a stumbling-block to many. And yet Apostolic Succession rests on a stronger historical basis than the Canon of Holy Scripture itself. During the first thousand years of the Christian era there were several instances of Churches which, though they had the Creed, had never seen a complete copy of the New Testament; but all the while not one single instance of a Church without Bishops, Priests, and Deacons. If anyone doubts this, let him try for himself to answer this, as yet unanswered, challenge which the "Judicious Hooker" made in the year 1594, to those who had set up a non-Episcopal Ministry: "A very strange thing sure it were, that such a discipline as ye speak of should be taught by Christ and His Apostles in the word of God, and no Church ever have found it out, nor received it till this present time * * * We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your discipline or hath not been ordered by ours, that is to say, by Episcopal regimen, since the time that the blessed Apostles were here conversant."

I shall now give a few extracts from the early Fathers, which will corroborate what we have already learned from the Bible, and from SS. Clement, Polycarp, and Ignatius.

The unknown author of that beautiful treatise, the "Epistle to Diognetus" (about A. D. 180), who calls himself a "Disciple of the Apostles," says: "The tradition of the Apostles is preserved," which he could not have said, had the then universal Episcopacy of the Church been contrary to their teaching. Hegesippus, who was born about A. D. 100—*Christus Apostolorum temporibus* as St. Jerome calls him—wrote a Church history, which was familiar to Eusebius and St. Jerome, but which has since been lost. He travelled over a large part of the known world for the express purpose of ascertaining the teaching and practice of the Apostles, as retained in the Churches which they founded. Eusebius has preserved a few fragments of his writings, in which he declares of himself, that as he had made it his business to visit the Bishops of the Church, so he had found them all unanimous in their doctrines; and that the same books of the Law, the same Gospel and Faith * * * had been constantly preserved along with the Succession of the Bishops in all the Churches." Moreover he says: "The first heretic was Thebuis, who was disappointed in his expectations of a Bishopric."

Dionysius, the wise and holy Bishop of Corinth, who lived to A. D. 176, wrote a number of letters, fragments of which are preserved by Eusebius—one to the Athenians, in which he speaks of the martyrdom of their Bishop, Publius (early in the century), and mentions his successor, Quadratus; one to the Churches in Crete, in which he praises Philip, their Bishop; one to the Churches in Pontus, in which he mentions Palma, their Bishop; one to Pinytus, the Bishop of the Gnosians, in which he urges him not to enforce celibacy upon his clergy,—to which the ascetic Bishop replied, attempting to justify his course. All of which shows, as indeed do all incidents and allusions in the literature of the early Church, that the Episcopal polity prevailed. He also wrote a letter to Soter, the Bishop of the Church in Rome.

⁶ Pref. to Eccl. Pal. § 4. Cf. also the challenge of Bishop Jewell, first made at St. Paul's Cross, Nov. 26, 1559; repeated March 31, 1560. "If any learned man of all our adversaries, or if all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic Doctor or Father, or out of any old General Council, or out of the Holy Scriptures of God, or any example of the Primitive Church, whereby it may be clearly and plainly proved, * * * that the Bishop of Rome was then called an Universal Bishop, or Head of the Universal Church; * * * I promised them that would give over and subscribe unto him." (Ep. Jewell's Works, i. p. 20, Ed. Parker Soc.), quoted in Dr. Huntington's admirable little book, "The Ch. Idea," p. 71. I cannot forbear to quote here the strong language of Mises (Presb. Clerg. p. 341) "Episcopacy existed wherever the Church existed, and the world has again and again been challenged to produce one single Church in all Europe, Africa, or Asia, which in the 1st, 2d, 3d, 4th, 5th, 6th, or the 6th century, was for one moment Presbyterian. When Presbyterians demand of Episcopals a chain of Bishops from (to-day) the hands of St. Thomas in Byria; St. John in Ephesus; St. James in Jerusalem; St. Mark in Alexandria; St. Peter and St. Paul in Rome. But when Episcopals ask Presbyterians to produce, not a succession of Churches reaching beyond Luther and Calvin and a raft of a thousand years, but one poor, single, solitary Church, in a world full of Churches, that in the 1st, or the 2d, or the 3d, or the 4th, or the 5th century, was for one moment Presbyterian; they return the writ with non est tenentis; it cannot be found; the futile attempts to find it among the Churches are well known."

⁷ Ch. 10.
⁸ De Scrip. c. 22.
⁹ Euseb. Eccl. Hist. IV. 22, as quoted by Bowden, Letter VII. c. 10.
¹⁰ Id.
¹¹ This Quadratus, the 3d or 3d Bp. of Athens, A. D. 120, "was," says Mohan (Ch. Hist. p. 141), a Disciple of the Apostles, many of whose miracles he had seen with his own eyes. * * * Becoming Bishop of Athens, he labored with great success in re-establishing the Church which that part of Greece had fallen into decay." He also wrote a great and able defence of Christianity, which he presented to the Emperor Hadrian who reigned from A. D. 117 to 138.
¹² See again Bowden's 7th letter.

The Household.

CALENDAR—MARCH, 1885.

- 22. FIFTH S. (Passion) IN LENT. Violet.
25. ANNUNCIATION B. V. MARY. White.
28. SIXTH S. (Palm) IN LENT. Violet.
30. Monday before Easter.
31. Tuesday before Easter.

"WATCH."

BY A. L. C.

Ye know not when I shall come;
It may be in morning light
When the bright sun creeps in your chamber door
Dispelling the shadows of night.

Ye know not when I shall come;
It may be in noon-day heat,
When home from the work of the harvest field
You are turning with weary feet.

Ye know not when I shall come;
It may be when evening gray,
Is making the long black shadows appear,
From the poplars over the way.

Yea, Lord! I'll await Thy coming,
Be it morning, noon, or night;
I will list with the heart of a watcher
Whose master may come in sight.

SEVEN BOYS AND THEIR GUILD.

BY FRANCIS SPALDING.

CHAPTER XIII.

"I've seen
The Brothers down the long street steal,
Black, silent, masked, the crowd between,
And felt to doff my hat and kneel.

"I suppose I should," was the reply.
"And don't they have to give money,
papa?" he asked, going back to the original question.

"Yes; but suppose the nobleman of whom we have been speaking, upon hearing the signal of distress, should call his servant and, putting a gold piece into his hand, tell him to give that to the first member of the Brotherhood he should meet for the relief of the injured; or a prince fleeing from the pestilence should send back money to the distressed, how would these actions compare with what they really do?"

"Oh! I see what you mean. And Miss Grahame told us Thanksgiving time what we did ourselves was so much better than what we just gave money for. But what can I do, papa?"

Mr. Hastings thought a moment, and then said, "you will have to take opportunities as they come for personal service, and you might decide now what trade you will learn and perhaps you can earn something at that."

"Trade!" said Stanley with a little flush on his fine face.

"Yes, we have always talked about it you know."

Stanley knew that he had talked about it, and he had always thought it a fine thing to do, because his father said it was, and his father was always right; yet now, that the time had come it was different. It meant hard work, and being very tired, and above all it meant dirt. If there was a boy anywhere who hated dirt, that boy was Stanley Hastings.

"Shall I help you choose," said his father, seeing the clouded brow.

"If you will, papa, only I think—"

"Yes, I think too, you would scarcely do for a blacksmith, you are not strong enough for that," said the gentleman, answering what he felt was in the boy's mind. "And I don't think you could put on a tin roof in a hot day without running the risk of a sunstroke. How would you like to be a stenographer?"

"Why, is that a trade?"

"It is nearly enough mechanical to be called a trade; but perhaps you can put enough originality into it to raise it to the dignity of an art."

always in readiness; having stopped only to throw the robe of their order over the dress they have on, instead of waiting to make a change, which sometimes might cause fatal delay.

"Let us suppose that a wealthy nobleman, who belongs to this order, is at an entertainment given by one of his luxurious friends. His dress may be of velvet, richly embroidered and finished with the costliest lace. Suddenly the signal sounds that some one is in trouble. Rapidly, but quietly, he leaves the great room, filled with light and music and flowers, and, taking from his servant who is near at hand, the robe of his order, he envelops himself in it and hastens to the spot to which the signal calls him. There he may find a poor forlorn man, an old man perhaps, hurt and wounded because he happened to be in the way of some ruffians who, finding him in their path, threw him one side, striking him as if he had been a dog. Two or three members of the Brotherhood join him, bearing a litter, and they tenderly lift the old man in their arms and bear him to some place where he will be kindly cared for. Or, it may be at a time when some dreadful disease like the plague visits a city. In the poorer parts of the town, where they are huddled together in hundreds, people die by scores. The selfish and timid ones flee away to seek their own safety elsewhere, until there are none to care for the sick or bury the dead. Then these men, high and low, putting on their strange garments, work together, doing all in their power; until many of them fall victims either to fatigue or to the contagious diseases which they are combatting."

"But, papa," said Stanley "I should not like to have a man come to help me whose face was all covered up so that I could only see his eyes."

"No, we should not like it here; but if you were in some foreign city and taking a walk at night, lost your way and got hurt, I think you'd rather see one of these strange figures coming towards you than any one else, because you know he would help you."

"I suppose I should," was the reply. "And don't they have to give money, papa?" he asked, going back to the original question.

"Yes; but suppose the nobleman of whom we have been speaking, upon hearing the signal of distress, should call his servant and, putting a gold piece into his hand, tell him to give that to the first member of the Brotherhood he should meet for the relief of the injured; or a prince fleeing from the pestilence should send back money to the distressed, how would these actions compare with what they really do?"

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"Why, is that a trade?"

"It is nearly enough mechanical to be called a trade; but perhaps you can put enough originality into it to raise it to the dignity of an art."

"Shall I have to go away to learn?"
"No, I'll teach you myself."
"You, papa, why you haven't time!"
"Then I'll make time, my boy, and when you have learned I'll give you work to do that will give you something for the Guild. If you earn a little money yourself, and use it properly, you will be better fitted to spend what comes to you without working for it."

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

PASSION SUNDAY.

The name of Passion Sunday has been given to the second Sunday before Good Friday from time immemorial, because on that day the Lord began to make open predictions of His coming sufferings. The Gospel refers to our Lord's Passion; the Epistle narrates the beginning of it in that fearful rejection of Him by the Jews; and the first Lessons at Mattins and Evensong are clearly prophetic of the redemption wrought by the sufferings of Christ. When the last attempt was made to alter the Prayer Book in 1688, it was proposed to substitute a Collect more in character with the day, which is as follows:—"O Almighty God, Who hast sent Thy Son Jesus Christ to be an High Priest of good things to come, and by His own Blood to enter in once into the holy place, having obtained eternal redemption for us; mercifully look upon Thy people, that by the same Blood of our Saviour, Who through the eternal Spirit offered Himself without spot unto Thee, our consciences may be purged from dead works, to serve Thee, the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord."

As the Divine power of Christ was illustrated on the preceding Sunday by the miracles of the loaves and fishes, so on this day His Divine Nature is set forth in a conspicuous manner by the juxtaposition of the Gospel in which He used the words, "Before Abraham was, I am," with the first Lesson, in which God is heard saying to Moses, "I AM THAT I AM: . . . thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The conduct of the Jews shews that they recognised in our Lord's words an assumption of the incommunicable Name, and in that assumption a proclamation that He is God. This open and unlimited proclamation of His Divine Nature comes in on Passion Sunday, as the several manifestations of the glory of Christ come in before Christmas, that through the humiliation of the Cross as through that of the manger, we may behold the eternal Son of God: and see rays of Divinity shed from His crucified Body.

THE ANNUNCIATION. [MARCH 25.]

There is no mention of the festival of the Annunciation in the Lectionary of St. Jerome, although there are days in honour of the Purification and the Nativity and the Death or Assumption of the Blessed Virgin. It is however of very early date, as Proclus, Patriarch of Constantinople, who died A. D. 446, has left a Homily on the day, which was preached in the presence of Nestorius, and against his heresy. It is also mentioned by St. Athanasius, St. Chrysostom, St. Augustine, and other writers as early; and the Collect is found in the Sacramentary of Gelasius, at the end of the fifth century, as well as in that of St. Gregory. In the Council of Toledo, A. D. 656, the first of the seven Canons orders that the feast of the Annunciation shall, in future, be kept on the 18th of December, so as not to interfere with the celebration of Good Friday or the observance of Lent. But this day was afterwards appropriated to the festival named "the Expectation of the Blessed Virgin" and the old day was restored.

In the Consuetudinary of Sarum this festival is called "Our Lord's Annunciation," and Bishop Cosin proposed to alter the title both here and in the Table of Lessons to "The Annunciation of our Lord to the Blessed Virgin Mary;" in both cases his alteration was rejected, and the authorized title is "The Annunciation of the Blessed Virgin Mary."

The Church of England commemorates the Mother of our Lord on five days in the year, the Annunciation, the Purification, the Visitation, the Nativity of the Blessed Virgin, and her Conception. The three latter are Black Letter Days in July, September, and December: the two former, as days which commemorate events that associated her with the Person of our Lord and the work of our salvation by His human Nature, are provided with special services as days of obligation.

If our Blessed Lord's Nativity occurred on the 26th of December, as there are sound chronological reasons for supposing, this may be taken as the true time when the angel Gabriel first gave to the Church the words, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women;" words which have been associated with errors in doctrine and practice, but which are still words that come from God. It must have been about this time also, "in those days," that the Blessed Virgin was inspired to give to the Church the Canticle which has ever since been so dear to every generation. The words which she was thus inspired to speak respecting

herself, and those which were spoken of her by the angel "sent from God," shew to what an exalted place she was raised by the Providence of Almighty God: and her meek reception of the wonderful revelation shews a holiness in the subjection of her will to the will of the Lord, whose handmaid she was, that no saint ever surpassed. Holy in her original character, her holiness was made more perfect by that most intimate union with Jesus which existed for nine months of her life. Little children were brought to Jesus that He might lay His hands on them, and thus sanctify them by the touch of a passing moment; but the same Jesus abode long in His Mother's bosom, His spotless Body was formed of her substance, and sanctified her both in what He received from her as Man, and what He gave to her as God. Not Eve when she was in Paradise could have been so holy as the Virgin Mary when she became a Paradise herself. Not even the glorified saints who have attained to the purity and bliss of Heaven are raised to higher blessedness and purity than that saintly maiden was whom Elisabeth was inspired to speak of as "the Mother of my Lord."

This sanctity of the Blessed Virgin Mary through her association with her Divine Son has always been kept vividly in view by the Church: but, while excess of sentiment on the one hand has led to an irreverent dishonour of her name by associating it with attributes of Deity, so want of faith in the principle of the Incarnation has led, on the other hand, to an irreverent depreciation of her sanctity. Our two principal and three minor festivals in honour of the Virgin and her work in the Incarnation point out the true course; to esteem her very highly above all other saints; but yet so that her honour may be to the glory of God.

DAILY SACRIFICE.

BY THE REV. CANON CARTER.

There is a mode of sacrifice which is of all the most constant, the most necessary, the most surely pressing on each and every child of our race, and which is, of all forms of discipline, the most clearly ordained of God. The outward trials of our common lot have come to be so much the ordinary tenor of every man's life, that they have almost ceased to wear a penal character. Trying changes of health, of natural spirits, of temperature; the shattered nerve, or gloomy sky, the failing strength, or sickly weariness; the countless ceaseless hindrances, difficulties, disappointments, bereavements, of our earthly lot; the uncongenial tempers, the manifold infirmities, of others; the vexing, irritating demands of the passing hour—how few persons habitually (perhaps, even at all) look on these details succeeding each other so rapidly, as directly ordained penances for sin—the simple and real unfolding into its infinite and necessary consequences, of the one primeval sentence:—"Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread till thou return to the ground." Could we but retain in each and all of the trying circumstances of hourly life the same contrite spirit in which we confess our sins, we should be preserving the only intelligible attitude of a sinner working out his own salvation under the conditions of a fallen world still fulfilling its awful doom. Could we but know the hope full of immortality, and still also cherish the broken and contrite heart which offers itself uncomplainingly, in every untoward change of outward things, in every cross accident, in every infirmity of another's or one's own, as a fresh opportunity in which love can consummate its sacrifice, and an already-surrendered will perfect its fixed resolve to do all to make amends for the evil wherewith before we had wearied God—ours would be the sacrifice which God will not despise. The spirit of self-sacrifice finds constant food to feed the flame of its undying fervors, in the casualties of the daily routine, and the susceptibilities of the momentary variable feelings.

He is the Lamb of God that taketh away the sin of the world; He would fix our eyes on Himself in His sufferings, that when we see Him on the Cross, we may learn to be of the same spirit. But the Lamb that was slain has become the Good Shepherd; feeding His sheep, and leading them to living fountains of waters. We are His and His only; nothing can be to us as He is; He lays special stress on this, that we are His own in a way we cannot belong to any one else, or anything to us. If we have forgotten this, He has not: He is still seeking us, because we are His own. Everything else will forget us, but He will not. No one else can care for us as He does.—Isaac Williams.

MAKE some sacrifice of your time as well as your means, to God, your loving Father. Honor your Divine Master by your presence at the Holy Communion, and, oh, let your home life be full of the spirit of this precious season, that it may be indeed to you a revival time. Examine your inner self thoroughly; deny self that you may gain the mastery. Read and meditate upon God's Word. Be often alone with God in prayer, and so be ready for the abiding of the Holy Spirit.—Rev. J. A. Nock, Rector of Trinity Church, Alpena, Mich.

HINTS FOR HOUSEWIVES.

MUCLAGE.—Dissolve five parts of good glue in twenty parts of water for twenty-four hours, then add nine parts of rock candy and three parts gum arabic.

VELVET piano covers are becoming very fashionable. They are made full size, of crimson, old gold, dark blue, and bottle-green, and heavily embroidered in gold.

TABLE-MATS for high teas are made of pine-green macramé cord, and crocheted in the form of a beech or elm leaf. A bow of narrow dark green ribbon is placed on the stem.

An excellent lamp shade can be made of a thin crepe handkerchief of some delicate color. A hole is cut in the centre to enable it to go over the chimney, and the four sides are trimmed with lace—white lace, perhaps, looks the best; but I saw a charming shade made of a white crepe handkerchief, embroidered in gold and trimmed with gold lace.

A STYLISH little tripod can be easily concocted if three sticks of equal length are obtained, and a child's straw hat with a round brim. The sticks and hat are first silded, then the former are fastened together about a third of the way down with strong wire, which is afterward hidden with ribbon. The hat is next to be lined and fitted with a bag; and lastly, it is fixed firmly on to the sticks just above the point where they join.

TIDIES are rapidly disappearing and the slumber-pillows or feather bags are replacing them. The slumber-pillow is rolled like a muff, and may be constructed of any material from half a yard of cretonne to a bit of Gobelin tapestry. It is filled with down, finished at the sides with a bow or pompon, and a cord attached to either end is a convenient mode of hanging it on the chair. These rolls are put on rockers or arm-chairs, and may be perfumed to suit the fancy. The bags are less novel but equally serviceable and quite as pretty. The size depends on the chair. The filling may be feathers, moss, down or cotton-bating flavored with some sachet powder. The end is tied tightly, a ruffle of lace applied, and a handsome bow of ribbon completes the article.

DEVILED LOBSTER OR CRAB.—To a pint of picked up lobster or crab meat, take a pint of bread crumbs and half a pint of cream. Boil the cream, thicken with an even teaspoonful of flour, stir in a teaspoonful each of salt and dry mustard, season to taste with pepper, and mix well with the meat. Sprinkle the bottom of a deviling dish, or shell, with crumbs, cover with a layer of the prepared mixture, sprinkle with crumbs, cover with the mixture, and finish with a layer of the crumbs moistened with butter. Bake till a nice brown. For deviling fish: Mix well together a pint of cold picked up fish of any kind, and half a pint of drawn butter, gravy, or fish sauce. Season to taste with salt, pepper, powdered thyme, and grated lemon peel. Use the same quantity of crumbs and proceed in the same way as for deviled crab or lobster. Ham can be deviled in a variety of ways. A delicious dish can be prepared by following this recipe: Heat together six tablespoonfuls of sherry, two of elder vinegar, one of currant jelly, an ounce of butter, and cayenne pepper to taste. Add half a pint of cold ham minced, or thinly sliced, and cook for a few minutes. Serve hot, with or without toast.—Mrs. Emma P. Ewing.

A CROCHETED PETTICOAT.—Materials required: 1 lb. of double zephyr wool and 3 hooks equal in size. Nos. 10, 11 and 12 knitting needles.

Begin with the band, for which it is advisable to have a paper pattern, cut the exact size required; place the work upon it from time to time to see where the increase is necessary. Make a chain the length of the top of the band. 1st row: 1 DC into 1st loop of chain, 1 DC into 2d loop; repeat to the end of chain. Work backward and forward in the same way until you have the required depth of band. To increase work, 2 DC into the end stitch of a row.

Under the band work as follows: 1st row: 1 DC into 1st DC of previous row; 1 short half treble in the 2d DC; 1 treble into the next DC; 3 long trebles (wool twice around hook) into the next DC; 1 treble into the next DC; 1 short treble into the next DC. Repeat from the beginning of the row.

2d row: 1 DC under each stitch of last row except under the 3d of the 3 long trebles; in this work 3 DC.

3d row: Like 2d row, except that you miss 2 DC in the depth between 2 scallops. The 3d row is repeated throughout.

Work one 3d of the depth with No. 12 hook, the second 3d with No. 11, and the remainder with No. 10. This increases the size of petticoat round the bottom. Work two rows of 1 DC into each stitch at the edge of band forming the opening for the back. Sew buttons to one side and work button-holes on the other side. It will be found quite easy to work the button-holes in the crocheted without cutting the wool.

DRAWN-WORK BORDERS for LINEN EMBROIDERY.—This pattern has three open spaces, the middle one slightly wider. The linen quite coarse, and woven with a distinct even thread. Ten threads are drawn out for the middle space, nine for that on each side, and three are left for the narrow band between. The needle-work is done as follows: Begin at the upper edge and work from left to right. Take a perpendicular stitch over three threads at the edge, slant the needle under the three loose threads to the right and work a horizontal stitch around them, and work around the same three to the middle of the space; take a horizontal stitch around these three with the next three to the right, work around the latter three to edge, take a perpendicular stitch on the edge over three horizontal threads, slant the needle under three loose threads to the right and work a horizontal stitch around these three to the left, work around the last three to the middle, and repeat from *. Work on the other half of the space in the same manner. The middle space is ornamented with blocks of nine back stitches, worked up and down in three slanting rows. Begin with the extreme left-hand stitch at the middle, and work two stitches around six threads; bring the needle out above and before the last three threads of the six, take up the following three on the needle and work two stitches around these six, and repeat this for the stitch above. Coming back, work three downward toward the left, and then again three upward toward the right, completing the block. Bring the thread on the wrong side to the next. A winding stitch is worked around the narrow space between the bands.

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

SOME men, in their ignorance and irreverence, scoff at the Church's Lent; others, while in form recognizing it, practically by their stunted endeavor and worldly self-indulgence, trifle with it, and help to put it to an open shame. Would not both do well to remember, that, like every other high means of grace—like the Gospel itself, which may be made either a savor of death or life—the Lenten Fast, if not made a blessing by right use, of necessity becomes a curse to the unfaithful.

THERE is a coterie in Chicago rejoicing in the title of "The Society for Ethical Culture," which claims to be guided by the gospel of rational religion. It is the most protestant church that has yet challenged the attention of mankind—protesting, in fact, against all principles of religion, heathen and Christian. According to the gospel of ethical culture, there is no God, no immortality; prayer is but a puerile performance unworthy of men, and faith is absurd since there is nothing to believe in. There are, however, some moral intuitions which these ethically cultivated people cannot get rid of. Their religion consists in obedience to these. There are some other people whose only religion is obedience to immoral intuitions. If there is no God, no immortality, what difference does it make? Who can say that the wicked have not the best religion, after all?

OUR New York correspondent, in the following sentence sets forth a truth that has even a wider application than his own:

As long as a Church paper prints what everybody knows and believes beforehand, it will succeed; but when it shows upon its pages the traces of original intellectual activity, and demands and expects the discriminating and intelligent attention of its readers, then it will be obliged to fight very hard for its life.

Change the terms, so that it will refer to the Church preacher and his sermons, and it will be equally true. Let the preacher content himself with simply voicing in pleasing style the average thought and principle of his hearers, and he is safe. Let him do it with a certain point and brilliance, with an easy air of breadth and liberality, and with deferential tributes, to the superior "intelligence and culture" of his hearers, and he is popular. But let him turn aside from that, and with a deep sense of his responsibility, faithfully undertake to deliver God's message of higher truth and holiness to them, and "he is not the man for the place." There are always some to say so.

Is it not the plain effort of the Church through the holy discipline of Lent, to develop in her children a personal religion in a complete form, with three equal conjoined and inseparable sides—the equilateral triangle (an emblem of the Holy Trinity) of practical Christianity? In the special religious discipline and effort, there is the endeavor to make our religion an earnest, energizing, element of our whole being. In the required withdrawal of the Christian from the absorbing pursuit of worldly business and amusement, the effort is to secure in us an unworldly religion. And in the attention directed to the Faith, Order and Worship of the Church, and to love, devotion and good works, the aim and result is to produce a manifest religion. These points are grounded in, and enforced by, Holy Scripture. "Strive to enter in at the straight gate;" "Be not conformed to the world;" and "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." To the

obeying of these, "The Spirit and the Bride say, come."

The *Scottish Guardian*, in an article on Disestablishment in Scotland, says there are no persons in Scotland to whom the change would be a matter of so much indifference as to the members of the Scottish Episcopal Church. The measure is to be dreaded only on account of its possible remote effects in hastening the disestablishment of the Church of England. It would doubtless bring some ministers of the Presbyterian establishment to seek Episcopal ordination, and some land owners probably, who now adhere to the established Church merely because it is established, would throw in their lot with the body to which most of their class in England give their allegiance. The writer thinks that, on the other hand, disestablishment would be the dawn of a glorious future for many of the sects; and that, since an establishment with endowments is necessary if Christianity is to be brought and kept within the reach of the poorer classes, it should not be abolished. This argument is apparently not to the credit of the Church or of "our common Christianity." It should not be necessary to establish a sect in order that the poor should have a portion of the Gospel preached to them.

CHURCH AND STATE.

The fortunes of the Church are to a certain extent wrapped up in the fortunes of the Nation. Nothing can prosper in times of national disturbance and calamity. Hence, the Church prays, and with eminent propriety, "Give peace in our time, O Lord!" Out of this it comes of necessity, that the Church cannot but be deeply concerned in great national questions. While she is neither of the State, nor a political element in it, she exists and works within its bounds, and is correspondingly affected by its prosperity or adversity.

Out of this, the question arises, ought not the Church, through her ministry, to show an interest in these questions? Should she not, here and there, present to the world a clergy, who, while not neglecting her spiritual interests, would make themselves acquainted with the problems which belong to the fortunes of the nation, and prove themselves able to add somewhat to a favorable solution of them? Not that her clergy should preach politics; but that they should, on all great unpartizan questions—and the great questions always are unpartizan—be able to co-operate with the true patriot and statesman in political life, in the disseminating of just views, and the forming of a sound public sentiment.

Now, are there not pressing upon us—and in a time when true statesmen and unpartizan rulers are not abundant—great questions, questions not only of national, but even of world-wide importance, on which the clergy ought to be able to think soundly and speak effectively? And if they were able, through faithful study of such questions, to do this, would it not, beyond promoting the welfare of the State, conduce also to the interests of the Church? Would it not be for the good of both, were men generally compelled to say, the Church not only claims to provide men with the best religion, but she also shows a clear conception of the needs of the commonwealth, and proposes the wisest means of averting its dangers and promoting its prosperity?

We say this in view of what seems to us, and what we know are to other thinking men, the paramount questions of the day—the prospects of the industries of the country under the growing alienation of labor and capital; of free institutions under the rapid increase of our foreign-born population; and of domestic purity and order, under the alarming laxity of public opinion on the subject of divorce.

These are, by no means, all of the kind, but they are enough to suggest lines of thinking and working. Might not much good be done by the thoughtful discussion of such themes in the pulpit? At least, should not more attention be given to these national questions as subjects well worthy the Christian patriot's interest and study? Whether preached upon or not, there are other

ways of reaching public opinion, of which it would at least be well to be able to avail oneself, whenever there should be the fit occasion.

CONCERNING VOWS.

Now that the newspaper gossips and ecclesiastical owls have dropped this subject, a word or two of calm thought may be in place.

A vow is a voluntary promise made to God to do or not to do some thing, or to be or not to be some thing. It is an act that is natural to man, and has always existed. We read of it even in the book of Job. It has been common to all religions and is universal at the present time.

Under the law of Moses, vows were of three kinds—those of Devotion, as when one vowed to bestow lands or animals for sacred purposes; of Abstinence, as when the Nazarite bound himself to abstain from wine and strong drink; and of Destruction, as when Joshua vowed to destroy the idolatrous nations.

The vow-idea is rudimentary in the Church of Christ. It is of the essence of the Baptismal covenant, on its subjective side, and equally so in respect of Confirmation and Holy Order. Marriage is not practicable without it. But aside from its association with the sacraments, it is recognized as an allowable method of undertaking obligation in ordinary life, of which an exemplary case is that of St. Paul (Acts xviii:18). The pledges of the Church Temperance Society, whether of abstinence or total-abstinence, are as truly vows as those of the Nazarite. A gentleman in peril at sea vowed to give a certain sum to the Church if he was brought safely home. It was a religious act done to God, and to have defaulted would have been a sin against God. It mattered little whether or not there was a witness present, the vow was equally binding; but, if the person had desired to render his vow public, there was nothing to prevent his calling in witnesses, who in a certain sense might be said to receive his vow.

Sacramental vows are of obligation to all those who are competent to make them. They are voluntary only in the sense that those who assume them exercise their volition in obeying the solemn commands of God as He may speak by precept or providence. But other vows are voluntary in the sense that they are not enforced upon any individual by precept or revelation. One does not necessarily sin in not assuming them. A vow to be chaste is compulsory upon all and is implied in the baptismal promise; but a vow to lead an unmarried life is not binding *per se* upon any one. It is binding only when taken, provided it has been taken wisely, soberly, and after mature consideration and prayer. Vows of a voluntary character are not always necessarily binding even when taken. Thus if a man vows to God to do something that is impossible, or unlawful, his vow is null. A vow made honestly after a certain interpretation of providential circumstances, does not bind if that interpretation manifestly prove to have been an erroneous one. A vow taken when insane does not bind when sanity returns.

We think it would be difficult for any one to limit his brother in the exercise of his natural right to make vows to God, so long as he is actuated by the spirit of wisdom and godly fear. If the millionaire of the middle aisle should next Easter fulfil a vow made on Ash Wednesday to give a princely sum to the parish, or to the neighboring college or seminary, we would scarcely dispute his right or criticize his bounty. By the same token should a humble and "limited" deacon, hid away in a corner of the transept come forth and say to his rector, I have made a vow to live a single life and call nothing my own, so that I may the better serve my Master, and more closely follow in His footsteps, we ought not to dispute his right nor criticize his bounty. And should we do so, he could well turn upon us and demand to see the warrant whereby we propose to arrest him and deprive him of his liberty, a document which we might not easily produce.

Voluntary vows may be of almost infinite variety, in all the circumstances of time, place and character. Paul may vow to lead a celibate life, and Peter

may vow to marry. John may vow not to marry for ten years, and Joseph may vow to give seventy-five per cent of his net income to the Church. These are instances among thousands. Who has a right to forbid? It is their natural right and they are responsible solely to God to Whom they have made their vows.

Has the Church, then, any relation whatever to the making and unmaking of vows? Undoubtedly! But her relation is not creative, it is regulative. Her power over the inherent right which every child of God has to make vows, wisely, purely, carefully, does not touch the existence of the right, but it is of her prerogative to regulate its exercise among persons who have received her orders or who execute her ministries without orders. Thus we learn from the Epistles of St. Basil that the early canons of the Eastern Church prohibited foolish vows and rash vows, and required early professions of virginity to be scrutinized and controlled. One of the Apostolic Canons was—"Concerning virginity we have received no commandment, but we leave it to the power of those that are willing, as a vow; exhorting them so far in this matter they do not promise anything rashly since Solomon says, 'It is better not to vow than to vow and not pay.' Let such a virgin, therefore, be holy in body and soul, as the temple of God, as the house of Christ, as the habitation of the Holy Spirit. For she that vows ought to do such works as are suitable to her vow; and to show that her vow is real, and made on account of leisure for piety, not to cast reproach on marriage." In the primitive Church no one was permitted to dedicate herself to God's service by taking the vow of widowhood under sixty years according to St. Paul's precept. (I Tim. v. 9). In every age and in every branch of the Church, even when as at times there has prevailed an exaggerated opinion of the superior sanctity of the unmarried state, the ecclesiastical authority has exercised regulative control. In the Roman Communion, vows are temporal or perpetual, conditional or absolute, simple or solemn, which is to say that she recognizes the variety which exists in the nature of the case, and exercises a judicious as well as necessary control over their assumption and continuance.

If there inheres in every Christian man a personal freedom to bind himself by vows which are not unwise, rash, or unlawful, the equally natural right of association with others of like mind and obligation must be recognized. We may have individual opinions as to the propriety of the application but we cannot deny the right to enter upon and maintain it. The American Church Missionary Association is a voluntary organization of individuals having similar views, bound together by an obligation to which they have given adhesion, (though not formally a vow relation,) for the purpose of advancing their views of truth in the Church. No one denies their right to association. The Rev. Messrs. Dodd and Huntington have no greater and no less right to organize the Order of the Holy Cross, for the purpose of evangelizing the poor and pagan population of neglected parts of New York City.

But this right fully conceded, what remains for the Church? Has she no potential relation to voluntary associations of her own sons or daughters? Undoubtedly she has the regulative power. She has rights in regard to the American Church Missionary Association. She has the same authority over two vowed persons associated which she has over two unassociated.

This appears again in the Roman Communion. The late Pope (Pius IX.) enacted a law that only simple vows are to be taken in religious orders after the usual noviceship, and these simple vows extend over a period of at least three years, (in some cases they are for a longer period,) and only after that can solemn vows be assumed. The full-professed Jesuit cannot reach that point until he has been from ten to twenty years in training. The nature of simple vows may be seen from the fact that if marriage were contracted it would not be invalid, although forbidden. Very few of the Roman orders in this country take absolute and irrevocable vows.

As, in our American Church we have

sisterhoods and brotherhoods, and shall have many more, it becomes us not to meet them with mere blind bigotry, and the silly old cry of "Popery," but kindly, and, above all, intelligently. To hunt up and down the annals of the Church for material with which to illustrate the abuse of the monastic idea, may be an easy task, but it is quite as easy to find evidence in history that even the divine institution of the episcopate has been prostituted by base men through long periods of time. In fact, not one of the great orders of the middle ages but found its *raison d'être* in the covetousness, profligacy, and other shortcomings of the "secular" clergy, and the reason why they grew so rapidly was because the hungry millions found that they could procure from them the spiritual food which they sought for in vain at the hands of their bishops and priests. There is a great deal to be said on both sides. There is just as much human nature under a mitre as under a cowl. That kind of argumentation had better be dropped, and we were more wisely engaged should we address ourselves to the question of control, and regulation, in a broad, amiable, and manly manner. To legislate these charitable societies out of existence cannot be done. To legislate for their orderly and healthful relation to the Church, whose neglected work they are glad to do, is plain duty, and such measures will no doubt be gladly accepted and loyally obeyed by her devoted sons and daughters, in these orders.

BRIEF MENTION.

The papers are discussing the many dangers that young women encounter at the skating rink. Among these, overheating, exhaustion, and accident, are not the least. The peril of indiscriminate association in these places is appalling. There is a moral leprosy in the atmosphere of many city rinks, and there are some in country towns which are the resort of the vilest men and women. They are not, as a rule, fit places for girls to visit. The evils of the promiscuous ball-room are re-produced and intensified in the public skating rink. We are rejoiced to hear that the wife of the good Bishop of C is recovering from the serious of a fall in which she sustained a compound fracture of the ankle. Mrs. Kip is known and loved in every parish and mission in the diocese, and has the sympathy of all in every diocese. May she soon be fully restored to her ministry of love in the vast and arduous work to which the Bishop is devoting his life and talents and fortune.—Our item about the origin of the *London Illustrated News*, which was controverted by a Montreal correspondent, was based on a statement of the Vicar of Battersea, Honorary Canon of Winchester. We mention this "the day after the fair," as we did not recall the authority when we published the contradiction.—Lord Richard Grosvenor, the Liberal whip, predicts the disestablishment of the Welsh Church by the next Parliament.—While a Frenchman named Paquet, an infidel, was denying the doctrine of eternal punishment, in a heated controversy with his fellow-boarders at Toronto, on December 23, he was stricken with paralysis—the whole of one side of his body and head, including the tongue, losing vitality. To some there may be a coincidence between this event and Dr. Shedd's article on eternal punishment in *The North American Review*.—An exchange tells a story of a Sunday school that was addressed by the rector on the parable of the man who fell among thieves between Jerusalem and Jericho. The superintendent, anxious to show off his school, asked all those who could tell who is one's neighbor, to raise their hands. For awhile nobody responded, but finally a little girl timidly raised her hand. "Ah, that's right! I am glad we have one who is not afraid to answer. Come up on the platform, speak loud so all may hear, and tell us who is your neighbor." Being thus encouraged, the little girl shouted in her loudest tone—"Mithess Cunningham." The effect was electrical.—This reminds us of a story which is told of Dr. Locke, of Chicago. He was addressing his large Sunday school on

the importance of some Christian virtue, and finally appealed to the scholars to name it. After a painful silence, a little fellow screamed out, "Re-ligion!"

In revenge for the above, which Dr. Rylance, then rector of St. James's, Chicago, told on Dr. Locke, the latter narrated (invented?) the following: A little girl of Dr. Rylance's Sunday school prevailed upon her mother to come to church. When they were seated in the pew, the child put her head down, as she saw other people do, to say a prayer. This she explained to her mother afterwards, as the proper thing to do. "And what do you say when you bow your head?" asked the mother. "Why, mother," answered the child, "I say, 'Now I lay me down to sleep.'" It was not very flattering to the preacher.—The late Prof. Rolleston read Homer at sight when ten years old, and was a Fellow at twenty-one. The Rev. J. J. Blunt knew "Butler's Analogy" and "Paradise Lost" by heart early in life.—*Japan Gazette*, Yokohama (August 16, 1884), says: "We regret to say, it is our opinion that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan."—A Unitarian paper has sanctioned the use of images in the church building. It says "that as tailors and dressmakers find it useful to have a few wooden figures of human shape and countenance on which to display their latest productions, would it not be a good idea for the minister who presides over a cold, half-empty church to borrow a few of these lay figures on Saturday night and seat them in the pews for the Sunday services." This body has recently adopted responsive reading(?) and with this flavor of imagery, we anxiously look for new developments.

—The necessity of a celibate life, in some secular callings, is emphasized by the recent action of the Provincial Bank of London, which forbids, under penalty of dismissal, that any member of the staff shall marry whose income is less than £150 a year.

LETTERS TO THE EDITOR.

DOMESTIC MISSIONS AMONG THE WELL-TO-DO.

To the Editor of the Living Church:—

Our issue of March 7, is a communication on the above title, which (whether in all or not) does the subject a great deal. The writer makes the statement that "the people of Dakota are more able to build their own churches, and take care of their own clergy, than the vast majority left behind are to perform these duties for them."

Now, sir, I have been a missionary in Dakota for a number of years, and it is not true to say that the people of Dakota expect or ask any such thing. Let me state a few facts; ten years ago the whole white population of Dakota numbered about 10,000—within the past few years it has settled up so rapidly, that in South Dakota the whites now number some 250,000. These people are largely of two classes, those who have been unfortunate in business in older communities, and ambitious young persons without capital other than stout hearts and willing hands.

I remember when the greater part of South Dakota was just as it came from the hands of God, and now it is dotted over with homes, and towns and villages have sprung up. It has been the experience of all new countries, that it takes several years before the emigrant gets any return for his labor; during that period his energies are concentrated upon the struggle to provide a home, and keep his family supplied with the necessities of life. The necessity of spiritual food is not pressing felt, and if the Church waits until these people are in a condition to build churches, and support clergy, she will be forever debarred from their midst. Other religious bodies are to-day, spending in missionary work ten times the amount the Church does, and it is no unwise expenditure either. Why the fact is that if our good Bishop had the men and means for their partial support, there would be five missionaries at work in South Dakota, where there is now but one.

The people here are ready and willing to do all in their power, but it is not too much to expect them to build churches and schools and support their clergy from the beginning? Is it not a fact that when the Church was in her infancy in the east, she was nurtured and assisted by the Mother Church of England? And is it too much to ask, and expect that she extend the same help to us in our hour of need? During the past eight years, I have been instrumental in building three churches, not one of which cost over \$1500, and two-thirds the amount was raised by the people themselves, and all this time they were supporting their missionary, with the exception of aid which he received from the Domestic Missionary Society, of from \$150 to \$300 per annum.

Surely then, it is unkind for the reverend gentleman to speak of Domestic Missions as being in need of common sense, common honesty and self respect. I believe, a more earnest, self-denying class of men are not to be found than our western missionaries; some of them to my knowledge, have time and again refused to consider offers from parishes in the older states, that the work in the west might not suffer.

And as to our Missionary Bishops, justice cannot be done them in this world; all of them are men who have given up wealthy parishes and comfortable surroundings, and pleasant associations, that they might spread the Gospel in this new land. I wish the reverend gentleman could be with Bishop Hare on one of his missionary journeys; if he could see the people of Dakota, their earnestness and anxiety to have the ministrations of the Church, their willingness to do all that they possibly can, to support their clergy—if he could see these things, I believe he would speedily change his views, and instead of throwing cold water upon the efforts made in support of Domestic Missions, he would be found urging upon the faithful the duty of increased liberality in their cause.

J. M. McBRIDE.
Pierre, Dak.

WHITE CROSS LITERATURE.
To the Editor of the Living Church:—

Will you permit me to give notice through your columns that a sample copy of the White Cross papers for men, in symbolic covers, may be had free by any clergyman. These papers, the first of which is by the Bishop of Durham, have been revised for the American market. The second series, Nos. 6-10, is now going through the press. They are commended without reserve by bishops, clergy and laity, and form a help that no clergyman or educator can afford to overlook; treating as they do, in the most delicate and effective way, most vital topics. As many copies are going out, applicants may do well by inclosing the postage. Samples may be had of the undersigned.

B. F. DE COSTA,
33 West 25th St., New York City.

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Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates. It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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The Century 4.75
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English Illustrated Magazine 2.50
Classic Monthly 4.50
Young Churchman 1.50

Address THE LIVING CHURCH CO.,
162 Washington St., Chicago, Ill.

PERSONAL MENTION.
The Rev. Alonso P. Diller has accepted the rectorship of St. Mark's, Johnston, Pa., and entered upon his duties. Address accordingly.

The Rev. E. H. Edson has resigned the parish of St. Mark's, Mohawk, N. Y., and accepted a call to St. John's parish, Wichita, Kansas, and should be addressed accordingly.

The Rev. William Brittain having accepted the charge of St. George's church, Nanticoke, Luzerne Co., Pa., requests his letters and papers to be directed accordingly.

The Bishop of Maryland, until he may occupy the residence, has rooms with his family, at No. 231 North Charles Street, Baltimore. His office is at No. 191 Madison Avenue where his special business hours will be from four to five P. M. "Baltimore, Md." will be a sufficient post office address.

The Rev. B. H. Latrobe, has resigned the rectorship of the church of the Redeemer, Philadelphia, and accepted a call to Calvary church, Wilmington, Del., to take effect May 1, 1885.

The Rev. W. J. Lemon has received and accepted a call to the church of the Messiah, Detroit, Michigan. Address accordingly, after Easter.

TO CORRESPONDENTS.
No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not acknowledged through some time may elapse before their appearance. The editor, cannot, as a rule, reply privately to letters asking for information.

MISS S. E. C.—This week's issue gives the information you need.

REV. A. L. (N. B.)—While there is much to be said in favor of the Roman sequence, the Roman is undoubtedly more easily followed, and above all, explained.

LETTY HEARTSTONE.—We do not pay for such contributions.

MRS. VANCE.—The articles will not be published in pamphlet form until the series is completed in this journal. We cannot furnish back numbers.

W. H. C.—The rubric you mention can hardly be called obligatory. It is rather negatively permissive. "Then shall be read, * * * unless," that is to say "if it has been read before, it need not be repeated."

DECLINE.—"The Cross on the Spire;" "Magnificat;" "Espoir;" "Our Work;" "Our Lord's Temptations."

MRS. C. W.—Conduct the service and teach your children and as many others as you can get, in your own house. Many a parish has grown out of such beginnings.

NOTE.—THE LIVING CHURCH has never published and never expects to publish a paraphrase of Scripture, in verse. It is a waste of time and postage to send contributions of this kind.

MARRIED.
BURR—STEBBINS.—At St. Peter's church, Casenovia New York, February 12, 1885, by the Rev. T. G. Jackson, Katharine, daughter of John Stebbins, to Jacob H. T. E. Burr, all of Casenovia.

OBITUARY.
AMBROSTER.—Entered into rest, at Galena, March 11, 1885, Mary Frances, youngest daughter of Mr. and Mrs. Henry Ambroster in the 23rd year of her age. A faithful communicant of the Church Catholic, God grant her eternal rest.

LIGHTNER.—Fell asleep at the rectory, Claymont, Del., March 12, 1885, Martha Baldy, second daughter of the Rev. P. B. and M. C. Lightner, aged 3 years, 1 month and 14 days.

FRENCH.—Entered into rest at the residence of the Rev. Dr. French, in Cleveland, Ohio, March 10, 1885, Ednah Augusta, infant daughter of the Rev. Samuel J. French, of Kenosha, Wisconsin, age 11 months, 1 day.

VAUX.—Died in Santa Cruz, Cal., February 28, 1885, Mrs. Eliza Vaux (widow of the Rev. Wm. Vaux, Chaplain U. S. A.) Born in Steyning, Sussex Co., England, aged 70 years.

CLARKE.—Entered into eternal life March 5, 1885, Elizabeth, wife of the Rev. Samuel F. Clarke, of Aurora, Ill., aged 61 years. "Right dear in the sight of the Lord is the death of His saints."

LEE.—Fell asleep in Jesus, at Manhattan, Kansas, February 27, at the residence of her son, Mrs. Mary S. Lee full of years, of faith and of good works. She was in her 81st year. Her body was borne tenderly to its long home by the hands of her six sons, as pall bearers, two of them being clergymen of the Church.

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SWANWICK.—Died March 8, 1885, at the residence of her parents, Los Angeles, California, Eliza Selas, eldest daughter of Joseph and Eliza Swanwick, late of Perry County, Ill.

In vain to guard her mortal life
All love and care were given,
Our Lily faded from the earth,
To bloom more bright in heaven.

SHACKLEFORD.—Entered into life, March 10, at the residence of her mother, Saratoga Springs, Elizabeth Peck, wife of the Rev. Dr. Shackelford, and daughter of the late Rockwell Putnam.

TALIAFERRO.—Died in Charlotte, N. C., March 10, of croup, Jamie, eldest child of W. R. and Caroline Davis Taliaferro, aged three years.

"He snail gather the lambs in His bosom."

APPEALS.
The building of All Saints' Cathedral, Albany, will be continued in the spring, and the contract includes the memorial pillars—\$286 yet are needed to complete the "Bishop Doane Memorial Pillars." The undersigned renews the appeal to the graduates and former pupils of St. Paul's Hall, Burlington, to send the amount of \$1000 to her without delay. Mrs. Maria L. Reed, 71 Bartlett St., Boston, Mass.

MCKEESPORT, PA., February 27, 1885.

In making this appeal to you, I am aware of the fact that you have your own parish to help and sustain, yet I believe, if you will read and consider our position in McKeesport, your heart will enlarge, and your liberality prompt you to help us as far as you can. McKeesport has a population of 15,000 people. Ten years ago a frame church was built, costing \$2,500. The seating capacity is 240. The good people who love the Church dearly, have struggled along for ten years with only half the time and services of a clergyman. Since last October a clergyman has given his whole time and service to them. As a result the congregations are too large for the building, and it is absolutely necessary that a new and larger church be built at once. We have in McKeesport at least 600 "church people." Many of these are from England who find employment in the National Tube Works. They are good, honest and worthy people, who are securing their own homes and are settling here to remain. Not having had a larger church and a minister giving his full time to the work, many of the Church people coming to McKeesport have wandered into the Presbyterian, Baptist and Methodist churches, and some have become negligent and attend no services at all. Every avenue to success is open now. Our Church has become popular among the people. Our own people are united and determined to succeed. But we must have a larger church building and cannot raise sufficient means among our people to begin it. At Easter we expect an offering of \$1,000 from the members. This sum is quite sure, yet we need more. Therefore this appeal is made to you and to all Church people to come and help in our endeavor to build a church unto God. Will you not try to give us one dollar and if you can, a little more? Whatever you may give will be entered upon the books and published in our parish paper, a copy of which will be sent to you. We will need \$100 in all. We have a property of \$7,000, including present church and lot. All contributions should be sent to the Rev. H. Greenfield Schorr, rector of St. Stephen's church, McKeesport, Pennsylvania, box 154.

PITTSBURGH, February 24, 1885.

I cheerfully endorse the foregoing appeal, being confident that the church in McKeesport will be so conscientious of the loyalty and earnestness and devotion of the minister and people of St. Stephen's church. May God send them prosperity in this their undertaking. CORTLAND WHITEHEAD, Bishop of Pittsburgh.

SEABURY DIVINITY SCHOOL.
This school has done and hopes to do an important work for the Church in the Northwest. There is reasonable assurance that in a few years the institution will be sufficiently endowed for all its needs. Meanwhile there is a great and pressing need for gifts from without to meet current expenses. Offerings may be sent to Mr. STEPHEN JEWETT, Treasurer, or to the Rev. F. D. HOSKINS, Warden, Fairbault, Minn.

MISCELLANEOUS.
A COMPETENT ORGANIST and Preceptor desires a position in Chicago or immediate vicinity. Is qualified to organize and keep organized a choir of men and boys. References as to ability, etc., can be given. Address ORGANIST, care of Lord & Thomas, advertising managers of THE LIVING CHURCH, position as organist and choir-master in small church; city & country. Address G. E. P., Philadelphia, Pa.

A widow lady in reduced circumstances, a Churchwoman, desires a position either as companion, or to take charge of widower's family or any situation of trust; willing to leave the city; reference. Address Mrs. G., 3563 Vincennes Ave., City.

SOCIETY FOR THE INCREASE OF THE MINISTRY.
Remittances and applications should be addressed to the Rev. Elisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.
PROTESTANT EPISCOPAL CHURCH.
SYSTEMATIC OFFERING PLAN.
All inquiries, requests for interview and other communications, should be addressed to the Rev. F. B. Chetwood, Agent, 26 Bible House, New York.

DR. W. B. FLETCHER, Sec. Rev. J. Kimber, Sec. Mr. J. F. Hitchner, Treas. Mr. J. M. Brown, Treas.

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EVERY person is liable to meet with accidents—either on land or sea. It is a prudent precaution to have a pocket bottle of this life-preserver. On board a ship, or in a hotel, it should be provided with Spurgin's Pocket Surgeon; it may save your life. See Advertisement.

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Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri, or on other valuable property, with a view to land security absolute. Payments certain. Write for particulars and references.

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Early Onions, Cabbage, Imp. Blood Turnip Beet, Livingston's Perfection Tomato, New Italian Onion, Early French Beans, Early Monday Sugar Corn, New Perpetual Lettuce, Premium Green Pea, Valparaiso Squash, New Imp. Large Sugar Parsnip. Will send \$1 worth of choice Flower Seeds if you prefer.

We want every farmer and gardener in the U. S. to give these seeds an honest and fair trial. They are warranted to be of the very best quality, true to direction, and pure and of the growth of 1884. Full directions for cultivating on every package. Address,

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If your husband travels, hunts, handles machinery or runs risks, get him to buy
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Reasonable Prices.

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"Angels Tell the News Anew," An Easter Poem.
In Illuminated Easter Covers; 50 styles.
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In illuminated Birthday covers; 30 styles.
"Let Me Depart," Words of comfort for Mourning Hearts. "Echoes from the Psalms." Also a large variety of Devotional Books.

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REV. ALBERT ZABRISKIE GRAY, S. T. D.

ST. MARY'S SCHOOL, Knoxville, Ill.
Established A. D. 1868. Enlarged 1872 and 1880. The New Building completed 1883. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located, and conducted by the same officers that founded it more than sixteen years ago. Send for a Register.

St. Margaret's Diocesan School for Girls, WATERBURY, CONNECTICUT.
TENTH YEAR.
Rev. FRANCIS T. RUSSELL, M. A., Rector.

ST. MARY'S SCHOOL, 8 East 64th St., New York.
A Boarding and Day School for Girls. The Seventeenth year will commence Monday, Sept. 22, 1884. Address the Sister Superior.

ST. JOHN BAPTIST SCHOOL, Boarding & Day School for Young Ladies.
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Address SISTER IN CHARGE.

A THOROUGH FRENCH AND ENGLISH HOME School for 15 Girls. Under the charge of Mrs. Hon. Lettie Clark, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School. French is taught to be spoken in two years. Terms \$300 a year. Address Mrs. H. CLERK, 4315 Walnut St., Philadelphia, Pa.

SEA SIDE HOME BOARDING SCHOOL, Asbury Park, N. J.
For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 15, 1884. Address Mrs. JULIA ROSS, Principal.

ST. HILDA'S SCHOOL, Morristown, N. J.
A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.
A BOARDING SCHOOL FOR GIRLS.
Opens Sept. 22. The School is distant from New York about forty miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc., address the MOTHER SUPERIOR, Sisters of St. Mary.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y.
A Church School for Boys. Conducted upon the Military System. Charges \$500 per annum.
WILFRED H. MUNRO, A. M., President.

KEBLE SCHOOL, Syracuse, N. Y.
BOARDING SCHOOL FOR GIRLS.
Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The fourteenth school year begins Wednesday, Sept. 16th, 1885. Apply to MARY JACKSON.

Church Embroidery.
St. Clement's Altar Guild is prepared to receive orders for Church work, making Surplices, Altar Linen, Silk and Linen Embroidery, furnishing of Designs, and Stamping on any material. Gifts of Altar Linen to poor churches. Orders to be sent to the Sister in Charge, All Saints' House, 2044 Cherry St., Philadelphia, Pa.

Cox Sons, Buckley & Co.
LATE COX & SONS.
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Stained Glass,
Wood and Marble Works,
Brass Altar Crosses,
Vases, Candlesticks and Desks,
Lecterns and Sacramental Plate,
Embroidered Stoles and Rich Silk Brocades.
MEMORIAL BRASSES.
Catalogues free.

Mitchell, Vance & Co.,
836 & 838 Broadway, N. Y.
Designers and Manufacturers of
Ecclesiastical
Gas Fixtures and Metal Work,
Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

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CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

Bishop Hellmuth, late of Huron, ever since the death of the late Bishop of Ripon, the subject of some standing rumor, has at length reached safe anchorage, his appointment to the delightfully situated parish of Burlington, Yorkshire, England, having just been announced. The living which is in the gift of the Simeon Trustees—an association of Low Churchmen, who have acquired a number of preferments from time to time, for the purpose of presenting thereto men of their own peculiar "views"—possesses a model vicarage and a fine old priory church, lately restored, and is altogether a most "desirable" sphere of labor. This will be pleasing news to Dr. Hellmuth's friends on this side of the Atlantic, many of whom sympathized with him in the somewhat scurvy treatment, he had hitherto received at the hands of the ecclesiastical powers that be in England, his resignation having been brought about by unfulfilled pledges on the part of no less a personage than the Premier—so it is said on good authority. It will be remembered that he was at one time mentioned for a travelling European Bishopric, then for the vacant see of Jerusalem, and lately for the diocese of Niagara.

Lent is being well observed throughout the Dominion, and special services are being held in Toronto, Ottawa, Halifax and many other large Canadian cities as in almost every country mission. In Christ Church cathedral, Montreal—Mr. Norton's church—daily service with address at 5 P. M., is being held. During Holy week there will be three daily services at 10 A. M., 5 and 8 P. M., also with addresses. Sunday, February 22, was observed in the diocese of Montreal, as "Tentative Sunday," when appropriate sermons were preached in all the churches. In Halifax there is like activity. A nine day's mission is also being held in the city of Hamilton, by the Rev. W. H. Clarke, rector-elect of the new parish of St. Barnabas, Toronto. Mr. Clarke is rapidly coming to the fore, as one of our most successful amateur missionaries.

The wretched Metlacatlah muddle in British Columbia, between Bishop Ridley, of Caledonia, and the Rev. Mr. Duncan, is still in statu quo, and formed the subject for some discussion in the Dominion Parliament last week, during which, language anything but complimentary to both parties engaged therein, was used by some of the members. Such a threatening aspect have matters assumed that a gunboat has been despatched to the settlement, and some of the secular papers express a fear that it may lead to a general Indian outbreak throughout the Province, which, considering the relative number of Indians and whites, would be a very dangerous and deplorable occurrence indirectly, which I give for what it is worth, that these disturbances are fomented, if not originated, by the so-called Reformed Episcopal Church, with which British Columbia has been for some time afflicted.

Compton Ladies' College, in the diocese of Quebec, is, I am glad to say, to be reopened next September. At the late winter session of the Synod, a committee to consider the question was elected, which met last week in the ancient city, and decided upon this course. At the meeting of the new corporation, which was presided over by the Bishop, a donation of \$1,000 towards the endowment fund was announced. Decided steps towards reopening the college at the date above-mentioned were taken by the newly-elected corporation, which then adjourned to meet every month. The school will be entirely under the management of the corporation.

A "Society of the Treasury of God" has just been formed for Canada, by the Rev. E. P. Crawford, a priest of the diocese of Ontario, and Commander Pocock, R. N., a permanent deacon, both of Belleville, diocese and province of Ontario. An appeal to all the clergy of the Dominion has been issued, signed by these two gentlemen and endorsed by Bishop Lewis, as also by five Canadian bishops and twenty-two American. The objects and rules of the Society are thus stated: 1st. To give tithes of income or earnings to God. 2d. To use all possible influence for the restoration of the law of tithes. 3d. To disseminate information on the subject of tithes, by the distribution of pamphlets, etc., and by any other means possible. 4th. To pray that God will bring His people to a knowledge of their duty regarding His tithe (once a week is suggested). For this object, the clergy are asked to form "tithe associations" in their parishes; diocesan associations being also suggested. Any person may become a life member by the payment of \$10, the annual membership fee being \$1. The Society evidently aims at Continental expansion, for the appeal states that at least four thousand clergy are to be notified. Its progress will be noted with much interest, although I am not sanguine of its very general success. Still every dollar tells, and it may have the effect of stimulating systematic giving, which is the present weak point of the Canadian Church. As the Bishop of Toronto once said to the writer, when asking permission to collect in his diocese for a church debt, "Go ahead; every dollar you get out of the public for Church purposes is clear gain."

It is a task both pleasant and profitable to be able from time to time to record the noble work done by our mission priests on the borders of civilization. I have several times made allusion to the Apostolic labors of the Rev. William Compton, of the diocese of Algoma, blessed as it is with a bishop and band of priests, second to none in the Anglican Communion for steady zeal and self denial. To-day I would wish to speak of the marvellous work accomplished by the Rev. Forster Bliss, of the diocese of Ontario, in building up the church on the River Ottawa in the mission officially known as the "Clara Mission." His parish extends for 150 miles from end to end terminating on the north shore of that, till recently, almost inaccessible lake—Nipissing. The headquarters of the mission is at Mattawa, a mission town on the Ottawa River, where a brick church and parsonage have been erected; two more churches have also been erected during the last year and services are held at all important points by Mr. Bliss and his two lay assistants, one of whom, Mr. Schrader, is shortly to be ordained. The Canadian Pacific now traverses the region, which is said to possess good agricultural capabilities. Mr. Bliss hopes to build two more churches this season. After the innumerable instances of Church supineness in the older settled parts of Canada, in the "bad old days," it is reassuring to see how she is now, in this case as in the North-West, Algoma and British Columbia, going ahead of civilization. Any one of your readers who possesses a map of the Province of Ontario will at a glance be able to understand the extent of Mr. Forster's work and the comparative isolation of his position.

In Christ church, Winnipeg, two choral weddings recently took place, a very rare occurrence in Canada, and no doubt unprecedented in the North West. Ontario, March 9, 1885.

OPINIONS OF THE PRESS.

The Churchman.

PRIEST AND PHYSICIAN.—The rector of a prominent parish in Chicago is endeavoring to establish a medical mission. In other words, he is seeking for a clergyman who shall have sufficient medical skill to cure the ordinary maladies among his poor. In this way the rector hopes to reach their hearts more surely and more quickly. The idea is excellent, and none the more so because it has already worked wonders in China. Its success in Chicago, following that in Shanghai, will be another instance of the reflex benefits of Foreign Missions.

After all, how nearly akin the offices of the minister and the physician are! And this in the methods of cure, as surely as in the fact of cure. Just as certainly as the physician must visit and examine his patient—feel his pulse, look into his eye and at his tongue—so must the clergyman go from house to house, visiting and thoroughly informing himself of the condition of those committed to his care. Just as certainly, too, as the physician cannot perform his work by giving lectures upon hygiene and medicine, the clergyman cannot rely wholly or in chief part upon his public preaching.

The Standard of the Cross.

THE CLERGY AND PAROCHIALISM.—There is surely something wrong when a clergyman fails to feel his responsibility to the whole Church, as well as to his parish. We would not stigmatize it as a moral defect, but we cannot but call it a judicial blindness. A parish, any more than an individual Christian, cannot be so poor, or need so many things for itself as not to be able to divide with some who are poorer, in that they have no Gospel, or no Church privileges whatever. It is a dangerous fallacy that till a church has so many communicants, or such and such articles of furniture or comfort, or is able to pay so much salary, it should not be asked to give for the Diocesan, Domestic, or Foreign Missions: or that cuts off its gifts in those directions because there is a new church to build, or an old debt to pay. Why should my responsibility for the evangelization of the world or the upbuilding of the general Church cease because I am in a small parish instead of a large one?

The Christian at Work.

GEORGE ELIOT AND PURITANISM.—Brought up a Puritan and once ardent in the practices of an ascetic piety to the degree of thinking it a sin to attend a theatre, or read a novel, or even to listen to the music of an oratorio—she was suddenly and hopelessly conquered by reading Herbert Spencer's "Principles of Psychology," and became henceforth an agnostic—not knowing whether there was any God, or Christ, or future life, or a spiritual world, or any eternal principles of right or wrong at all. Without pursuing the subject further we may here find a lesson in the fact that austerity with its narrow line of demarcation drawn by well-meaning but narrow, sadly mistaken Christians, often helps forward the devil's work rather than the Lord's, as it has more than once in the recoil worked serious and irreparable injury to him who otherwise might have reaped lasting good. We do not know—we perhaps shall never know—how much sweeter and purer George Eliot's life might have been had religion not at first been offered her in such unlovely garb.

The Church Press.

GOOD FRIDAY.—Why should Good Friday be made a national holiday, as some would have the Legislature declare it? There is tendency enough among our people to turn all such open days into occasions of dissipation and debauchery, without adding to them the most solemn of our holy days. The religiously disposed have ample opportunity for observing Good Friday.

CHURCH WORK.

INDIANA.

INDIANAPOLIS.—Ordination.—In St. Paul's cathedral, on the fourth Sunday in Lent, Bishop Knickerbocker advanced to the priesthood, the Rev. Armand DeRosetti Meares, missionary at Warsaw. The sermon was preached by the Bishop, the candidate presented by the Rev. Jos. Jenkes, rector of the cathedral, the Rev. G. B. Engle joining in the imposition of hands.

MARYLAND.

THE BISHOP'S LETTER TO THE CHILDREN.—The bishop has addressed the following letter to the children and Sunday scholars of the diocese:

JANUARY, 1885. MY DEAR CHILDREN.—In bidding me to be the Bishop of this diocese of Maryland, our Lord has laid upon me a very great work. I am to watch and care for all the souls in the diocese—souls of children no less than souls of men. I am to think and work for every work of a clergyman, every congregation or parish, and every Sunday school; and I am to think and work for the very many who are not members of Sunday school, or church, or parsonage, or of the dear Lord whose love these tell. How can I do all this unless you help me? Will you help me—help your bishop to do something real for the good of Christ's Church and of the souls that need it? If you will, let me tell you the way. Let there be one Sunday in the month—say the second Sunday—which shall always be called "the Bishop's Sunday." On that day let your Sunday school offerings be for "the Bishop's Penny Fund," and be sure that there are as many pennies as there are children belonging to the school. That fund will be used by the Bishop for Church work among colored people in Maryland. And with these offerings I want also, your prayers. Will you, on the Bishop's Sunday in the Sunday school service and at your homes, offer from your hearts the little prayer which I have prepared and sent with this notice? I will be very glad if you will send me an answer, making me sure that you will remember—1. The Bishop's Sunday. 2. The Bishop's Penny Fund. 3. The Bishop's Prayer. May our dear Lord's best blessings be with you. Your friend and bishop, WILLIAM PARET.

A PRAYER FOR THE DIOCESE AND THE BISHOP. Almighty Father, Who hast given us place in this Diocese of Maryland, and hast appointed that here we receive the blessings of Thy Church and have our part in Thy work, I will be very glad if you will send me an answer, making me sure that you will remember—1. The Bishop's Sunday. 2. The Bishop's Penny Fund. 3. The Bishop's Prayer. May our dear Lord's best blessings be with you. Your friend and bishop, WILLIAM PARET.

LONG ISLAND.

GLEN COVE.—St. Paul's Church.—The new church building of this parish, the Rev. Dr. J. C. Middleton, rector, will be a beautiful structure when completed. The contract price is \$12,000. It was determined not to incur any debt, and the building fund having been exhausted, work was stopped on February 28. Two thousand five hundred dollars is needed to complete the church, and efforts are making to raise the amount at once.

OHIO.

CLEVELAND.—Ordination.—Eleven clergymen, besides the rector of Trinity church, were vested at the ordination, March 11, of Wm. Rogers Israel to the diaconate. For the last year Mr. Israel has rendered efficient service to the rector of Trinity, the Rev. Y. P. Morgan, who had played with him as a boy, who, like him, had entered the Methodist ministry, and who had preceded him in getting back into the fold which Wesley never left. The church was appropriately decorated with flowers and the lectern, at which the candidate had so often and so impressively read the lessons, was not forgotten while the re-lecture was resplendent with azaleas, lilies and roses. The candidate and the preacher, the Rev. Y. P. Morgan, were deeply affected by the ceremony. Mr. Morgan had celebrated his first Communion, presented his first class for Confirmation, and buried his mother from that church, to all of which he eloquently alluded, and now, said he, there is to be another bond of attachment, in the ordination of my trusted friend. He charged him particularly to be guided by the rules of common sense, and even were some things not in accordance with his ideas it would be better that he should suffer than willingly injure the congregation.

TOLEDO.—Trinity Church.—The services are being better attended than last Lent. The parish paper proposes that this year the last \$6,000 of the debt shall be promptly paid. It probably will be. The rector not only keeps up the usual service here in East Toledo, but also partly in Calvary chapel, East Toledo, and lately also in South Toledo.

TOLEDO.—St. John's Church.—This parish is enjoying the fruits of its late mission, in holding many more impressive services. The surplised choir has wonderfully improved under the indefatigable rector, the Rev. C. H. De Garmo.

TOLEDO.—Grace Church.—The parishioners here lately presented their rector, the Rev. W. C. Hopkins, with an elegant dining table and chairs in token of appreciation for his successful efforts about the debt. A Lenten Mission is in progress in this parish, the usual services are kept up in addition to nightly service for special awakening, with sermons by various clergymen, and speeches and readings and prayers by laymen.

CHICAGO.

CHICAGO.—The Cathedral.—A "Quiet Day" for women was held in the Cathedral on Thursday, the 12th inst., commencing at 10:30, by a celebration of the Holy Communion, in the course of which, Bishop McLaren (who conducted the services throughout) delivered an address, explanatory of the character of the occasion, and suggestive of the best means of profiting by it. The first Meditation was on St. John xi., 28, 29. At 12:30 the Litany was said, and there was a recess from one to two o'clock. Upon re-assembling, the Bishop gave another Meditation on St. John xii., 3. Each Meditation was followed by an interval of silence for private prayer and contemplation. The rule of silence was strictly observed throughout. At 3 P. M., Evening Prayer was said, followed by an address by the Bishop, taking for his subject the parable of the Hidden Treasure and the Pearl of Great Price, as recorded in the 13th chapter of St. Matthew. The attendance during the day was from 200 to 250, and the communicants numbered about 150. The privilege afforded by the day's exercises seem to have been highly appreciated by all those who availed themselves of it.

On Tuesday, the 10th inst., a meeting was held at the Cathedral for the purpose of organizing a brotherhood of young men for Church work. Mr. James L. Houghteling, of St. James' parish, was present, with about twenty members of St. Andrew's Brotherhood. Bishop McLaren presided, and made an address, in which he dwelt upon the spiritual and social advantages of young men thus organizing themselves for mutual benefit. The Bishop called upon Mr. Houghteling to state what had been done in St. James' parish in connection with the St. Andrew's Brotherhood; in response to which that gentleman gave a very interesting account of the beginning of the work, and of its remarkable success. A committee was appointed to secure names

among those present, for membership in the proposed organization, and about forty or fifty were enrolled. In connection with the Organization, there will be a Young Men's Bible Class, under the superintendence of Mr. George P. Lee.

CHICAGO.—St. Mark's Church.—The Bishop held a Confirmation in this parish on the evening of Sunday, the 8th, when the rector, the Rev. B. F. Fleetwood, presented 18 candidates.

CHICAGO.—St. Stephen's Church.—The Bishop confirmed twenty-five persons, on the evening of Wednesday, the 11th inst., presented by the Rev. Antoine Lechner, priest in charge.

CHICAGO.—Trinity.—The rector of this parish, the Rev. Louis S. Osborne, presented 25 persons for Confirmation, on the morning of the Fourth Sunday in Lent.

MAYWOOD.—Holy Communion.—The Rev. John H. Edwards, priest in charge of this mission, presented sixteen persons to Bishop McLaren, for Confirmation, on Friday, the 13th inst.

PULLMAN.—All Saints.—The Bishop visited this mission on the evening of the Fourth Sunday in Lent, and confirmed nine persons. He also baptized three children, one of whom was the infant son of the priest in charge, the Rev. J. Rushton.

MICHIGAN.

EAST SAGINAW.—On Friday evening, the 10th inst., St. Paul's church was totally destroyed by fire. The rector, the Rev. W. A. Masker, had dismissed the congregation after evening service, and with two parishioners was preparing to leave the church when smoke was discovered coming through the floor near the chancel register. An alarm was given and the fire department responded promptly, but no effort could stay the flames. In two hours nothing remained but a mass of burning ruins. The church, furniture and pipe organ were worth about \$15,000, and the whole was insured for \$8,800. The rector's personal loss was about \$800. The church was built under the direction of Bishop Paret, while rector, in 1864.

KANSAS.

ATCHISON.—The services in Trinity church and the mission chapel of St. Andrew on West Main street, were of an unusually interesting nature on Sunday, February 8th. At the morning service, which was of a memorial character, two beautiful stained glass windows were unveiled, one in memory of the late Mrs. Bakewell, wife of the Rev. John Bakewell, at one time rector of Trinity church, and daughter of the Bishop, and the other in memory of Mrs. Styles and little Mabel, whom everybody in Atchison remembers with affection and esteem. The Bishop was present and delivered a very touching sermon, after which the rector made a brief address upon the general subject of memorials for the departed, and then proceeded with some little ceremony to unveil the two windows. The windows must be seen to be properly appreciated. They are the work of Messrs. J. & R. Lamb, of New York City.

In the afternoon at 4:30 o'clock the mission chapel of St. Andrew was filled with an attentive and interesting congregation. The Bishop and the rector of Trinity church made addresses, and the Bishop confirmed two persons.

MISSOURI.

PALMYRA.—Convocation.—A recent convocation, January 29—February 1, held in St. Paul's church, the Rev. Dr. Wainwright, rector, ought not to be overlooked as an occasion of unusual interest in the progress of Church work. It was the old North Eastern Convocation, the Rev. Dr. Wainwright, dean.

Present, beside the Bishop of the diocese and the rector, the Rev. Messrs. Ethelbert Talbot, Geo. H. Ward, of Macon City; W. B. Bolmer, Hannibal, with the Rev. Dr. Lee a visiting clergyman of the diocese of Kansas.

Earnest sermons were preached each evening. Mornings were devoted to conference, and afternoons to public meetings upon interesting and profitable topics: Friday, Bible reading and instruction; Saturday, Christian liberality for Church work at large and in parish. The social re-union Saturday, at the rectory, and the graceful hospitality dispensed by the rector and his accomplished wife and daughter, will not easily be forgotten. Sunday morning the Bishop, happily present throughout the entire convocation, preached an admirable sermon, and Sunday evening the convocation closed with a rousing Church Temperance Meeting, at which the Bishop led in a hearty address, full of the subject and the occasion, and followed in similar strain, by several of the clergy still present or having returned from their parishes to attend the meeting.

The congregations, if not very large (it was mid-winter) were sympathetic and attentive and the genial hospitality met at their homes by the visitors, was a feature of the occasion. Much good from these services will no doubt result to the cause. The next meeting was appointed for St. James', Macon.

ALBANY.

BALSTON SPA.—Christ church parish, the Rev. Charles Pelletreau, rector, has recently completed a new and beautiful rectory, which is probably as attractive in its appearance, and as complete in its appointments as any village rectory in the State. The building is of the Queen Anne style of architecture, planned by Mr. Clarence B. Cutler, of Troy. It stands upon a pretty enclosure, a few feet from the church, on the principal avenue of the town; and is a valuable contribution to the many pleasant features of the place. The house is of wood, two stories and attic, with high pitched slate roof; the lower part of the rectory is painted in drab, and the upper part, which is of cut shingles, stained in creosote. A piazza running north and east, eight feet in width by about seventy feet in length, will be a delightful resort in summer. The first story of the building contains two parlors, a study, dining room, kitchen, china-room, and kitchen pantry. Two wide halls running north and east are provided, as are also the dining room, pantries and kitchen, with hard wood floors. The wood work in the parlors, dining room and stairs is ash and cherry rubbed down and polished. The study is in California red wood, with high cherry mantel carved and panelled, and provided with shelves for books and spaces for bric-a-brac. An open fire-place, with brass fender, andirons, and polished jet front-piece, makes this a most delightful feature. The book-cases are permanent fixtures, curtained and with brass bars. The upper sections of four windows in this room are entirely filled with

stained glass, and make an exceedingly pretty picture. All the windows in the house are provided with cathedral glass, the upper sections being in small squares of variegated and rich colors. The mantels in the parlors and dining room are fine specimens of artistic skill, and would greatly enhance the beauty of any house. On the second story are a sitting room, five sleeping rooms, and a bath room. These are finished in pine, and are provided with very large and nicely arranged closets. The house is lighted with gas, the chandeliers coming from the manufactory of Mitchell, Vance & Co., New York City. A Fuller & Warren hot-air furnace warms the building from a cellar that is divided into four large chambers walled up and cemented on the bottom. The halls and all the rooms are handsomely papered in keeping with the appointments of each. The vestry have left nothing undone that could in any way increase the comfort and happiness of the rector and his family, who have enjoyed this charming home for some weeks, having for eight months previously occupied a most commodious house owned by the late senior warden.

NEW YORK.

NEW YORK.—Death of a Priest.—The Rev. Zina Doty, died at his residence, No. 65 W. 131st St., on Friday of last week. Mr. Doty has been an invalid for nearly five years, and death resulted after a gradual decline. He was born in Middletown, Ohio, in 1843, and was educated at the Michigan University, graduating in 1866. When a young man he adopted the profession of the law, practicing in Dayton, Ohio. Soon after the war he came East and practiced his profession in the office of the late Chief-Justice Curtis, of the Superior Court. After spending a few years in the practice of the law, Mr. Doty entered the General Theological Seminary, in West 20th St. He was ordained in 1874, and became rector of the Rutherford Memorial church in Newark. Afterward he was connected with St. Ambrose's church, in this city. Since 1880, Mr. Doty had suffered from a complication of complaints, which rendered him unfit for any active occupation. A widow and one child survive him.

PENNSYLVANIA.

PHILADELPHIA.—Work Among the Churches.—At the usual meeting of the Clerical Brotherhood, held on Monday, March 9, the Rev. Drs. Syle and Alsop, and Messrs. Killikelly, McConnell, Duhring, Maturin, McClintock, Douglas, Wright, Edwards and Rudderow, participated in the discussion of the subject, "How we may best study the Bible for our own benefit and that of our people."

The second anniversary of the Guild of St. David's parish, Manayunk, was celebrated in the parish church on the evening of St. David's Day, March 1. The rector, the Rev. Charles Logan, made a brief statement of the work of the Guild, which is composed of six Chapters. The Sunday School Chapter, including the children and all the workers, is made up of 39 officers and teachers, 77 Bible class pupils, 191 pupils in the main room, and 140 in the infant school, total 447. The missionary offerings for the year were \$455.23. The library numbers over 1,000 volumes. The Mite Chapter, composed of 13 officers and collectors, and a goodly number of contributors has gathered \$235.85 for general expenses. The Choral Chapter has over 50 members. It furnishes music for all services, and is doing much to encourage a better responsive service on the part of the congregation. The Sanctuary Chapter has 15 members, and is doing a good work in reverently caring for the chancel, robing room, and all their appointments. The Missionary Sewing Chapter furnishes materials and makes up garments for use among the missionaries of the Church. It has already sent out one well filled barrel, and is now engaged on a box for Bishop Paddock of Washington Territory. The Rifle Chapter is composed of a number of the boys of the parish. They meet for drill and contribute regular dues, out of which they set apart a stated sum for a stained glass window in the parish church. The Rev. B. W. Maturin, rector of St. Clement's church, preached the sermon, founding his remarks on the Parable of the Talents. It was an able discourse and could not fail of producing good results both among the workers and non-workers of the parish.

The Sunday School Association of the diocese held its Lenten Missionary meeting in St. Luke's church, the Rev. C. George Currie, D.D., rector, on Monday evening, March 9. The Rev. R. N. Thomas said Evening Prayer. The rector presided in the absence of the Bishop, who being in feeble health needs to husband his strength to enable him to fulfil many appointments he has at this season of the year. The Rev. Herman L. Duhring performed the pleasant duty of presenting to the Rt. Rev. Fathers in God, the Bishops of North and South Dakota, the Advent offerings of the Sunday schools of the diocese, of the years 1883 and 1884, for the building of churches in those jurisdictions. As the result of the associations giving direction to systematic offerings, over \$37,000 have been collected for missionary purposes in seven years. During Advent, 1883, 65 schools contributed to build a church in North Dakota. Bishop Walker not knowing where it could be best used, allowed it to be placed at interest. It now amounts to \$1,617.97. 26 schools gave during Advent '84, \$500 for a like purpose in South Dakota. Bishop Dunlop is to receive those of the Advent season of this year to build a church in New Mexico or Arizona as he may choose. Bishop Hare expressed his thanks for the gift, showed how such offerings added to the missionary bishop's manliness as well as aided in the planting of churches in far off fields which would lead many souls to Jesus and cause them to worship Him and thereby glorify God the Father. Bishop Walker said that he had met members of associations when in New York in consultation over the diocesan scheme of Sunday School Lessons, and had been most favorably impressed by their earnestness—that the good of the whole church was their aim and not merely the building up of Sunday Schools. He has selected Devil's Lake city as the place for the building of the church for which the money was contributed. He showed what a stimulus such offerings were and how they gladdened the hearts of those for whose benefit they were applied. Bishop Dunlop spoke of the work in his field and the difficulties with which he had to contend—that he was obliged to pay 12 per cent. interest upon the debt of \$4,000 on one of his churches which might have been averted if he could have had \$1,000 when the church was built. He would like to change it into a 6 per cent. mortgage if possible.

Dr. Currie, rector of the parish, in closing, said that each three or five cent piece of this offering was a saying, I believe in Jesus;

