

# The Living Church.

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

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## The Bishop and Clergy of the Diocese of Central New York in Retreat.

The following Pastoral Letter appeared in the diocesan organ—the *Gospel Messenger*—for January instant:

For the Parish Clergy of the Diocese.

SYRACUSE, Dec. 16, 1870.

My Dear Brother:

Under the conviction that one of the greatest needs of our common work is a deeper and stronger religious life in ourselves, the Clergy, I have long desired to invite the Brethren to come together in some convenient place for a season of retirement, common and private devotion, and spiritual meditation, endeavoring on my own part to render such help as I am able. A way appears to be found in which this purpose may be carried out. We can be received at St. John's School Building, Manlius, in the absence of the scholars, (occupying their dormitories at night), Wednesday afternoon at 5 o'clock, Jan. 7, and remaining till Friday evening. Will you inform Dr. Babcock if you will attend?

This year the meeting will take the place of the annual Conference. Most of the topics suitable for that have been repeatedly and ably treated, not only among us but in Church Congresses and by the Public Press. If prayer, communion and reflection should bring us larger gifts and more grace from the Holy Spirit, we should be so much the better prepared for future Conferences, and for all the holy labor to which we are called and set apart. The Sacrament of the Lord's Supper will be administered each morning.

It must seem, I think, by all, that in both the topics and the tone of conversation such a company is to be distinguished from ordinary social gatherings; that much in the way of pleasurable talk which would be blameless elsewhere would be incongruous here; and that the mind and tongue should be uniformly subdued to the sacred spirit and grave purposes of the occasion. Your daily prayers are earnestly asked meantime that the Lord of life and light would grant us His blessing, and so instruct and re-consecrate us that we may more effectually "prepare and make ready" His way.

In order to relieve those of the Clergy whose means would not allow them to expend money for this object, and yet would consider attendance a privilege, I give notice that the expense at Manlius will be met by a common fund; that those who wish to pay for themselves may contribute to this fund \$1.50 each; and those who desire can make offerings for their poorer brethren; and that what is lacking after this will be supplied; so that none should stay away on account of the cost. As to traveling expenses, missionaries at a distance from Manlius, receiving a stipend from the Board, and feeling unable to pay railroad fare, are requested to send their names confidentially to me.

I am affectionately your Bishop,  
F. D. HUNTINGTON.

Pursuant to the above call, the Clergy of the Diocese of Central New York, to the number of forty-eight all told, assembled at Manlius; many others regretting their inability to attend, and sending forward their contributions to the "common fund."

At the opening service in the chapel, the Bishop greeted the Brethren cordially, and explained the object of the summons. Without laying down rigid rules for the occasion, he recommended that even when not engaged in their united duties in the chapel, all should regard the time and place as sacred; that much time should be spent morning, noon, and night, in private meditation and prayer in the several apartments; and that, in their social intercourse, the tone of their conversation should be suitably subdued; that such topics as are ordinary and secular, church-politics, the affairs of absent brethren, with anecdotes told for entertainment, should be carefully avoided. It is needless to say that these suggestions were gladly received as the law of a House, given by a father to his sons; and that they were faithfully carried out. For forty-eight hours, Bishop, Priests, and Deacons, hospitably provided for by the Head-Master of St. John's and his family, dwelt together under one roof in great harmony and comfort. In the interval between the more public devotions, the Clergy either withdrew into retirement, or might be seen gathered into little groups about the halls, library, and parlors of the ample building, or walking in the fine varied uplands surrounding the site. At night, the lights being extinguished at a common and early hour, most of the guests were lodged in the "alcoves" of the "Dormitories." Each meal was blessed with a very short responsive act of worship, such as is used habitually by the School. As desired, the fare was simple, though plentiful. All the household life was marked by an easy regularity.

In the chapel, each day began with an early Celebration of the Holy Communion, preceded by an appropriate hymn sung by all. In the forenoon, Morning Prayer was said, and several hymns, (penitential and supplicatory,) were sung. So at Evening Prayer.

Three times in the day the Bishop (sitting in his chair) addressed the Clergy for about an hour; the matter being for the most part written, only occasionally reading from some devotional writer of the Church, ancient or modern. The central idea of all the six addresses, in order, was "Sacrifice," in its relation to the entire spiritual life moral character, and official functions of the Holy Ministry. Although the substance of these conferences was largely taken down in notes by the Clergy, it was the Bishop's desire that they should neither be reported nor commented upon outside.

After each one, there was a considerable pause for silent meditation and self-examination. Then, any brother, so moved, gave utterance to

such thought, or train of thought as was suggested to his mind, or asked a question. At the close of every session, the Bishop conducted a special service, constructed by himself; consisting mostly of portions of the Psalter, the Lesser Litany, ancient Collects, the prayers of Bishops Wilson and Taylor, and of other English divines, and the *Veni Creator*, with Singing and Benediction. Between the parts, there were frequent intervals of silence for more searching self-scrutiny or personal petitions.

Bishop Huntington observed that although he had not, in his invitation called the meeting a "Retreat," he had no objection to that name as a proper description of it. He only wished it understood that he was more concerned for the character and results of the occasion, than for the designation; and that he had not attempted to conform it to any particular pattern.

The clergy were all very much impressed with the admirable arrangements for the progress, comfort, and healthy enjoyment of the boys of St. John's. It is undoubtedly one of the very best and pleasantest Church-Schools for boys in the whole country.

At the close of the meeting, the following "minute" was adopted: "The Clergy assembled at St. John's School, Manlius, during this Epiphany week, by the invitation of their Bishop, desire before they separate to convey to him their unanimous and hearty appreciation of his labors for the deepening of their spiritual life; and pray that the Divine Blessing may rest upon him and them, and bring him fruit from the precious seed sown during this holy season of retirement, and devotion. The undersigned were desired to communicate to the Bishop this action of the clergy."  
WALTER AYRAULT.  
HENRY R. LOCKWOOD.

Thus fittingly concluded a religious gathering, which will be remembered with feelings of the liveliest gratitude and pleasure, by every one who was so blessed as to have participated in its sessions. Of one thing there can be no doubt; though unique in many particulars, if the same idea were introduced into, and carried out, by all of the Dioceses of the American Church, there would ensue an unprecedented advance in a knowledge of the more salient and saving principles of Christianity; an increase of genuine spiritual fervor, that could not but be contagious wherever carried; and a renewed consecration to the several departments of the holy life of the Priesthood, that would be as abiding and strong as the divine source from whence it flows. The opinion expressed at the close of the Service by one, honored for his learning and piety, and respected for his wisdom in the General Councils of the Church, to the effect that this Retreat marks a new epoch in the life of the Clergy, of the Diocese of Central New York, and of its people, found no dissentients, but a repetition of the hearty "Amen" that had characterized the devotions from its beginning.

A spontaneous and unanimous desire from the Clergy was expressed to Bishop Huntington that his papers might be published in book form, in order that not only those present might have the opportunity of studying more leisurely what they had heard and so much appreciated, but that the Church at large might be permitted to share in what properly belonged to the whole body of the faithful. As indicated in the above, the Bishop did not give his immediate consent. There are those, however, who having faith in the eventual triumph of the true fitness of things, yet hope that the articles may appear, and that, at no very distant day.  
S. H. G.

## Matriculation Day Ceremonies at Old Kenyon.—Seven Bishops on the Hill.

From the CLEVELAND Herald.

On Saturday, Jan. 10th, the Bishops arrived in a special car attached to the 1:45 train, and after an informal reception at the residence of Professor Tappan, made a tour of the buildings and grounds. The matriculation ceremonies proper began at 3 o'clock. After the usual preliminaries Bishop Cox, of Western New York, was introduced as the speaker of the occasion. It is of course needless to speak in commendation of an address whose character was assured before uttered. It is sufficient to say that it was one of the happiest addresses ever delivered at Kenyon in our hearing, and that it was listened to with the closest attention from the opening sentence to the closing word. The Bishop treated his subject, "Christian Manliness," under three heads—truth, decision, and purity. An abstract of his remarks would hardly give a fit idea of the address, which was delivered in a manner singularly impressive and forcible.

Following Bishop Cox, remarks were made by Bishop Peterkin, of West Virginia, Bishop Harris, of Michigan, and Bishop Kerfoot, of Pittsburgh. We were disappointed in not hearing remarks as well from Bishops Jagger and Dudley. But the time employed had already reached two hours, and with a benediction pronounced by Bishop Bedell the ceremonies long to be remembered in the annals of Kenyon's history came to a close.

We should not omit to mention the matriculating class, which numbered twenty, exclusive of one or two individuals whom causes unknown prevented from being present. The Board of Trustees held the meeting on the morning of the 8th, and our visitors left us on the afternoon of the same day. May the meeting thus attended and auspiciously brought to a close be an omen of a closer bond of feeling between the sections represented by our distinguished visitors and Old Kenyon.

## Eastern News.

More Commercial Dishonor.—A Committee Meeting.—A Noble Work.

From our New York Correspondent.

One of our Savings Banks has declared a final, as well as first dividend, of three cents on a dollar; which, we think, is a worse showing than any of the lapsed Chicago banks can make. We have had, even in these good times, defalcation upon defalcation, breaches of the most solemn trusts, followed by shame and suicide. In nearly all the cases, the men were of great apparent respectability of character, men of high standing on change, and it may be in the Church; but the result shows, that they were utterly bankrupt of honor and honesty. We smooth the matter over, and gloss it with deceitful words. Two syllables are better than one, and we call them "defaulters," instead of *thieves*. We compound the felony, so as to leave something from the wreck; or, if indictment be found, the criminal escapes the penalty by some chicanery of law, which he pays for with his stolen money. St. Paul said, that "the Cretans were always liars;" and we are fast becoming a nation of thieves and liars too, for what are the lives of such men, but living lies? Justice is neither sure nor speedy; and, if the man gets away with any considerable booty, he is not put under the ban of public sentiment. People sorrow over his misfortunes, the greatest of which was the being found out; and have scant sympathy for the widow and the orphan whom he has defrauded. Petty thieves are confined within stone walls and put to hard labor, while our great defaulters, if they survive their shame, live in ceiled houses and fare sumptuously.

The Joint Committee of the General Convention on Ecclesiastical Relations and Religious Reform, held a public meeting in Calvary Church, last Tuesday evening. Bishop Potter presided, and there was a large congregation in attendance. After religious services, Bishop Williams of Connecticut gave a history of the origin and work of the Committee, and spoke of the new fields that were demanding attention, not only in Greece, (where we had had missionaries so long), but among the Old Catholics in France and in Mexico. Bishop Cox spoke specially of the efforts made to re-establish the Gallican Church, and gave a history of them. They were followed by Rev. Dr. John Cotton Smith, who forcibly set forth the relations of the Church in this country and in England to this work of Reform. She occupied a position, where all could stand; being Protestant to all error, and Catholic to all truth. The Rev. Dr. Schenck alluded to the publications of the Joint Committee, and a collection was taken up for the benefit of its funds. The addresses were all of a general nature, but the information contained in them was important and interesting.

At New Year's, Mrs. J. J. Astor gave the Children's Aid Society \$1,500, to send a party of 100 homeless children to the far West. This makes 677 children whom she has provided with homes during the last seven years, at an expense of \$9,750. Some of the children thus sent, are now known to be the owners of farms; they are all rescued from the temptations of a great city, and given (what here they could not have), a chance to lead Christian lives. It is a noble use of money, and none will begrudge to a noble woman the gift of that fortune, which is sanctified by the gift of Grace. Such benefactions are a part of that charity, which is twice blessed.

It requires a peculiar tact and talent to address children in such a way as to attract their attention, and make a favorable impression upon them. They are often wise beyond their years, and are quick to see any incongruities in manner or in the selection of topics and argument. When some children asked permission of their mother to go to a circus, and she denied them, but told them, if they would be good children, they might go to the grave-yard and play by their grandfather's grave, they were not at all quick to see the fairness of the exchange, or that their loss was to be equalled by the promised gain. So the other day, when a lady, visiting a prison, where some fifty juvenile thieves were confined, addressed them, she lost her labor by reason of the incongruity of her argument. She told them of a good boy, somewhere out west, who was thrown by his companions into a river, and drowned, because he would not steal, and how afterwards a monument was erected over him. They understood the presents that were given to them, the candy and the cake, but the story was not so well received. On the other hand, one of the little gamins said, "I wouldn't want no monument; I'd

like to see them two snoozers get away with me;" and he voiced the general sentiment of them all. The story was a pearl, but was thrown away, and the good seed was lost for want of proper preparation of the soil in which it was sown. A good deal depends, not only upon the way in which things are put, but upon the things themselves.

During the week, the leading men of the Evangelical School had a meeting in this city, to discuss the question of starting a weekly paper in their interest. It has been in contemplation for some time; but various considerations have endeavored them to defer action. We learn however, that there is a division of sentiment among them. Many of them consider it would be a mere waste of energy and money, when there are now papers existing, which are endeavoring to do the work they wish done, papers that can get a hearing where a mere party paper can not go. It is thought wiser to utilize the material already in hand, rather than by division to fritter away such strength as the Church has. What the Press wants to do is to represent, not a party, but the Church. The issues of the old parties have been almost entirely done away; the Church is substantially united, and can well make war upon the common enemy, with an undivided front. We are thus strong and invincible; but divide us up into factions, and we are easily beaten in detail. A party organ only reaches the party—those who are already convinced; the independent Press will reach the entire Church, and the world as well. We have now as many Church papers, as we have colleges, so called, and many of them lead but a struggling life, and have but a local circulation. We think those who are against further waste in this direction, have the best of the argument.

## Across the Ocean.

Poor Ireland!—Gladstone—Perils of Royalty—Greece.

The Irish are fast drifting into the depths of a famine, and the howling derisives who beset that unhappy country are shrieking about it, and not giving money. The Duchess of Marlborough, the wife of the Viceroy who has the unenviable post of governing the charming inhabitants of the Emerald Isle, very justly thinks that howls are unnecessary and not helpful, and money and food will be. She has therefore, with true womanly kindness, inaugurated a Relief-fund; which is rapidly increasing, and bids fair to exceed all Mr. Parnell's efforts, although he is prancing all over the world. Let the landlords send the suffering ones out here, with money enough to buy a little farm in Kansas. The second generation of Irishmen make splendid citizens. Indeed the first generation is preferable to all the infidel Germans, for an Irishman is generally a firm believer; and a belief in God is generally a surer foundation to build a race upon, than all the German steadiness and sentimentality, which has no root in the Christian religion.

What a wonderful old man Mr. Gladstone is! and how surely and steadily he and his are working their way to the control of British affairs! It is true, Gladstone does talk a good deal. "Garrulity" the conservative journals call it, but he generally says something worth hearing; and the range of his published writings is astonishing. His late Scottish tour, travelling, making several long and fervid speeches in a day, receiving an untold number of visits, is one of the most astonishing performances for a man of his age, ever known. His opponents complain that he did not stay in retirement. They have only themselves to blame. They made such a noise before his study-door, that he came out, and found that (disguised like harlequins in the tinsel they call Imperialism), they were "playing high jinks" with the British reputation, and with the chances of freedom for the oppressed in the East. Mr. Gladstone's opponents never do like him. He hits too hard, and it hurts too bad; and very soon, the telegrams will bring us news of more hits, which will be knock-downs.

It is undoubtedly a very nice thing to be a prince, and wear a gold crown, and flourish a sceptre, whenever one feels like it; but we would rather be excused just now from joining the Russian Imperial family. The Empress lies at Cannes, dying slowly, her death-bed haunted by the feeling that her husband and her eldest son are on the very worst of terms, and by the spectre also of an intriguing mistress, whose presence she has had to endure. The Emperor is afraid to walk beyond the palace-gates, for fear of a Nihilist bullet; and the Czarowitz is bitterly grieved at the treatment he receives from his father, and the general demoralization of everything in Russia. They have often ended their family difficulties in former Imperial Russian families by having somebody die very suddenly. The Emperor Paul was the last case in point. There is of course a little more French polish now; but nobody need be surprised any fine morning, to hear that his Imperial Majesty, the Emperor of all the Russias has had a stroke of apoplexy, or paralysis, or heart disease, and is—dead.

## All Around The World.

The English contributions to the Marlborough Irish relief fund are still small. The total now raised, including the Lord Mayor's fund, is £67,900. It is reported that Lord Beaconsfield intends giving £1,212,250 from the Irish Church surplus.—The Porte has promised to treat leniently the priest sentenced to death for translating the Bible into the Turkish language.—The steamship *Arragon*, reported lost with all on board, arrived at New York on the 13th. She left Bristol on the 19th of December.—Paris, where cold weather is of rare occurrence, had at the close of the year over a month of severe weather, the coldest ever known in that city. In Rome also the ground was covered with snow, for the first time in eight years.—Dispatches from Persia state that the famine in the Northern provinces of that country is increasing in severity. The territory contains but two month's provisions, whereas supplies for seven should be on hand. England and the United States are looked to for relief.—There is a rumor in the air, that the Pope is thinking of Jerusalem as the place to which to transfer his throne.—John Taylor, Brigham Young's successor, at a Mormon conference lately, publicly declared that they will not submit to the laws against polygamy. He appealed to the congregation and the show of hands was unanimous.—The young Queen of Spain is suffering from epileptic fits, brought on by fright over the attempt to assassinate Alfonso.—Ohio has just had her first jury of colored men.—It is said that Gen. Grant received while abroad, in addition to the articles at present in Mr. Child's keeping at Philadelphia, gifts enough to fill eighteen dry-goods boxes. They are now on the way across the country.—The era of low rates of interest has come. Philadelphia has negotiated a \$10,000,000 loan, at four per cent; and St. Louis has obtained equal credit for \$4,000,000.—John G. Whittier is 72 years old, and hale and hearty.—London, England, is said to contain 85,034 paupers.—During the year past, 6,128 Chinese arrived in San Francisco from Hong Kong; in the same period 8,744 sailed for their native land.

## News from the Churches.

SPRINGFIELD.—The Hon. Geo. B. Wendling, of St. Louis, delivered, in the Opera House, at Mattoon, on the evening of Jan. 13, a very able lecture on "Ingersollism from a Secular Standpoint." Mr. Wendling is a young lawyer and most accomplished orator. For over two hours, he held a large audience intensely interested. It was very much needed here. He showed that Ingersoll's views destroy the ideas of God and conscience. As men of the world, no greater calamity could come on us, than the adoption by people, of "Ingersollism." It would lead to the destruction of Government, business and home. It would do away with all that is dearest to the human heart. Hypocrisy among Christians was denounced in the strongest terms as the cause to a great extent of "Ingersollism."

NORTHERN NEW JERSEY.—Bishop Starkey visited Grace Church, Newark, on Sunday last, and instituted the Rector, Rev. Mr. Christian. A large congregation greeted the new Bishop in this his first Episcopal act in the Church in which he was consecrated. The Bishop, as soon as he can map out his work, will make a thorough visitation of his diocese.

VIRGINIA.—Mr. Job Turner, a deaf mute, has been ordained Deacon by Bishop Whittle, in St. Paul's Church, Richmond, Va. The Rev. Dr. Gallaudet interpreted the service into the sign language for the benefit of the deaf mutes who were present, and Dr. Minnerode, the rector, read the address to the candidate in vocal language after it had been delivered by signs. Mr. Turner has been for some time acting as reader, and will continue his services to his brethren in misfortune.

NEW YORK.—On Sunday, the 11th inst., the Rev. Dr. Galleher closed his seven years' rectorship of Zion Church. The church was crowded. The sermon was from the words, "The Life was manifested, and we have seen it." In the course of it, he said,—"I came here to preach Christ, and I have done it. I go now to continue the work elsewhere." Dr. Galleher now goes South, and will soon be consecrated Bishop of Louisiana. There has been some talk of incorporating Zion Church with Zion Church, but we think the project, if ever seriously entertained, will be abandoned. Christ Church, under the administration of Rev. Dr. Shipman, is increasing in numbers and efficiency in many ways; and it is hoped that, ere long, measures will be taken to reduce, if not entirely to pay off its enormous debt. It was built and long managed by some of our Wallstreet men, who were so used to large figures, that they could not see how those figures if upon the wrong side of the ledger, might cripple and possibly swamp a Christian Church. All things were done on a magnificent scale; the panic came, and in the "settlements" which it made necessary, the church debt was not "scaled" or otherwise provided for. It is hoped, however, that there is a good time coming; and what man can do, will be done by Dr. Shipman.



OREGON.—We are indebted to a correspondent in this far-away region, for an extract from a local paper, giving a description of the Good Samaritan Hospital, recently opened at Portland, and under the charge of the Episcopal Church. From this we learn that a number of afflicted persons have already availed themselves of the welcome refuge which it affords. The report says:—

The first impression on a visitor as he enters (and it amounts to a conviction before he leaves), is that he is in a home. The softly-tinted walls, the cheerful carpets, the handsome engravings, the tastefully worked mottoes, the large easy chairs—none of them rich, but all having the undefinably pleasant air of home—give the sitting room to which all convalescents have admission, a most inviting appearance. The institution is in splendid hands; and those who are unfortunate enough to be taken sick, or to receive injuries, while among strangers, are certain to have that careful attention which is prompted only by kind hearts, and administered by skillful hands.

Those in charge of the hospital are: Mrs. S. E. Huelat, matron; Mr. Geo. W. Boyd, superintendent; G. T. Brown, steward, and Miss Harriet Ogden, nurse. There are now twelve inmates; eight men, two boys and two women. Visiting hours are from 10 A.M. to 5 P.M., except on Sunday, when visitors are admitted from 2 to 5 P.M. Religious services are held every Thursday afternoon at three o'clock, under the direction of one of the Episcopal clergymen of the city. Any inmate, however, who desires the consolation of a minister of any other religious body, can have it by making his wishes known.

The five wards, two for women and three for men, are perfect pictures of cleanliness and order, are well ventilated, and very cheerful. One young man who has been ill for nearly a month, when he received Dr. Saylor's permission, last evening, to go to work, expressed regret that he was obliged to leave such a pleasant place.

TEXAS.—On the second Sunday after Christmas the new Chapel of the Epiphany, Houston, was opened for Divine Service. Some four years ago, a certain "Brooks" came to the city bearing letters from Bishop (?) Cheney authorizing him to start a R. E. Church. The start was made, and the *talk* occurred in 6 months. Brooks was found guilty of "malfeasance in office," and was obliged to seek refuge in Methodism. Since then THE CHURCH has had a Mission School in the "R. E. Church," and, under God's blessing it has prospered, until there is now quite a good school and congregation. Three months ago, the Rector was speaking of this interesting work, when a Layman present said he would give \$200 (two hundred) towards a Chapel. Another followed with a like sum, and the people of the Mission raised \$350 more; and now a really beautiful little Gothic Chapel has been built, and opened. It will seat 150, has a pretty Chancel with altar screen and Cross, and over the Altar is a large circular window with a star formed in the centre. The opening Service was beautiful. The Chapel was crowded; the surplined choir of the mother Church, (Christ Church) went over with their organist. Many of our wealthy people came also, and it was a glorious thing to hear them all sing "Christ is made our sure foundation." After Prayers, adapted from the Consecration Office, the Rector, the Rev. J. J. Clemens, declared "the Chapel of the Epiphany opened for the worship of Almighty God." The choir sang "I love Thy Kingdom Lord," after which, Evening Prayer was said in the regular Order. After a short Address by the Rector, simply telling them what the name "Epiphany" meant, the Offerings were made. The builder, Mr. Wm. Pilcher, (Warden of the Mission), and the Senior Warden of the Parish advanced to the Altar Rail. The builder delivered the keys, deeds, etc. to the Warden of the Mission; who, after some heart stirring words, delivered all to the Warden of the Parish, who likewise expressed his great pleasure at such an unexpected Service, and he then placed all in the Alms Basin, and the Rector offered it upon the Altar, while the whole congregation sang the Doxology. What a shout that was! After singing the Trinity hymn, "Holy, Holy, Holy," the Rector gave the benediction, and the congregation formed itself into a Committee of the whole for congratulations. We feel proud of our work, and now we want an assistant Minister. Plenty of work, and a guaranteed salary of \$700 (seven hundred) to begin with, with every prospect of more. Will not some young man offer himself to this work? He shall never suffer, and can make a record which he cannot in older places. And might we ask some of our rich Brethren in the North to help us a little to procure furniture for our Chapel? All money might be sent to the Editor of "The Living Church." The names of the generous Laymen who enable us to build our Chapel are W. D. Cleveland, and J. H. Blake. May the Lord reward them for their good deeds!

MISSISSIPPI.—The large Sunday School connected with Christ Church, Vicksburg,

(and which is the pride of the congregation as well as of Dr. Sansom, the Rector), had a grand choral service on Christmas Eve, followed by the traditional Christmas-Tree in a convenient Hall. Beautiful and striking as was everything connected with the occasion, however, the incident of the evening was the introduction into the church and placing in position, of a new Eagle lectern, which was then used for the first time.

The work was accomplished in the most quiet and undemonstrative manner, in accordance with the request of the family of him of whom it was a beautiful memorial,—the late Dr. Balfour, for many years Junior Warden of the parish. This lectern is carved out of solid mahogany,—an eagle with outstretched wings as a rest for the Bible. It is a beautiful work of art, and was executed by J. and R. Lamb, of New York, in whose rooms it was for some time on exhibition, and was greatly admired. Around the base on which the Eagle stands is the following inscription, admirably executed: "To the glory of God, and the memory of Dr. William T. Balfour, who died Dec. 12th, 1877, aged 65 years."

Thus, another has been added to the many beautiful Memorials with which old Christ Church abounds, commemorating those of her devoted members, who, having finished their course, do now rest from their labors in the Paradise of God.

CALIFORNIA.—Trinity School, San Francisco, closed its Christmas Term with fitting services in the school room of Trinity Church on the 19th of December.

All the young gentlemen acquitted themselves in a creditable manner. The Rev. Dr. Beers and the Rev. E. W. Spalding, D. D., Dean of the Cathedral in Wisconsin, made addresses. The principal then announced the names of those who, in conduct and studies had won the positions of first and second of the school, and first and second of their respective forms for the half-year; and the names of those who, for good conduct, had received the largest number of merits during the term. The Rev. E. B. Spalding, principal of the school, is to be congratulated upon the steady success of this institution. The Easter term opened Monday, January 5th, 1880.

At a late meeting of the Standing Committee of the Diocese it was voted to sign the testimonials of Messrs. F. W. Reed and John A. Emery for Holy Orders.

We learn from the *Pacific Churchman*, (from which also the above items are clipped), that St. Augustine's College Benicia was to open for the Easter Term, on Tuesday, January 13, 1880, and St. Mary's (for girls) to re-open January 6th, under the direction of the Rev. Mr. Mansfield.

SOUTH CAROLINA.—According to the *Charlestown Monthly Record*, the churches in that city kept a happy Christmas-tide. Christmas day itself was clear, warm, and bright; and the churches were well attended. At St. Stephen's Chapel there was the usual gift-laden Tree, bearing (besides an abundance of presents for the children), fruit for the Rector, in the shape of "a handsome dressing gown," which has made us envious, as we have long sorely needed such an article. The children of St. Luke's had a feast of good things.

In St. Philip's, the display of white camellias was remarkable, upwards of fifty having been contributed by one member of the congregation; and the St. Philip's Church Home also had a Christmas dinner, with gifts, besides, of fuel and groceries from the congregation.

Among the many incidents, also, of the happy Christmas-tide, says the *Record*, was the annual tree at Christ Church, Shepherdsboro', for the benefit of the children connected with the Sunday-school. On the afternoon of St. Stephen's Day, the pupils (eighty-five in number), with their parents and teachers, assembled on the grounds, and after an interchange of merry Christmas greetings, were made happy as the recipients, each, of a suitable present. The affair was a thoroughly enjoyable one, and will long be remembered by all who participated in it.

TENNESSEE.—On the second Sunday after Christmas, the Rt. Rev. the Bishop of Tennessee ordained the Rev. Abram Jaegar, Deacon, to the Priesthood. The Rev. Mr. Jaegar is the Professor of Hebrew in the Theological School at Serwanee. The Ordination services were held in the parish church of St. Paul's-on-the-Mountain, Serwanee. The candidate was presented by the Rev. Professor, DuBose. The sermon—an admirable one—was preached by the Rev. W. K. Douglas, S. T. D., of the Diocese of Mississippi. Professors Wilmer, and DuBose and Dr. Douglas united with the Bishop in the imposition of hands. On the first Sunday after Epiphany, the Bishop admitted Mr. Isaac Edgar Black to the Order of Deacons. Mr. Black has pursued his studies in St. Augustine's Institute, Raleigh, N. C., a school for the training of colored candidates. He was ordained in St. Mark's Church, Serwanee, the church for colored people. He was presented by the Rev. Mr. Kline, who also preached the sermon.

SPRINGFIELD.—The Middle and Southern Deaneries met in joint session at St.

John's Church, Centralia, on Wednesday, Thursday, and Friday, the 7th, 8th and 9th of January. There were present,—Rev. D. W. Dresser, Dean of the Middle Deanery; Rev. Wm. Steel, of Centralia; Rev. P. A. Johnson, of Bunker Hill; Rev. W. H. Tomlins, of Mattoon; and Rev. Mr. Chase, of Alton. The Rev. Mr. Bonnar, of Cairo, and Rev. A. E. Wells, of Chester, represented the Southern Deanery. The usual services, consisting of Morning and Evening Prayers, Sermons, and the administration of the Holy Communion, were held. The business meeting took place during the intervals between the Services.

At one of these meetings Missionary reports were made; and the chief items of interest were that the Church people at Mattoon had bought a Baptist house of worship, and were now engaged in making the necessary repairs.—Also, that a good class for Confirmation awaits the Bishop's visit at Mt. Vernon, a Mission under the charge of the Rector of St. John's, Centralia.

To the exceeding regret of all, Rev. Mr. Van Winkle, who had been appointed to read a paper on "Systematic Giving," was detained by death and sickness in his family. The Secretary was directed to send a resolution of regrets and sympathy, as reported by the Dean. In the place of the discussion on "Systematic Giving," on Thursday evening, a Missionary Meeting was held, and addresses made by the Dean and others. On Friday, at 3 P. M. a public discussion of the subject, "How best to conduct our Sunday Schools," was held.

The Dean said, that he used the Prayer-Book and Hymnal for the religious exercises of his school, and in this way endeavored to train the children in the Church Service, and in Church attendance.

Rev. Mr. Wells said his large experience in Sunday School work taught him—that the system that might prove "the best" in one place, would prove a failure elsewhere. Rev. Mr. Tomlins thought very highly of a choral service for Sunday Schools. Rev. Mr. Johnson said system was necessary, and the "best way" was found, in the earnest faith and prayers of the teachers. Mr. Will, Superintendent of the Sunday School at New Lenox, closed the discussion by saying—that the best way was to get the best teachers,—those whom the children could love, and who love little children.

After Service on Friday evening, a resolution of thanks was passed for the kind entertainment of the members of the Chapter, by the people of St. John's Centralia.

Much regret was expressed and felt by the unavoidable absence of the Bishop.

Rev. P. A. Johnson held Divine Service at Bunker Hill twice on Tuesday, Jan. 6th, being the Feast of the Epiphany. There were but few persons in attendance; but the choir were in their places, and did full justice to the interesting Services. It was evident to those present, that the fewness of the number, does not necessarily interfere with the enjoyment to be found in the solemn services of the sanctuary.

W. VIRGINIA.—The Rev. Robt. S. Barrett, who, for two years past, has ably edited the *Church News*, has retired from the Editorial field, handing over the scissors and paste brush to the Rev. R. D. Rotter. The *Church News*, which is devoted to the interest of the diocese, and is therefore almost entirely of a local character, will hereafter be published at Martinsburg. Our contemporary has our best wishes.

ILLINOIS.—Services are rendered in the Church of the Good Shepherd, Momenca, alternately by Dean Phillips, of Kankakee, and the Rev. Henry G. Perry, of Chicago. On Sunday, the 11th inst, the last named clergyman officiated, preached, and administered the Holy Communion.

#### FOREIGN.

ENGLAND.—The Archbishop of York has announced that the York Convocation will be summoned to meet for the dispatch of business, on Tuesday, April 13th.

The *Church Times*, in its issue of the 24th Dec., gives us its usual admirable summary of events, ecclesiastical and secular, that had occurred in the course of the year.

We see that the income of the Church Pastoral Aid Society, a very pronounced partisan Low Church association, was in arrears at the end of last October, to the amount of £8,000, equal to \$32,000. Its policy has been uniformly of so narrow a character, that there is really nothing to regret.

Our English exchanges mention the sudden death of the Suffragan Bishop of Guildford.—Dr. Utterton. "He had been preaching in a church at Ryde," says the *Church Times*, "and had closed his sermon with a reference to the loss of friends. He had returned to the altar, placed the elements upon it, and was kneeling in prayer, when he suddenly fell. The Vicar called for help; the Rev. Prelate was raised, but in a few minutes he was no more."

SCOTLAND.—On the evening of Advent Sunday, being St. Andrew's Day, the Primus of the Scottish Church administered the Apostolic Rite (of Confirmation, to seventeen persons), in the Cathedral at Inverness. The candidates stood in order

before the Bishop: the men and boys on one side, the women and girls on the other. "His lordship addressed them, sitting in his chair at the entrance of the choir," says the *Church Review*, "with that force and solemnity so well known. All then knelt, the Bishop praying for the descent of the Holy Spirit upon them by the laying on of hands. This was succeeded by the hymn 'Come, Holy Ghost, our souls inspire.' The Bishop sitting in his chair, each candidate was now brought separately to him, and kneeling down was signed with the cross on the forehead, according to ancient usage of the Church in Scotland, and received the Laying on of Hands with prayer, the choir responding 'Amen.' The simplicity and order with which all this was done, its gravity and quietness, the aged Bishop so evidently a spiritual father amongst the little flock, quite took away the impression of any effort at a mere ceremonial, and carried Churchmen back to very early days of the Christian Church. After the remaining prayers and responses, a hymn, 'Thine forever, God of Love,' was sung, and the Bishop closed the Service with the Benediction. This is, we understand, says the *Scottish Guardian*, the second confirmation in the cathedral during the year, making a total of thirty-four, twenty-one of that number having been formerly Presbyterians."

#### Church Work in Texas.

Correspondence of the LIVING CHURCH.

On Advent Sunday, the Bishop visited St. Philips Mission, Hearne, and confirmed five persons. He catechized the children, and they presented their offerings (amounting to a goodly sum), in mite chests, for the Diocesan Missionary Fund. The Bishop preached twice, and the church was crowded. He was assisted by the Rev. Edwin Wickens and Rev. S. W. Kennerly.

The ladies of the Mission have recently, with their own hands, painted the interior of the church. The children have presented a beautiful Font of stone, weighing over 1500 pounds. The design is from one chosen by the English Church Commissioners of South Kensington, as a model font for a village church.

We hope to procure a bell, erect a porch, and fence the church property, and also have some decent seats in the church, before this new year shall have passed away.

The Bishop visited St. Thomas' Church, Rockdale, a few weeks since, accompanied by the Rev. Edwin Wickens and Rev. H. C. Howard. Here a new church has been built, which is a marvel of cheapness and beauty. The stained-glass windows are from a firm in Chicago, and (all things considered), are very creditable. There is a small debt on the building, which it is hoped to liquidate soon, so that it may be consecrated. The people have done well, but the sparseness of the crops prevents their doing much more now. A set of chancel furniture, and a Bible and Prayer-Book for the use of the Clergyman are needed. Will some kind friend send them?

The Bishop preached to a very large congregation, and expressed himself as much pleased with the efforts of the people. Considering that Rockdale was not in existence six years ago, and that the Church was almost unknown in the county, the results have been wonderful; services have hitherto been kept up in store-buildings and school houses. The credit of the work of the Mission in years past, is due to the self-denying labors of the former Missionary, Rev. J. Cooper Waddill, now of Gonzales. The Bishop has appointed the Rev. Edwin Wickens, of Hearne, to fill the vacancy. Le Grange and Bastrop (until recently under the care of Rev. W. G. W. Smith) are vacant, Mr. Smith having been compelled to resign on account of ill health. This decision of Mr. Smith has caused universal sorrow, not only with his own people, but with all. Never were people more faithfully served. Ever prompt to keep his appointments, going in all weathers long distances on horse-back, so as to minister to their wants, his place will be hard to fill.

The Rev. B. A. Rogers has entered on his duties as Missionary at Georgetown, Williamson County. The Church in the Diocese has been called upon recently to mourn the loss of some faithful workers: Mr. A. R. Dumbell, Candidate for Holy Orders; Col. J. H. Dill, Warden of Grace Mission, Pennington; Mr. Horace Higgins, Lay Reader, Bastrop, who was a graduate of the University of the South.

Notwithstanding the extreme drought, the hardness of the times, the small sums given for the Missionary Funds, and the fewness of active clergy, the Church's work grows in the Diocese. The usual congregations everywhere are larger, and more interest is being felt by our own people than ever before. Although the Diocese was divided in 1874, the Bishop's labors have increased instead of decreasing. All this is due (under God) to the patient, unwearied toil given by him to it; work done, (not seen or known by man), which will surely tell in time to come. Gradually but positively has he been for twenty years impressing the Church on our people, which impression will never be blotted out. The labors of patient men are not always appreciated by us; but when the laborer is at rest, then

his works shine forth, and his true value is known. Well that it is so, for the work is the Master's; we have only to do our part now, and then at last comes the sweet rest of Paradise. May God in His mercy ever bless true self-sacrificing labor, as shown forth in many even in these days!

January 7, 1880.

#### "What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

XXXIV.

"How do you account for the prejudice against Bishops?"

In England, as is well known, Puritan antipathy to the Church was at one time, exceeding high. Words can hardly describe its extent and violence during certain periods. Churches were dismantled and demolished; Prayer Books were strewn to the winds, or heaped as fuel upon the flames; Altars were made chopping-blocks for the rations of Puritan soldiery; Fonts became watering-troughs for their horses; and altar-cloths, saddle-blankets. To read, or even to own the Book of Common Prayer was misdemeanor, if not actual crime. Bishops were imprisoned or exiled at the will of the populace. The same antipathy was transported across the Atlantic. Next to a dread of his Satanic Majesty, came, in the mind of the humble Puritan, a fear of his Episcopal Grace. "No King! no Bishop!" was the watchword.

It is not to be wondered at, that in colonial times, the thought of Bishops should be associated, in the minds of our forefathers, with that of royalty; and that with anti-monarchical ideas, there should spring up anti-episcopal prejudices.

It was long before these republican antipathies were outgrown. For a hundred years, the Church had to apologize for her very existence in this land. A secret society against the introduction of the Episcopacy to America, was formed in the colonial days. The mother land was threatened with a rebellion on the part of the colonies, if she should send a Bishop to America. And had she done so, the Revolution would probably have come earlier than it did, and had a different cause, from that of tea and taxes.

It was not to Episcopacy, that Luther and Calvin objected. Calvin distinctly says so in his works. It was against a monarchical phase of Episcopacy, a sort of ecclesiastical imperialism, that he protested. The Republican Episcopacy of the North of Europe, including that of England, suited his views; and he wrote to obtain it, asking that he himself might be made a Bishop, in order to give completeness to the Reformation which he was conducting.

There was in Southern Europe a kingly idea attached to the order of Bishops. The highest development of this idea was attained and exhibited in Italy. Against this, Luther and Calvin set their faces as flint. But had the spirit of the nineteenth century prevailed during the epoch of the Continental Reformation, that Reformation would have assumed a different complexion, and that Continental Europe would have been Episcopal and Catholic, instead of Presbyterian and Protestant. The Rev. Dr. Morton, Bishop of Durham said, in 1632. "When Luther complained of Bishops, he meant over-tyrannous, popish Bishops, unworthy the holy name of Bishop;" and that the Protestant Churches of Germany greatly desired to "conserve the discipline of degrees in the Church, by the authority of Bishops." Says the same Bishop of Durham; "Luther asserted that Episcopacy is of Divine Right."

I greatly doubt, too, if Knox, the protestant Achilles of Northern Europe, any more than Luther and Calvin, dreaded a Scriptural, and Apostolic Episcopacy. It was against the extravagance, high pretensions and lordliness of "popish Bishops," ecclesiastical Emperors, in mitres instead of crowns, that the sturdy Scotchman contended. Some modern Methodists pretend that Wesley was made a Bishop, and that in censuring Coke in that celebrated letter to him, he objected only to his use of the name "Bishop," the title being full of worldly associations. The old dislike of the name has happily disappeared among Methodists. The Lutherans are mooted the question of a restoration of the order to their Church; but it can hardly be necessary for me to remark how useless such a step would be, unless it be taken in connection with a valid succession, and in the Unity of the Catholic Church.

When we hear from the witness-stand of the Historian, the testimony of Gibbon, who ignored religion and despised Episcopacy, that in the year one hundred after Christ, the Episcopal form of Church Government "was universal," one can not refrain from believing that it was "universal" at the beginning; and one may be encouraged to hope that the day shall come, when, in the Providence of God, it shall be "universal" again; and that all Christians, under it, may be one, a Macedonian phalanx against the forces of evil; instead of, as now, a legion of hostile camps, waging a feeble warfare against the world, the flesh and the devil.



Church Calendar.

1880.

- Jan. 23. Friday. Fast.
25. Septuagesima Sunday.
30. Friday. Fast.
Feb. 1. Sexagesima Sunday.
2. The Presentation of Christ in the Temple, commonly called the Purification of St Mary the Virgin.
6. Friday. Fast.
8. Quinquagesima Sunday.
11. ASH WEDNESDAY. \* Fast.
15. First Sunday in Lent.
18. Ember Day. Fast.
21. Ember Day. Fast.
22. Second Sunday in Lent.
29. Third Sunday in Lent.

NOTE. All the week days in Lent are Fasts.
\*Proper Psalms, A. M., 7, 32, 38; P. M., 102, 130, 143. Special Prayers before the General Thanksgiving. The Collect for Ash-Wednesday is to be read every day in Lent, after the Collect for the day.
†EMBER-WEEK.—One of the two prayers, "For those who are to be admitted into Holy Orders," is to be used daily during this week.

Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, and shall not be able. S. LUKE xiii. 24.

"Strive," our Lord says, "to enter in at the strait gate." This His expression "strive," means "contend earnestly," like those in the Corinthian games; and St. Paul's description is like an explanation of that our Lord's saying, "Strive to enter in," as taking the kingdom by violence. The expression, "Striveth for the mastery," being the very same word translated "strive," which our Lord uses. Whoever enters upon those contests practices self-control in all things; he engages not, or very sparingly, in the business or pursuits of life, he exercises himself, at all times, for the one end to which he is devoted. ISAAC WILLIAMS.

Are thy toils and woes increasing?
Are the foe's attacks increasing?
Look with faith unclouded,
Gaze with eyes unshrouded,
On the Cross.

Dost thou fear the strictest trial?
Tremblest thou at Christ's denial?
Never rest without it,
Clasp thine arms about it,
That dear Cross! S. METHODIUS.

Septuagesima.

The brightness of Christmas and Epiphany-tide has been gradually paling before the approaching Lenten season, whose shadows now begin to fall across the Church's path.

Septuagesima is the first of three Sundays which immediately precede the great Spring Fast. Although there is some difference of opinion with respect to the exact meaning and the derivation of the terms—Septuagesima, Sexagesima, Quinquagesima, and Quadragesima, (the last named being identical with the First Sunday in Lent), the most probable explanation is—that, as the latter is, in round numbers, about forty days, exclusive of Sundays, before Easter, (the Latin word Quadragesimus meaning "the fortieth,") so the preceding Sundays respectively are also, in round numbers, the fiftieth, sixtieth, and seventieth days before the great Festival of the Resurrection.

Whatever circumstances may originally have led to the special appointment of the three Sundays preceding Lent, there can be no doubt as to the present reason of their observance; inasmuch as the Gospels and Epistles for the Sundays in question are evidently selected with a view to the self-denial and self-discipline of the season upon the threshold of which the Church stands. As the weeks proceed, we shall take occasion to dwell more at length upon the spirit in which we should welcome the change from the gladness of the Nativity, to the sobriety and thoughtfulness of Lent.

A Practical Paper.

Thoughts about Sunday Schools, condensed from the American Church Review.

The Sunday School, as we now know it, dates only from the year 1781, and is due to the benevolence of Robert Raikes, universally acknowledged as the father of the modern system. The story of his labors is too well known to justify its rehearsal here. The contagious influence of his good example spread rapidly through the towns of England, and in five years from the establishment of his first school, 250,000 children were every Sunday receiving religious instruction. Many Bishops of the Church came forward, and, as has been said, "cast the weight of their mitres into this holy cause." It was adopted by the Dissenters; it was carried up to Scotland, over to Ireland, across to America. And to-day, less than a century from the birth of the system, we have the immense, well-developed permanent institution of the Sunday School, an indispensable element in our Church life. The results have been enormous. From that feeble attempt in Gloucester, there has sprung, with modifications demanded by diverse conditions of place and time, an institution adopted by every denomination and found in every land of Christendom, whose estimated statistics, for the United States alone, sum up

nearly a hundred thousand schools, more than three-quarters of a million of teachers, almost six millions of scholars. Truly what our Saviour said of the whole of His kingdom may be applied to this part of it also; this "least of all seeds," now it has grown, has "become a tree, so that the birds of the air come and lodge in the branches thereof."

The fault of the Sunday School which first presents itself to us is its usurpation of the place of family training. In the ideal of the Church, the one place in which religious nurture can be thoroughly given is the Home. The individualism of the day, which views religion as the result of each man's free choice, and depends more on so-called revival than on nurture, finds but little warrant in the Scriptures. There, religion is presented as almost exclusively a matter of inheritance and of education: It is to be transmitted from generation to generation; the fathers are to "tell the things their eyes had seen to their sons and their sons' sons." The lively picture drawn by Jeremiah of the apostasy of Judah, is an illustration of the Scriptural conception of all religion; "The children gather wood and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven." The family as a whole, offers a united worship, and from its organic unity must do so, whether that worship be paid to Baal or to the God of Gods. Nor does the New Testament differ from the Old in thus making religion hereditary. There, households, not merely individuals, are brought into the Church; there, unconscious children are accounted "holy." The Church's ideal is that the offspring of godly parents should inherit their father's faith; that the home should be the school and the nursery of religion, and that in the atmosphere of the family life they should imbibe the principles of the doctrine of Christ.

Let these and kindred truths be preached perseveringly, incessantly. Let the power of the family life upon the character of its members be constantly enforced, and the beautiful picture of a household consecrated to God be presented to the thoughts. Then perhaps, the tender strings of their love to their children being touched upon, fathers and mothers will awake to their duty, and will act upon the principle that the Sunday School is well-nigh useless if forced into a position it was never meant to occupy, and if not supplemented by all the influences of a home, whose daily life is lived under the shadow of the Almighty's wings.

Again, fault is found with the Sunday School for its usurpation of the place of Church. In this charge there is a mixture of justice and of injustice. None will deny the value of the Sunday School as a help to the Church's strength and growth. It is its principal means of supply for loss through defection and death; it is an almost unailing channel of increase. Few Confirmation Classes are formed in which the Sunday School is not largely represented, and the majority of the names on our Communicants' Lists had a previous place on our Superintendents' Records. Still, it is true that the Sunday School has often seemed to be in opposition to the Church, with which it was connected. Among some denominations of Christians it is openly asserted to be a separate institution, and the minister of the Society is not allowed a voice in the affairs of the School. And with us not infrequently the fact that the children have attended the session of the School excuses them from attendance on the Church service. The fault is a negative one, and needs positive treatment. Pastor, and teacher, and parent must unite in upholding the better way, and seeing it put into practice. The School is to be thought of and used as a School, the church as a church; the one for instruction mainly, the other mainly for worship. Neither can take the other's place, nor can either be safely neglected. If the School is viewed as the Church's porch and nursery; if Church standards form the basis of what is there taught, and Church customs be there practiced and inculcated, and Church communion be held before the scholar as the goal and end of his School attendance, the ultimate object of all the influence there brought to bear on him; if, besides, the parents shall take heed that their children accompany them at least once a day to the House of God, we need have little fear that the School shall act in opposition to the Church or usurp its place. Rather will it be, next to the Home, its most powerful auxiliary, and the scholar will grow into the communicant as naturally and as surely as the sapling grows into the tree.

But the most serious fault of the system remains to be considered. No one can have observed the character of the average Sunday School teaching and not have been surprised at its general vagueness and poverty. Acquaintance with many of our teachers, or investigation into the results of their work, as shown by the proficiency of their scholars, might lead one to think that the institution in general was but a case of the blind leading the blind. The present imperfect teaching is due largely to the ignorance of the teachers. For this they are not always to be blamed. The sin is rather at the door of the Church, which sends them to the work without putting the instruments of labor in their hands; tells them, in fact, to make bricks

without straw. It seems to us, therefore, that no more urgent question can come before us than how we can supply this deficiency, and so help the teacher in preparing his lesson, that he may speak to his class with the confidence of accurate information and full command of his subject. There should be put into his hands a commentary on the lesson, which shall contain in a condensed form all needful knowledge and ideas which may be in his mind the germs of thought. There should, in a word, be done for the Church something of the excellent work that has been done for other bodies of Christians by the International Series of Sunday School Lessons. We do not at all advocate the adoption of this very system by our parishes, for it has the two great faults of ignoring the Christian year, and of teaching doctrines contrary to the truth as held by our Church. But it may be taken as a pattern by which there could be framed a system suited to our Sunday Schools. In some respects it can scarcely be improved upon, especially in its possession of the advantages of cheapness and fullness. So universally has it been adopted that the commentaries upon it have reached an immense circulation, and can be supplied by the publishers at a merely nominal sum. And in the small compass of these low-priced Lesson Helps there is compressed the results of ripe scholarship and great talents. Nothing that has yet been put forth for the use of the Sunday Schools of the Church has been able so to combine these two needed qualities of cheapness and excellence, and the consequence has been that many of our parishes, though objecting strongly to the unchurchly character of these papers, have been forced by the limited means and culture of their people, to adopt a system in which so much can be obtained at so little cost.

Helps and commentaries edited by Churchmen, might be obtained at a price within the reach of the poorest parish, by the universal adoption of one system throughout our Communion; and in the same way it would be made profitable for publishers to secure, in the preparation of such papers, the richest learning and ability in the Church. Such an effort would be greeted by our struggling parishes everywhere with a shout of welcome, and teachers, who are doing their imperfect best, would be encouraged by the knowledge that the instruction of the Church's children in the Church's Faith no longer depended on their meagre abilities. Can we not look with something of assurance for that brighter future? Our Church Conventions and Congresses discuss earnestly and learnedly questions of Legislation and of Theology. We find no fault with their labors, nor with the objects of them. But their valued time would not, we think, be thrown away, should a portion of it be given to this practical matter, as important in its way as Law or Doctrine. If their discussions should result in the formation of a plan by which more effective teaching might be secured for our Sunday Schools, all the Church's workers would rejoice in the day of their meeting. EVERARD P. MILLER.

The Church in England, within thirty-seven years, has erected 2,581 new parishes; and within thirty years has expended in Church buildings \$200,000,000. The net increase in accommodation in her day schools in the last seven years is more than 800,000. The voluntary contributions to these schools rose from \$1,600,000, in 1870, to \$30,000,000 in 1877.—Dominion Churchman.

Woman was formed not out of man's head, to rule over him; nor out of his feet, to be trodden down by him; but out of his side, to stand beside him; under his arm to be protected by him; and next his heart to be loved and cherished by him.

"Lord, support us all the day long of this troublous life, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging, and a holy rest, and peace at the last." Amen.

My Nose! At this season of the year, when the weather is so changeable and sudden, and severe colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp.

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January 22, 1880.

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According to His Will.

The warrant of prayer is the divine command, and the warrant of expectation is the divine promise. But there is a tremendous arrogance in interpreting a portion of the promises of God's Word with inflexible literalness, without collating and comparing them with the whole body of promises which the Bible furnishes. The arrogance appears, in our assuming that just the things which we desire and which we ask are the very best and wisest things for God to bestow, and that the time we fix for the divine bestowments is the very best time, and the manner of giving the choicest of all the innumerable methods which are within the range of possibility. Thus ignorance dictates to wisdom; and helplessness assumes sovereignty over omnipotence.

St. John states the true idea of prayer when he says, "this is the confidence we have in Him, that if we ask anything according to His will, he heareth us." And how much better that it should be thus! We are finite, ignorant, short-sighted creatures, not knowing our own wants, not competent to choose our own blessings. Suppose a parent has two sons, and he should say to one, "I will give you whatsoever you ask, provided you ask with a dutiful and confiding spirit,"—making no exception, expressed or implied; and to the other, "I will give you whatsoever you ask, asking with a right spirit, except in those cases where, from my superior wisdom, I perceive it to be better to withhold." Which is the most privileged son? Doubtless we should reply, "he whose answer to his request is made to turn upon his father's wisdom and not his own."

The will of God, then, is the key to His promises. All prayers must be referred to His will; for God is the supreme good, the fountain of life, the giver of every good and perfect gift.

It is important, then, that we inform ourselves respecting the will or purpose of God. All things are possible with God, but He does not choose to do all possible things. The question is not concerning His ability, but concerning His purpose. So far as our asking coincides with the divine purpose, so far we will receive the things we ask. The will or wish or design of the father is partly known to us and partly unknown. Some of His promises, are definite and particular, and some are general and indefinite. If our blessed Lord had received a special promise that He should be spared the agony of Gethsemane, His prayer pleading that promise, would have been heard, and He would have escaped the bloody sweat and the unutterable suffering of the Garden. But such a promise was wanting, and hence the prayer of Jesus was "On My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will but as Thou wilt."

This essential principle of reference to the divine will must govern us in our prayers; and if it applies to their subject matter, it must perforce apply to the question of time. God answers prayer as He will and when He will.

Two weeks ago many of our papers failed to reach their destination for several days, and when our last number went to press there was dire distress in the office of the LIVING CHURCH. Every post that came brought enquiries concerning the missing papers. Some were laconic—"No paper last week;" some were pathetic, reciting the sorrows of a family deprived of the LIVING CHURCH for a whole week; some were facetious, with a bit of genial sarcasm lurking under the underscored "Live paper," some (only two or three) were impatient, and intimated that if we couldn't be on time better than that, we were not worth a cent! There was only one that we took to heart, though we did feel worried a good deal about the cause of the trouble. That one was a very

kind letter, but very decided. We did not so much mind losing a subscriber as having it supposed we couldn't manage our business. If the good brother had "pitched into" us furiously, we could have smiled. But he went on calmly to say that as we had so much business on hand we were not able to attend to the mailing of the paper, he thought he would drop off!

We now rise to explain. The edition to which we refer was, as usual, mailed from the press room, but one of the sacks was taken by mistake to the bindery, and there we found it, quietly reposing, one week after it was ready for post. The mailer, who is perhaps the most experienced and reliable workman in that line in Chicago, asks what are the damages? If subscribers will assess them we will endeavor to make them good. The best we can do is to explain and apologize.

THE Star of the Epiphany has touched the western horizon of another year. We have seen His star in the East and have come to worship Him. Our gifts of gold, frankincense and myrrh have been offered, though all too small and poor to honor the birth-day of so great a King, and now the penumbra of the Lenten season begins to overshadow us. It is not enough to know that He was born for us Gentiles; we must learn that He also died for us. The Angels sang and we may well rejoice, at His birth, but darkness overspread the heavens at His crucifixion. That darkness is heralded now in the twilight of the pre-lenten season. It is needful for us to learn that we are justly punished for our offences, and are delivered only by His merciful goodness who hung upon the Cross. The glory of our salvation must bring into strong relief the shame of our sin. Blessed are they that mourn for they shall be comforted. Blessed is the night of lenten sacrifice and sorrow that leads on to the rising of the Sun of Righteousness and the glory of the Easter morning.

Brief Mention.

The Church Guardian (N. B.) gives a classified list of names and residences of forty-nine ministers of Romish and dissenting bodies who have entered our Ministry during the past 12 months: Eighteen Presbyterians and Congregationalists; thirteen Wesleyans and Methodists; seven Baptists; six Roman Catholics; one Adventist; one Second Adventist; one Unitarian; one Swede; and one Lutheran.—Our Dioceses is especially favored by contributions and selections from the Bishop of Western Michigan. We always read his columns, and never fail to find much of practical wisdom and substantial benefit.—The next Church Congress of the English Church will be held at Leicester.—Dr. Hopkins states, in a letter to "a contemporary," that the rate of increase in the Presbyterian church during the last ten years has been seven per cent less than that of the population, while ours has been nearly twice as great as the rate of growth in the population.—The lawless use of firearms nearly led to a serious accident to Bishop McLaren, on Saturday last. A person who had a quarrel with a colored waiter at the Clarendon House, pursued and fired at him, but so much at random that the bullet sped within a few feet of the Bishop.—Bishop Whipple denounces the scheme for placing Indian Territory under a territorial government. He says, if carried into effect, the Cherokees, Choctaws, Creeks, Seminoles, Osages, Wyandottes, Senecas, Delawares, and Shawnees will revolt.—At Wilburton church, near Ely in England, eleven children of one family were recently baptized at one service. The children were all under twelve years of age.—It is reported that Mr. Moody's converts in St. Louis are comparatively few, though his congregations are large.—The Rev. Chas. Malcolm, lately one of the leading ministers in the Baptist denomination in Rhode Island, has been admitted to our diaconate.—The Bishops of Scotland have passed a resolution indirectly rebuking the Bishop of Edinburgh, who recently joined in a service with Pere Hyacinth.—Epictetus, the old heathen, was not a bad man. He lived a good life, according to all accounts, and said a great many good things; among them the following: We all dread a bodily paralysis, and would make use of every contrivance to avoid it, but none of us is troubled

about a paralysis of the soul.—Some people who practice the "widow's mite" system, would do well to move to Japan. They have coins there worth only the hundredth part of a cent; and the best of it is, the custom of the people is to use these for charity and for offerings to the gods!

—A correspondent who ought to have known better, refers, in a note that we do not publish, to the reverent cleansing of the chalice and paten after a celebration of the Holy Communion, as "dish-washing." We wish him to understand that we have no sympathy with such irreverence.—In Georgia there is a minister of the primitive Baptist denomination who has five churches under his care, making it necessary for him to preach all day long on Sundays. During six days of the week he goes into the forest and chops wood for a living. And he is 71 years of age at that.—It is never too late to mend. The papers mention the baptism of a Quakeress in England, who has just been baptized into the Church, after she has passed her hundredth year.—The Vicar of one of the great churches in England is reading Jeremy Taylor's sermons to his congregations, on Sunday evenings. With so much good material on hand, it seems a pity that the clergy should be compelled to grind out two or three "new" sermons every week.—It was a Bostonian, of course; the mite-stone was marked "1 m. from Boston." "Ah!" he exclaimed, with dignified emotion, "here is the grave of some true soul who, wearied with the frivolities and perplexities of life, has lain down to rest beneath the touching inscription, 'I'm from Boston!'"—When a man has not a good reason for doing a thing, said Sir Walter Scott, he has one good reason for letting it alone. Well for him if he had followed that principle in some of his financial transactions.—The Rev. Chas. Scott gives the following statistics of ministers in Great Britain: Episcopal, 25,163; Congregational, 5,246; Presbyterian, 4,951; Methodist, 3,969; total, 39,349.—Some one has said of an honorable old age, that it was the childhood of immortality.—Where the (Christmas) tree is bent, there the youthful heart is inclined. This accounts for the large increase of attendance at Sunday Schools, just before holidays.—The Interior makes a good point in replying to the assertion that theistic evolution is not scientifically admissible. "True, but it is the cask which may be thrown to the shark, and which the shark never can smash. The cask is not of any value except to bother the shark."

In connection with the recent consecration of Rev. Dr. Starkey, the following item, kindly furnished by a correspondent, will not be without interest:

Statistics relative to Presiding Bishops and the number of consecrations of Bishops since the date of the independent organization of our Church.

Bp. White, 1st Pres. Bp. died aged 89.  
Bp. Griswold 2d " " " " 77.  
Bp. Chase 3d " " " " 77.  
Bp. Brownell, 4th " " " " 86.  
Bp. Hopkins, 5th " " " " 76.  
Bp. Smith 6th still living aged 86.  
Average age of Presiding Bishops 82.

Bishop White presided for 45 years, and took order for the consecration of 29 Bishops.

Bishop Griswold for 7 years, and took order for the consecration of 29 Bishops.

Bishop Chase for 9 years, and took order for the consecration of 15 Bishops.

Bishop Brownell for 13 years, and took order for the consecration of 19 Bishops.

Bishop Hopkins for 3 years, and took order for the consecration of 11 Bishops.

Bishop Smith, now 86 years of age, has presided for 11 years, and has taken order for the consecration of 39 Bishops, ten more than were consecrated during the 45 years incumbency of Bishop White.

During the 88 years which have elapsed since the consecration of the Rev. Dr. Claggett in 1792, the six Bishops who have presided have thus far taken order for the consecration of 122 Bishops. The first four in the list of our Episcopate were consecrated, one in Scotland, and three in England, and two, the Rev. Dr. Holly, Bishop of Haiti, and the Rev. Dr. Riley Bishop of the Valley of Mexico are not counted among our Bishops. G. I. U.

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

Letter from New Jersey.

The second Sunday after Christmas, January 4, was a day of memorable service in St. Mary's Church, Burlington; the Bishop of the diocese, the Rt. Rev. John Scarborough, D. D., holding the winter Ordinations here, and publicly catechising the children of the Sunday School.

Notwithstanding the dark skies outside, the church was bright with lights within, as the unusually large congregation assembled at half past ten o'clock, while the ever sweet bells rang out joyous carols from the spire. The church was filled as the procession of clergy left the vestry-room, preceded by the three candidates for Deacon's orders, Peter C. Creveling, of Burlington College, Thomas McClintock and Thomas F. Milby, habited in surplices. The Doctors in Divinity and the Masters of Arts, wore the academic hoods of their respective degrees, according to the ancient usage in this parish.

The morning prayer was read by Rev. Mr. McKim, and Rev. Dr. Walker; and the ordination sermon was preached by Rev. E. M. Reilly, of Burlington College, from part of the tenth verse of the ninth chapter of Ecclesiastes, "Whatsoever thy hand findeth to do, do it with thy might." This discourse set forth the office and work of a Deacon, and concluded with an address to the candidates, wherein a touching tribute of love and praise was paid to one of them, Mr. Creveling, with whom Mr. Reilly has been intimately associated in the work of education for some years past.

The ordination service proper followed, the candidates being presented by Rev. Dr. Hills, Rev. Mr. Reilly and Rev. Mr. McKim, and the Litany being read by the Bishop.

After the imposition of hands and the delivery of the New Testament, in Greek, (a uniform custom with the Bishop), the Rev. Mr. McClintock read the Holy Gospel.

The Ordination of these three clergymen raises the number held in St. Mary's Church since December 12, 1832, to one hundred and ten, sixty Deacons, forty-nine Priests and one Bishop (Bishop Scarborough.)

At four P. M. a still larger congregation gathered in the church to hear the caroling of the Sunday School and the public examination in the Church Catechism by the Bishop. As the clergy entered the chancel, the members of the Sunday School, (teachers and children), led by the choristers, marched in procession into the building from the South transept door, singing, "Onward, Christian Soldiers." The effect produced by the united voices of nearly two hundred and fifty persons, the greater part children and young men and women, was sublime, and it has never been the writer's privilege to listen to heartier or more impressive singing.

The carols of the Christmas Festival were repeated at this service. After silent prayer, the children sang, "Ring out the Bells for Christmas," which was followed by the Lord's Prayer and Versicles. The new and favorite carol, "Gloria in Excelsis," superseded the usual Psalter; and, after the first lesson, (especially chosen from the prophecy of Isaiah), "Little Town of Bethlehem," was sung. The second special lesson, carols, creed and collects, succeeded, after which the school was presented to the Bishop by the Rector of the Parish.

The Bishop welcomed the children in appropriate greetings, and the recitation of the Catechism followed; the children and teachers standing in their pews, and the infant school being grouped on either side at the foot of the chancel steps. Without hesitation, the school gave the beautiful answers, and the Bishop warmly congratulated the Rector, the Superintendent and the children, on their admirable drill. The Bishop's address to the children was sweet and simple. He alluded feelingly to the fact that it was nearly the fifth anniversary of the day, when, in this very church, he had been consecrated to the office and work of a Bishop in the Church of God.

"Come ye Lofty, Come ye Lowly," was then sung, the offerings received, and after the carol, "Sing We Merry Christmas," the Bishop said the closing collects and pronounced the Benediction. The singing of the old, yet ever beautiful carol, "Wonderful Night," concluded the services.

The Second Evening Service, held in

"Old St. Mary's," at half past seven o'clock, was conducted by two of the newly ordained Deacons; Rev. Mr. Creveling reading the service and the sermon being preached by the Rev. Mr. McClintock.

This parish, venerable with the weight of one hundred and seventy seven years, is alive in all the activities of to-day. Its Guild of men and women, its parish school and sewing school, its choral society, its sacrifice of praise and prayer twice every day, its weekly and holy-day Communion, its large and systematic giving, to say nothing of its extensive church properties and buildings, and ancient church-yard, all these things give it a pre-eminence which no one questions.

The Church in Tennessee.

Written for the LIVING CHURCH.

Few things in this rapid age of ours move more deliberately than the publication of our Diocesan Journals. There may be reasons quite justifying in their character; but, not having served the Church in the capacity of a secretary of Convention we are not in a position to make an intelligible statement of them. The remark is general, and does not therefore specially apply to Tennessee, although it is quite recently that we have had the honor to receive the Journal of the 47th Convention, held in St. Peter's Church, Columbia, about the middle of last May.

Journals are not the vapid and juiceless affairs some people pronounce them to be; but, on the contrary, are packed full of news, and contain "many a gem of purest ray serene" that was never designed to grace only "the dark unfathomed caves of ocean."

The Tennessee Journal, which we have carefully explored, yields much honey to the editorial antennae. Here, first, we discover that there are no less than three special preachers appointed for each convention, one of whom preaches the sermon proper, while another gives "the Otey Sermon," and another "the Missionary Sermon." Then, next, we learn that our venerable friend, Dr. George White, lately stricken with paralysis while addressing the Sunday School at Memphis, and who immortalized himself by his heroism in the pestilence of 1878, is senior of Orders in the diocese, having been made deacon in 1843. The sixth in the list is Rev. A. B. Russell, who was for many years in the Diocese of Illinois; and is now at Cumberland Furnace. It is interesting to note among the lay delegates the names of Gen. E. Kirby Smith, who earned by his gallant conduct the respect of many who fought against him in the late war.

We are particularly happy to note that some of the neglected saints are honored in the names of parishes; as St. Anne, St. Barnabas, St. Augustine, and St. Ambrose. There is, however, the usual disproportion of St. Pauls.

The yellow fever epidemic leaves its impress on the journal on several pages in memoriam. Here are the names of Charles Carroll Parsons, Louis Sandford Schuyler, and John Miller Schwarr, Priests, who even as the Great Shepherd, gave their lives for the sheep. Another page is very touching and significant. It reads thus:

†  
IN MEMORIAM  
OF  
THE SISTERS OF THE ORDER OF ST. MARY.  
† CONSTANCE,  
† THECLA,  
† RUTH,  
† FRANCES.

Memphis, September and October, 1878.

To the priests, the Bishop pays a beautiful tribute; and of the martyr-sisters he says:

"Sister Constance was the Sister Superior in Memphis. She was no ordinary character. One who knew her intimately writes: 'I gather up for my guidance the teachings she has left—that singleness of motive, that forgetfulness of self, that rare cheerfulness and ready obedience, and sincere humility, how these were blended with staunch fidelity and high courage, and the quiet firmness which works or waits, which fights or suffers, which guides or obeys, which quietly ministers or calmly dies, because the soul trusts in God and only lives for Him.'

"Sister Thecla was one who consecrated her life to God with a like unreserve; and



earnestness of purpose. She was ever active in the discharge of all her duties. I so well remember meeting her, late one dark night, as she walked the streets of Memphis on her errand of mercy. I said: 'Surely, my dear sister, you ought not thus to expose yourself.' Her answer was: 'It is perfectly safe for me, for He watches over me.'

"And Sister Frances, who at the Church Home did such a blessed work for the little lambs of Christ's fold.

"And Sister Ruth, who cheerfully volunteered, and with such holy zeal fully and unflinchingly gave herself—even unto death—to Christ, in the person of his afflicted ones.

"And Mrs. Bullock an Associate Sister, who had withdrawn from the world, and gave herself with true-hearted love to the religious life.

"These all gave themselves to the one holy work, and found in Christ's dear service an unending peace and happiness. They all had visions of God through purity of heart. They all served Christ with affection, reverence and honor, with faith and zeal and hope. And now they have joined that great multitude which no man can number, who having borne the Cross, dwell in God's everlasting peace."

In his address the Bishop goes back to Aug. 25th, when he attended service at the "Little Church around the Corner" in New York, and heard Dr. Houghton, the Rector say:

"A week ago yesterday I commended to the protection of Almighty God two of the Sisters of St. Mary, just as they were setting out on their return to Memphis, and from whence so many that could were fleeing. Two weeks before, they had come on to New York for needed rest and refreshment. News came of the breaking out of the yellow fever. Without delay or trepidation they went back to the post of duty and of danger—and it may be of death. I have had a varied experience, and have witnessed much; but I have seen no braver sight than that which I saw in Varick street, in front of the Trinity Infirmary, when just at evening I blessed those sisters sitting alone in the carriage which was to take them to the train for the journey to Memphis."

The sisters who thus returned were Sisters Constance and Tnecla, and we bless Thy name, O Lord, for all Thy servants departed this life in Thy faith and fear!

Bishop Quintard informs us of the gratifying fact that while he was in New York many clergymen offered to go to the plague-stricken parts of his diocese. The first one to offer was the Rev. C. W. Ward, now of Grand Rapids, Mich. Then the Rev. Geo. W. Wilson of Caro, Mich., the Rev. H. D. Jardine, of Kansas City, Mo., and the Rev. C. C. Grafton, Superior of the Brotherhood of St. John the Evangelist, Boston. Twenty to thirty others, whose names are not given, volunteered, but only two were permitted to go. Louis Schuyler went and made the priesthood illustrious by laying down his life for the brethren. When Dr. Harris and Mr. Parsons were both down with the fever, and the only priest left was the venerable Dr. White, the Bishop telegraphed Dr. Dalzell, of Shreveport, La., to know if he could recommend an acclimated priest to go to the doomed city. The Bishop says: "The same day, I received the Doctor's reply—'I will leave for Memphis to-morrow.' I desire to record my very great thankfulness to God, in sending to our stricken people, and giving to me as a fellow-helper in Christ Jesus, a man of such earnest devotion to Christ and the Church."

In the Address of the Bishop, we read the interesting fact that "the pastor of the Methodist congregation, with his people, attended the service, and received the Holy Communion." On another occasion he confirms a Methodist deacon, who, when asked what brought him to the Church, replied that he had begun to read the history of his church, and had gotten to the end of it too soon. It had not enough history.

On another occasion, we find the Bishop publicly setting apart a person as lay-reader. And why not?

Another interesting feature of the Convention is, the immediate subscription of \$2,000. when it was announced that that amount was necessary to meet arrears in the Episcopal Fund. "The Church Orphans' Home," at

Memphis, under the Sisters of St. Mary, reports 86 children admitted, 24 deaths, 40 Baptisms, and 10 Confirmations.

It was proposed to change the name of the Convention to "Council."

Notwithstanding the dreadful epidemic of '78 and '79, the Church seems to be holding her own well in Tennessee; and the LIVING CHURCH sends its best wishes and the greetings of the New Year, (although a little late), to its Bishop, and other Clergy, and its faithful laity.

**Current Literature.**

*The American Church Review* for January contains—The Church's Mission of Reconciliation, Rev. John Cotton Smith, D.D.; The Unity of the Church, and the Conversion of the World, Rev. J. A. Bolles; The Weakness and Strength of Preaching, Rev. Anthony Schuyler, D.D.; Church Principles in Church History, Rev. William Kirkus; Sermon on the Election of a Bishop, Rev. E. B. Boggs, D.D.; Editorial and Literary Notes.

*Appleton's Journal* for January; A Stroke of Diplomacy, from the French, The Comedy Writers of the Restoration, Miracles, Prayer and Law, Life in Brittany, The Seamy Side, Teaching Grandmother, The Russian Gypsies, First Impressions of the World, Editor's Table, and Books of the Day.

*Civil Service in Great Britain.* A History of the Abuses and Reforms, and their bearing upon American Politics. By Dorman B. Eaton. New York: Harper & Bros. Chicago: Jansen, McClurg & Co.

Shortly after the inauguration of President Hayes, that functionary requested the author of this volume to investigate the Civil Service system of Great Britain. In the present work we have the fruit of his experience, which has taken the form of a most thorough and valuable history of the development of the Civil Service in England, from the earliest day down to its present efficient and excellent condition. The book is a unique one, a most comprehensive manual of information upon its special subject, and also an exceedingly interesting study in a neglected branch of historical and political inquiry. It begins with the "Feudal Spoils System," and closes with "The Bearing of British Experience upon Civil Service Reform in the United States." Mr. Geo. Wm. Curtis furnishes an introduction to Mr. Eaton's book, and the work concludes with a carefully prepared index, which exhibits at a glance the wealth of historical and political information included in its pages. Mr. Eaton is both a careful and wise student of history and political economy, and a diligent and skilled observer of the "world as it moves" before his eyes, and he is to be congratulated upon the rare value of his published work.

*The Second Lambeth Conference.* A Personal Narrative, by the Bishop of Iowa.

Our thanks have been due to Bishop Perry longer than we like to think, for this pleasant chatty record of his visit to England, on occasion of the Second Lambeth Conference. It serves to revive many happy memories, and to call forth a wish which we can hardly dare to hope will ever be realized; the wish—we mean, to revisit the scenes which the Bishop so graphically describes.

*Confirmation One of the Appointments to be Observed.* By John N. Norton, Assistant Rector of Christ Church, Louisville Ky. New York: T. Whittaker, Publisher. 1879.

*A Catechism on the Apostolic Rite of Confirmation,* for advanced classes in Sunday Schools. By the Rev. Horatio H. Hewitt, Rector of St. Matthew's Church, Sunbury, Pa. etc. These are two little hand-books for candidates for Confirmation, and there are excellent points in both of them. The first named is characterized by the clearness and simplicity of style, which have rendered Dr. Norton's works so popular. It is very good so far as it goes; but, to our apprehension, it does not go far enough. Its general drift may be gathered from its title. It regards Confirmation mainly "as an appointment to be observed." But of Confirmation as a rite, Sacramental in its character and conveying Grace, it says little or nothing. This we conceive to be its one defect.

In Mr. Hewitt's little book the key-note is struck in the answer to the very first question:—"What is Confirmation? Ans. Confirmation is the laying on of the hands of the Bishop with prayer, for the Gift of the Holy Ghost." No definition could be more to the point than this; and, for the most part, although not quite uniformly, the idea is carried out through the entire catechism. A point admirably presented in Dr. Norton's book, is its reference of the first institution of Laying on of Hands to our Blessed Lord's teaching during the Great Forty Days.

**THE MAGAZINES.**

*Scribner's.* The success of recent numbers of *Scribner's* has been so marked, that the edition of the February number has been placed at 125,000. This number contains the first part of Eugene Schuyler's illustrated life of Peter the Great, which is graphic and interesting to an unusual degree; also Mrs. Burnett's new story, "Louisiana," which presents some strong contrasts of character; a rollicking paper on Bicycling, entitled, "A Wheel Around the Hub," and other features. After the numerous discussions of Mr. Edison's Electric Light, it is interesting to see exactly what claims for it Mr. Edison himself is willing to endorse. There is a paper in the *Midwinter Scribner* by Mr. Edison's mathematician and assistant, Mr. Francis R. Upton, which, besides the writer's intimate connection with the invention itself, has the further voucher of a letter from Mr. Edison, certifying that it is "the first correct and authoritative account." It is said that the paper will contain much that has not been and will not be elsewhere published.

**Marriages.**

**FLEETWOOD—FAKE.**—In St. Mark's Church, Chicago, Jan. 14, by the Br. Rev. Wm. E. McLaren, S.T.D., Rev. B. F. Fleetwood and Miss Josephine E. Fake.

**Deaths.**

On the 28th of December, A.D. 1879. CLARA ELIZA ROGERS, at her home in Knoxville, Ill. Nearly twelve years ago she entered St. Mary's School, a little girl, the first pupil enrolled from Knoxville. She was also the first to be baptized and confirmed, among the pupils who belonged to the parish. Her gentle manners and genial temper endeared her to all, and her loss is felt as a bereavement by many who were not of her earthly kindred. "Blessed are the pure in heart, for they shall see God."

**Notices.**

Marriages Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeals, Wanted, School Notices, etc., Fifteen Cents a line (two cents a word) prepaid.

**Cathedral, Chicago.**

Daily Prayers at the Cathedral, corner of Peoria and Washington, West side, at 9 A. M. and 4.30 P. M. Celebration of the Holy Communion every Thursday, and on all Festivals, at 9 A. M.

**Wanted.**

By the Registrar of Quincy, the following No's. of *Spirit of Missions*: January, 1861; March, 1872; March, April, May, 1874; January, 1875. Send to office of the LIVING CHURCH.

**Church Tracts.**

The series of tracts for parish use, proposed last summer by a correspondent of the LIVING CHURCH, is in preparation. The following are the titles: 1. What to believe; 2. Apostolic Succession; 3. Vestries and Rectors; 4. The Mother Church of England; 5. The Rule of Christian Giving; 6. In the Lord's House; 7. Churchman, with capital "C"; 8. Baptism; 9. Confirmation; 10. Holy Communion. There are now nine subscribers at two dollars each, and one more is needed. The edition is to be divided among the subscribers.

**Bishop Quintard's Appointments.**

Feb. 1, Tullahoma; 3, Shelbyville; 4 to 8, Nashville; 11, Ash Wednesday, Clarkville; 13, Franklin; 14, Spring Hill; 15, Columbia; 17, Milan; 18 to 20, Jackson; 21, 22, Bolivar; 24, Trenton; 26, Brownsville; 29, Ripley; March 3, Covington; 5, Atoka; 7, Mason; 10 to 13, Lagrange, Moscow, Somerville; 21, Memphis, Grace, A. M.; Calvary, P. M.; 26, Good Friday, Good Shepherd; 28, Easter Day, St. Mary's. Appointments will hereafter be made for Otey Chapel, Ridgeway, and Germantown. At each place contributions will be expected in behalf of Missions within the diocese.

**Bishop McLaren's Lent Visitations.**

Feb. 19, Naperville; 23, Highland Park; 24, Winnetka; 26, Waukegan; March 1, Rochelle; 2, Oregon; 6, Calvary, Chicago; 9, Aurora; 10, Seneca; 11, Ottawa; 14, Trinity, Chicago, A. M.; 14, St. Paul's, Hyde Park; 18, Epiphany, Chicago; 21, St. James, Chicago, A. M.; 21, Grace, Chicago; 28, Cathedral, M.; 30, Our Saviour, Chicago; 31, Wilmington; April 1, Joliet; 2, Monocoe; 4, St. Ansgarius, Chicago, 4 P. M.; 6, Hinsdale; 7, St. Thomas' Mission, Chicago; 11, St. Stephen's, Chicago; 13, Sterling; 14, Freeport; 16, Galena; 18, St. Andrew's, Chicago; 20, Harvard; 21, Rockford; 25, St. Mark's, Chicago; 28, Ascension, Chicago; May 9, Kankakee, A. M.; 9, Waldron. Other appointments may be added to the above.

All services in the evening except when otherwise designated. The offerings are for the Fund for Candidates.

**CHRIST CHURCH, JANESVILLE, WIS.**

Dec. 29, 1870.

**Editors Living Church:**

I want to give the readers of your paper the benefit of my experience this year in church decorations for Christmas.

We sent to Pennock & Bros., 1514 Chestnut St., Philadelphia, for our wreathing, which came to us in good shape, ready to put up, costing only ten cents a yard and freight. The freight on 100 yards was less than that on two barrels of cedar from Green Bay to this city. When you take into consideration the time saved by having your greens ready to go on the wall, the saving in fuel and light, to say nothing of temper and colds, and the fact that it costs no more in the first instance, I think your readers will agree with me that Pennock & Bros. are real benefactors to the few faithful women and perplexed persons who usually have the brunt of the work to do. Very respectfully yours, A. G. ROYCE.

**A Bed For Incurables.**

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

CHICAGO, Jan. 18, 1880.

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

M. A. F. Chicago,	\$10.00
Proceeds of "Slang Bank" from Nov. 1st '79 to Jan. 15th, 1880,	15.00
Clinton Locke Plant,	2.50
Mrs. Douthitt,	1.00
K. S. L. Chicago,	.30
Avails of work, Miss Mix,	.35
Mrs. M. G. R. Lyons, Ia.,	1.00
"St. Luke's Penny,"	1.51
Previous contributions,	\$31.66
Total,	\$389.37
MISS OLIVE LAY, Treasurer.	\$421.03

**Kenosha Water Cure, Kenosha, Wis.**  
A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.

Rev. F. Mansfield's New Music, adapted to selections from the Hymnal, published by J. B. Lippincott & Co., is sold at the Book Stores.

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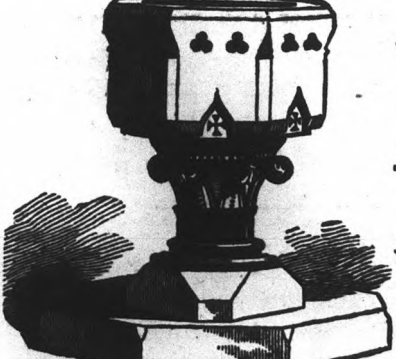
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Colonial Shipping and Commission Agents.  
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ALL WORK WARRANTED.  
Opposite Sherman House,  
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Reclining, Reclining and Invalid Wheel Chairs.  
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**Stained Glass.**  
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**MENEELY & KIMBERLY,**  
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Suspension Bridge, Niagara Co., N. Y.  
FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. *Nostris*. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. Rev. GEO. HERBERT PATTERSON, A.M., LL.B., Pres.

**St. Margaret's**  
Diocesan School for Girls. Waterbury, Conn.  
Fifth year will open (D. V.) Sept. 17, 1879.  
Limited number received.  
Rev. FRANCIS S. RUSSELL, M. A., Rector.

**Boarding School for Boys,**  
Poughkeepsie, N. Y.  
For Boys of all ages. Military Drill, Large Gymnasium. Ample Play Grounds. Special attention to those elementary studies which lie at the foundation of all education. Boys fitted for College or for business. Circulars sent on application. Terms reduced to rates before the war. Reference to Dr. Leffingwell of this paper. Address C. B. WARRING, Principal, Poughkeepsie, N. Y.

**College of St. James's**  
Grammar School, Washington Co., Md.  
(Diocesan) re-opens on Monday, September 15th; Boys prepared for college or for active business. For circulars address Henry Onderdonk, College of St. James, Washington county, Md.

**St. Agnes' School,** Chicago.  
Will re-open, at 717 West Monroe St., on Monday, Jan. 5, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron. MRS. McREYNOLDS, Principal.

**Charlier Institute,**  
On Central Park, New York City.  
for Boys and Young Men from 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and business. French, German, Spanish, spoken and taught thoroughly. New building erected purposely—a model of its kind—cost \$400,000. The Prospectus contains full details. Bible read every day. Pupils attend St. Thomas' Church. Twenty-fifth year will begin on September 16, next. Prof. ELIE CHARLIER, Director.

**Brooke Hall Female Seminary,** Media, Delaware Co., Pa.  
This well-known Church School, situated 14 miles from Philadelphia, is now in its 24th successful year. Its numbers are limited to fifty pupils, for whom the highest educational advantages are provided. Twelve able professors and teachers are employed. For circulars apply to M. L. EASTMAN, Principal.

**Maplewood Musical Seminary**  
For Young Ladies, Maplewood, Conn.  
Established 1855. A thorough graduate course, with lectures and recitals weekly. The finest location on the Connecticut River. For catalogues address Prof. D. S. BABCOCK, CHICAGO, East Haddam, Middlesex Co.

**St. Mary's School,** Knoxville, Ill.  
Rev. C. W. LEFFINGWELL, D. D., Rector.  
A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than eleven years ago.  
Rates Reduced to \$320 per Year.  
Send for a Register.

**Home School,** Brattleboro', Vermont.  
Offers peculiar advantages as to care and instruction. Circulars on application to Mrs. EMMA J. IVES, Principal.

**Edgeworth School,** No. 59 Franklin St., Baltimore, Md.  
MRS. H. P. LEFEBVRE, Principal.  
Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages. Thorough training in the English Departments, which meet all the demands for the higher education of women. References: Rev. S. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

**Madame Clement's School**  
For Young Ladies and Children,  
Germantown, Penn. (Established 1857.) The school will reopen Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.

"AMERICAN SCHOOL INSTITUTE" Established 1855. Families, Schools, Colleges promptly provided with Teachers of known Culture and Character. Parents safely advised of good schools for their children. Reliable teachers represented for suitable positions. Circulars, with highest endorsements, on application. J. W. SCHERMERHORN, A. M., Sec'y, 30 E. 14th Street, Near University Place, New York.

**Racine College**  
AND  
**Grammar School,**  
FOR  
Boys ten years old and upward.  
Next term begins Jan. 15, 1880.

**Dr. STEVENS PARKER,**  
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Sawing off a Log,  
Easy and Fast.  
Our latest improved sawing machine cuts off a 2-foot log in 2 minutes. A \$100 PRESENT will be given to two men who can saw as much in the old way, as one man can with this machine. Circulars sent free. U. S. Man'g Co., 149 Clark St., Chicago.



## Home and School.

## Courage, Faint Heart!

"Dear God, I am so weary of it all.  
I faint would rest me for a little space.  
Is there no great rock where the shadows fall,  
That I may cast me down and hide my face!

"I work, and strive, sore burdened and afraid,  
The road is flinty and the way is long,  
And the weak staff whereby my steps are staid,  
Bends like a reed when bitter winds are strong.

"I shrink in terror from the endless task,  
I look with horror on the barren land,  
And ask, as only hopeless hearts can ask,  
The meaning of my days to understand!"

"Weary!" And who is not  
That bears life's burdens faithfully! Trudge yet  
A little longer. When your sun has set  
You will have reached the spot  
Where you may rest.

"Afraid?" Afraid of what?  
What does earth hold that can compare  
With God's omnipotence! Trust to His care,  
Make faith in Him your staff,—  
It will not bend.

Poor soul! And don't you know  
Without the work and strife and weary days  
You would not long for rest? These are God's  
ways  
That win you from the life below  
Up to His rest.

You "shrink!" O coward heart!  
You've but a day's work in a day to do.  
The meaning of the days you'll sometimes know,  
Your task lies with each part,  
To do it well.

"Hopeless?" And heaven remains?  
I see, you are not willing to be led,  
You would know why and where you go, and  
dread  
The trackless, barren plains  
That lie beyond.

Your weariness shows just  
The measure of the help you need. Your steps  
That's hidden, the point at which your way  
must stay.  
God's care begin. So trust  
And He will lead.  
—Springfield Republican.

## A Letter to the Children.

FROM THE EDITOR.

During the Christmas-time, just passed, I have been thinking much about children. A father must have a very cold heart who does not feel drawn to them more than ever, at such a time. It was as a child that God was first revealed to us, and from that day to this He has continued to give us some of the most precious revelations of love and truth by children. Would that they might all be so good and pure and true, as to remind us of that divine child of Bethlehem, whenever we look upon them!

It has occurred to me that you might like to hear something of a little child that I have been watching with more than usual interest of late. Her name is "Baby"—not her real name, for she has not grown up to that. It is the name that she has gone by, so far, and she answers to it with such a sweet smile, that we cannot bear to give it up. But she will soon outgrow it, and then we must call her Hortense.

"Baby" is a wonderful child. There is only one such wonderful child in the world, and that is your little sister, if you have one! She has golden hair, and blue eyes and pink cheeks, and white teeth that shine like pearls when her pretty mouth opens. And it opens most of the time, except when she is asleep. Between eating, and laughing, and talking (or pretending to talk) that little mouth is in motion most of the time. Indeed, she is in motion all over.

I think the world of this child, as you may suppose; and sometimes I volunteer to "look after her." It is real fun for awhile. We frolic and dance around at a great rate. She seems to enjoy the sport of capturing a man (as some girls of a larger growth do), and she leads me about in the most despotic way, up stairs, down stairs and in my lady's chamber. If she would only sit down quietly, now and then, and rest, it would be all right. But nothing seems to suit her but perpetual motion, and I can't stand that. A half hour of infantile gymnastics is enough for me. Then comes trouble. Stop I must, and stop she will not. Were it not for reinforcements from the nursery (on my side), I don't know how it would end. I am sure I should not have strength to write about it.

You can imagine that this adventurous infant needs a great deal of watching. No one person is able to keep up with her, and so we have to take turns. Spite of all we can do, she gets into some terrible scrapes. We have ceased to be nervous about the stairs. She has successfully fallen down cellar, and demonstrated that she can do it without injury. She seems to prefer that way of going down, when the stairs are not long. She "backs down" the other stairs, most of the way, and rolls

down only the last four steps. So we are no longer afraid of the stairs.

But this is not the worst of her tricks and manners. Her appetite for deadly things is enormous. All is fish that comes to her net. No young ostrich was ever more greedy for indigestible articles than she is. Tacks, dress-hooks, bones and buttons, have all, at different times, been forcibly extracted from the throat of this strangling child. She seems bent on committing suicide. Finding that she cannot accomplish it with hardware, she has taken to other things. Not long ago she discovered some potash in a pail that had been used for cleaning. What possessed her to eat out of that pail, I can't imagine. She has never been fed out of a pail. But she proceeded at once to lunch on potash! She was caught in the act, but not before she had burnt her fingers and face and mouth so that she suffered terribly. I hope, children, this will teach you not to eat out of pails in the kitchen.

Baby's next experiment was with a bottle of clove oil. We sent for the doctor and she survived. We are convinced that clove oil is not good for children! I can't imagine what she will do next, unless it be to get intoxicated on kerosene. We keep it locked up, but if she ever gets hold of a can she will be sure to know how it tastes.

The performances of this wonderful child, at the table, are truly surprising. She goes to the bottom of everything within reach, and what she does not like she speedily puts out of sight under the table. She takes to water like a duck, and likes to take a bath at the table as well as anywhere. If she wants anything on the other side of the table, she goes for it at once "across lots." After one of these raids the table looks as though a small cyclone had ploughed through it. As it is rather expensive feeding such an infant at the table, we have condemned her to eat in solitude, most of the time.

I should like to hear from some of you children about the babies at your house. I have written you several letters, and have had none in return. Please write soon!

P. S. Baby and I live at Knoxville, Illinois; so please direct your letters to that place. I am afraid they don't care much for children at the office in Chicago; at least they have no Baby up there; and it is well for the baby that it is not there, for it would soon get killed falling down five flights of stairs. LIVING CHURCH.

## A Snow-Flake Story.

I was born among the clouds and of illustrious parentage. My father was Major General Cold, and my mother was Madam Storm, of Sleet Castle, in Labrador. We were a large family. I had so many brothers that they could not be counted. They were pale and thin like myself, and we looked so much alike that our best friends could not tell us apart. The sun never shone clearly upon our home. It was always twilight there. We had no lovely pictures hanging upon the walls of our house, and no bright carpets and curtains. We had no garden, and no flowers, and no sweet birds to sing in the morning. Sometimes an eagle would fly screaming past us, but our home was too cheerless for even an eagle, accustomed as he is to live among the steep rocks, to stay in it. One day my brothers and myself thought we would make a visit to the earth, that lay in the bright sunshine far below us. So we wavered softly downwards and rested on the ground, covering every roof and every tree and bush as if with a white mantle. It was pleasant, as we passed the windows, to see the joy of the children. "Look! here is the snow," said a little girl, "the angels have sent it to us," and then she danced up and down with delight.—A little boy said, "now I can use my new sled, and I can play at snowballing and building snow houses," and he almost put his hand through the glass, he was so eager to touch the white treasure. At one house I saw a lady come and stand at the window a long time. She smiled, and there was a happy expression in her face. Perhaps the pure white snow reminded her of heaven, where the blessed saints shall walk with Jesus in white garments, and where no one is sorrowful, because they do not sin any more. I must tell you that we snowflakes dislike the city. The horses tread upon us, and the cars crush us, and spoil our beauty, and boys, with dirty brooms, sweep us from the crossings, and men shovel us from the pavements, and toss us into the streets. We delight in the country, where we can remain in unbroken quiet, burying up the fields and the fences; and hanging snow wreaths upon the leafless trees. We also love the mountain tops, for there, the sun, when he rises, casts upon us a rosy bloom, and at night, the stars seem near to watch us with their friendly eyes, and the moon

to pour over us her silver light. When Winter dies, we too pass away. There is a beautiful maiden who comes out of the East. She wears a robe of emerald green. She holds a bunch of violets in her hand, and there are roses and fresh leaves in her hair. Her name is Spring. We cannot look upon the brightness of her face, and at the touch of her finger we sink gently to our graves beneath the earth.

## OUR NEW VICAR.

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

## VIII.

The difference between us and Rome is very much what you say. Our doctrine on the subject of the Holy Sacrament involves more mystery than theirs does. For even to those who accept transubstantiation in its fullest meaning, there is a materiality in that which they call their God, which takes largely from its awfulness and mystery. It seen, and handled, and brought within the reach of sense, and bounds of space, how much the dread and awe of the Great Presence are removed!

Whereas that Presence, as we hold, though real, is invisible—takes no outward form, is bounded by no material substance, comes not within reach of the senses of man. It is there, but where no one dare say: save that it is within reach of all present, and that the mode in which it becomes the inward life and renewing of our souls—namely, by imparting to them, for their Divine food, the Body and Blood of Christ—is within the reach of every recipient. Where it is—on the altar, in the bread, in the cup, in the hand, in the lips—I dare not say: where it is not, I dare not say either. The attempt to define, draws us into surpassing difficulty.

The errors of Rome on this subject seem to have arisen from a hopeless effort to define a mystery. Her doctrine, as originally held, was, I have no doubt, the same that we hold; and for centuries the doctrine of transubstantiation was unknown. But schoolmen sought to define; in so doing confused themselves, and being once bound to dogma, adhered to it. It is this very error which I dread in the Ultra-Ritualists of the present day. Their vestments, their incense, their reverential forms of service and demeanour, I could well bear with; nay more, I could use them, without any feeling of disloyalty to my Church, if they be lawful, and sanctioned by proper authority: for I recognize in these things only a deeper reverence for this most holy Sacrament.

As to the mysterious and awful nature of the Sacrament of the Lord's Supper, spoken of in my former letter, terrifying souls from, rather than drawing them near to it, I can only say, that to meet such a difficulty there are but two alternatives: either to lower the Sacrament to our level, or to lift our souls up nearer to it.

And with respect to the former of these alternatives, we should ask, first: Can we do so? and secondly, if we could, would it be advisable to attempt it?

The answer to the first of these questions involves a reply to one of your inquiries, namely, whether this doctrine of the Real Presence be the doctrine of our Church.

The best evidence on this subject is that found in our Book of Common Prayer. First, in our Catechism, where the inward part or thing signified is said to be "the Body and Blood of Christ, which are verily and indeed \* taken, and received by the faithful in the Lord's Supper." Secondly, in the Communion Office, where such passages as these are found—"Then we spiritually eat the flesh of Christ, and drink His Blood; then we dwell in Christ, and Christ in us." "Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us." "We most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ." And thirdly in our 28th Article, where the Church speaks in an authoritative manner, and says, "To such as rightly, worthily, and by faith receive the same, the bread which we break is a partaking of the Body of Christ; and likewise the cup of blessing is a partaking of the Blood of Christ."

These words could not be rightly used unless the Body and Blood of Christ were there offered to the communicant. If so, there must be a Presence, and its being a spiritual presence makes it even more a real presence than, if it were a material one, it could be.

Our Church's guards against a carnal interpretation of this expression are sufficiently distinct. The strongest, in the very form of administration itself; where, the bread being offered, the words used are—"Take and eat this, in remembrance that Christ died for thee, and feed on Him in thine heart, by faith, with thanksgiving." The lips "eat" the bread, in remembrance that Christ died for us. The "heart" "feeds on Him" "by faith," who gave His

\* These are the words that occur in the Catechism of the English Church.

flesh for the life of the world. And in the Article already quoted these plain words are found: "The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner; and the mean, whereby the Body of Christ is received and eaten in the Supper, is faith."

The misfortune is, that these very guards have been misinterpreted in our own Church, through a loose and uncertain meaning which some men give to words. "Spiritual," because a term which describes what is invisible and intangible, is mistaken to mean what is imaginary and unreal; and "faith" is taken to be only a vague admission, or conviction of the mind, with respect to something taught. Whereas "spiritual" is our best word to describe what is not material or carnal, and therefore, so far as we dare think we know, what is heavenly and divine; and "faith," being our great spiritual sense, is the mean by which we lay hold on and partake of "spiritual," that is, divine and real things. So that these words, though used to guard against a carnal, were never intended (far otherwise) to deny a real Presence in the Sacrament.

That the truth which such a conclusion opens out before us is an awful one, none can deny. But if it be the truth, we must accept it. We cannot change, we dare not evade it. And even could we do so, would it be desirable? Is not the whole object of religion to lift us up nearer to God? Near Him one day or the other we all hope to be. Why put it off, as if that were here to be dreaded, which hereafter we would give worlds, if they were ours, to secure? Does not the shrinking you speak of lie in an unchanged heart? Is not the ground of our dread more in the consciousness of our own unholiness, than in our belief in the holiness of the Most High? Does not His holiness always attract? Is not the repellent power in our own unholiness? If He deign to admit, and stoop to invite us into His Presence, should we not rejoice to come? And, if we feel that our own rags in that Presence are unseemly, has He not woven for us, out of His very life-blood, a garment? They, whose life it will be to be near Him hereafter, should draw as often and as near to Him on earth, as the barriers of humanity will allow.

And fear not lest such teaching lead on to popery. Believe me, popery has gained more by a Low, than it has done by a High view of this Sacrament. Men, who want something "real," and who are told that in the Eucharist nothing real exists, turn then naturally to those who profess to give them the reality.

But there is no reality which they can offer, which the Church of England does not offer and give. She offers and gives that which Christ offered and gave when He was on earth. She offers to God the Body and Blood of Christ, as Christ Himself offered it the night before His crucifixion: "This is My Body"—"This is My Blood." She gives to the faithful, as their food, that which has been so offered: "Take, eat"—"Drink ye all of it." She does not then assume to offer up a sacrifice freshly made, but she does "offer and present" to God THE SACRIFICE which Christ has once for all made; and she pleads its efficacy and fulness. Her act is the highest the Church on earth can celebrate, when her Priesthood, the shadow of the great High Priest, pleads on earth, what He is pleading in heaven—the blood of the Atonement.

Here is no sacrificing priest, offering up each time a fresh sacrifice—as if that were to be again and again done by man, which has been once for all done by Christ. But still here is a priest, in the truest sense of the term, presenting to and pleading with God that Sacrifice which is eternal; which his own eyes never saw, but which faith discerns; which his own hands never handled, but which the torn Hands,—that once offered it from the Cross, outstretched in their sacrificial pleading,—are now offering before the Majesty above.

Turning toward God, at the "altar," he pleads the Great Sacrifice. Turning toward the people, at the "Holy Table," he offers to them the Supper of the Lord.

"Priest" and "altar" speak of his Godward office: "minister" and "Lord's Table" refer to his manward ministrations. With two exceptions, he is spoken of throughout the Office invariably as a "priest,"—and those two are, when he confesses the sins of the people, or delivers the Communion at the Lord's Table. Then he is called "the minister" in each preceding rubric. But when he consecrates, when he offers alms, oblations, prayers at the "altar," then he is always spoken of as "the priest."

You may rest assured our Church never made these fine distinctions of words unadvisedly. She knew what she would teach, and was cautious and guarded in her utterance. If we give up, as some would ask us to do, the term "priest," or never use the word "altar," which, though not found in our Prayer-book, is found in our Bible, (St. Paul using it manifestly in this sense, when he says, "We have an altar whereof they have no right to eat, which serve the tabernacle;" and not to mention our soundest Church of England divines—even Richard Baxter thus commenting on the passage, "This seems plainly to mean the Sacramental Communion;"—if, I say, we never use these terms "priest"

and "altar," we fail to bring forcibly before the minds of our people one most important aspect of the Eucharist—namely, its "continual remembrance, or perpetual pleading of the sacrifice of Christ." Those two words reminding us, that "the true Bread from heaven," even Christ's "flesh," which "He gave for the life of the world," and which, at the "Table," is ministered to the faithful,—the "priest" had first offered and presented to heaven, "in remembrance of the Sacrifice of the Death of Christ;" (that is, as a remembrance to God, as well as to man) when he consecrated the elements on the "altar." Thus we maintain the reality of each act of faith, as done to God and man; yet imply no idea of any change in the nature of the elements.

Sounder safeguards against latitudinarianism on the one side, or superstition, and its disowned (but I fear frequent) companion—rationalism, on the other side, could not be. But I must conclude. If I have thought or written anything presuming or irreverently about this great Mystery, God forgive me!

(To be Continued.)

## Looking for a Minister.

By Rev. Paul Pastor.

In our city, there are some thirty or forty persons calling themselves "Ministers of the Gospel." Some of them recognize each other, and some do not. All forty of these men claim to be "Ministers," and all, except Roman Catholics and ourselves, exchange pulpits. Everything moves smoothly; and one looking on would say, all this is lovely,—until a revival, a multitude of converts, and a division of the spoils. Then comes the question, which is the Church, and who are the lawful clergy?

I'm going to see if I can solve this equation and find out the value of the unknown quantity.

In the first place, there is the clerical dress. But then, a tailor will make that for any one if ordered and paid for. And so, a white neck-tie, a sanctimonious visage and a pious tone, are signs that cannot be relied on. I must go deeper into this question. I therefore, applied to a friend; he said any man had the right to preach the Gospel, and to be recognized by all Christians as a Minister, who could preach well and find a respectable number of followers. Ah! here I had a clue; ability to preach well and a respectable following. But who shall determine whether he preaches well, or not? I asked my friend; he said that the candidate would have to be put on trial, and the Conference or the Synod, or something, would have to determine the question. I asked him what they determined by? He said, by their own judgment. Now, as most conferences and synods are composed of fallible men, might they not make a mistake? Might not the synod, or conference, be divided half and half in opinion; and the poor candidate go through life not knowing whether he was a minister or not? My friend said that this was treating the subject with levity. I rejoined that if he would give me better premises I could draw better conclusions. He said that anyone could tell a Minister; if a man could preach the Gospel he ought to do it; and was a true Minister. But, said I, you said just now that he was not a Minister unless he could draw a respectable following of people. What is a respectable number? Is it a thousand? A hundred? Fifty? Forty-nine? Who will determine what is a respectable number to make a man a Minister, or to "start a new Church?"

Suppose my shoemaker should "give out" that he should found a Church next Sunday, and open services in some hall; and suppose four other good men should unite with it—would that be a Church, and he a Minister? "Well, no," said my friend. "Why?" asked I. "Suppose, in a month or so, fully an hundred had joined him;—in a year, a thousand; suppose he preaches well, better than any other man in the city, would he be a Minister?" "Well, no; he would have to be ordained." "There, you've changed your ground," said I, "I will look at this new idea of yours in a short time. Meantime I will consult other friends."

(To be continued.)

A gentleman in New York was recently descending to a friend on the soft notes of a linnnet which he had heard a few days before.

"Why," said he, "it sang so softly at times that you couldn't hear it at all."

"S-h-h-h!" said the other, placing his hand to his ear, "perhaps there is one singing now."—Scribner's "Bric-a-Brac."

Judge Noah Davis, of New York, says: "An experience now of more than twenty years of judicial life has taught me that more than seven-eighths of the crimes committed in the country, which involve personal violence, are traceable to the use of intoxicating liquors, and besides that, a very large percentage of every other class of crime."

Lying for the truth is bad, and scolding for it is not much better.



The Sunday School.

Teachers' Helps.

SEPTUAGESIMA SUNDAY.

LESSON, ST. JOHN v. 1-14.

V. 1. "After these things," i. e. after the healing of the centurion's servant in Capernaum in Galilee. (Ch. iv.) This miracle of healing in our lesson, is the first of our Lord's miracles in Judea, related by St. John though "signs" are alluded to in ch. ii: 23; iii: 2. It is the beginning of conflict between Christ and official Judaism; between His positive theism, and their subjective monotheism.

"A feast of the Jews" What feast? Commentators differ as to the particular feast, being divided in opinion between the Passover, Pentecost, and Purim. The majority are in favor of the Passover. This Passover, marking the beginning of the second year of our Lord's ministry, gives us a record of four Passovers in the course of that ministry. (ch. ii: 1; v: 1; vi: 4, and the last.) We have, then, three years and a half as the period of our Lord's ministry, the half of a "week of years" designated in the Prophecy of Daniel ix: 27.

V. 2. For "Market" read "gate." (Neh. iii: 1.) Bethesda means the house of the "Pouring forth." By different pointing, and by general consent, the whole building and pool are translated "House of Mercy." The site of the pool is not known, with any certainty, at the present time. The word translated *pool* here, and at John ix: 7 is literally "a bath;" it is the name by which early Christians used to denote both baptisteries and fonts. "Porches." Porticoes fronting the bath; a roofed building divided by pillars and side walls, forming a sufficient shelter in Palestine.

V. 3. "A great multitude of impotent folk, of blind, halt, withered." The enumeration of four classes is intended to include all kinds of diseases. "Impotent" has reference to any kind of disease; "blind" and "halt" are specific; "withered" has reference to diseases which emaciate the body; atrophy—consumption or paralysis. "Waiting" here, because (as we read in the next verse) an Angel at times troubled the waters; and whoever first stepped in, was cured of his disease. Therefore the porches were filled. Mercy at rare intervals, and upon one only, was yet so precious that all would seek it.

The more precious healing given now (not once a year but always—not to one only, but to all; the healing of the soul by the washing of the "Precious Blood") has no multitude of impotent folk seeking it.

V. 4. This verse has received the attention of many objectors; its plain utterance of the supernatural, being of course the cause. *Burton*, on this subject, says "Perhaps all that met the eye in the Pool of Bethesda was the moving of the water; and this may possibly be referred to some natural cause, as the spring bubbling from below, or a gust of wind upon its surface. The Bible lifts the veil, and tells us that which the unassisted reason could not know. "It reveals the Ministry of Angels." Reason may have known that a natural cause was moving the water; Faith reveals the *super natural*, the Angel above and behind the natural. (See Heb. i: 7; Rev. vii: 2; Rev. xvi: 5.)

The healing spring is a type of Baptism; it availed to heal every form of disorder. Water of itself can heal neither body nor soul; by virtue of a Divine efficacy imparted to it, it may be the cleansing and healing of both. Baptism has more than Angels, it has the Spirit of God to bless its waters. Between the Laver of Regeneration (Tit. iii: 4) unexhausted and inexhaustible ("The Fountain opened to the house of David, for sin and for uncleanness." Zech. xiii: 1), and Bethesda's Pool, (available only for a single cure), is the contrast of the Law and the Gospel. The created Angel sanctified the water of the one pool. The Creator Himself going down into Jordan, sanctified all waters; and in the Fountain of His Grace, healing, cleansing, and refreshment is given always and to all.

V. 5. Of the many "waiting," one is specially to be pitied. Thirty eight years a cripple, for long years dragging himself to the pool, in hope of cure; helpless and friendless and so time and again disappointed, because another stepped down before him. A type of the power and selfishness of sin. Sin cripples the soul; and in the hour of its need, its old companions are helpless to assist.

V. 6. The Saviour, entering the house, singles out this man as the object of His mercy, the man without friends, heart-sick and despairing may take comfort from this narrative.

Art thou willing to be made whole? The character of the man (judging from the narrative), seems to indicate a faint will, a lack of purpose. Our Lord's subsequent warning implies a fickle character. (v. 14.) "He who created thee without thee will not justify thee without thee." (St. Augustine.) Art thou willing? The will, perverted, has by sin brought on the malady; the will, looking to Christ, must restore. Thy will without Mine has destroyed thee; thy will, together with My will, must regenerate thee.

V. 7. "Lord I have no man etc." He simply states his great misery and his extreme need; he has been willing all these years, but in vain, he has no friends, his own efforts have been fruitless. Sin destroys all power of self-help; therefore the sinner has no help in himself. Sin cuts him off from the Communion of Saints; and he has no help from others. But, in his deepest necessity there was a Man beside him willing "to take our infirmity and to bear our sicknesses," the Mediator between God and man—the Man Christ Jesus. The failure of human help is the Divine opportunity. The long years of baffled expectation are now to find an end. The word is spoken; the man believed the word to be accompanied with Power, made proof, and found that it was so. He takes up his bed and walks.

V. 9. Three words of power in one work, three thunder strokes of the might of the Divine Will; they waken at once the faint will and worn out energy of the diseased man. The voice of the Lord is a glorious Voice, an effectual sign; the man is made whole. A writer says, "The criticisms of Strauss and others, who make of this miracle a legendary exaggeration, lie around the pool of Bethesda in verisimilitude blind, lame, halt and withered." See Matt. ix: 6; Mark ii: 11; Luke v: 24; Jno. ix: 14. It was the Sabbath Day; and fitly the Son of Man is Lord of the Sabbath, for He alone giveth the true Rest. We have a picture here of the world living in sin, making its vain effort for healing.

A picture, too, of the individual soul, which, having let sin get the dominion, struggles fruitlessly to get free. But He that commands gives power to perform. There is an effectual call at the eleventh hour.

Thirty eight years, the forty years of God's forbearance, wherein He stretches forth His hand, are almost complete. At last he is healed, free, walking, carrying his bed, making a trophy of the implements of his sin, the memorial of what he once was. Christ can cure after years of sin; but there is warning in the solitariness of the instance. The powers of the ordinary means of cure have been hindered by infirmity, and the lack of human ministry.

When ordinary means are hindered, Christ may supersede His own appointment. We may not presume to limit His grace. But we may not presume to despise his appointed means. Of all who "waited," one only was restored; and, by this fact, is set forth the unity of the Faith; one way to Life; one Lord; one Baptism.

SEXAGESIMA SUNDAY.

LESSON, ST. MATTHEW viii 23-27.

V. 23. On the evening of the day mentioned, (Matt. xiii; Mark iv: 35), after His great labor in speaking, on account of the multitude still lingering about Him, He gave commandment to depart to the other side, i. e., to the more remote regions of Perea. The distance across the lake is six miles. That *ship* and its little company, the Lord in the midst, is an emblem of the Christian Church, vexed with many storms, yet safe, because of Him that is in it and in them. The stern reality and hardship of the Savi'ur's life is graphically depicted in this narrative; the absolute necessity of some relaxation for the overtasked powers of the body, is shown in the command to retire from the presence of the multitude.

V. 24. But, before the passage was accomplished, "there arose a great tempest in the sea." The word used by St. Matthew, and translated *tempest*, properly denotes the agitation or disturbance of the earth, as by an earthquake. The general evidence from the conformation of the land, would allow of this explanation of the storm, since all accounts of earthquakes near to the sea or to large bodies of water, record the sympathetic agitation of the water. But the word used by the other Evangelists (St. Mark iv, St. Luke viii), stands for a commotion of the sea by the winds, a hurricane, darkness and rain accompanying. In the Septuagint this latter word is used (2 Kings ii: 2), a *storm-wind* of fire, which rapt Elijah had from the earth. The storm phenomena are observable at this day. The sea of Galilee is some two or three hundred feet below the sea level of the Mediterranean, and is surrounded by elevated tablelands of large extent. These are cut by numerous gorges or ravines, which act as funnels, and draw the winds of the elevated regions upon the surface of the lake. All inland waters surrounded by mountains, are liable to the same danger. The continuance of the storm depends upon the maintenance of the wind current; they may be of short or prolonged duration. In such a storm, the boat which bore the Saviour of the world was in imminent peril, (humanly speaking); for the men who were with him, familiar with the lake in all its moods, would not be terrified by the mere ghost of danger. The billows beat into the ship, it was covered by the waves; yet, in this awful moment, the Master was asleep upon a pillow in the hinder part of the ship. (Mark iv: 38.) His human nature, wearied and overcome by night watching in prayer, and teaching by day, is worn out with fatigue. It is a critical moment; earthly skill and strength avail nothing, and He—sleeps! a picture of the Church's fortunes at this and at all times. Is He un-

conscious of the danger, because he is motionless? Is He unaware of the storm, because He sleeps? "I sleep but my heart waketh." (Cant. v. 2.) It is God Himself who neither slumbers nor sleeps, Who keeps over His Church and people an eternal watch, while He seems to them in His Providences as asleep, and as one that heareth not, while He is trying our faith and waiting for our prayers.

Here is the reverse of Jonah (Jon. i: 5, 6); the fugitive prophet fleeing from duty, asleep in the midst of danger from a dead conscience, by his very presence making the danger. The Saviour asleep from a pure conscience, from work well performed, yielding by His presence the pledge and assurance of deliverance.

V. 25. In the midst of this fear, they awake Him with an agonized cry of fear and faith. "Lord save us—we perish." They had faith, for they said unto Him, "Save us" Their faith was small, because of their fear they said, "We perish." This is our strait; unless we see signs and wonders we believe not. The language of the disciples is the language of the Church in the hour of danger "slow of heart to believe," and impatient of the trial. "Such fears are unsuitable in one who knows that he is in the hands of God, and that Christ is with him, not from an assurance that he will escape death, but from a sense of God's unflinching care and love."

V. 26. With His head yet upon the pillow, He spoke first to His disciples, calming with a word the tempest in their bosoms; the storm raging there endangered their safety far more than the heaving waters of the lake. "Then He arose and rebuked the winds and the sea." One word from His lips, spoken as to the Evil Spirits whom God had permitted to vex the world. We must not lose the force of the word *rebuked* which is preserved by all the Evangelists, noticing also (St. Luke iv: 39), Peace, be still! "Immediately there was a great calm." When the wind ceases, there is usually a swell of the waves; it was not so now. The suddenness of the perfect calm is a proof of the reality of the miracle. "A great calm." "With such simplicity is mentioned a scene, beyond the power of any poet or painter to portray; in sublime majesty second to nothing since the creation, but the calm of one departed from the body, and escaped from the storms of this world to be with Christ in Peace." The miracles of our Lord have a typical and prophetic character. The little ship and its company (Christ in the midst) is an emblem of the Ark of Christ's Church. The great calm will be—when the "waves of this troublesome world" shall have been exchanged for "a sea of glass like unto crystal;" the present shifting scene, for that better land where "the wicked cease from troubling and the weary are at rest."

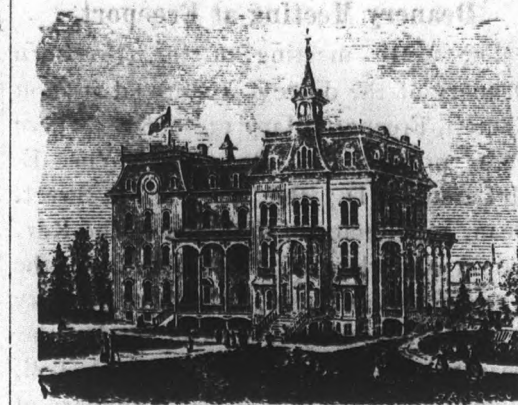
V. 27. The Evangelists proceed to describe the moral effect of this great wonder, on the minds of those in the ship. "Man" does not occur in the original, it is "Who?" "What manner of being?" that is the question of all three Gospels. The cure of disease was possibly by skillful men; the casting out of evil spirits was not entirely strange to them; but the obedience of the elements—this was beyond their imagination; "Who is this?" This is the Lord's doing. (P. lxxxix: 9, 10.)

Jesus, wearied out, had sought refreshment in sleep; a feeble man, feebler than His companions. Yet, one word of His, and the tempest was a calm. Surely this is He of whom Solomon asked (Prov. xxx. 4), and of whom Isaiah spoke (ch. xl: 12), the Creator of wind and wave.

May this not be a parable? Is not the ship the Church? Once when the tempest beat against it, He was asleep, in death, but alive in the spirit (St. Peter iii: 18); even then, binding the disturber and making a great calm. Since then, the powers of the devil and of the world have continually raised the storm of wind and waves against this ship, and it has seemed almost lost. Yet He has been within her, asleep, as her enemies thought. "He that keepeth Israel shall neither slumber nor sleep." His word has stilled her enemies into calm. As long as He is in the ship—"All the days unto the end of the world"—He will arise at the cry of His disciples, and in their distress will make a great calm.

"We are sailing in this life as through a sea; the wind rises and the storms of temptation are not wanting. Whence is this, save because Jesus is sleeping in thee? If He were not sleeping in thee, thou wouldst have calm within. What means this, save that thy faith, which is from Jesus, is slumbering in thine heart? What shalt thou do? Arouse Him and say "Master, we perish." He will awaken; that is, thy faith will return to thee. When Christ is awakened, though the tempest beat into—yet it will not fill—thy ship. Faith will now command the winds and the waves, and the danger will be over. (St. Augustine.)

We must learn to bear to live alone, not with regard to external things, but in our inward spirits. Let us not be anxious to hear the hum of applauding voices round us, but be content to travel in silence the way which our Master traveled before.—*F. W. Robertson.*



ST. MARY'S SCHOOL.

A Church School for Girls.  
KNOXVILLE, ILLINOIS.

Founded A. D. 1868. Enlarged A. D. 1872.

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

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A FIRST CLASS ESTABLISHMENT.

and first class advantages in every respect. The building and outfit are valued at \$75,000, and are equal to any for convenience and elegance

PERSONAL ATTENTION

is given to every pupil, the discipline and instruction are adapted to the wants of each. Teachers and Officers reside with the Rector and his Family in the school. It is believed that the school offers superior advantages to parents who wish to place their daughters in

A SAFE CHRISTIAN HOME,

where they will be surrounded by refining influences, and trained by competent teachers. Careful attention is given to the health and manners of the pupils, as well as to their moral and intellectual culture. They are required to take

REGULAR EXERCISE OUTDOORS.

The location is healthful, central, and easy of access, on the C. B. & Q. Railroad. St. Mary's School is favorably and widely known for the home-care given to its pupils, for the high standing of its preparation, for the beauty and comfort of its appointments, for the thoroughness and variety of its instructions, and for the spirit of order and industry that pervades it. Testimonials of patrons are given in the Annual Register, a copy of which will be sent to any who apply for it. Pupils are received at any time. The school year consists of forty weeks, beginning early in September and ending in June.

TESTIMONIALS.

From the Bishop of Illinois.

"I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully administered, has been established upon enduring foundations. In these sad times when the secular spirit is striving to divorce education from religion and to paganize the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessing, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils."  
WILLIAM EDWARD McLAREN.

From the Bishop of Indiana.

"I can very sincerely express my favorable opinion of St. Mary's School, not only from testimony perfectly satisfactory to me, but also from personal knowledge. I know of no better school."  
J. C. TALBOT.

From the Bishop of Montana.

"I have been at St. Mary's School and through its rooms, and have watched the work done. In fidelity of attention to the girls committed to its care, in observance of the laws of health, in quiet, persistent thoroughness of studies and recitations, and in the refined home tone out of which grow the peace and power of true Christian womanliness, it is not, I believe, surpassed by any other school."  
DANIEL S. TUTTLE.

From the Bishop of Quincy.

"The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better sentimentary for girls, in the church or out, I am confident, is not maintained in all the Western states. Our Clergy and Laity should be proud of St. Mary's."

From Hon. Judge C. L. Higbee, Pittsfield, Ill.

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner, and those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this with liberty to use as you may see fit, with best wishes for your great success in your most worthy work."

From Hon. S. Corning Judd, Chicago.

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior to any other girls' school in the country. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

From Hon. D. Moar, Keokuk:

"After having the experience of educating two daughters at much more expensive schools, and having watched closely the progress and culture of the one now in St. Mary's School, as well as having some personal observations by visiting the School. I can truly say that I am not only well pleased with all its methods and appointments, but also believe it equal to any school within my knowledge for thorough mental and Christian culture, and for the proper development of true womanhood."

From Hon. J. M. Woolworth, Omaha:

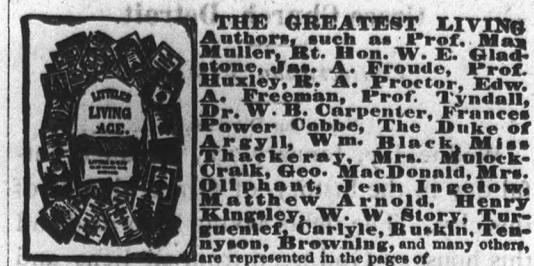
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**Grace Church, Detroit.**

**Consecration Services.**

From Our Dioceses.

Wednesday, January 7th, was an eventful day in the history of Grace church of this city. The debts having been paid and this house of God freed from all liens and encumbrances, the above day was set apart for its solemn consecration to the service of Almighty God.

The following clergy were present: Rt. Rev. Sam'l. S. Harris, D. D., L. L. D., Bishop of Michigan; C. H. W. Stocking, D. D. Rector of the parish; Canon Innes, of the diocese of Huron, representing the Bishop of that diocese; Rev. John Gemley, Chaplain to the Bishop of Huron; John Fulton D. D., of the diocese of Wisconsin; C. DeL. Allen, of St. Paul's church, East Saginaw; Wyllys Hall, of St. Andrews church, Ann Arbor; Geo. Worthington, St. John's church, Detroit; Wm. J. Harris, D. D., Christ church, Detroit; Marcus Lane, St. Paul's church, Flint; Canon Caulfield, of All Saints church, Windsor, diocese of Huron; B. T. Hutchins, Trinity church, Monroe; J. H. Eichbaum, All Saints' church, Brooklyn; L. B. Stinson, Christ church, Owosso; G. E. Peters, St Mark's church, Detroit; J. H. Magoffin, St. James church, Dexter; G. W. Bloodgood, St. Stephen's church, Wyandotte; T. J. Brooke, Zion church, Pontiac; W. O. Pearson, Grace church, Mount Clemens; Sidney Beckwith, Grace church, Port Huron; A. B. Flower, Trinity church, St. Clair; Alfred A. Butler, Trinity church, Bay City; Wm. Charles, Mariners' church, Detroit; Paul Ziegler, St. Peters' church, Detroit; Henry J. Brown, Christ church, Dearborn; Wm. H. Watts, editor of *Our Dioceses*; S. W. Frisbie, Missionary at Detroit Junction; Edward Magee, of Detroit.

Messrs. E. W. Hudson and Wm. J. Waterman, the Wardens of the Parish, presented the request for consecration, which was read by the Rector. The Rev. Canon Innes read the sentence of consecration. The Rev. John Fulton, D. D. preached an excellent and timely sermon from St. John xvii. 21, "That they all may be one." The discourse was listened to with the most earnest attention, and, from after remarks, carried general conviction of its truth. The preacher's manner was free, solemn and at times excited. He is a most attractive reader.

The Holy Communion closed the services at the Church, after which an abundant collation was spread at the house of Mr. E. W. Hudson, the senior Warden of the parish. The music was unusually fine, and reflected much credit not only upon the choir, but upon the Rector, under whose direction the music of the Church is always selected and rehearsed. In addition to the organ, Spiel's orchestra band assisted the singing. The good people of Grace Church were fairly exultant and happy. They now feel as if they had taken a new and fair start under better auspices than ever before. The good wishes of every Churchman must go with them, that they may enjoy a full prosperity in their house now set apart and consecrated to the service of Almighty God forever.

It is a question of no consequence, of course, but just for curiosity we put it: Why is it that the *Churchman*, of New York, cannot mention its Church contemporaries by name, but uses dashes and circumlocutions in speaking of them; while it can print "New York World" out in full, and mention other secular papers without reserve? We don't mind for ourselves, but we do feel bad for the *Guardian*, to see its young hopes dashed in that way! It is a good, solid paper, and is not ashamed of its name, if there is another paper that claims it.

THE *New York Standard* states "upon authority" that "the Bishop of Pennsylvania has written a very kind letter, expressing his sympathy with the Rev. A. G. Mortimer, and his regret for the course that has been taken in the Diocese of Maryland. It is believed that Bishop Stevens has also written to the Bishop of Maryland.

If infant baptism was not practiced from the first, how could Tertullian, in the second century, take exception to some of the views which had grown up concerning it.

**Deanery Meeting at Freeport.**

The ninth meeting of the Northern Deanery of the diocese assembled at Zion Church, Freeport, Jan. 15, 1880. There were present the Rt. Rev. Wm. E. McLaren, D.D.; the Rev. R. F. Sweet, Dean, and Rector of the parish; the Rev. Canon Knowles, of the Cathedral; the Rev. T. W. McLean, Rector of Trinity Church, Janesville, Wisconsin; and of the Deanery the Rev. Messrs. Goodhue, Toll, Blyman, Steel, Hermanns and Snyder; of the Laity, many members of the parish, and Dr. Kittoe, of Galena, and Mr. R. W. Rogers, of Rockford. At the Thursday evening Service, the Bishop made an able, hopeful address on, "The Churchman at Work." There was an early Celebration on Friday at 7 o'clock, and a second Celebration at 11, A. M. At the morning Service, an excellent paper on Church Music was read by the Rev. T. W. McLean, of Wis. At 2, P. M. there was a business meeting of the Convocation, the Dean presiding. Reports were made as to the work in the parishes and mission stations, by the several members of the Convocation. At 3 o'clock, a paper was read by Rev. Canon Knowles, on "Woman's Work in the Church."

It was ordered that the next meeting of the Deanery be held at St. Luke's Church, Dixon, at the call of the Dean. The Rev. W. W. Steel was appointed Essayist on "Pulpit Preparation." At the Friday evening Service, a paper was read on the "Duty of the Laity in Diocesan Missionary Work;" and addresses were made by the clergy and laity. Thus ended an excellent meeting of the Convocation.

The work of the Church in the Northern Deanery is going on prosperously in the several parishes and various missions. It can be safely said that all is being done that can be done under the circumstances of the work. A. W. S.; Sec'y.

Dr. WILLIAM SMITH.—The Rev. Dr. Bolles, in a recent *LIVING CHURCH*, has fallen into the not unnatural error of confounding the Rev. Dr. William Smith, Provost of the College and Academy of Philadelphia, and afterwards President of Washington College, Maryland, with the Rev. Dr. William Smith, of Norwalk, Connecticut, and earlier of Newport, R. I. The first named "William Smith" was the one who presided over the Convention of 1784, in New York. He was the responsible compiler of the "Proposed Book" the author of the preface to our present Prayer Book, and Bishop-elect of Maryland, though never consecrated. The Connecticut "William Smith" was the author of the "Office of Induction", published in 1804, and now found in our Prayer Books as the Institution Office, and quite as prominent a man in his way, as his erratic relative of the same name. P.

If we have failed to notice the *Kalendar*, official organ of the Bishop of Western New York, it was an oversight, and not because we have a plan to keep our readers in ignorance of the Church press. We trust that all of our subscribers in that diocese will take the *Kalendar*. It is not our desire to interfere with local work, but to help it. And we shall always be glad to work in harmony with our diocesan neighbors. We trust that we shall receive (and deserve) the same treatment at their hands and that no petty spirit of rivalry will tempt them to seek to disparage the work that we are doing and that they cannot do. "Live and let live," is our motto.

BELIEVING that we shall more effectually help our more distant subscribers, by publishing the Teachers Helps fully one week in advance: We this week publish the "Helps" for Septuagesima and Sexagesima Sundays and next week the lesson for Quinquagesima. Our subscribers will thus have a full week for the study of the lessons with such helps as our papers will afford.

THE consecration of Dr. Galleher, is set for Feb. 5th. It will be the 39th consecration for which Bishop Smith will have taken order during the ten years of his tenure of office as Presiding Bishop.

Ezra, the Priest, says a Rabbi, composed eighteen forms of prayer, and the Great Council required every one to commit them to memory. There, learned and unlearned were equally furnished with suitable petitions.

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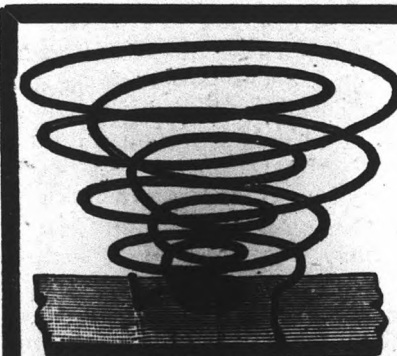
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