

The Living Church.

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

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NEWS AND NOTES.

Foreign.

The now celebrated General Skobelev, who recently made such an incendiary speech against Germany, has returned to Russia, where he has been received by the court with tacit friendliness and by the people with absolute enthusiasm. There is no doubt that the "Pan-Slav" feeling is rapidly extending, and a bitter struggle will probably arise to convulse the world.

The Bishop of Tasmania, the Rt. Rev. Chas. H. Bromby, D. D., has resigned his antipodean diocese, and accepted a living near Shrewsbury, England, with a special view to his assisting the Bishop of Lichfield in the work of his great diocese. The diocese of Lichfield contains more than a million and a half of people, with nearly 1,000 clergy, and an area of 1,700,000 acres, stretching from Sheffield to Shrewsbury. Dr. Bromby has been for some time contemplating the resignation of his see, over which he has presided for nearly eighteen years. He will not, however, return to England till September. The value of the living to which he has been presented is about \$3,000 a year.

We announced last week that both Houses of the English Convocation had pronounced against the continued imprisonment of Mr. Green. The Bishops of the Southern Province (Canterbury)—their Lordships of Lichfield and St. Asaph dissenting—were of opinion that the promoters of the suit against "Mr. Green, in resorting to the older and severer process of the writ *de contumace capiendo*, have taken a step which was in excess of the requirements of the case, and which has proved injurious to the peace and welfare of the Church; and that this House, having regard to the serious legal and constitutional difficulties in the case, regrets to feel itself precluded from approaching the Crown with a petition for Mr. Green's release." In York Convocation the Lower House passed a resolution, by 38 to 18, calling upon the Bishops to take some steps to procure the prisoner's release. The Upper House replied through the Archbishop that they had exhausted their suggestions and resources, and nothing more could be done.

A proposal to thank the Revisers of the New-Testament met with little favor in York Convocation. After one or two strong expressions of opinion, the debate was adjourned till a more convenient season.

There is a very angry feeling in England against this country, "all on account of" an elephant. The indefatigable Mr. Barnum went to the "old country," and laid eyes on the great "Jumbo," who for many years has been one of the notabilities of the Zoological Gardens of London. To see, with the world-famed showman, is "to conquer." He made an offer of \$10,000 to the Directors of the Gardens, who jumped at it; and then he made preparations for removing his prize. Here serious obstacles arose. Public opinion was strongly against the removal of Jumbo—even the Queen condescended to utter a protest. And Jumbo himself absolutely refused to stir from the happy gardens, of which, for so long a time he had been one of the great attractions. At latest reports even Barnum was nonplussed, and poor Jumbo was in serious danger of a severe attack of indigestion, from the good things which the British public have been showering upon him.

A correspondent of the London *Standard* expresses a decided opinion that Easter Day this year will be kept on the anniversary of the actual date (April 9th, of A. D. 30). He says: "The old idea that our Lord's Passion and Resurrection occurred in A. D. 33 (given in most Bibles which have dates in the margins) was founded on the traditional belief (doubtless itself true) that He was about thirty-three years on earth, combined with the idea that the date of His nativity was four years later than it really was (the actual date of that event being, in all probability, B. C. 4). The only real doubt about the date of the Resurrection (as I mentioned in the letter you have quoted) is whether it was A. D. 29 or 30."

Now, astronomy tells us that the full moon, which would be Paschal in the former year, fell on a Saturday (April 16), which is inconsistent with the circumstances narrated. But in A. D. 30 that full moon was on Thursday, April 6th, on which day the Passover meal was eaten, and our Lord suffered the next day (in our reckoning, the same day in the Jewish), on which other observances connected with the Passover were still to be kept. This, then, I have very little doubt, was the true year; and if so, of course, the first Easter was on April 9th, on which day we shall this year celebrate its anniversary.

Great distress is said to prevail in Sweden, in consequence of the unusual mildness of the weather rendering impossible the transport of iron ore and timber from the interior across the usually frozen rivers and snow-covered fields, which in ordinary years furnishes much occupation to the poor people. The distress is increased by the bad harvest of 1881. It is expected that the prices of timber and iron will advance in the spring.

A Constantinople dispatch to the London *Times* says it is feared in official circles that war between Russia and Austria is inevitable. The question of calling out the reserve is being seriously discussed. It has, at least, been decided

in principle that some preparatory measures should be taken. The exaggerated apprehensions of the palace party cause them to look favorably on an alliance with Austria.

It was originally proposed to hold a public meeting of members of the University of Oxford to protest against the treatment of the Jews in Russia. On consideration, however, it was thought that the expression of opinion might be given more effectually by a signed memorial, and the following address has accordingly been presented to the Rev. Dr. Nathan Adler, Chief Rabbi. It has received the signatures of not less than 245 resident graduates of the University, among whom may be mentioned Dr. Pusey, Dean Liddell, and Canons Liddon and Bright, being by far the greater part of the whole body, and constitutes (says the *Times*) one of the most remarkable manifestations of opinion that have ever proceeded from Oxford:

"SIR:—We, the undersigned resident graduates of the University of Oxford, desire to convey through you to our fellow-countrymen of the Jewish faith the assurance of our sympathy with your people in Russia under the grievous sufferings and wrongs which have recently befallen them.

We have heard with surprise and indignation of outbreaks which seem to recall the unreasoning antipathies and savage cruelties of the Middle Ages.

We earnestly hope that the day may not be distant when in every country all loyal subjects shall be equal before the law, and public opinion shall secure justice for all alike, without distinction of race or creed."

In his answer the Chief Rabbi says:

"In the name of my countrymen I beg to assure you of our heartfelt gratitude for this noble and spontaneous declaration.

Such sentiments, emanating from your English University, and from men whose position in the realm of thought and learning lends to their utterances an exceptional weight, cannot fail to produce a profound impression and lasting effect throughout the civilized world.

Such a declaration in itself cannot fail to hasten the realization of your hopes for the no distant day when everywhere equal rights and equal justice will be dealt to all as a common heritage of humanity, without distinction of race or creed.

The Pope has at last given a sort of tacit permission to Italian Catholics to take part in elections, and the result is that very large numbers of the most respectable classes are registering themselves. What effect the addition to the lists may have upon the next elections cannot be foretold.

Bishop Kyle, of Liverpool, has just issued a circular in regard to confirmation, in which he positively deprecates the idea of any one sending his candidates oftener than once in two years; and he announces that he shall administer the rite to two persons at once.

In the French political world nothing of great importance is happening. The Gambettist journals, in order to keep their hand in, have raised a cry of battle: "The return of the Jesuits." The alarm is entirely without foundation, but M. de Freycinet has nevertheless sent orders to the Prefects to be on the watch day and night. And the Gambettists are laughing together over the success of their trick.

At a recent Ordination in Bombay Cathedral, the Bishop preaching from I. Tim. iii. 9, said—"It is well that thus at the very commencement of your ministry, the Church should put before you the more unpopular view of what you are to teach—for the world is intolerant of mystery and dogma. . . . Speaking from much close observation, I say, deliberately, that if you wish to be popular, to have a wide influence, sink Christian dogma as much as possible, and exhibit in your lives and from the pulpit the practice and teaching of certain Christian graces. . . . But, this will not be to make Christian people. For Christianity is not a set of morals, it is a life, and more, it is Christ."

The Queen of England has written the Home Secretary, that she wishes, before she leaves England, to express from her heart how very deeply she is touched by the outburst of enthusiastic loyalty, affection, and devotion, which the painful event of the 2d inst. called forth from all classes, and from all parts of her vast empire, as well as by the universal sympathy evinced by the sovereigns and people of other nations. The Queen cannot sufficiently express how deeply she is gratified by these demonstrations. She wishes to convey to all, from the highest to the humblest, her warmest and most heartfelt thanks. The Queen says it has ever been her greatest object to do all she can for her subjects, to uphold the honor and glory of her dear country, as well as to promote the prosperity and happiness of those over whom she has reigned so long. These efforts will be continued unceasingly to the last hour of her life. The Queen thanks God that He spared her beloved child, who is her constant and devoted companion, and those who were with her in the moment of danger, as well as herself. She prays that he will continue to protect her for her people's sake, as he has hitherto so visibly protected her.

A Service in memory of the late Rev. Dr. John Cotton Smith, was held last Sunday morning; the Rev. Dr. William R. Huntington, of Worcester, Mass., preaching a memorial sermon.

Religious Orders.

To the Editor of the Living Church:

I see that my letter, signed "X," has been noticed by a correspondent over the signature "Y." I hoped that some discussion of a really important question might result from its opening in your columns. But I must say that I am sorry for the tone of "Y's" letter. I hoped that personalities might be avoided; and I have taken four days to consider the matter, and do not believe that I am actuated by personal motives, or by a desire to excite distrust of worthy English clergymen on account of their nationality. But some answer seems to be needed. "Y" himself gives proof of the existence of grievous error among some Churchmen, who suppose themselves to be thoroughly Catholic; for he is evidently a Congregationalist in principle.

He puts the spiritual or pastoral charge of a parish, together with the control of its temporalities, in the hands of the Vestry representing the congregation. He thinks that the Rector derives his pastoral jurisdiction from the Vestry, and holds it rightfully only during their pleasure. An examination of Church law will show him that the Bishop is the chief pastor of every congregation in his diocese, and that the Rectors derive their jurisdiction only from him, although they also have a certain power in the government of the Church, so that the Bishop cannot arbitrarily place or displace them.

The real question is not about matters in the history of St. Clement's, Philadelphia, alone. But they unhappily illustrate the principle that the holding of parishes by the Priests of the Society of St. John the Evangelist, as it is constituted and works at present, is fraught with grave dangers to the Church in the future; with all the dangers that may come from the Superior of that Society being in fact, though not in name, the Rector of those parishes. Against these dangers we have now no bulwark but the sound judgment and right disposition of any Rector who may be thus awkwardly placed; and recent events have shown us that these are not enough.

"Y" thinks my statements about the views of members of St. Clement's "wholly improbable upon the face of them," and feels "warranted wholly to deny" them. To show that he is mistaken, I send a copy of a petition to the late Rector of St. Clement's, which was signed by a number of the people, and which was placed in the Vestry-room for signatures. I should like you to publish it with this letter, if you will—only saying, lest he should be injured, that all the statements in it about the clergyman to whom it was addressed are, I believe, erroneous.

As it is suggested by "Y" that I am an ultra protestant in disguise, perhaps, instead of "X," I had better give my name, that the brethren may be duly on their guard against the impostor.

REV. AND DEAR SIR:—Some of your parishioners, including most of those who have been glad to consider themselves your attached personal friends, feel themselves unwillingly impelled to communicate to you their views upon the subject of your return to resume the Rectorship of St. Clement's Church.

It has been distinctly understood by the people of this parish, that about five years ago, they consented to place themselves in the hands of the "Society of St. John," and your coming to take charge of them was in the character of a member and representative of that Order.

Consequently, when they are credibly informed that your return is against the express will of the Superior, and will be accompanied by his recall of all the Associates and of all aid, they naturally feel that the very basis of your connection with the parish has been destroyed, and that you are virtually not the same person whom they at first consented to receive as their spiritual overseer and guide.

It has also become known that you have placed yourself in communication with the Bishop, and have expressed an intention to desire his counsel and intervention in relation to your future course.

The reasons for such a step are as incomprehensible to the members of the Parish, as the step itself is repugnant to their judgment and wishes. When you undertook the Rectorship of St. Clement's, it was with a definite understanding upon points in which no concurrence of the private mind of the Bishop was expected; on these points the Episcopal mind has undergone no change, neither has the mind of the Parish, in this at least a unit. And your people are unable to see in what manner or upon what subject any intervention of the Bishop can be deemed, at this crisis, either needful or tolerable—at least to them.

They would ask you to remember that apart from all personal preferences or friendships, what they desire is a maintenance of Catholic teachings and of Catholic usages and practices; and none knows better than Father Prescott how long those could be maintained in a Parish that was relegated to the direction of the Bishop of Pennsylvania.

If you have it in contemplation to break with your Order (and contumacy is a long stride in that direction), that is an affair entirely of your own judgment and conscience; but you are in honor bound first to release from their obligation to you, the people, the care of whose souls belongs neither to you nor directly to the Bishop even, but to the regular Priests of the Society of St. John.

So much for the *morale* of the issue. Before us, the practical side is this: St. Clement's Church is laden with the old debts, and only by means of large and paying congregations can the business of the establishment be kept afloat from month to month.

Now, when it is generally understood that you are standing upon your legal rights as Rector, and that the Society has withdrawn, how much

of the present congregation, do you suppose, will remain? It is well known to us all, that there will be but the merest handful, and they half-hearted and disapproving; with gratitude and personal regard for a motive, instead of wonted strong compulsion of high spiritual aims.

The disappointment and pain and forebodings that we all sorrowfully endure, should find no place here; but you have been so dear to us, and we have owed you so much, that we would fain preserve our Samson from crushing himself, and us, and the cause so loved by us all, under the ruin of that fair edifice his great strength once did so much to sustain.

In obtaining these signatures, care has been taken, for special reasons, to apply only to some of those known to be your warm personal friends.

Here follow the signatures.

In explanation, it ought to be said that when this Petition was signed, Father Prescott was away for a rest.

I should be glad to think that this document was only the witticism of which "Y" supposes me to have been the victim. It would be funny, if it were not so sad. ROBERT RITCHIE.

Philadelphia, March 7, 1882.

A Call for Missionary Reinforcements.

It is now more than five months since the Rev. Mr. Kimber, on the eve of his departure for Europe, issued an urgent appeal for Missionaries to fill vacancies and to occupy new ground in the Mission fields. That appeal is still unanswered by persons of whose services the Committee could avail themselves, while the necessity for Missionary reinforcements is growing apace and is now more pressing than ever.

The call comes to us especially from the vast empire of China, with its immense population and grand opportunities. Our weakened forces there can scarcely maintain their hold upon the two central stations, Shanghai and Wuchang, and every mail brings us earnest cries for help, for men and women filled with Missionary zeal, apt to teach and apt to learn and obey. Two men are needed at once at Wuchang, and one man and two ladies in the College and schools at Shanghai, and one man for general work in the neighborhood of the latter city; and besides these, other men and women should be in the field receiving training that shall fit them to reinforce those already engaged, as the work and its demands increase, and as China joins in the grand march of progress whose motions she is now beginning to feel. The qualifications of those who enter this field should be of the highest order; for men of inferior gifts are not strong enough to grapple with the tremendous problems that are set before us in the religious development of this remarkable people. They should be men and women in the prime of life, young enough to acquire a difficult language, and yet old enough to have had some experience in life's work. They should be in the vigor of health, both in body and mind, and filled with a spirit of devotion to the Great Master's cause.

In Africa, also, we need the services of two Clergymen (one of whom should be married). As the instructions in this field are given principally in the English tongue, less difficulties are presented, but all the other qualifications must be the same.

The question arises then, and it is a very serious one, Are there none in this great Church of ours, no young men who will make choice of this work, young women who will find a way to serve God by laboring for Him in these fields? It is true the Missionary work cannot offer so grand an opportunity for sacrifice as formerly, since the achievements of modern science, steam, electricity, and the developments of commerce, have brought the distant parts of the world more closely together and removed many of the perils and discomforts which formerly attended Missionary life. Yet still the work does demand much self-sacrifice, much devotion. But is there not a spirit of such self-sacrifice and devotion existing in the Church as in former days when greater sacrifice was necessary? Surely we may look with confidence among the young men and women of this great Missionary Church, for those who shall supply this, its urgent need, and with confidence we may ask them to offer themselves now to be sent to labor among those who, even as we write, are stretching out their hands to us for help. And to the Church at large we may well repeat the words of our Lord: "The harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

GEORGE F. FLICHTNER, Sec'y pro tem.
Mission Rooms, 23 & 25 Bible House, New York, March 13th, 1882.

Since writing the above a request has been received from the Bishop of Yedo that a Missionary shall be appointed in the place of the Rev. J. Hamilton Quinby, who died in February last, while on a vacation in this country; and also three additional Missionaries for the general work in Japan. The general qualifications for these appointments must be the same as those for appointments in China. He needs besides as a teacher in St. Timothy's Boys' School, Osaka, a young man not necessarily in Orders, but a graduate from a Scientific School or familiar with the natural sciences. Applications for either of these appointments may be made to the Secretary as above.

A Mission Work in West Tennessee.

Correspondence of the Living Church.

There is a very extensive field in the western part of Tennessee, which ought to attract the attention of Churchmen, as inviting missionary enterprise. It is a region of country much more extensive than many primitive Dioceses. It embraces the counties of Tipton, Haywood, Lauderdale, Fayette, and Gibson.

There are 19 counties in the Western part of Tennessee, and the Church has a foothold only in eight or ten of these counties. The mission field above referred to is in one of the most populous portions of the State, and is very rich in its agricultural resources. The Presbyter in charge of this mission, Rev. Charles F. Collins, was ordained by Bishop Otey in 1852, and has been in charge of his present field of labor since 1857, a period of 25 years. He is the Rector of Zion Church, Brownsville, the county seat of Haywood, a thriving and growing town of about 3,000 inhabitants. At this place we have a substantial brick church and a comfortable rectory.

From this place, as a radiating point, he goes out to his various mission stations. The one nearest is Trinity Church, Mason, in Tipton Co., where is one of the most beautiful church edifices in the Southern County. It is a substantial brick building, with a seating capacity of about 400.

About two miles from this Church is St. Paul's, a church building erected by the self-denying efforts of the colored people connected with the mission of Rev. Mr. Collins. The cost of the building was above \$2,000; of which amount, \$1,100, was given by a colored communicant, Mr. Anderson Taylor. The lot on which it was built was presented by a member of Trinity Parish.

The membership of St. Paul's is about 250. At his last visitation the Bishop confirmed 27 candidates. The Parish was formerly a part of Trinity, but has been admitted into union with the Convention of the Diocese, and is served by two colored Deacons, one of whom, Rev. Isaac E. Black, will be advanced to the priesthood on the 2nd Sunday in Lent.

Four miles from this church is Old Trinity, now called Trinity Chapel, whose is the Parish burying place.

Twelve miles from Mason is Covington, the county-seat of Tipton, containing a population of about 800. Here we have a good church-edifice. This place, with Ripley on the North, in Lauderdale Co., where also is an attractive church edifice, and Atoka on the South, in Tipton, where arrangements are being made for a church-building, ought to be united in an independent Mission with a missionary resident at Covington. They are all on the line of the Memphis and Paducah Railroad.

From Covington to Atoka the distance is 10 miles, and from Covington to Ripley the distance is 16 miles.

Four miles from Atoka, westward toward the Mississippi, is Ravenscroft, where was the first Episcopal Church edifice erected in West Tennessee. A new Chapel has lately been built through the earnest efforts of Mrs. Alston, widow of the late Rev. Philip W. Alston. Here the Rev. Mr. Collins gives occasional services, and here we have a goodly number of colored people who are warmly attached to the Church, and for work among whom the Bishop has lately ordained to the Diaconate a colored man, Mr. Ossian Alston.

A church building for the colored people is now being erected. This place could be very easily worked in connection with the Covington Mission. Services might be held in the morning at Atoka, and in the afternoon at Ravenscroft. The Rev. Mr. Collins is anxious to secure the services of a Priest or Deacon, an unmarried man preferred, who will take this as an independent mission, or co-operate with him in organizing an associate mission for the entire field. Such a missionary would receive sufficient support; and a pleasant home in church families would be given without charge. There is no region of country in the length and breadth of the land where the Church would be more cordially received, if only the men could be found to plant the Standard of Primitive Truth and Apostolic Order, and in the spirit of the Divine Master to administer the consolations of the Gospel and the Church unto the people. The Rev. Mr. Collins would be glad to correspond with any clergyman of the Church desiring such Missionary work. His address is Brownsville, Tenn.

The House of Rest for Consumptives, New York, has received \$5,000 towards a beginning of the building fund required for the erection of two large wings, and a chapel, for which plans have already been prepared. The enlargement will cost \$80,000. The institution looks to its friends for the money.

A Southern contemporary gives the following extraordinary notice of the "Churchman's Altar Manual," for which Dr. Dix wrote a note of introduction to American readers:

Dr. Dix is not a safe guide. He gives us book with prayers for the dead; makes the Holy Communion a Sacrament; and teaches the real presence in the elements.

The Church at Work.

Reports of Progress in Various Fields, by our Correspondents.

California.—The Diocesan Missionary Report for the quarter ending with February, 1882, shows ten missionaries in the field. The reports from the missionaries show an increase in the average attendance at the Services. Last quarter it was 40 per cent. of the individuals connected with the missions; in the present quarter, it has been about 51 per cent. of the whole. The report shows 447 pastoral visits, 20 visitations of sick, 21 baptisms, 15 candidates for Confirmation, 12 married, 5 buried, 228 public Services, and 66 catechisms. The debts of the missions aggregate \$1,500, payment of which—excepting \$250 at Watsonville—is provided for. The money income of the missions aggregates \$1,515.90.

During the quarter, the parishes of the diocese have contributed to the funds of the Board, \$894.05, and the fourteen missions \$570.80. The work in the San Joaquin Valley is of the most encouraging character, and every where flourishing.

A petition has been received, signed by twenty-two persons, and recommended by the Bishop, for a Church mission and a missionary at Compton, in Los Angeles County.

Central Pennsylvania.—The funeral of the Rev. Horatio H. Hewitt, formerly Rector of St. Matthew's Church, Sunbury, took place at 2:30 P. M. of Tuesday, Feb. 27th. The little church was crowded. The body, covered with a purple pall, bearing a cross of red and white, rested near the altar; and, after the Celebration of the Holy Eucharist, the Burial Services were conducted by the Rector, the Rev. Henry A. Skinner, assisted in the Lesson by the Rev. Dr. Hopkins, of Williamsport. At the close of the Services in the church, the body was borne by priests of the Church to the house, and thence to the grave. After a brief Service of Benediction of the grave, the rector concluded the burial, the Committal being uttered in a voice of touching emotion by the Rev. John Hewitt, of Bellefonte, eldest son of the deceased; and his own young son, with his father's hands resting upon his shoulders, cast the light earth upon the body of his grandfather, at the words "Earth to earth." A Hymn—"Abide with me"—was sung while the filling of the grave went on; and the rector never left the ground until the mound was shaped, and he had laid upon it the flowers brought for the purpose. Immediately after, the clergy present assembled at the Rectory, and adopted the following Minute:

The clergy present at the burial of the Rev. Horatio H. Hewitt cannot part without leaving on record their high appreciation of their departed brother whose gentle sweetness of character, united with serious and clear-sighted firmness, graced by a high education and finished scholarship, and all consecrated by the spirit of self-sacrificing devotion to his high and holy calling as a Priest in the Church of God, enabled him to bear the sore trials of many years, and, with breaking health and failing strength, ripened the rich fruits of patience and hope, until called home from his earthly labors by the Lord of the Harvest.

Henry A. Skinner, Rector and Chairman; J. Milton Peck, J. H. Hopkins, Committee.

The other clergy present and taking part in the above Minute, were—the Rev. L. Zahner, of Bloomsburg, the Rev. S. C. Chevers, of Shamokin, and the Rev. John London, of Riverside.

Indiana.—There has recently been placed in St. Mark's Church, Lima, a font of free-stone, the gift of the first rector of the parish, the Rev. John O. Barton, D. D., who, though it is now nearly thirty years since he came a young deacon from N. Schott, is remembered with affection by the older members of the parish, and who thus testifies that in his heart, too, lives the remembrance of St. Mark's. It is a fine offering and is fully offered.

Maryland.—Joseph Thomas and Son, an enterprising firm, and manufacturers of church furniture, have recently presented to St. George's Church a handsome and massive carved oak lectern, as a memorial to the late Bishop Whittingham. It consists of a heavy book-board, supported by standards of polished brass, which rest upon a column of oak, the base of which is heavily buttressed and the top elaborately carved in leaves. The beautiful Memorial Altar to the same Prelate, not long since placed in St. George's Church, was made by this firm.

The city is about to lose one of its best known Rectors. The Rev. Mr. Stringfellow of the Church of our Saviour has resigned his position, and is about to return to the South, from whence he came to the Diocese. He is threatened with a bronchial affection, and has been advised by his physician to seek a residence in a warmer climate, as a means of averting the impending evil. He has been called to the Rectorship of Christ Church, Tuscaloosa, Alabama.

The American Literary Churchman says that "The question raised, Maryland is simply this: Is there to be any Protestant Episcopal Church at all in the United States, or are we to have a number of autonomous and wholly independent dioceses? May we have one doctrine and discipline in Virginia, for instance, and another in New York; one in Illinois and another in Pennsylvania? And even in each separate diocese is there to be a uniform law, contained in definite standards, administered by duly organized courts, with a fixed procedure; or is the law to rest in the bosoms of a few individuals, to be applied *ex post facto* to each case as it arises, and to be stretched or narrowed with the inevitable changes of the individuals composing a Standing Committee? It is into this last condition we are drifting in Maryland."

Massachusetts.—At the regular meeting of the Executive Committee of the Free Church Association, held March 6th, at the Church Rooms, Boston, the Secretary presented important communications; and the Committee on securing an expression of public opinion, consisting of Messrs. Sowden, Huntington, and French, reported most favorably. The Rev. W. C. Winslow was authorized to prepare documents and tract for distribution from the Philadelphia Association. The receipt of names for membership and approval of the Free Church System, and other things, make the outlook hopeful.

Michigan.—The weekday Services during Lent in the Detroit churches are as follows: At St. Paul's, on Tuesday, Thursday, and Friday at 4:30 P. M., and on Wednesday at 7:30 P. M. At Christ Church, on Monday, Tuesday, Thursday, and Saturday, at 5 P. M., Wednesday and Friday at 9 A. M., and on Wednesday at 7:30 P. M. At Mariner's Church, daily at noon, and on Friday at 7:30 P. M. At St. John's, daily at 9 A. M., on Monday, Tuesday, Thursday, and Saturday, at 4:30 P. M., and on Wednesday and Friday at 7:30 P. M. At St. Peter's, on Tuesday, Wednesday, Thursday and Friday, at 4:30 P. M., on Wednesday and Friday at 7:45 P. M., and on Wednesday at 10 A. M. At Grace Church, daily at 4:30 P. M., except on Wednesday, when the Service is at 7:30 P. M. At Emmanuel Church, on Monday and Friday at 4:30 P. M., and on Wednesday at 7:30 P. M. At St. James' Church, on Wednesday and Friday at 7:30 P. M.; on other days at 4:30 P. M. At St. Stephen's Church, on Wednesday at 7:30 P. M., at St. Mary's Chapel, on Tuesday at 7:30 P. M., and on Friday at 9 A. M. At the Church of the Messiah, on Wednesday at 7:30 P. M. From present indications, it may be predicted that the Services will prove to have been better attended than during any previous Lent. At most of the churches there is weekly Communion.

The daily noonday Service at Mariner's Church, shows even a better attendance than last year. The Service consists of the Lesser Litany, a seven minutes' address on a stated subject by one of the Detroit clergy, of the Bishop, the Creed, the Ash Wednesday petitions, and the chanting of either the 23d, 51st, 121st, or 130th Psalm. The topics for the addresses and names of the preachers were announced at the beginning of Lent, on a printed programme, arranged by a Committee appointed by the Bishop. The topics are these: "The Seven Churches of Asia, their Sins and their Trials;" "The Promise to the Seven Churches;" "Great Truths;" "Redemption;" "The Saviour." The congregations average from 200 to 300 persons, business men and working people snatching a half-hour of worship from their noonday,

people of fashion from all our churches, who find this brief mid-day Service in a down-town church—agreeable and convenient. Some of the Detroit clergy do their best preaching in these seven minutes' addresses.

The first meeting of the newly organized St. James' Church, Detroit, was recently held, the original Vestry of this promising parish being elected as follows: Seth Smith, first; H. T. Beadle, Wardens; Edward W. Baker, Secretary; John Taylor, Treasurer; J. C. Hood, S. E. Smith, H. H. Dickinson, John Gibson, J. J. L. England, and John T. Thompson. The ladies and the Sunday School have begun to form a Rector's Fund. The attendance of scholars at the Sunday School has mounted up to 228; and the entire parish is feeling the stimulating influence of its Declaration of Independence.

Bishop Harris visited Trinity Church, Caro, in Tuscola county, on Thursday evening, Feb. 23d, preaching for the first time in the handsome new church, and confirming five persons. A debt of \$232 stands in the way of consecration. On Friday morning, the 24th ult., he visited the Vassar Mission (in charge, with Caro, of the Rev. Russell Todd), and confirmed six persons. On the first Sunday in Lent, Feb. 26th, the Bishop visited Zion Church, Pontiac, instituting the new rector, the Rev. L. S. Stevens, in the morning; and in the evening, confirming a class of twenty-one persons.

New Hampshire.—Change is rife among the parishes of this Diocese; though not all of those proposed have yet been effected. The Rev. Wm. C. Dawson, Rector of St. Thomas' Church, Hanover, has received a call from St. Thomas' Church, Burlington, Vt., and has it under consideration. The Rev. A. B. Crawford has resigned the Rectorship of St. James', Keene, to become Assistant at St. Stephen's, Philadelphia. The Rev. Jacob Le Roy, lately tendered to the Bishop his resignation of the charge of the Mission of the Good Shepherd, Nashua. This enterprise has lately been well equipped through the munificence of Mrs. Rand, of Middletown, Conn. It has obtained a good and healthy momentum under the wise and able conduct of Mr. Le Roy, who is deservedly acceptable to the citizens of Nashua. A change at this time would seem more damaging than in the less established parishes. The mission has passed through many vicissitudes, and to all human appearances, has begun to prosper and never before, owing to many helpful circumstances. In view of these facts, it is welcome news that the resignation has been withdrawn, under much kindly pressure from personal friends, and friends of the mission.

The mission at Woodsville has prospered. A fine window, in loving memory of Miss J. B. Gerry, of New York, has just been placed in the chancel. A 700 lb. bell will soon be placed in the bell-cote, being the gift of the ladies of Woodsville. The same generous lady who gave the window, has also given carpet, Prayer Books and Hymnals, for the Church, and a sum of money for a free public library and reading room. The interest in the Church work at Woodsville is more than sustained. The Rev. W. B. T. Smith, of Union Church, West Claremont, has gone to Florida for three months to accompany an invalid child. The Bishop of Honolulu visited St. Paul's School on Sunday, Feb. 12th. The Rev. the Bishop of the Diocese began his spring visitations on the first Sunday in Lent, at Nashua.

The Rev. L. Sears, Rector of Grace Church, Manchester, was suddenly attacked during Morning Service, on Sunday, Feb. 26th, by acute sciatica, and was reported to be suffering indescribable distress.

New Jersey.—A society has been started among a handful of young communicants of St. Mary's Church, Burlington, with the object of circulating, among the people, tracts, pamphlets, books, etc., explanatory of the Church and her ways.

North Carolina.—With the "God-speed" of many newly made but warm friends, Mr. Chas. C. Quin, late of Baltimore, Md., was admitted by Bishop Lyman to the Holy Order of Deacons, in Christ Church, Raleigh, on the first Sunday in Lent. The Service prescribed in the Ordinal was duly rendered, and participated in by an overflowing congregation; the sermon and address to the candidate being delivered by the good Bishop in his usual forcible and happy style. The Examining Chaplains, Messrs. I. E. C. Smedes and M. M. Marshall, were both present, the former presenting the candidate, and both assisting the Bishop in celebrating the Holy Communion. The Rev. Dr. Hubbard, of Central New York, was also present and assisted. Mr. Quin enters on his labors at once, as Assistant to the Rector of St. Peter's, Charlotte, and the active and earnest methods which he brings to his work give bright promise of a future usefulness.

Pennsylvania.—At St. Clement's Church, Philadelphia, during Lent, days of Retreat are appointed for those wishing to spend the time in special prayer and watching. There are two Celebrations and four Meditations, during the day. The Canonical Hours are also said, and at 6 o'clock Choral Evensong is rendered. For those wishing to stay through the day, the clergy have kindly provided light meals.

A new organ has been placed in the Church of the Epiphany, which is, without doubt, the largest and finest in Philadelphia. It is the only organ in this city with a thirty two foot open diapason, three manuals and fifty-eight registers. It was built by Jardine & Son, of New York, and cost \$12,000.

Of all the parishes in Philadelphia, probably none is more actively engaged in the various branches of Church work than St. Timothy's, Roxborough. This work, outside of the mere routine of the Services, is divided among thirteen Wards and Guilds, as follows: 1. The Altar Ward, whose object is the care of the Sanctuary and Sacristy, and of the vestments of the clergy. 2. The Choir-Ward, consisting of members of the choir, which has charge of the music, and which, it is interesting to know, is liberally endowed. 3. The Parish School Ward. The Parish School offers free tuition to the children of the neighborhood, who attend daily Matins, and whose religious training is under the direction of the clergy. 4. The Sunday School Ward, composed of the teachers and children of the Sunday Schools. 5. The Industrial-School Ward, which is intended to instruct girls in sewing, etc. 6. The Employment Ward, the object of which is to endeavor to procure work for needy men and women. 7. The Church Literature Ward, which has for its work the care of the various libraries, and the distribution of tracts, calendars, and devotional manuals. 8. The Men's Ward, of St. Timothy's Guild, which is open to every male parishioner, and which is meant to encourage interest in the work of the Parish. 9. The Woman's Ward of St. Timothy's Guild, a similar organization for women, which has in charge, among other things, the Mothers' Meetings. 10. St. Ambrose Guild, for boys whose voices have changed, and for others of the same age, which meets at stated times for doctrinal instruction from the clergy, and for the cultivation of a high spiritual and social life. The Anniversary Feast is held on St. Ambrose day. 11. St. Agnes' Guild, a similar organization for girls. 12. St. Margaret's Guild, whose two-fold object is to encourage the use of the Churching Office, and to afford aid for women in child-bed, by the application of the money received as the Thank-offerings—together with other necessary comforts—in accordance with the last rubric of the Office. The Anniversaries of this Guild is on the Feast of the Purification. 13. The Workingmen's Club and Institute, which has a fine building in the borough, with library, billiard table, bowling alleys, bath-rooms, and a large hall, with a stage for entertainments.

Pittsburgh.—On Monday morning, March 6th, the Convocation of Pittsburgh met at Trinity Church. The Holy Communion was celebrated by the Bishop of the Diocese, the Right Rev. Cortlandt Whitehead, D. D., assisted by the Rev. Marston Bylesby, the Dean of the Convocation, and the Rev. Dr. Hitchcock, rector of the parish. At noon the Convention assembled in Trinity Chapel. There was a full attendance of the clergy and many of the lay representatives of the parishes within the Convocation. The Dean presided. Action was taken to further the interests of St. Cyprian's mission and certain parishes in Allegheny and Beaver counties. The meeting was one of special interest on account of the Bishop meeting for the first time in the Pitts-

burgh Convocation. After an interchange of views by the members, clerical and lay, upon the mission work in charge of the Convocation, the meeting adjourned.

Bishop Whitehead preached at Trinity Church, on Sunday morning, and administered the Apostolic rite of Confirmation to a class of twenty-five. The congregation was called to this day's Service by the church-chimes playing "God Save the Queen." This was deemed appropriate and timely in view of the recent peril from which Her Majesty happily escaped.

Quincy.—The church at Brimfield will be ready for service the last Sunday in the month, the 26th. The Bishop is expected at the opening Service. The church was built in 1845, and is a quaint old structure. It has been out of repair for some years. The Rev. Geo. Moore, residing at Robins Nest, is now in charge.

The new organ in the Church of the Good Shepherd, Quincy, is attracting the attention of all lovers of good music. Mr. Lancashire presided at the instrument, during the Benediction Service which has been recently held there.

The Service included the following Versicle and Responses: V.—"Our help is in the name of the Lord;" R.—"Who hath made heaven and earth;" V.—"Blessed be V. the name of the Lord;" R.—"From this time forth with thy spirit;" V.—"The Lord be with you;" R.—"And with thy spirit." The following Collect was used: "O Almighty and Everlasting God! Who art the Creator and Hallower of all things, graciously be pleased to hear our prayer and vouchsafe Thyself to bless and hallow this instrument of music which we now offer unto Thee; and grant that all those who shall at any time devote themselves in accord with it in Thy worship, may sing with the spirit and understand inwardly, also; and serving thee truly in this, our earthly temple, may finally be admitted to the number of those who worship Thee in the Temple not made with hands, in Thy eternal and everlasting glory. Through Jesus Christ, our Lord. Amen."

Then followed the usual Choral Service used on Sunday afternoon; the Magnificat being sung as a Recessional. There was a very large number of chorists.

The organ is one of the finest instruments ever heard in this city—clear, full, rich, and pure in tone. It was presented to the church by the family of Mr. Twombly, who died in New York last year. A more suitable memorial could not have been selected. The organ was manufactured by the Moline Organ Company, and was selected for the church after a careful inspection and test of instruments from Eastern manufacturers.

Rhode Island.—St. Margaret's Guild, Trinity parish, Newport, is doing an excellent work. The Bishop has made his annual visit to St. Paul's, Weymouth, and confirmed twelve persons. Churches in Providence have as many as forty Services a week provided for them. At a mass meeting held recently in the city of Providence, "for the purpose of expressing the public condemnation of Mormonism and Polygamy," Bishop Clark and the Rev. Dr. D. H. Greer made telling addresses.

Vermont.—Convocation of Vermont held in St. Luke's Church, St. Albans, Feb. 14 and 15. There were present, the Bishop of the Diocese; the Rev. Thos. Burgess, Rector; the Revs. A. H. Bailey D.D., Henry Bedinger, H. F. Hill, T. A. Hopkins, Chas. J. Ketchum, E. P. Lee, Walter Mitchell, Wm. F. Tilley, Wm. Westover, Homer White, Visiting Clergy, the Revs. Francis Mansfield, Philadelphia; the Rev. L. M. Little, St. Johns, P. Q., at the first Service on Tuesday Evening the Sermon was by the Rev. H. F. Hill, of Montpelier, text Act. xx-9. On Wednesday morning after the Celebration of the Holy Communion, the Rev. Mr. Bedinger preached from the text Mark 1:35. At 2:30 P. M., the clergy assembled at the Rectory and listened to a short address from the Bishop. At 3 o'clock the clergy proceeded to the church, and after the reading of some collects by the Rector, proceeded to discuss publicly the topic which had been appointed, "Greater Freedom in the forms of Public Worship." The discussion was opened by the Rev. Dr. Bailey, who gave an outline of Dr. Huntington's pamphlet on Liturgical Enrichment. The speakers were the Rev. Messrs. Mitchell, Ketchum, Hopkins, Bedinger, Westover, and the Bishop. At the close of the discussion the Litany was said. At 7:30 P. M., Evening Prayer and Sermon by the Rev. W. L. Little, St. Johns, P. Q., from the text Matt. vi:34. This was the last Service of the Convocation, which was exceedingly pleasant and profitable.

Wisconsin.—On Sunday, March 5, in All Saints Cathedral, Milwaukee, Bishop Welles ordained to the Priesthood the Rev. Geo. Thorpe, of Monroe, and the Rev. Henry Hughes, of Elkhorn. The Sermon was preached by Dean Spalding. The candidates were presented by Dr. Ashley. Recent confirmations have been—Oconomowoc, 2; Kemper Hall, 4; Burlington, 1; Elkhorn, 6; Geneva Lake, 5; Delavan, 2.

Wyoming.—A Convocation was held at St. Matthew's Church, Laramie, beginning Tuesday evening Feb. 28th, and closing Wednesday evening, Mar. 1st. There were present the Bishop of this Jurisdiction (Dr. Spalding), the Rev. C. H. Seymour, of St. Mark's, Cheyenne, the Rev. John Gray, of All Saints', Denver, and the Rev. George H. Cornell, the rector. On Tuesday evening, at 7:30, Evening Prayer was said by the Rev. Mr. Seymour, and the Bishop. The sermon by the Rev. Mr. Gray, on Ex. xiv, 16, was an earnest appeal for increasing devotion to the work of advancing the interests of the Church.

Wednesday morning, March 1st, at 11 o'clock, the Rector of St. Matthew's was advanced to the Priesthood, the Rev. Mr. Seymour preaching the Sermon. He selected as his text, Acts xx, 26, and delivered an eloquent and practical discourse upon the watchfulness and care that should be exercised by the priest of God over the flock committed to his charge. He dwelt largely also on the mutual responsibilities that exist between the pastor and his people. The efficient and devoted choir of St. Matthew's rendered their part of the Services with excellent taste. Wednesday at 3 P. M., the clergy and people assembled in the church, and after a few collects by the Bishop, the organization of the first Convocation of Wyoming took place. The Rev. C. H. Seymour, of St. Mark's, Cheyenne, was appointed by the Bishop, Dean of the Convocation. The Rev. Geo. H. Cornell, of St. Matthew's, Laramie, was elected Secretary. Major Frank Wolcott, of Fort Fetterman, Treasurer. The needs of Wyoming were discussed. This Territory has large resources and is rapidly increasing in population. There is urgent need for two more missionaries in the field, and the time is not far distant when Wyoming should be constituted a missionary jurisdiction by itself.

Wednesday evening, at 7:30, there was Evening Prayer, and addresses were made by the Bishop, the Dean of the Convocation, and the Rev. Mr. Gray. The Services were well attended during the Convocation, and it will be an event in the history of St. Matthew's long to be remembered. It is hoped that it has awakened a deep interest in the minds of the people as regards the work of the Church in this extensive and rapidly developing Territory.

On the 23d day in Lent, the Rev. Geo. H. Cornell was instituted as the Rector of St. Matthew's Parish. The Services were very impressive. The Rt. Rev. Bishop of this missionary jurisdiction acted as Instructor. The Office of Institution is designed to put the seal of the Church, as it were, to the relation existing between the pastor and his people; and it should be a matter of regret that its use is so generally neglected. In the evening, the Bishop confirmed an interesting class of eleven. There has been an infusion of new life and zeal into St. Matthew's parish, and the rector has been encouraged in his work by the sympathy and co-operation of his people. May God grant additional strength to his feeble efforts, that they may do His work while the day lasts.

South Carolina.—At the Convocation of Charleston, which met in St. Jude's Church, Westboro', recently, there was present the Bishop of the Diocese and ten of the clergy. The Rev. Dr. A. P. Forster, Dean, presided. The Convocation sermon was preached by the Bishop on the occasion. Mr. Saltus is now the Rector of St. Mark's, one of the most important parishes of the city.

BOOK REVIEWS.

ORATIONS AND ESSAYS, with selected Parish Sermons. By Rev. J. Lewis Diman, D.D., late Professor of History and Political Economy, in Brown University, Vol. 1. Boston: Houghton, Mifflin & Co. 1882. Cloth, pp. 416.

Prof. Diman had the reputation of being one of the ablest and most popular members of the College Faculty at Providence. His historical lectures were regarded for years as among the most valuable portions of the college-course. Outside of the academy circle, too, his name became favorably known, and the book, "The Theistic Argument," the only volume published during his life-time, received wide commendation, raising many anticipations of what its author might accomplish. We are not surprised, knowing the man that a demand has existed for the posthumous issue of some of his addresses, reviews, and sermons. Of these, as now published, his sermons are the weakest, though we could ill spare them from the collection. The subjects handled in the addresses and reviews, are of practical interest, and display an unusual degree of historical scholarship, and of sound, discerning good sense. He writes with freshness and power, and is in dead earnest.

We have been most struck by the essay on "Religion in America," reprinted from the *North American Review*, of January, 1878. The writer is not a Churchman, but Churchmen will appreciate his candor and general accuracy. There is something to admire in the fearless honesty, which, when deprecating the mild Churchmanship of the post-Revolutionary epoch, declares that "the decided growth of the Episcopal Church dates from the period when it clearly enunciated its distinctive theory." The address on "The Alienation of the Educated Class from Politics," delivered in the Centennial year, of our "St. Henry's," and the essay on "University Corporations," will attract attention. Professor James O. Murray's biographical discourse upon his deceased friend, which prefaces the volume, is the least satisfactory thing in it. Something more adequate should have been given to the public, and perhaps yet may be.

LECTURES IN DEFENSE OF THE CHRISTIAN FAITH. By Professor F. Godet, Author of Commentaries on St. Luke, St. John, Romans, etc. Translated by W. H. Lytton, M. A., Rector of Hagley, and Canon of Gloucester. New York: A. D. F. Randolph & Co. Cloth, pp. 320. Price, \$1.25.

Professor Godet, of Neuchâtel, is one of the best known and most trustworthy Biblical scholars on the continent. From his position in Switzerland, he has imbibed much of the characteristic, exhaustive scholarship of the Germans, and the clear, compact, pointed style of the French; while he combines with these the sober, practical methods of thought, more usually found among Englishmen. He has been compelled in his home to meet the forces of aggressive rationalism, and has done so with an ability, which in our time of contending thought, is ample apology for Canon Lytton's translation. The foes he selects to fight, are not the weakest, but the ablest—Strauss, Baur, and others of their like. The boldness with which the task is grappled, may be gathered from the titles he treats: "The Resurrection of Jesus Christ;" "The Hypothesis of Visions;" "The Miracles of Jesus Christ;" "The Supernatural;" "The Divinity of Christ;" "The Immutability of the Apostolic Gospel." The book is one full of power, and is, besides, very fresh reading.

A PICTORIAL COMMENTARY OF THE GOSPEL according to St. Mark. With the text, the Authorized and Revised Versions. Edited by Rev. Edwin M. Rice, Philadelphia: American Sunday School Union. Chicago: 73 Randolph.

This arrangement of the Gospel of St. Mark has been revised, to meet the wants of those who are studying the International Series of Lessons, which is upon this part of Scripture, for 1882. It certainly possesses some very good features. The so-called revised version of the Gospel is given along with the translation of the King James Bible, thus affording opportunity for comparison. The notes are ample and are greatly helped by "practical suggestions," which are quoted from various authors. Among these authors we find the names of several American and English Bishops.

The pictorial part we do not think so much of. In some cases, however, the illustrations are a great help. Several very good maps and blank leaves for notes, at the end of the book, make it well supplied with conveniences for careful study of the Gospel of the Lion Saint. We are glad to see that, in most places, anything like sectarian teaching is absent. The fault we have to find is that the devotional exposition seems over-hadowed by the tedious explanation of details and unimportant illustrations. It is interesting, of course, to know the exact character of the mustard plant, but let us not waste our study on "mint, anise, and cummin," to the neglect of the weightier matters of spiritual instruction.

THE GOSPEL OF CHRIST. By Anthony W. Thorold, D.D., Lord Bishop of Rochester. Author's Edition. New York: A. D. F. Randolph & Co. 1882. Cloth, flexible, red edges, pp. 219.

Books of spiritual edification are on the increase. This most little volume of Bishop Thorold's is something out of the usual conventional style. It impresses us by nothing more, than by its strength of its utterance, its healthy, manly ring, and its keen, personal insight. The difficulties and needs of the personal Christian life are treated in a practical and helpful manner. There is nothing vague, nothing merely sentimental; yet is there an exquisite tenderness and delicacy throughout, and a spirit of humble and earnest devotion. Weary, perplexed hearts will draw from it much of strength; and we believe, though probably not in the mind of the author, that the clergy will find it very useful in many phases of their peculiar work.

A Key to the Knowledge and Use of the Holy Bible. A Key to the Knowledge and Use of the Book of Common Prayer.

A Key to Christian Doctrine and Practice. (Founded on the Catechism of the Church.)

A Key to the Knowledge of Church History. (Ancient.)

A Key to the Knowledge of Church History. (Modern.)

A new edition of the above excellent and well-known works by the Rev. John Henry Blunt, M. A., F. S. A., has just been issued by Messrs. E. & J. B. Young & Co., of New York. The volumes are neatly printed and bound, and are sold at the very low price of forty cents each, which places them within the reach of all. Mr. Blunt's works have been of inestimable value in spreading true knowledge about Holy Church, her practices and her doctrines, and they cannot be too highly recommended.

THE REVELATION OF THE RISEN LORD. By Brooke Foss Westcott, D.D., D. C. L., Regius Professor of Divinity, Cambridge, Canon of Peterborough, London and New York: Macmillan & Co. 1881. Cloth, 2mo, pp. 199. Price, \$1.75.

As in the Apostolic day, so in ours, the battle against the Faith, and in defense of the Faith, rages around the doctrine of the Resurrection. Canon Westcott's book, which follows—as a supplement—his "Gospel of the Resurrection," is not alone, nor even primarily, a book of Christian evidences, though its value in that field can hardly be over-stated. His aim has been to develop the facts of the Resurrection, for the purpose of understanding more intimately the nature of our Lord's glorified manhood after death, and of His perpetual presence in the Church. He endeavors to explain the bearings of the several manifestations of Himself alive, and to arrive at their actual significance in all its fulness. A very remarkable book is the result; one of the most remarkable of recent years. Canon Westcott's laborious and very practical scholarship fitted him well for his task; and he has executed that task well.

SHAKESPEARE. I. The Merry Wives of Windsor. II. Measure for Measure. Edited, with Notes, by Wm. J. Rolfe. With Engravings. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price, 60 cents.

We are glad to note the advent of each of these charming volumes, of which twenty-eight have been issued. It is probably the most convenient and attractive edition of Shakespeare published, considering the price.

EDUCATIONAL THEORIES. An Introduction to their History. By Oscar Browning, M. A. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co.

This essay forms a book of about 200 pages, and includes sketches of the principal educational systems of the world, from that of Greece to the great public schools of England. After the period of pagan learning came the educational influence of the Church, culminating in scholasticism and monastic schools. This system is called humanistic. It was comprehensive in its aim, it measure in results, including "the grammar of the humanists, the logic of the schoolmen, the rhetoric of the Romans, the music of the Greeks, the mathematics of Newton, and the science of Herbert Spencer." The Realists in education took their inspiration from the Baconian method, and brought learning more into relation to the facts of time and the things of earth. Ration and Comenius were apostles of this system, which proceeded from the concrete to the abstract. It claims to follow the course of nature. Another school, represented by Rabelais and Montague, proposed a theory aiming at wider results in the development of the whole man. Other systems had tended to make students; this should make men. To such education is given the name of naturalists. The influence of Locke, the Jesuits, Rousseau, Pestalozzi, Kant, Lichte, and Herbart, is estimated, and the English modern school is described.

THE SILENT SUFFERER. Six Sermons by Sydney William Skeffington, M. A. Tenth and cheaper Edition. New York: E. & J. B. Young & Co. 1882. Price, 40 cents.

The mystery of the Passion of our Lord is the keynote of the Gospel. It takes hold of human sympathy, and moves the hearts of men as no law or philosophy can move them. Christ crucified, suffering and dying for the sins of the world, is the subject of these sermons. It is the great theme of the Lenten season. All devout Christian souls that read this book will thank the author for bringing them nearer to the heart of this mystery. It will lead them to the Cross, and help them to a knowledge of the silent, willing, fore-knowing, forsaken, triumphant, divine Sufferer.

THE SECOND BOOK OF SAMUEL, with Maps and Introduction. By Rev. A. F. Kirkpatrick, M. A., Fellow and Assistant Tutor of Trinity College, Cambridge. Cambridge, at the University Press. New York: Macmillan & Co. Cloth, pp. 248. Price, 60 cents.

Another volume in the series of the Cambridge Bible for Schools, edited by Dean Perowne, will be heartily welcomed by those who have learned the worth of this commentary. Mr. Kirkpatrick, whose good service in treatment of the First Book of Samuel has been much appreciated, has made thorough and scholarly work of the Second Book. There are the usual features of the series; a full introduction, text, and brief, pointed notes, with index, appendices, and maps.

MEMOIRS OF PRINCE METTERNICH, 1830-1856. Vol. III. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price, \$1.

The period covered by this volume extends from the outbreak of the July Revolution in Paris to the death of the Emperor Francis. The sources from whence the materials are drawn, are the correspondence of the Prince with Count Apponyi, Austrian Ambassador at Paris, and the diary of his third wife, the Princess Melanie. Besides the interest which the memoir must awaken on account of the association of its subject with political events, it gives the most charming descriptions of private and social life, written with all the grace and skill of a gifted woman.

YORKTOWN. A Compendious account of the Campaign, etc. By Jacob Harris Patton, A. M., Illustrated. New York: Ford, Howard & Hulbert. Chicago: Jansen, McClurg & Co.

This pamphlet of 62 pages is printed in large type on heavy paper, and is a very handsome memorial of the Centennial Anniversary. It gives several excellent portraits.

THE FOUR MACNICOLS. By Wm. Black. With Illustrations. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price, \$1.00.

A capital story of the career of four Scotch fisher boys, and how success came from pluck and energy. It is very prettily bound and illustrated.

OLD GREEK EDUCATION. By J. P. Mahaffy, M. A. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price, 75 cents.

We welcome another volume in the "Education Library," and hope the publishers will be encouraged to continue the Series. There are a great many suggestive and useful things in the little volume before us. There is always something to be learned from the wonderful "Old Greeks."

SWISS LETTERS AND ALPINE POEMS. By the late Frances Ridley Havergal. Edited by her sister, J. Miriam Crane. New York: A. D. F. Randolph & Co. 1882. Cloth, pp. 298.

Mrs. Havergal can hardly be called a good writer of travel. Her letters describing holidays passed in Switzerland in several successive years will, nevertheless, have many charms for the lovers of her verse. Some Swiss poems are added, and one or two articles reprinted from periodicals, the volume being attractively bound.

FRENCH HISTORY. By Sarah Brook. With Illustrations and Maps. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price, \$1.00.

This will be a valuable addition to the boy's and girl's library. There are few histories of France adapted to the young. This is written in descriptive and narrative style, and will engage the attention of all intelligent readers.

THE PSALTER AND CANTICLES. Printed in Accordance with the Printed Psalter used in Trinity Church, New York. New York: E. & J. B. Young & Co., Cooper Union, Fourth Avenue, 30c. net.

A neat and handy manual, for use in churches where Anglican and not Gregorian Chants are adopted.

The Church Electric, for March, gives the conclusion of the review of Dean Stanley's Christian Institutions from the Church Quarterly, a very able and powerful vindication of the Catholic interpretation as opposed to the misty unreality of the Dean's conception of English Courts and Primival Ritual, from Macmillan's arguments for the concurrent use of the present Communion Office in the Church of England, with that of the first Prayer Book of Edward VI., leaving the choice to each congregation. This will not so much interest American Churchmen, since some of the most important omissions of the English Office are supplied in ours. The original articles in this number are interesting and useful: The Limits of Necessary Belief, by Richard H. Thornton; Wordsworth and his Memorials, by Rev. Dr. Van Rensselaer; Correspondence and Literary Notes. We speak in another column, of Mr. Skinner's plea for Nashotah. The summary of home and foreign Church affairs is always an attractive feature of the Electric. Subscription price, \$3.00 a year, Utica, N. Y.

The S. George's Magazine is a paroch

The Living Church.

March 18, A. D. 1882.

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C. W. LEFFINGWELL, D. D. CHICAGO. New York. No. 3 Cooper Union.

Our Easter Number.

The Easter number of the LIVING CHURCH will contain twelve pages, the first page being handsomely engraved from a design prepared expressly for this number, and printed on tinted paper.

The Easter number will also be attractive in its contents. It is already in preparation, and several writers are engaged to furnish articles suited to the season.

Our last Easter number attracted much attention, and the extra edition of several thousand was speedily exhausted. Many orders could not be filled.

These are the words of a mind which sees the Catholic Church and Faith as the great supernatural fact and truth, existing within the realm of nature, to lift us above nature, and its gospel of penalty, death, and despair.

Revivalism.

The spread of the revivalistic movement in our own and other lands during the last twenty years, has been a remarkable phenomenon, which has challenged the scrutiny of the sociologist, and provoked the criticism of many who could not accept its methods and its philosophy.

We hope that these disenchanted pastors, some of whom were very severe upon our clergy because they declined to participate in an extensive "revival," several years ago, will now take a lesson in charity as well.

An editor gets a good deal of advice, and some of it is very helpful. Some of it, if not helpful, is at least amusing. Here is a letter, solemnly advising us to set apart a column or two "under the head of 'Correspondence,' and give clergy and laity a chance for the interchange of opinion, as to the best practical way of deepening the spiritual life, the care and neglect of Services in the parishes, &c.

crease your subscription list, and raise the tone of the Church at large. Should more space be given, instead, to secular advertisements, your subscription list will be less by One Subscriber."

The "One Subscriber," from whose letter we have quoted, adds the following postscript: "Personally, I call myself a Catholic Churchman, a ritualist, by your leave. Hence, I require 'strong meat.' Doubtless for that reason, I have thought, reading the contents of the LIVING CHURCH, that it had been brought up on milk, and had not yet been able to digest strong food."

The Theology of the Incarnation.

The Bishop of Central New York has very beautifully stated the central Truth of the Gospel, in a recent sermon, preached at the Consecration of St. Stephen's Memorial Church, Lynn, Mass. He says:

"The Person of Christ is the real centre and source of all spiritual motion and power. The stream of Churchly life flows outward, onward, every way from Him. He is the living Bond between things terrestrial and things celestial. We know now why He speaks of the Kingdom which he comes to plant among men, interchangeably as 'the Kingdom of God' and the 'Kingdom of Heaven.' Place and space is lost in the Infinite Love and Life. The going up and coming down (of the angels, St. John 1:51,) are but images of the eternal Unity, when the true Tabernacle is undivided, and the separating and disordering energy of sin is broken down. The Church unrolls itself, in fact, out of Him, the Incarnate Person, Christ, and covers the world. It is holy, because He is holy. It is heavenly, because He is heavenly. It is supernatural, because it is the body of a supernatural Mediator. It is Catholic, because He is universal by His Omnipresence. Its members are saints, because the foundation of all saintliness is in Him. There is food on its Altars for all saints, because His Presence widens as His believers are multiplied over the earth, as the leaves on the hill-side grew under His Hands. The flow and the re-flow of that blessed love and beatific light shall be unceasing, without hindrance or cloud, because He fills creation, Who is 'all in all,' the very fulness of the Godhead, bodily."

The Independent teaches the Interior a lesson out of the "Larger Catechism," quoting and commenting as follows: "Q. 60. Can they who have never heard the Gospel, and so know not Jesus Christ nor believe in Him, be saved by their living according to the light of Nature?"

"The Interior wants us to understand by this, that, while no heathen can be saved by living according to the light of Nature, they may be saved by the sovereignty of the Holy Spirit. But nothing of the sort is said, nor is it intimated that there is any such possible salvation for them. It is only said that, because they 'do not know Christ and believe not in Him,' they 'cannot be saved,' no matter how hard they try to live up to their light. Now, we may be sure that, if there be any such saving 'sovereignty of the Holy Spirit,' as is asserted by the Interior, it will bear its fruits in this life in just those who, it is said, 'cannot be saved.' If this sovereignty does not save them, it saves no heathen, unless it be infants; and it is well known that Calvinists of the age of the Westminster Confession, believed heathen infants to be lost."

An exchange tells us that a certain congregation in Conn., has been almost broken up over an invitation that their minister gave to their "Communion Service." He was wont to ask, not only his own members, but "all strangers present who loved the Lord in sincerity and truth." But some of the deacons were offended at it. They thought the invitation too broad and general, and wanted their minister to invite only such strangers as might be "in good and regular standing in some Evangelical denomination." But the minister stuck to his favorite formula, and so the quarrel came. The people took sides more and more, and now they are all "by the ears" over the matter, with no prospects of reconciliation or peace. We ought to be thankful that with us, such a matter is not left to the judgment or caprice of the parish priest. He must make the invitation that is ordered, and no other. And yet, there are sometimes found those who seem to think it a hardship because their rector will not herein "do as the other 'Churches' do." Of course, no parish priest has any option in the matter.

It is asserted by a contemporary that the Unitarians sustain but one foreign mission, and that consists of one minister. It would seem hardly worth while to urge on the heathen such a mission as Mr. Miln's. It is true that Unitarians, generally, deny that Mr. Miln fairly represents their religion. If he does not, who does? The public is getting curious to know what Unitarianism is.

A correspondent, in Delaware, informs us that he has about a hundred old library books, which are at the service of some poor Mission School. Applications may be made through this office.

Honesty in Belief.

What has been frequently termed, in these columns, "The Catholic Revival" is simply the Church coming to believe that she really is what she professes to be—"The Holy Catholic Church." The age of doubt and irresolution passes away. Errors, drawn in from Geneva and Germany, have lost their hold on our allegiance, as on others. Manliness of faith and clear-toned announcement thereof, take the place of infidelity and policy. The Bishop of Central New York, in a recent sermon, speaks of the current unbelief in angels. He has no doubt on the subject, and says so. "As I approach the Feast of the Sacrifice, taking up that sentence which Lord Macaulay thinks is the most sublime in the language of our Worship, 'Therefore, with angels and archangels, I want to feel as sure of the companionship of the spirits, as of the Apostles who sat with Jesus in the upper chamber, or the fellow-Communicants, whose voices I hear at my side. I can speak only for myself; but, if I did not so believe, I would shut my Bible and my Prayer Book together. If I must halve the Faith, if I must repeat words, however august, which unbelief has emptied of their meaning, if I must go, shamming and apologizing, through ascriptions which are only part poetry and part mythology, then let me go out; let me join the Church of the Positivist, say my non credo with honest skeptics, and observe the gloomy ritual of silence at the graves of those I love.'"

This is the kind of square honesty of belief and confession, which betokens power. A man who really believes, is the man to make others believe. It is also much more admirable, every way, than the covert cowardice, which will use a form of sound words, without accepting their known historic sense. To say—"I believe in the Holy Catholic Church"—and to mean the fiction of an invisible body made up of those who, in God's decree, are unconditionally and by divine caprice—chosen to be saved, is not to illustrate candor in any exalted sense. He who says—"Glory to the Father and to the Son and to the Holy Ghost"—while he preaches that the Nicene Creed is a piece of human philosophizing, would be more consistent with himself, if he should renounce the Faith he denies. We suspect that many of those who plume themselves on being "Prayer-Book Churchmen" would burst into storms of wrath, if required to observe the plain letter of the rubrics. "Bible Christians" have generally been discovered to be people who believe in just so much of the Bible as they want to.

This is more apparent as the Church grows more like the idea of herself which the Prayer Book delineates. Our people are beginning to see that if we are to have the Church at all, we must demand it in its entirety and integrity. A system that dilutes itself will be like water spilled upon the ground. Many thinking men of our laity are beginning to feel that we have had to endure the dispensation of timidity quite long enough. To do our whole spiritual duty to the Continent and to foreign peoples, we must act from some nobler inspiration than that of being the Church of the respectable classes; and this is the reason why there is a kindly toleration exhibited toward those of any School who illustrate the inclusive capacity of the Church, although they may refuse to be bound by some of the ways, feelings, and traditions of the older and narrower days. There are two conditions indispensable to the more rapid realization of the Church's Catholicity in doctrine, polity, and spiritual life. One is the stronger acceptance of the doctrines of the Prayer Book as the substance of a supernatural religion; seeing them more clearly, seeing them—not by the dim light of negation,—but under the radiant blaze of affirmation; seeing them in such a way as to conform to truth, whether Romanists or Protestants will hear or forbear. The other condition is the courage of our opinions. If we must halve the Faith, then let us go out!

"I Live in Boston."

Mr. John Fiske, of Boston, has an article in the March number of the North American Review, on the "True Lesson of Protestantism." In his essay, he talks with the confidence of an expert, but his article is fearfully top-heavy; big as to the head, but small, indeed, in body and extremities. He is a good observer, but a poor prophet. What he sees is the decay of denominationalism, and that is all he sees. When he prophesies, he is a manifest failure. What he sees, as an observer, is only what the observants have long seen. It is that "At the present day it is not the formation of new sects, but the decomposition of the old ones, that is the conspicuous phenomenon inviting our attention. The latter half of the nineteenth century will be known to the future historian as especially the era of the decomposition of orthodoxies." Mr. Fiske tells the truth, but he needs an interpreter. Possibly, he is not a Unitarian, but he is a child of Unitarianism. By "the orthodox," he means what they mean by it in the shadow of Harvard, that is, the Congregationalists. By "the decomposition of orthodoxies," he means the overthrow of the whole Puritan position. He can make no distinction, whatever, between belief and opinion. So he says: "More than a faint glimmering of truth we can hardly expect to be obtained in any of our opinions on religious matters, for the problems are so vast when compared with our means of dealing with them. So instead of condemning the variety of belief," etc.

He finally concludes that the True Lesson of Protestantism is that "Religious belief is something which in no way concerns society, but which concerns only the individual. In all other relations the individual is more or less responsible to society."

Fiske and others who think as he thinks. In other words, "religious belief is something which in no way concerns" the Boston philosophers. And this—their men know—is the "True Lesson of Protestantism."

Religious belief may, indeed, be something which in no way concerns the Boston philosophers, but it does concern, and concerns very much, ordinary men. The religious belief that moved poor Mr. Freeman, of Pocasset, to murder his little daughter, concerned society; and they shut up poor Mr. Freeman in an asylum for the insane. The religious belief of Mr. Noyes and his Oneida Community concerned society. The religious belief of the Mormons is just now concerning society very much. But then what does a Boston philosopher care for the great world that lieth in ignorance of the "True Lesson of Protestantism"? Did not one of their own prophets say to a Second Advent preacher, who announced the day of the end of the world, "Ah! my dear Sir, it does not concern me; I live in Boston?"

The Late Rev. Samuel Marks.

A life of more than ordinary interest and usefulness was closed at Huron, Ohio, a few days since, when the Rev. Samuel Marks, a real father in Israel, entered into rest at the age of 85 years. We take the following from a sketch of his career in the Chicago Times:

Mr. Marks was one of the patriarchs of the American Church, it being nearly sixty years since he took upon himself the vows of a priest, during which time he has been constantly at work. He was mustered into the American army in the war of 1812, and for some years thereafter bore arms for the defense and perpetuation of the young republic. He graduated from the General Theological Seminary, when that now renowned school was at New Haven, and was the classmate of several men who subsequently became famous; among them the late Bishop Whitehouse of Illinois, the late Bishop Eastburn of Massachusetts, and Dr. Ives, once bishop of North Carolina. Mr. Marks was but one step removed from historic Canterbury in the descent of Anglican Orders, he having been ordained to the ministry by the celebrated Bishop White, who received his consecration from the then bishop of Canterbury, at Lambeth palace.

The family of Mr. Marks being resident in Philadelphia, it was from that city that he first started upon a circuit of active work for the church, and soon after his Ordination he was assigned to duty in the missionary field in Pennsylvania. After he had broken the ground for his life estate in the missionary field, he did duty for some time in Philadelphia, and when Bishop McCosky was called to the diocese of Michigan, Mr. Marks accompanied him thither, and at once threw himself into the pioneer work of the Church, with the zeal of purpose and breadth of heart which have for over half a century characterized his ministry, and was no insignificant member of that devoted band to whose persistent efforts the great success of the Church in Michigan is directly attributable. Leaving this field, the subject of this sketch transferred his labors to the great and equally important diocese of Ohio, under that stalwart evangelical leader, the late Bishop McTear. He accepted the rectorship of the parish of Huron, in which he has remained ever since. His life has been one of a thousand. Being nearly three-score years a presbyter, two-score of which were spent in continuous service in one parish, he had the unique experience of being able to baptize into the faith for which he fought and prayed so long, the third generation of those among whom he came when the wilds of Ohio were regarded as too remote for use by the gentlemen of the olden time. During his life he met many of the great historic men of the country, most of whom have passed away before him. Those who honor and revere his name and who will cherish his memory are legion.

Besides the honor that all will concede to his memory for his work's sake, many who knew him personally will dwell with thankful appreciation upon the beautiful Christian character that shone through all, and crowned every year and act of his ministry with blessing. In a private letter, in the hands of the writer, he speaks of his Bishop in the most loving manner, and adds: "How strangely things turn out in this world! In 1824 I stood in the chancel of his father's church aiding the St. John of the American Church, Bishop White, in the imposition of hands for the office of a Deacon. G. T. Bedell was then a little boy, who now presides over me as my Bishop, and takes care of me as of a son. Truly God is good to them who fear Him. . . . Never can I forget Bishop Whitehouse. We were fellow students in the General Seminary. He was a charming man, and I loved him for his amiable, gentlemanly, and Christian qualities." His genuine humility and lively appreciation of every attention shown him, as well as his devotion to the cause of Christ, and his personal character, won for him the affection and entitled him to the respect of all to whom his long and self-sacrificing life was known.

The Church moves as well as the world! In a parish in the Diocese of Ohio, the church walls at the entrance of the chancel are adorned with oil paintings of our Lord and His Apostle St. Paul.

The Standard of the Cross says: "The original canvas itself lies on the walls with its precious burden." It does not seem to have injured the parish spiritually, however, inasmuch as the Rector lately presented a class of 70 for Confirmation. He is an old Nashotan—the Rev. E. W. Grange, of Steubenville, O. The next Diocesan Convention is to meet in this church.

"A Warden" requests us to state (not upon his own account, he being "to the manor" born, but for the information of a convert to the Church), where the Magnificat and the Nunc Dimittis should be used in the regular Evening Service. Reference to a Prayer Book of the English Church will make it clear that the right place for the former is after the First Lesson, and of the latter, after the Second Lesson, at Evensong.

Any parish or individual having on hand a small pipe-organ for sale cheap, can find a purchaser by communicating with the LIVING CHURCH.

The Living Church on "Ritualism."

To the Editor of the Living Church: In your issue of February 25th, occurs an editorial, which, though brief, defines the position of the LIVING CHURCH in a way which is very painful to, at least, one of your readers. You speak of those who are alarmed by an extravagance of ritual, as "Romophobists." You compare them "to a half-dozen frogs in a puddle, croaking as if they were half a million." You charge upon them that they are "paving the way for another defection." One can but notice that such severe language is not to be found in the LIVING CHURCH, when reference is made to "some in the Church, whose extravagances of ritual have afforded the occasion and excuse for the denunciations deprecated."

Allow me to ask, what is the explanation of your closing paragraph—"With confidence in the loyalty of Churchmen of all Schools, we look for the termination of both these hindrances to the growth of the Church." Where is the "confidence" in those who are thus denounced? Now against what are the "shrieks and their clatter"—as you are pleased to call it—directed? Is it against a conformity to the ritual of the Church, with all the earnestness and energy that mark a living Church? Is it against daily Services, more observance of Saint Days, more Holy Communion, more rubrical exactness, more Sisterhoods, more carrying the Church to all sorts and conditions of men? Is it not against the introduction of a ritual which is not even urged that the Prayer Book indicates? which the men whom it has been and is the custom to laud, as model Churchmen, lived and died without ever discovering in its pages? which so transforms the chancel, the officiating Priest, and the Services, that a Bishop or a Priest of long Service at the Altar may not presume to appear or participate, till he has been instructed in the use; and the worshipper, to the Church born, has all the pain of strange things rather than being edified with a worship that is familiar. And are not those who make this "clatter" ready to show a cause? With the columns of the Church Press open to them, they certainly are equal to the proof. "The extravagances of ritual of some," will not bear all this guilt. These ultra ritualists are generally in cities, where these extravagances are seen in comparison that brings out their innovations. It may not be known to you, Mr. Editor, but it is painfully manifest to, at least, some of those who are struggling to build up the Church where there is little taste for her ordinary worship, and where there is, in homely speech—the competition of successful and struggling sectarianism, that this ritualism is a grand "hindrance to the growth of the Church." You may call it "croaking," making a "clatter," but to Him who seeth in secret it may be rather—"The rivers of waters running down the eyes;" "the groanings that cannot be uttered," for the Church of our Fathers, dear to us as the apple of the eye.

It is very easy to talk of "Romophobists exciting the distrust of the timid within the Church, and strengthening the prejudices without;" but it is not here that the trouble lies? There is a cause, and I am constrained to add that the readers of the LIVING CHURCH may find that cause, so far as it is concerned, in the kindly patronizing tone towards advanced ritualism, with its frequent articles of the temper of that we comment on. GEO. D. GILLESPIE, Bishop of Western Mich.

[The LIVING CHURCH may be permitted to say, in answer to the above criticism, that such a wide application of its language in the editorial referred to, was not intended by the writer. There are comparatively few noisy alarmists on the one hand, or extreme ritualists on the other. To neither of these classes, do we suppose the honored Bishop of Western Michigan belongs. He doubtless disapproves, as does the LIVING CHURCH, of lawless ritual and contempt of episcopal authority canonically exercised; but he does not fill his diocesan paper with lugubrious prophecies that we are all going to pieces, because somebody has put Lights on the Altar; nor does he go about his diocese harping on the "inevitable that never happens." We contend, that people who do this are weakening the confidence of those within, and strengthening the prejudices of those without. We feel justified in using strong language, in condemning this sort of thing. Still, if we have gone beyond the limits of righteous indignation in this or in any other editorial utterance, we profoundly regret it.

To criticisms from either side we shall give respectful attention; but we must be excused from giving any more space in this paper to communications of this kind. We do not see that we are under any obligations to print and publish attacks upon ourselves. The paper goes before its readers on its own merits; and there is no reason why it should allow its faults to be magnified in its own columns. The editor is under obligations to several friends who, by private correspondence, have kindly aided him to discover mistakes, and to increase the usefulness of the LIVING CHURCH. Still, with due deference to such criticism, he is not able always to see things as some one else sees them, nor to please everybody in the management of the paper.—ED. L. C.]

A movement is on foot in Indiana to erect the northern counties into a Diocese, having its See at Fort Wayne. It is stated that an endowment of \$30,000 is likely to be secured. A secular paper has the following:

"The most prominent question just now in the Episcopal circles of this State, is the creation of the Diocese of Northern Indiana, or, as it will be called, the Diocese of Fort Wayne. In such an event, Trinity Church will be the Cathedral, and its church membership will, with the assistance of the new Diocese, provide a suitable residence. The Rev. J. J. Faude, the Dean of the Northern Convocation, is now visiting in turn every Episcopal church of the thirty-one counties that will comprise the new Diocese, and placing the subject before them. It is needless to say that the project creates the greatest enthusiasm among Churchmen; as nothing would give the Church such an impetus in this territory, as the close supervision of a talented and able Bishop."

The hanging of three treacherous Indian scouts for murder, in Arizona, is a good omen for our "Indian policy." The red man should have all the "rights" of the white man, and among these is the right to be hanged for murder. While this is fully secured to him, we should see to it that all swindlers and murderers of Indians be made to feel the presence of even-handed justice. The hanging of a few white scoundrels that are disgracing civilization on the frontier, would be helpful, just at this time.

Personal Mention.

The Vestry of St. Paul's Church, Boston, Mass., on Monday, the 6th inst., nominated the Rev. Dr. Courtney, Rector of St. James' Church, Chicago, to the proprietors, who, at a meeting held on the 13th, unanimously elected him Rector of St. Paul's, and appointed a committee to wait upon him on Thursday of this week.

The Rev. George Wallace, Rector of St. Paul's Church, Waterloo, Central New York, has been invited to the position of Senior Presbyter and minister in charge of the foreign congregation in St. Andrew's Cathedral, Honolulu, Sandwich Islands.

The Rev. P. W. Cassey is engaged in working among the colored people of New Bern, N. C., through St. Cyprian's Mission.

The address of the Rev. Louis K. Lewis, late of St. Peter's, Philadelphia, now assistant priest in charge of "Old Swede" Church, Wilmington, Del., is 708 Market Street.

The vestry and parishioners of St. John's, Detroit, are rejoicing in Dr. Worthington's announcement that he does not intend to leave Detroit.

The Rev. H. A. Grantham has resigned charge of the "Church of the Good Shepherd," St. Louis; resignation to take effect at Easter.

The Rev. S. W. Young has been instituted to the rectorship of Trinity Church, Covington, Ky.

The Rev. Henry Y. Satterlee, of Zion Church, Wappinger's Falls, N. Y., has been unanimously elected Rector of Calvary Church, New York, and will enter upon his duties on the first Sunday in May.

The Rev. A. Kinney Hall has accepted the rectorship of Trinity Church, Marshall, Texas.

The Rev. E. A. Donald enters upon his duties as Rector of the Church of the Ascension, New York, April 1st.

It is a curious coincidence, that our Presiding Bishop Smith is the twenty-seventh of the American prelates, and the Junior Bishop, Dr. Paddock, the 127th. The former venerable prelate is thus the senior of a hundred colleagues. He was consecrated on the 31st of October, 1832, and has therefore entered upon the fiftieth year of his episcopate. He is the only American prelate living whose accession to the mitre antedated the Oxford movement.—The Church Eclectic.

Acknowledgements

- In response to Dr. Fulton's letter—"A Great Wrong"—in the LIVING CHURCH for Jan. 28th. Rev. H. W. Nelson, Jr. \$10.00 Rev. G. B. Hopsou. 50 J. F. P. 50 Mrs. C. C. Tyler. 1.00 Mrs. Crocker. 5.00 Rev. F. W. Bartlett. 1.00 E. A. 1.00 Rev. G. A. W. 1.00 G. M. C. 5.00 S. X. 50 R. L. H. 50 Rev. J. J. Clon. 2.00 X. 1.00 Rev. G. Buck. 2.00 E. M. Crouch. 2.00 Two subscribers. 2.00 Rev. B. B. S. 50 A Subscriber. 5.00 E. & J. B. Young & Co. 10.00 Rev. S. Allen. 1.00 Nemo. 1.00 Mrs. Prou and daughter. 2.00 Rev. C. M. Armstrong. 3.00 Trinity Church, Bay City, Mich. 15.70 A Churchman. 2.00 Rev. F. Courtenay. 2.00 Grace Church, Cresno, Ia. 2.00 W. A. A. 10.00 E. G. W. 1.00 In small sums from subscribers. 1.45 Previously acknowledged. 289.12 Total. \$383.67

Appeal.

For nearly fourteen years the daily Services of St. Mary's School, Chicago, have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

Miscellaneous.

WANTED—The following numbers of Harpers' Magazine: December, 1880; May, 1881, and September, 1881. Will send in exchange any of the following: Harpers' Magazine for June, July, and November, 1880, and January, 1881; St. Nicholas for August, 1880, and March, 1881; Appleton's Journal for October and November, 1880. Address, THE LIVING CHURCH.

A lady, experienced in tuition, seeks a re-engagement as governess, companion to a lady, amanuensis, or secretary. Acquirements: English, French, Latin, Music, Drawing, Painting, and Needle-work. A. B. C., Box 10, Cambridge P. O., Ontario.

A School Partner wanted in a Church Boarding and Day School for Girls, situated in the South, and in a highly prosperous condition. The applicant must be a Churchman or Churchwoman; a thorough and experienced teacher and disciplinarian, and with some capital. This is an unusual opportunity. Apply to Church School, care of Robert E. Farke, Macon, Ga.

WANTED—By two Church women a good locality for a girls school. Address, School, Milwaukee, Wis.

WANTED—A sextonship, or would engage as janitor in church, school, or other institution. Good reference. Address, O. E. Kellogg, Blooming Valley, Crawford County, Pa.

A clergyman of 20 years experience in educational work wishes to hear of a place which he is desirous of establishing a School for Girls. Address P. Box 1667, Boston, Mass.

A Church Clergyman, an A. M., and thirteen years a successful teacher, will receive a limited number of boys to be educated. Location in the country, near an Eastern city. Free from vicious influences. Home care and comfort. Careful instruction. Healthful and mild climate, no malaria. Boys may remain during the summer. Bad boys rigidly excluded. House large, and on an elevation of 400 feet above sea level. Terms, \$350 for school year. Address, Rector, Office LIVING CHURCH.

A lady desiring a situation to assist lady with household duties, needlework included, where she could be made as one of the family. References exchanged. Address H. care Carrier 23, Detroit, Mich.

Easter is near at hand—the egg dyes advertised in another column by C. H. Strong & Co. are just what every family will want to prepare for that festival. Orders entrusted to them will be sent by mail promptly.

A Churchman, experienced in business, desires a situation. Can furnish the best references. Address: P. G. Odenheimer, 723 South 23d St., Philadelphia, Pa.

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Calendar.

MARCH, A. D. 1882.

- 1. Ember Day.
2. Ember Day.
3. Ember Day.
4. 2d Sunday in Lent. Violet.
5. 3d Sunday in Lent. Violet.
12. 4th Sunday in Lent. Rose or Violet.
Mid-Lent (Refreshment Sunday).
25. Annunciation B. V. M. White.
28. 5th Sunday in Lent.
Passion Sunday. Violet.

A certain woman of the company lifted up her voice and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea rather, blessed are they that hear the Word of God, and keep it. S. LUKE XI, 27, 28.

To admire, to be impressed, to be sensibly moved by our Blessed Saviour's whole demeanor and words, His love for us, and anxiety that we should be saved, this is not enough; we must keep His Word, then shall we be blessed indeed, and so dear to Him, that that wicked one shall never pluck us out of His Hand. ISAAC WILLIAMS.

In Thee I place my trust
On Thee I calmly rest;
I know Thee good, I know Thee just,
And count Thy choice the best.
What'er events betide,
Thy will they all perform;
Safe in Thy Breast my head I hide,
Nor fear the coming storm.
Let good or ill befall,
It must be good for me;
Secure of having Thee in all,
Of having all in Thee. H. F. LYTE.

Thoughts for Lent.

Collected from Parochial Pastors.

There is the public Service of the Church, which ought never to be neglected. Numerous opportunities for the performance of this duty are given by the frequency of the Services. A little care and prudence exercised in due season will enable each to attend with great regularity. Let this have some effect upon your Lent rule, and try to use these means and helps as much as possible. Above all, remember that the Holy Communion is the greatest of all prayers, and at every Eucharist be present with some definite object in the mind. This will give the blessing to all your other devotions, and make the Lent-fast, in truth, a time of spiritual improvement and refreshment.

REV. GEO. WM. LINCOLN, Rector of St. Paul's, Columbus, O.

Beloved, do not miss your opportunity. Secure a blessing from this holy season. We shall not all of us survive to witness its return in the circling year. Observe private prayer every day, and public also, if the Lord's House is open. Lay by an offering every week for the dissemination of the Gospel. Have a contribution accumulated, which you will not be ashamed to present before the Lord, at Easter. And let it be a free gift—not an expenditure for the purchase of comforts or luxuries, or adornings for your own House of Prayer. "Be not deceived, God is not mocked."

The Bishop of Central Pennsylvania.

Lent is to the year what the Lord's day is to the week. In the very nature of the case, therefore, to suggest that it were better to keep Lent the year round, is to misconceive the whole matter. It is plain that the benefits of the Lenten Fast are not visible and sensible, yet they may be none the less real. Nature is now passing through its annual season of rest, and gives no sign of gathering energy; but who shall say how much the midsummer freshness and bloom will owe to the enforced rest of winter? There are genial influences which operate unseen. We may appear to be in contact with such influences and yet interpose something to neutralize their effect. A frivolous person may use Lent frivolously, and receive no benefit. But if we use the season as we may, we cannot fail to be benefited.

REV. J. W. BANCROFT, Rector of Emmanuel Church, Hastings, Mich.

Among private duties of Lent, the propriety of abstaining from ordinary amusements must be obvious. It is justly considered out of character, too, to celebrate a marriage in Lent; and if ever this rule is departed from, it is plainly a duty to dispense with the ordinary festivities and merry-makings.

Among other private duties of Lent may be mentioned, Intercessions in Church, and in the closet, for all pastors and their flocks during the season of Grace; for missionaries, and the heathen; for those who live in sin; and for Christians who have departed from the unity of the Apostolic Family. Let us never forget that God is dishonored by the melancholy divisions which disgrace the Christianity of our country, and "by reason of which the way of truth is evil spoken of." Lent is a fitting time to exercise ourselves in seeking the scattered sheep, winning them back to the fold, and saying to them, as we invite them to keep this blessed Season with us, "Come thou with us, and we will do thee good."

REV. CHAS. G. GILLIAT, Ph. D., Rector of Trinity Church, Pottsville, Pa.

Our diocese is needy; the Church is cramped in her efforts for the spiritual good of men, by the lack of means; our noble Missionary Bishop, one of the most apostolic of all the Bishops of the Church, receives a stipend not half of that of many a parish priest; while outside, the needs of our newly settled territories, the Indians, the Freedmen, the Heathen World, cry loudly to us, reminding us that all we have is God's, and that we are but His stewards in the disposal of it. To meet, however, liberally, the expenses of our own place of worship, is not giving to others, it is only providing for ourselves; and if we rest content with this, we shall lose the blessings that follow those who give to others for Christ's sake. I am anxious that a large share of this blessing shall fall upon us as a congregation and as individuals; but I find a barrier (one, however, easily removed) in the way, in the shape of a small debt of about \$100 on our church lot. Will you not devote your Lenten self-denials to the removal of this hindrance, that on Easter Day, when we celebrate the resurrection of our self-sacrificing Lord, who gave Himself for us, we may commence a new year of Christian effort free from the shadow of encumbrance, and so enabled to devote ourselves to the work Christ has given us to do for Him in the world around us.

REV. W. T. WHITMARSH, Rector of St. Paul's, Muskegon, Mich.

Lent is the time for each one to find out by actual test: 1st. What hold the world and its pleasures, even its innocent pleasures, have upon him. Do they control him, or he them? If for six weeks he can withdraw from them, and give himself to prayer and religious duties, then it is probable that he can control them; if not, then he is the slave of the world and its pleasures. 2. What hold his appetites have upon him. Can he for six weeks live more simply and abstemiously? If he can, then he is his own master. If not, he is the slave of his lower nature. 3. What hold his business has upon him. Can he press it less ardently, and make a little more time for religion? If he can, then he is not a

covetous man, whom the Apostle styles an Idolator. 4. Is he charitable? This is the season for giving up bitterness of feeling; for reconciliation with enemies and those we have offended, or who are offended with us; and as God says by the prophet, the Fast that He has chosen is "to deal thy bread to the hungry, and bring the poor to thy house;" in other words, this is the season for special acts of goodness, and mercy, and compassion. 5. Does he love God's house, and the place where His honor dwelleth? Can he say with David, "early in the morning will I seek Thee," and prepare himself for the day's duties by coming before God in His House? Or, with Felix, does he prefer a "convenient season?" These, dear brethren, are things radically important for every Christian to watch with respect to his true condition; for these are just the things that prove whether his calling and election are sure—whether a man has a well-founded hope, or not. Christianity is not a sentiment. It is the state or condition of the heart and life towards God. It is settled by just these interrogatories: 1. Do we delight in public and private worship, so that Jerusalem is our "chief joy?" 2. Do we give liberally of our means and time to God, for His service and glory, and for His poor?

REV. H. W. SPALDING, Rector of St. John's Church, York, Pa.

The first to observe Lent was Jesus, our Saviour. In keeping it we but follow His example. The holy season is a precious heritage of the Children of the Kingdom. It has always been observed. It is being observed now by the millions of Christendom the wide world over. It will be a blessing to them. May it be to us, also, a help to holiness. It will be if we choose to have it so. Keep the time. Teach your children to. That you may better enter into the spirit of the Fast, withdraw as much as possible from the cares and pleasures of this life. Do not make or accept invitations. Be at the appointed Services whenever you possibly can. Bring others. Read daily in some devotional book. Practice some daily self-denial. Remember the poor. Pray for the whole Church, and so especially for the people of this parish.

REV. A. W. SNYDER, Rector of Emmanuel Church, Rockford, Ill.

Try to think of God more while at your work, and let your prayers rise to Him at all times and in all places. Attend as many of the Services as possible, going early that you may have a few moments of quiet before the Service begins in which to collect your thoughts. Unless obliged to do, do not hurry away after Service, but remain a short time in prayer. Examine yourselves daily, that you may see your faults, and be able to make full confession of them to God. Seek out your besetting sins, and having found them, watch, pray, and strive against them. Remember that this may be the last Lent you are to spend on earth. Live as if sure of this. Be truly prepared for death and you will then be fit to live.

REV. HENRY J. SHERIDAN, Rector of the Church of the Atonement, Westfield, Mass.

The Church German Society.

Correspondence of the Living Church. The Church German Society, at its recent annual meeting, elected the following officers: The Rev. William F. Morgan, D.D., Vice President; the Rev. Clarence Buel, Chaplain; the Rev. C. F. Olmstead, Recording Secretary; the Rev. George F. Siegmund, D.D., Corresponding Secretary; Mr. Andrew C. Zabriskie, Treasurer. The Society has had under its care, at various times, in the seven years of its existence, all but four of the German missions now in operation in the Church. It has at present, four missions in the State of New York, and two in Connecticut, besides an associate mission, with ten stations in New York City and its suburbs. There are employed seven clergymen, all but one of whom (the Rev. Dr. Siegmund) were secured and trained for the work by the Society. There are several candidates for Orders waiting for opportunity to engage in work. One of the chief labors of the Society has been the publication of the Book of Common Prayer in the German language. The Rev. Dr. Siegmund's scholarly efforts in this direction are well and favorably known. With the large German community in New York, and in other cities; the Society is much needed, and should be helped to enlarge its sphere of operations.

In a certain parish in Newark, New Jersey, the faithful Rector had a pastoral, relating to Lenten Services, distributed through the church on a Sunday morning. Two strangers came in and entered a pew in front of one occupied by a regular parishioner, and at once picked up the pastoral which, they began to criticize in such an earnest manner, that their neighbor could not help hearing what passed. After reading it all through down to the date, one of them exclaimed: "Quin—qua—gesima! What is that?" "I do not know," replied the other, "but it is probably one of the ritualistic novelties in this church." They went into a long discussion, and finally decided, to their entire satisfaction, that "Quinquagesima" meant "February." They both brought their Prayer Books with them, and joined intelligently in the Worship, and especially in the responses, thus showing that they were familiar with the Church to a certain extent. But they doubtless went away highly gratified at having discovered that the ritualistic name of the month associated with St. Valentine, was Quinquagesima!

The late Professor Skoda, one of Vienna's greatest surgeons, had, until within a year or two before his death, worn garments of a most unfashionable cut. His friends often joked with him about the matter, but he bore their fun good-naturedly, without making any explanation. One day a friend observed that he was much more stylishly clad than usual. "This is an unhopeful pleasure, Skoda," said he, "to see you for once properly dressed." "Say no more," said the surgeon gravely, "he who has made my clothing for all the years you have known me, did not, it is true, give it a very fashionable shape; but he let me have clothes long before I had achieved success; and he never pressed me for money when he suspected that I was pressed for it myself. How would you do, my friend—leave such a man for one who merely out cloth in a different shape?" "But why then do you leave him now?" inquired his friend. "He is dead," said Skoda.

"Put no fulsome compliments on my tombstone," said a wag. "Don't give me any epitaphy."

WESTMINSTER ABBEY.

The Legend of its Consecration.

Matthew Arnold in the Nineteenth Century. —Rough was the winter eve; Their craft the fishers leave, And down over the Thames the darkness drew. One stilling last, and turns and eyes the pile Huge in the gloom, across in Thorney Isle, King Sebert's work, the wondrous Minster new, —'Tis Lambert now, where then They moored their boats among the bulrush stems; And that new Minster in the matted fen, The world-famed abbey by the westering Thames.

His mates are gone, and he For mist can bar no eye; A strange wayfarer coming to his side, Who bade him lose his boat and fix his oar, And row him straightway to the further shore, And wait while he did there a space a bide. The fisher swayed oars, That voice had note so clear of sweet command; Through pouring tide he pulls and dazling haze, And sets his freight ashore on Thorney strand.

Then the minister's outland mass Rose dim from the morass, And thitherward the stranger took his way. Lot on a sudden all the pile is bright! Nave, choir and transept glorified with light, While tongues of fire on oigan and carving play! And heavenly odors fair Come streaming with the heads of glory in, And carols float along the happy air, As if the reign of joy did now begin.

Then all again is dark, And by the fisher's bark The unknown passenger returning stands. "O Saxon fisher! thou hast had with thee The fisher from the Lake of Galilee!" So saith he, blessing him with outspread hands; Then fades, but speaks the while: At dawn, thou to King Sebert—hall relate How his Saint Peter's Church in Thorney Isle Peter, his friend, with light did consecrate.

Letters from the Wilderness.

Written for the Living Church.

MY DEAR GOD-CHILD:—An observant eye and sensitive mind I know you to possess; and, of several, there is one particular and increasing evil among Churchmen, which you cannot fail to have encountered, and I doubt not, turned from in disgust. I refer to the spirit of unkind fault-finding and criticism within the Church, in matters of ritual, chiefly; but, in some instances, of subjects of greater moment.

Every Church-paper, and many a secular paper, too, is burthened with this untoward incubus; and I often throw them down in despair, and ask myself of what avail is it all? First, an aggrieved layman "comes to the fore," with some senseless fault-finding. Then, a presumptuous priest follows hard after with some ebullition of egotism. And then, a bishop takes the field, perchance, to stay the fray, yet only adding fuel to the flame.

It looks very well to see the different "Schools" of Churchmen sitting amicably, side by side, on the rostrum; it sounds very sweet to hear all manner of "brotherly love" and kindliness of speech proclaimed in "Conventions" and "Congresses," as to liberty in the Church, and as to the Church being "wide enough for all phases of thought and opinion;" and one is led to hope, from all these things, that all may be, indeed, really and truly and practically so. Ah! lay not that "flattering unction to your soul!"

The next Church-paper you take up will contain a caustic query as to the use of this, or that, form of ritual; a carping critic will widely differ from the Rev. So and So; or a "Seeker for Knowledge" will ask some questions that a Sunday School scholar of moderate intelligence ought to know and understand fully.

Now, the vital question is: Why cannot the liberty, proclaimed in Convocation as existing, be duly exercised in reality, in every parish, and by every priest?

Then, if a "Low" Churchman would keep to his Prayer Book, and not turn his church into a sectarian meeting-house (as some "popular" preachers I wot of are prone to do), and if every "High" Churchman could be suffered to enjoy the ritual and vestments (not by any means unauthorized) that he loves—there would be no bickering, and more peace and honest work in the Church, everywhere.

We not infrequently see and hear it stated that there is a general looking toward the Church, by the preachers of the various sectarian religious bodies, with a view of joining us. It is to be hoped that all such may not be awed by the—them—misunderstood differences among us; and it is time—yea! it is high time—to amend, in this respect, the apparent divisions of the Church Militant!

It is a sorrowful fact, that some weak, struggling parishes in some dioceses have been driven out of Churchly ways by the Chief Pastors, because they were not in accord with the Episcopal "way" of thought or act. Is this the "liberty" that exists in the Catholic Church in America, and I grieve to add, in England, also?

There are many instances where the "Low" extreme of Churchmanship should be looked after by the diocesan. But in some notable cases these are overlooked in the "general oversight;" and here we find "liberty" enough!

Thankful am I that the bitter, party strife of the last generation in the Church is now no more, and I would fain hope and believe that that of which you have spoken, and of which I have written these words, may be but the ragged edges of the dispersing clouds, presaging a clearing and peaceful sky.

Your reference to contrasts in the Church, reminds me of a very remarkable contrast that I beheld of late. I was walking in a crowded thoroughfare, when, coming toward me, I saw my friend, the Rev. —, of your own parish, apparently absorbed in deep thought, and bent on whatever may have been his mission, with no eye for any of the distracting objects of the street or shop. I need not add that he was clad cap-a-pie, in clerical garb; and he seemed to have leaped over a few centuries, from some cathedral-city of the Old World, and, unwittingly, landed on these new shores. Not a rod behind, following hard upon him, was another priest, who has won for himself the title of "popular," in the common acceptance of the term; and, if extremes did not meet, they did pursue, the one the other! The popular preacher could never be mistaken (were he not known to be one) for a

priest. He was dressed a la mode; and would be taken for a well-to-do (a very well-to-do) gentleman of leisure. He seemed engrossed with the fashions of the day, and with the beautiful display of wares in the shop-windows. The one priest and the other were types of what I have briefly hinted at in this random letter. The one represented a working parish—a parish of Churchly ritual and life; the other a "popular" and wealthy parish, the doors of whose church are too often closed, alike on Fast and Festival.

My dear God-child! there is a vast difference between a sturdy stride on sturdy purpose bent, and a leisurely saunter through life, absorbing the sweets, and enjoying the flowers by the way.

I leave you to draw your own inferences, and to make your own application of what I have written. Of all functionaries, let me add (and with this remark I will close), a priest should be known to be a priest wherever and whenever he may be found! You would never take a church-building for a ware house, or a stable. Should the priest who ministers therein be taken on the street, by a stranger, for a private citizen, or a "society" man? I trow not!

I may yet have time, before the Great Fast shall have come to a close, to say a few words respecting it; but I cannot definitely promise to do so.

The Gilgoly Memorial.

Correspondence of the Living Church.

Plain City, Utah, is but a little place in this great country, and St. Paul's School and Mission are but small units in the great sum of the Church's Mission-work; yet we hope that many of your readers may think them not too small to deserve brief mention in your valuable paper. That they have not thought them too insignificant for kindly thought and timely aid, has been lovingly made manifest in many ways. Especially has this been so in the case of an appeal, which some months since appeared in your columns, for assistance in purchasing a bell for St. Paul's school house, as a memorial to the Rev. Mr. Gilgoly. From all directions there have come loving words, accompanied by substantial and abundant gifts.

All will be glad to learn that these gifts, added to what was given by the people of Plain City (and most generously have they shown the love they bore their beloved pastor), have proved sufficient for the purchase and hanging of the bell.

The latter—from the well-known foundry of Meneely & Co., West Troy, N. Y., weighs three hundred pounds, exclusive of mountings. Upon it is inscribed: In Memoriam Rev. James Lee Gilgoly, obit. xiv. Feb. MDCCCLXXXI. and the motto of St. Stephen's College, of which he was a graduate: "Esto fidelis usque ad mortem, et dabo tibi coronam vitæ."

Much to the gratification of all the friends and members of the Mission, we were able to have it in place on the 14th, and to hear, on that day, the first notes of a church-bell ever heard in Plain City, the summons to gather in the school house for a Memorial-Service, in honor of him, to whose energy and loving sacrifice of self, the Mission owes, under God, its first beginnings, and its steady growth in temporal prosperity and spiritual strength.

The Service opened with hymn 485: "Hark, hark, my soul!" The Rev. Samuel Unsworth, Rector of the parish, read the first part of the Morning Prayer; the Psalter being Selection V., and the Lesson St. John XIV., which was followed by the Te Deum, most acceptably rendered by the members of the choir from Ogden, with Miss Rebecca Restall at the organ. The Nicene Creed and special prayers were said by the Rev. Mr. Bleeker. After singing of the hymn 202—"The Church's One Foundation," a most touching and eloquent Memorial address was delivered by the Rev. C. M. Davis, Principal of the School of the Good Shepherd, Ogden. The preacher took for his text, part of the 21st verse of the 31st chapter of II. Chronicles, "And in every work that he began in the service of the House of God, he did it with all his heart, and prospered." Briefly recounting the history and growth of the Mission, under the wise oversight and through the earnest zeal of its pastor, and by the aid of its faithful members, the sermon closed with many earnest words of advice and exhortation to the hearers, to be strong in faith, constant in prayer, and full of love to one another and to all mankind.

Would that such words as those with which it closed, could be graven on the hearts of all loyal members of the Church throughout our land. "Then give your aid to others; lose no time in idle parole, but vigorously ply the weapon of your Christian warfare against sin; keep the enemy in full retreat; give him no time to stop, to breathe, to rally; loiter not by the wayside, to gather the spoils. When victory seems most sure, then be ye watchful, vigilant; for the warfare is of life-long duration, and, certain victory comes only at the last. You will grow weary and faint, and heart-sick; but ever keep the prize in view. Think of the "well done! thou good and faithful servant!" and, when thou art sick and faint, recall the comforting words of scripture, inscribed upon that Bell: "Be thou faithful unto death, and I will give thee a crown of life."

The Service closed with the hymn—"O Paradise," the Prayer for the Church Militant, and the Benediction; and we left the Bell to do its work for Christ, as we feel assured it will nobly do it—by calling men, with stirring tones, to prayer and praise and worship of their Heavenly Father; and not less, by keeping bright in the hearts of all, the memory of him, whose name it bears. The sincerest thanks of all are due to those who have aided us in the accomplishment of our desire; and especially to Miss Ellen M. Thompson—last year in charge of St. Paul's School—to whose suggestion and earnest efforts, most of all, it is due; to the Ogden choir, for kind assistance in providing music for the Service; to the members of the Missionary Committee of Plain City, and their wives, for untiring work and kind hospitality to visitors from Ogden.

ALL AROUND THE WORLD.

Mr. Conkling has declined the seat on the Supreme Bench.

The widow of Daniel Webster died recently at New Rochelle, N. Y.

The Wisconsin legislature has indefinitely postponed the bill to tax Church property.

Fanatics are not all dead. The Oberlin College faculty have broken up a chess club among the students.

Dr. Tanner, the once well-known "faster," is living in Buffalo, and occasionally delivers lectures on the use of alcohol.

The anniversary of the birthday of Robert Emmet was appropriately celebrated in several of the larger cities of the United States.

The rumors of the illness of the poet Whittier are denied. He is somewhat deaf, and his hair and beard are white and thin. But he is still active.

The New York Observer lost in the recent fire which destroyed its office, its file of sixty years. Only two other complete files are known to exist.

The shipment of cattle from Texas to Pennsylvania is now greater than ever, and at the same time more cattle are raised than ever before in the State.

The first through car of freight from San Francisco to New Orleans made the distance in 14 1/2 days, and the rate was \$1.42 per hundred pounds.

The ex-Empress Eugenie has been living in a small house within the grounds of Osborne, in the Isle of Wight, and is visited daily by Queen Victoria, who has proved a devoted friend to the afflicted lady.

The new country-seat of Bishop Clark, of Rhode Island "Bonledge," is on a height called Warwick Neck, which slopes to the Narragansett shore on the east, and to the waters of Onset Bay on the west. So says Harper's Basar.

Oscar Wilde, paying a morning visit to a lady, surprised her dusting some articles of vertu too precious to be intrusted to any hands but her own. "Oh!" said he. "What unnecessary labor! Dust should never be removed. It is the bloom of time."

The atheistic Unitarian clergyman of Chicago closed his Sunday's Service with the following benediction: "May we be kind to each other, and spend our days in peace and quietness together." Mr. Miln is reported to be thirty-one years of age.

The coroner's inquest held in connection with the recent burning of the old World building has brought in a verdict, charging Mr. Orlando B. Potter, the owner of the building with criminal negligence. Mr. Potter gave bail to appear before the grand jury.

The Supreme Court in Brooklyn has declared that no elevated road shall be built in the streets of that city without compensation to the owners of injured property, and the compensation must be paid before the road is built. That reads like good law and good sense.

Francis Scott Key, the namesake and grandson of the writer of the "Star Spangled Banner," is an applicant for the first vacancy in the rank of second lieutenant in the Marine Corps. His application is signed by the most prominent men of all parties in Maryland.

The new Chinese minister makes daily calls at most of the receptions in society, accompanied by an interpreter. His wife does not visit at all. The advent of Lent will not interrupt his enjoyments, as several ladies announce their attention of receiving as heretofore.

Speaking of some things connected with funerals which ought to be reformed, Bishop Clarke, of Rhode Island says: "I think the exhibition of the worn and pallid features of the dead to the gaze of the curious and unsympathizing crowd, is another custom that is entirely out of place."

The Grand Jury at Washington has indicted the Star-Route contractors known as the "Dorsey Combination," including ex-Senator Dorsey, John R. Dorsey, his brother and Thomas J. Brady, formerly Second Assistant Postmaster-General. Colonel Bliss says that he intends to bring them to trial next April.

When will mothers learn that it is not safe to leave their children locked up in a house alone? Nearly every week we read of the cremation of such little prisoners. Last week Mrs. Thrush, of Monmouth Junction, Wis., left her 4-year-old daughter alone in the house and went to a neighboring residence. The child overturned a lamp, and burned herself so that death soon ensued.

The late Berthold Auerbach wrote persistently, going to his desk every day with industrious regularity. He was a genial companion, a delightful talker. His face was of a distinctly Hebrew type, and he had a good deal of the peculiar wit of his race, which has found its artistic culmination in Heine. Combined with this, he possessed what Heine lacked, the genial kindness of the south German nature.

The damage to the Memphis and Little Rock road by floods is estimated at \$500,000. Refugees are flocking to Memphis by hundreds. The commissioners to distribute rations for Arkansas and Mississippi are on hand, and supplies have already gone forward to Riverport, Concordia, and Belen. Steamboats now run through the streets at Indian Bay, Arkansas. The water at New Orleans is greatly higher than the average level of the city.

The vote by the presbyteries of the United Presbyterian Church on the overture concerning the repeal of the law forbidding the use of instrumental music in public worship has been taken thus far in eleven of the sixty-one presbyteries. The result is 184 votes in favor of repeal, to 122 against. Nine of the presbyteries give a majority for, and two give a majority against repeal. In the total vote against repeal, elders considerably outnumber ministers.

The new five-cent Garfield postage-stamp was issued on March 1st. Dark brown has been selected as the color best calculated to bring out the fine engraving of the work. The five-cent stamp is almost entirely used for foreign correspondence; and Third Assistant Postmaster-General Hazen, believing that an accurate engraving of the late President should be used for this purpose, has succeeded in producing what is pronounced to be the truest likeness of General Garfield, and the handsomest stamp, yet issued by the Post-Office Department.

The Salt Lake Tribune thus comments on the petitions which the Mormons are hurrying forward with such frantic energy. "While the petition is going, thousands of mothers who compelled their children to sign, because they dared not do anything else, will be on their knees praying for a happy deliverance from polygamy and better days for Utah. A few years ago the Mormons were telling the Gentiles to get up and leave the country if it did not suit them. They were bullying and arrogant to the last degree. Now they see the last ditch just a few feet ahead and they are on their knees supplicating for mercy and oringing to the very men that they used to insult. The petition is the last kick of the church in the unequal fight. The petitions are too late, and will be like whistling to stop a tornado."

The Household.

Table-covers made of blocks of cretonne are handsome. If two or three persons wish to make them, they can buy the material to better advantage. Let each one get several kinds of cretonne, a quarter of a yard of each kind. Then they can arrange to have each block different. Stitch the blocks on to a lining made of unbleached cotton or of colored cambric. Then, where the blocks are joined, sew on narrow braid, which can be bought at any furniture store, or use narrow black velvet, worked with different colored silks in fancy stitches, or even common black dress braid, feather-stitched with canary-colored silk. When cutting out the blocks, if a little care is exercised in placing the pattern on the cloth, strips will be left with a suitable figure which can be sewed together to make a lambrequin. Have the strips about five inches wide. The seams can be ornamented in the same way as the table-covers. The table-cloth must be finished with a handsome border of striped cretonne, which may be finished with fringe. Almost every one has fringe which will answer this purpose. The worsted dress fringe so much worn a year or two ago, can now be made use of. It is also serviceable as a finish to mats made of burlap. One thing should be borne in mind when beginning to do fancy work, and that is, if you have not time to do it well do not undertake it; it cannot be slighted or hurried over without entirely spoiling the effect.

Act courteously and generously with those in your employ, and you will procure a willing service from all who are capable and trustworthy. Scolding, harsh reproof, fault finding in a disagreeable way, are all productive of insolent replies; and never make any one sorry for an omission, mistake, or accident. When any delinquency must be noticed, it is better to begin by a gentle and kind inquiry why it was so. It affords a person an opportunity of justifying herself when right; and when in the wrong, he or she will be more likely to see and admit it, if questioned instead of blamed. Civility is as necessary to agreeable relations with servants as with others. It lessens the trials of service, promotes kind feelings on both sides, and checks undue familiarity. Always thank servants for what they do for you, and always ask rather than command their services. Deal promptly and decidedly with anything which shows a defect of principle, but reprove like a friend. A good mistress is the friend of all who serve her well, and is often able to train even bad servants into good ones.—Mrs. H. O. Ward, in Youth's Companion.

For a lady in good health, strong enough to spend her days in shopping, or in picture galleries, examining the choicest works of art, on her feet all day in this toil of pleasure, to which a hard day's work in the kitchen is child's play; her evenings, also, far into the small hours, spent at concerts, theatres, or operas, with no complaint of excessive fatigue or physical injury; for such a one to fear to notice gross neglect or carelessness, lest the unfaithful servant should leave her, is the most inexcusable cowardice. There are, doubtless, cases, where it may be wiser to shut one's mouth, if not one's eyes, rather than lose a possibly good servant. But, surely, this is wisdom, only, in cases of sickness, or of a house so full of company, that one is compelled to endure insufficient or slack performance of duties, but only for the time being; or most of all, when the lady's own health is so frail that it would be injurious to risk losing even a poor servant. This last case above all, is a simple excuse for a housekeeper to overlook a multitude of short comings. It is but the choice between two evils; poor help or breaking up the home, and boarding. The first is by far the lesser evil.

TRUE ECONOMY.—A saving woman at the head of a family is the very best savings-bank established. The idea of saving is a pleasant one; and, if the woman imbibed it at once, they would cultivate it and adhere to it; and thus, when they are not aware of it, they would be laying the foundation of a competent security in a stormy time, and a shelter in a rainy. The best way for her to comprehend it is to keep an account of all current expenses. Whether five hundred dollars or five thousand dollars are expended annually, there is a chance to save something if the effort is made. Let the housewife take the idea, act upon it, and she will save something where before she thought it impossible. This is a duty, yet not a sordid avarice, but a moral obligation that rests upon women as well as men.

Stoves blackened when entirely cold will keep the clean look a very great deal longer than when they are polished when the stove is warm. Zinc can be brightened by rubbing it with kerosene oil, but it is much better to have it painted, as this will save much labor. After you have swept your carpets quite clean, you may brighten them with a flannel cloth wrung out from beef's gall and water. White paint may be cleaned as well as windows by using whiting and water, while grained wood-work should be wiped with a flannel cloth wrung out of cold tea. Wash pantry shelves with hot water and alum to rid them of ants, water-bugs, and other troublesome insects.

A man's whole duty is not accomplished when he provides food and raiment for his family. There are many duties beside this, the first of which is toward his wife. Let him make her life as happy as possible. She has enough to bear in her household cares and little vexations—which only women can appreciate—without being subjected to scolding and fault finding on the part of her husband. A word of praise goes a long way with a woman.

Let all young housekeepers begin life by a resolute abnegation of shams. As wealth increases, expenditures may increase; but never forget that misery is the result of living beyond one's means. To embellish home, to make happy the lives of those near and dear ones who dwell within it, is a task of no little honor, rewarded by no scant meed of gratitude and praise.

To open the mouth while chewing the food, instead of keeping the lips closed; to talk when the mouth is full; to suck up soup from the spoon; to put a knife in the mouth; to bend the head low down over the plate; to eat rapidly, or to make any noise in eating, are breaches of good manners.

An excellent plan to save old napkins and table-cloths is to cut out the good parts and put them away in a bag, appropriately labelled, and have them ready for use in case of sickness. Keep another bag with pieces of flannel, and another with old cotton cloth, for the same purpose.

OSTER SAUCE.—Boil one-half pint of oysters and one pint of boiling water together three minutes, and then stir in a half a cup of butter beaten to a cream, with two tablespoonfuls of flour. Let this come to a boil and serve.

DUMPLINGS FOR SOUP.—Make your dumplings like cream-tartar biscuits, and roll them well in flour before dropping them into your boiling soup. Cook fifteen minutes.

Tidies made of scarlet Java canvas in the form of panels, with a stripe or bouquet of cretonne flowers, are tasteful and wear well, too.

MY GUARDIAN ANGEL.

My Holy Guardian Angel Lives in the bright blue sky, Where, with sweetest hymns of praise, He sings to God Most High. He has white, shining raiment, And harp of purest gold; And there our Heavenly Father's face He ever may behold.

And yet my Guardian Angel Comes down my ways to keep; He guards me all the live-long day, And watches while I sleep. And when I am in danger, He holds me back from harm; And, when I'm sick, or tired, or sad, I rest upon his arm.

My gentle Guardian Angel, In darkness he is near; He soothes away my fear, But I must be afraid of sin, I must not naughtily be, For then my loving Angel grieves, And fears and weeps for me.

Our Lord once conquered Satan And tested for our good, Then Holy Angel came to Him And brought Him heavenly food; And so my tender Angel Will minister to me, When in my Captain's strength I try His soldier brave to be.

I cannot see my Angel He's hidden from my sight, As stars are hidden all day long, Altho' they're shining bright; But when this life is over I'll see Him in the sky, And join with all the Heavenly Host In praising God Most High.

—Young Christian Soldier.

The Last Show of Gladiators. A. D. 404.

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

The blood of the Martyrs had triumphed. God had heard the prayers of the souls under the Heavenly Altar. Idol temples were everywhere falling to ruin; idol sacrifices were scarcely known. Eighty years had passed since Constantine saw that glorious Cross which led him to victory; and though Julian the Apostate, fighting against God, had for a little while restored the worship of devils, he had gone to his account; and the faith of the Crucified prevailed far and wide. But just as after a storm at sea, though the wind may have been hushed, and the clouds may have fled, still the long dark waves come rolling in, and yet there is not calm; so, many of the evil habits and customs of heathenism still clung to those who were no longer heathens; and required time, and courage, and faith, before they could be put away.

Now, then, my story must take you to Rome on a fine December morning, four hundred and four years after the birth of our Lord. The great city was full of joy and activity. Multitudes were pouring down every street, but all hurrying in one direction; shops were shut, ladies were borne along by their slaves in rich litters; patricians sweeping onward with their long train of dependents. Look! there is one of the Consuls, the fasces (the axe in a bundle of rods) borne before him by the lictor as in the old times; by the side of that house which is being built, a placard is fixed; and a number of the lower tradesmen are gathered round to read it. It sets forth that on the tenth of the Kalends of January, the third hour, there will be a great show of gladiators, Marcus Trebellius Pollio, Editor (that is, provider and arranger of the spectacle). And then follows a long list of famous gladiators, and how they are to be matched; all which things would give you no idea of the show, though I were to write them down; but they appear greatly to please the citizens, who are reading the names.

Still the crowd rolled on, more impatient as the sun grew higher; they poured down the Via Sacra; every narrow alley at the foot of the Esquiline Hill sent forth its fives and its tens; from the Subura (the lowest and most infamous part of Rome), squalid men, miserable women, and all the vice of the city rolled forwards and onwards; the slaves ran forward faster with the litters; the patrician's dependants, shadows as they were called, hurried on to secure him a good place. One and all, the course was to the Colosseum.

We will go there too; but first we must stop to listen to what an old venerable man, clad in a simple, hair-cloak, and clearly by his voice and manner, a stranger to Rome, is saying to that youth at his side. His name is Telemachus; he has come from Syria, a poor, unlearned monk. He has no friends—he knows no one; but he has given a denarius to a poor lad at the Porta Triumphalis, by which he entered the city, to show him the way to the Colosseum.

And why has he come? He had heard, even as far off as Syria, of the wicked abominations of the shows of gladiators; he knew that men were trained to fight hand to hand, and life against life, for the amusement of the brutal people that even yet counted the amphitheatres as one of their great amusements; that the death of the combatant was criticised and applauded as the most common and every-day occurrence might be; that even then the amphitheatres was crowded by men—ay, and women—ay, and by high-born men and women—who in a few days would flock in nearly equal numbers, into the many churches at Rome to celebrate the great Christmas festival of peace. True; Constantine had much discouraged these shows; there was no longer such a waste of life as when ten thousand gladiators once fought under Trajan. But still, every December, the wretched men—more wretched because now they were not condemned malefactors, fighting for their lives, but because they gloried in their calling—were pitted together; the victor to be saluted with shouts from the innumerable multitude—the vanquished to be drawn out with hooks. And so holy Telemachus, being strong in faith, and knowing that God could work the greatest ends by the weakest hands, came to Rome, determined to do that which emperors and kings had failed in accomplishing, and to put down the shows.

"There it is!" cried the boy, as he turned sharp round by the Temple of Vesta, in ruins, and

pointed to the immense pile of building that stood out against the eastern sky.

"Is that the Colosseum?" inquired Telemachus, pausing for a moment, and lifting up his prayer to the God Whose he was, and Whom he served.

"Yes, by Hercules!" cried the lad. "But come on, Sir, or we shall not get a place."

Before we enter with them, you must for a moment try to fancy the scene as it then was. You must stand on that most sacred ground—most sacred I call it, for none was ever more richly dyed with the blood of martyrs—where the tall cross now flings its dark shadow so peacefully over the green sward. All around, in that oval mass of building, tier behind tier, gallery beyond gallery, rose, sloping upwards from the ground, the eighty-seven thousand seats of the multitude. It was a sea of faces that seemed to stretch up from the arena almost to the clouds. The podium, the lowest seat round the arena, and, of course, the best place for seeing, was already filled by the senators; the Emperor's throne was empty; for Honorius would never witness the games; but, with that one exception, the fourteen benches of the knights behind the senators, the populars, or common seats above them, the very extreme height, every part was densely crammed. The Editor was already seated close to the Emperor's throne, on the podium. To prevent accidents from wild beasts, this not only rose about fifteen feet above the arena, but had a small canal running along at its foot; which canal again, on the opposite side, had once been fenced with iron rails, though it was no longer so guarded.

Telemachus and his guide entered one of the vomitories, the great outer doors, ascended the steps into the first of the passages, and the whole scene burst upon them at once.

"I wish," said the hermit, "to get down as near as I can to that place," pointing to the arena.

"You should have been earlier," said the boy, "to do it. You can't get lower than to the back of the knights' seats, and you will have to pay prettily handsome for that, now."

"I have money," replied the old man quietly. "Pass on! pass on!" cried the designator, the man whose business it was to place people in their proper seats.

"This philosopher," said the lad, for he took Telemachus for one, "wants to get down close to the knights."

"Can you pay?" asked the designator. "What will it cost?" inquired Telemachus. "You will not get a seat there for less than half a solidus," replied the other.

"I will give it," said the hermit; "and another half to you, if you will get me a place there."

"Follow me, Sir," said the designator, more respectfully. "Out of the way, fellows! Stand back there! This way, Sir!" And he pushed on till he reached the end of the passage, at the back of the knights' seats.

"Is there any locarius here?" said he. The locarii were poor men who came very early, and then sold their seats to others, who might come later.

"Here!" cried a man, rising. "A gentleman wants your seat," said the designator. "What is it?"

"Two solidi," was the reply. "Better ask two sestertia at once," said the designator. "Half a solidus is more than enough."

"I won't take it, cried the other. "Listen," said Telemachus, simply, "I will give one solidus, but I will give no more, because I have no more to give."

The people round laughed; and the locarius saying sullenly, "Let me have it then," gave up his place to Telemachus. The designator received his promised fee, and walked away.

Now understand this. The Syrian hermit was thus sitting with fifteen rows—fourteen of knights, and one of senators—between himself and the arena, and with his back to all the other seats that went towering up to the sky. He had one of the most conspicuous places in the whole theatre.

I must take you for a moment to another part of the same building; but we will not stay there, lest we should be defiled by our standing within sound of some impurity.

To be continued.

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Trinity College, Hartford, presents in its circular, many interesting and attractive features. It has certainly many things to commend it to the attention of Churchmen. When the full plan of the buildings is completed, it will be a magnificent group. The expenses of the College are placed very low, considering the comfort and completeness of the provisions made for students. Its receipts from donations during the last two years, have aggregated \$177,000.

Ex-Gov. Baldwin and Bishop Harris were in Ann Arbor, last week, looking at different sites for the proposed Hall. The plan is to erect a building to cost about \$60,000, where students from Church families may room and board, and to raise an endowment fund sufficient for its maintenance; the total sum now deemed necessary for the project being \$200,000.

To the Editor of the Living Church:

Will you give place in the columns of the LIVING CHURCH to the accompanying letter of the Rev. Mr. Peabody? Mr. Peabody is one of the early graduates of Nashotah whose life has been given to faithful mission-work in the Valley of the St. Croix. Engaged in the work, which was formerly his alone, are now two missionaries, and the three, on alternate Sundays, minister to thirteen congregations, extending from Maiden Rock, on Lake Pepin, to Rice Lake. In this field are four churches or chapels, and one parsonage; and lots are secured in four places additional, for future church-buildings. The North Wisconsin Railway will be opened to Superior this summer; and, with church-buildings at Cumberland and Rice Lake, there will be a centre of mission-work for the entire line of railway.

E. R. WELLES, Bishop of Wisconsin.
Milwaukee, March 10, 1882.

STAR PRAIRIE, ST. CROIX CO., WIS.
March 10th, 1882.

Dear Brethren of the Clergy and Laity:
The work assigned me by my Bishop constrains me to appeal to you for help.

A little more than a year ago Bishop Welles placed all stations on the North Wisconsin Railway, north of Deer Park, in my charge. With these was included Rice Lake, a growing town about twenty miles east of the railroad line. At Rice Lake and Cumberland, on the line, lots for church-buildings have been secured. Both places are of such present importance and future promise as to make it necessary that special effort be centered there. Houses of worship ought to be built at each of these points at once. At Cumberland, with a population of 800, and rapidly increasing, there is yet no house of worship. Public halls are used for purposes of worship; and these are occupied by ourselves, the Methodists, Presbyterians and Baptists. So far as I know or believe, we are the only owners of building ground here. Our membership here is indeed few, and as is so often elsewhere the unfortunate condition, we are not of those who are possessed of the wealth or means to supply our spiritual needs. Can you, dear brethren, help us in our necessity? A few hundred dollars, more or less, will enable us at least to begin to build the Lord's house, and encourage our hands to undertake more. We pray you to consider our needs and help us to do the Lord's work in these new places. A. B. PEABODY.

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Chillicothe, O., March 8, 1882.

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