

# The Living Church.

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

VOL. VI. NO. 17.

CHICAGO, SATURDAY, FEBRUARY 23, 1884.

Whole No. 277.

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### A HYMN FOR QUINQUAGESIMA SUNDAY.

"Pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whatsoever liveth is counted dead before Thee."

The Church doth many lessons teach  
Of faith, and hope and love,  
She bids us learn their blessedness  
And all their sweetness prove,  
As through the "Christian zodiac"  
The hallowed seasons move.

And now the Lenten warning sounds,  
As she calls to fast and prayer,  
That all our works are nothing worth  
Unless that love we share,  
The love that led the sinless One  
For man the cross to bear.

She bids us learn the charity  
That seeketh not its own,  
She telleth us how mighty love  
Did for our sins atone,  
And how our Elder Brother bore  
For us the cross alone.

Her voice we heed, and pray Thee, Lord,  
For the perfect charity,  
Without which, whosoever lives  
Is counted dead by Thee—  
That gift of gifts, which greater is  
Than to know all mystery.

Knowledge shall fail and pass away,  
The gift of tongues shall cease;  
But charity remains for aye,  
The very bond of peace;  
Oh! send Thy Holy Spirit, Lord;  
Our charity increase!

So shall we keep the "Feast of feasts,"  
With hearts from self set free;  
So shall we dwell in perfect love,  
Thy children's liberty;  
So shall we hear the Master say,  
"Ye blessed, come to me!"

Y. Y. K.  
St. Mary's School, Knoxville, Ill.

## NEWS AND NOTES.

MR. JOHN HENRY PARKER, C. B., the well known antiquary and archaeologist died at Oxford on January 31, aged 78 years. His greatest work was the "Archaeology of Rome," 9 volumes, published in 1874-77.

At the funeral of the late Dr. Darby, Bishop of Kilmore, the Roman Catholic Bishop with the same title, stood as a mourner beside the bier. When religious bitterness dies out in Ireland, there will be a good prospect of civil tranquillity.

THE BISHOP OF SYDNEY has begun his episcopal career very inauspiciously. The vessel which was carrying his immense library and his innumerable manuscripts was sunk by a collision a few hours after leaving port. The loss is irreparable, including as it does all the visible results of Dr. Barry's long years of study.

MGR. CAPEL said the other evening in a lecture, that the mission of the Irish race had been to carry through the world, Faith, Learning and Purity. To this the *New York Tribune* adds that this noble mission is amply and forcibly illustrated by the high attainments, the unwavering incorruptibility, and the unostentatious piety of the New York Board of Aldermen. Now, Monsignor, it is your turn.

FOR practical charity commend me to the London organist who, on his death the other day, left a sum sufficient to produce \$500 a year, for the purpose of having gravel strewn in slippery months along the steep

inclines of streets in the neighborhood in which he lived. I wish somebody had left something to have ashes strewn on the sidewalks of Chicago in the winter months. My back would not be so sore.

THE PRESIDING BISHOP has fixed March 9, the second Sunday in Lent, for the consecration of the Rev. Dr. Watson, Bishop-elect of East Carolina. The venerable Bishop of Mississippi has been solicited to act as consecrator. He says in a private letter to a friend, "I will gladly comply with this request if my health is spared. Such an act, in my native place (Wilmington) would be a fitting close to my long, but too unprofitable life."

ARE our churches built for the glory of God or for the delectation of human eyes? My parish church has a pulpit neatly carved on the three sides which face the people, and quite bare on the fourth side which faces the altar. The newly appointed Vicar of a "swell" London parish, on discovering that the brass altar-rails of his church were very gorgeous and rich outside, and very plain inside, had them turned. The congregation immediately bought new ones, equally rich on both sides.

The *Rock*, an alleged Church of England journal, reports with some jubilation that there are now 25,000,000 Methodists in the world, and adds that Mr. Wesley was undoubtedly one of Oxford's greatest sons. The latter statement I do not care to discuss, but the former is absolutely incorrect. The total number of English speaking "Methodists of all descriptions," as gathered from official sources, is 15,500,000; to these one may add 100,000 of foreign Methodists, and the total is a long way below the number mentioned by *The Rock*. Amongst English-speaking people, there are 20,500,000 professing adherence to our own Church.

It is not only the English "Ritualists" who abuse their Bishops. The chairman of a recent meeting of the rabid Church Association at Liverpool spoke of the Bishop of London as "a perjured traitor," and added his conviction, that "when the ecclesiastical history of this period comes to be written, among the many bishops more or less false to their consecration vows and to the Church they professed to belong to, the prelate pointed to as deepest dyed in infamy will be Dr. Jackson, Bishop of London." Having thus plainly delivered himself, it is scarcely surprising to find that he asked further whether it was not necessary that some means for trying guilty bishops should be devised.

QUARTETTE CHOIRS often distinguish themselves; mine did last Sunday. There is a hymn of rather intricate construction and metre, No 397, two lines of which run

For us must fight the Right and True  
The man of God's own choosing.

My choir—it is mine because I pay pew rent—did not like the grammatical construction of these lines, and so, evidently arranged among their four selves to sing it correctly. And thus they sang,

For us must fight the Right and True  
The man of God's own choosing.

This is a fact, and it is quite on a par with the performance of a clerk in England, in the days when every church had its clerk. "Blessed" says the psalmist "is the Lord God of Israel. . . . And blessed be the name of His majesty for ever." The clerk in question, thinking that "his majesty" could only refer to the lamented William IV., altered the possessive pronoun to suit the altered times, and read as follows: "Blessed be the name of her majesty for ever, and all the earth shall be filled with her majesty." S.

### PREPARING FOR LENT.

Secure a room for services, if there is no chapel.

Provide wood or coal.

Distribute some good tracts on Lenten observance.

Take the suggestion of the names of the three Sundays before Lent, reminding the people that the Fast is approaching.

Provide for singing, securing a choir, and having some suitable hymns practised.

Make a call on every parishioner, especially to urge keeping the Fast.

Make a programme for Sunday sermons and week-day exhortations.

Give the people the names of some books for private reading, and have your bookseller procure them for sale.

Make some provision for children's services.

Have a meeting of your Communicants, to enlist their interest for a precious Lent.

Make a list of all persons who have been confirmed, but who neglect the Holy Communion, and of all who may be ready for Confirmation, for your special effort.

Pray frequently, fervently, for the blessing.

BISHOP GILLESPIE in *Church Helper*.

### OUR NEW YORK LETTER

SPECIAL CORRESPONDENCE.

We have been enveloped in fog for the last week to an extent that would give pleasure to the most ardent Anglomaniac. The fashionable young men must have revelled in it, for while groping about in the fog and the mud, they could have felt that their fondest dreams were realized, and that London had dropped down upon New York. Speaking of fog, Dr. Heber Newton is going to issue a book, not content to entrust his ideas only to the pages of his sermons. Let us hope that the contents will be more original than the title he has chosen, as Mr. Gerald Massey has already published "A Book of Beginnings." The book will probably be brought out by G. P. Putnam's Sons.

Preparations are now making in the churches, by the notice of lectures and additional sermons, for the observance of Lent. A series of four lectures on the history of the American Church, by the Rev. Julius H. Ward, promises to be of unusual interest. These lectures formerly delivered in the church of the Advent, Boston, are to be given in Calvary church on four successive Sunday evenings, beginning with Quinquagesima Sunday, and on the following Mondays in Stamford, Conn. What Dr. Dix will lecture about, or whether he will lecture at all, is as yet left in blank uncertainty. In due course of things, the announcement should have been out long ago. Whatever his lectures are about, they will be listened to with interest.

A move has been made in the right direction by the Sunday evening services now held in Trinity church. These services are a recognition of the claims of others besides the regular congregation. They are an attempt, of course, to reach the large mass of people in that part of the city, to whom no other church would be accessible, and at an hour available to many who could not otherwise attend. This is the first time for many years that Trinity church has been regularly opened for evening service. Popular services are also held in Trinity chapel on Sunday evenings, under the charge of the Rev. C. T. Olmsted.

Many of the churches in the city are now kept open all day throughout the week. Notably among those which have begun this practice within the last year are Calvary and St. George's with its invitation conspicuously posted, "Come in, rest and pray." It is to be hoped that others will follow the example thus set them, and that the privilege shall not be accorded to Roman Catholics alone of obtaining spiritual refreshment in places specially set apart for prayer and worship. Many a hard worked body might find its burden lightened by a moment's rest in the quiet and seclusion of God's House. And it may thus be impressed upon men that their religion is meant for other days than Sunday.

The new canon "Of Lay Readers" contained in the Journal of the General Convention is of interest to all who are so old-fashioned as to believe that laws are of any use and that it is worth while to obey them. This canon, like a great deal of the legislation of the last Convention, makes lawful many things that have hitherto been done contrary to law. It is probable that many of your readers, including a considerable number who are directly concerned, are ignorant of the provisions, if not of the existence of the old canon. According to the new law a lay reader is permitted to read the lessons even when there is a clergyman present. This same provision is suggested by anticipation in the "Book Annexed" by the phrase, "The minister, or he that readeth," inserted in the rubric concerning the announcement of the lessons; and agrees with the English custom. He is allowed to read other parts of the service in the presence of a clergyman for urgent reasons; which may be taken at least as expressing the opinion that a layman must know his place and not take part in the service for practice or in order to add to the number in the chancel. A most important change is the permission in certain cases to deliver addresses, instructions, and exhortations by special license from the Bishop. Parsimonious congregations that pursue the economical plan of depending on some inexperienced and unlearned laymen for their spiritual enlightenment are hereafter forbidden to do so if they are able to employ an ordained minister.

Bishop Walker received farewell visits from his friends last Monday and Tuesday at Calvary chapel. On Wednesday evening a reception was given to him and Bishop Tuttle by a member of Calvary parish. Many of the clergy and laity were thus enabled to bid them farewell before their departure to their respective dioceses. A Bishop's robes are supposed to make a man disregard every pain, but when we remember Bishop Walker's twenty-one years of work, and many associations and friends in

this great city; and when we consider that he knows not where his future home will be; we must confess that it was only the spirit of self-sacrifice that gave him strength to leave New York last Friday.

Bishop Tuttle has been in the East since the meeting of the General Convention, and will leave for his home this week.

At the request of a society of ladies, formed in the interest of mission work in his diocese, Bishop Garrett of Northern Texas, will spend four Sundays in this city for the purpose of presenting his work in the several churches. He will be at St. Thomas' church next Sunday, and will then make, I believe, the first appeal he has ever made in New York for the needs of his missionary jurisdiction.

In my last letter I made brief mention of the Alumni meeting of Trinity College, and of the prosperity which promises to follow its new President. And now another Church College goes begging for a President. On Wednesday last, Dr. Eliphalet Potter sailed for Europe. He has still under consideration the acceptance of the Presidency of the Hobart College, which has lately been offered him by the trustees. That the college has been so long without a head is partly due to the coquetting of the Rev. G. W. Douglas. After keeping the trustees waiting in uncertainty for a long time, he at last declined. It is a pity that Hobart College should be kept again in suspense about so important a matter as a President. This, however, is to be said that Dr. Potter declined immediately upon the first application made to him by the trustees, and it is at their special request that he has taken the matter again into consideration. It is to be hoped that, if Dr. Potter accepts the Presidency of Hobart, he will receive the full support of the students, which he does not seem to have had at Union, and that he will fulfill the expectations of Bishops Huntington and Cox, who are so anxious for his acceptance.

On Thursday evening a mass meeting was held in Cooper Union to advocate the passing of the Bill now before the assembly, giving the power of appointment to office immediately into the hands of the Mayor, without the necessity of confirmation by the Board of Aldermen. It is a matter of great importance to New Yorkers, that the responsibility of bad or good government shall be definitely established, and not, as heretofore, be bandied about between such a body as the Board of Aldermen and the Mayor. As was said by one of the speakers: "If we want a Mayor, let him be responsible as a Mayor, and if we want Aldermen, let them be responsible as Aldermen, and not have in the chief seat of power, the man who is neither Mayor nor Alderman."

The meeting was thoroughly unpartisan, and the list of Vice Presidents held the names of many of the most respected men in New York.

New York, February 18.

### MARYLAND CHURCH AFFAIRS

FROM OUR CORRESPONDENT.

There is but little news to tell you, meaning thereby new events. I do not mean that nothing at all is going on, but everything is quiet and pleasant. A diocese that has no Bishop cannot prosecute Church work vigorously; if it holds its own, especially after losing a chief pastor so earnest, so zealous for missions, so untiring in season and out of season as Bishop Pinkney was, it will do well. The clergy and laity think a good deal about the new Bishop and express their hopes and fears. A few, I have reason to think, are doing something more, but I am happy to say that, so far, I know of no underhand wire-pulling, no self-seeking, no secret working out of schemes of private ambition. Anything of this sort, I shall feel it my duty to disclose as the best way of extinguishing it. THE LIVING CHURCH, as you of course know, is largely taken in Maryland, and is well liked, though some take it to see what it says, without agreeing with its general views. Its marvellously low price is in its favor to begin with. Moreover, though published in Chicago, such a letter as your excellent correspondent gave us from New York (in your issue of February 9), told us more of what is going on in that city than the high-priced *New York Churchman*, which comes as I write, was willing to tell. You would not know from that most placid journal that there was any Dr. Heber Newton, or that New York was at all interested or disturbed. Your paper and *The Southern Churchman* pursue a different policy, and I think people like it better. We may be theological babes from whom strong meat must be kept away, but we do not like to be treated as intellectual babes.

The Rev. Dr. Paret, of the church of the Epiphany, in Washington, has recently published an able sermon on "The Church and the Temperance Societies." Like everything from his pen, it is clear and fearless and, of course, free from all fanaticism. He would be a good man, some think, for President of our approaching Convention. His clearness and fairness, his quickness at seeing a point, and his power of precise statement are admirable qualifications. That he has not been very long resident in the diocese, may perhaps influence some in not voting for him for that honorable position. Dr. J. S. B. Hodges has the same qualities just attributed to Dr. Paret, and he is rector of the old historic parish of St. Paul's. He, too, would be an excellent chairman, and I have heard him mentioned, and not by High Churchmen only.

Under the auspices of Dr. Campbell Fair, of the Ascension, and the Rev. Mr. Perry, of St. Mary's, a *day nursery* has been opened, where colored women, who go out for daily work, can leave young children to be cared for. This is a very good move, which ought to be supported.

The Bishop of North Carolina has been holding visitations in our diocese with great acceptability. The Bishop is an old Maryland rector, and, if I mistake not, was the very first clergyman on whose head were laid the apostolic hands of Bishop Whittingham, in September, 1840, a few days after the Bishop's consecration. Among the churches visited by Bishop Lyman, were two congregations of colored people, St. James' under the care of St. Paul's church (of which the Rev. George B. Johnson, an earnest and indefatigable man, is rector), and St. Matthew's chapel, in charge of the Rev. A. A. Roberts, one of the few colored clergy of the diocese. It is well known that the Bishop of North Carolina takes great interest in Church work among the colored people, and his diocese almost takes the lead in grappling seriously with this very difficult problem. I shall try to give you before long some account of what has been done for the colored people in Baltimore and Washington by our Church. Hard and faithful work has been done by Mr. Johnson, just mentioned, and by the Rev. Mr. Perry, of Mount Calvary and his associates.

The Rev. A. E. A. Hall, of Boston, preached on Sunday, February 10, at Mount Calvary in the morning, and in St. Paul's at night. The clergy of Mount Calvary, I have heard, have been holding a private prayer-meeting, or week of prayer, at their clergy house. The Rev. Mr. Hall, I believe, conducts the meeting, or leads in prayer—I know but little of these matters, and must be excused if I do not use the correct terms.

Baltimore, February 16.

### GENERAL THEOLOGICAL SEMINARY.

Dr. George C. Shattuck, of Boston, has just concluded a course of very interesting lectures to the students, on the care of health.

The "Bishop Paddock" lectures will be delivered by the Bishop of Long Island, in St. Peter's church, 20th street near 9th avenue, on the Wednesday evenings of Lent, beginning with Ash Wednesday evening. The evening prayer will be said at 5 p. m., and the lectures begin promptly at 8 o'clock. The Bishop has announced the following as his subjects:

Lecture I. The Christian ministry at the Bar of Criticism; II. Causes which have modified or impaired the influence of the Ministry; III. Evidences of intellectual vigor and activity in the Ministry, part one; IV. ditto, part two. V. Theological training; VI. Preaching; VII. The cure of souls and the education of the young; VIII. (1.) Dogmatic teaching; the kind now needed; (2.) The primary and the secondary ends of the Gospel; IX. The helps offered by the renaissance of new theology examined; X. Character.

Only seven of the lectures will be delivered at this time; the remainder of them as opportunity shall offer.

### RACINE COLLEGE.

An important meeting of the Trustees of Racine College was held on the evening of February 8th. The Rev. Frank H. Bigelow, A. M., was elected Professor of Mathematics. Mr. Bigelow graduated at Harvard in 1873, obtained his Master's degree by examination, is also a B. D., of the Cambridge (Episcopal) Divinity school. He has been in the scientific service of the Government, and also for several years assistant to Dr. Gould in the National observatory at Cordova, in South America. He has already entered upon his duties at Racine. Vacancies in the Board of Trustees were filled by the election of the Hon. Alexander Mitchel of Milwaukee, Mr. George A. Armour of Chicago, and Mr. Percival S. Fuller of Racine. It is thought that these elections will—all of them—be very acceptable and encouraging to the many friends of "Racine."



Calendar—February, 1884.

24. Quinquagesima. St. Matthias. Violet.
27. Ash Wednesday. Violet.

QUINQUAGESIMA.

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

There shines a radiant jewel,
More bright than precious stone,
A grace beyond all graces,

Full many thoughts beset us,
E'en in this world of grace;
But all things else forgotten,

Full many prayers are uttered
Before the eternal Throne,
Be one, my aspiration,

Thus nought I reckon all things,
Save this one Grace divine,
Which from the Cross of Jesus

Pure, sparkling, radiant Jewel,
More bright than precious stone,
The "altogether lovely,"

The One, the only One;
O Love of God, O Love of Love,
'Tis Thou art Love, 'Tis Thou alone.

LENTE THOUGHTS.

CULLED FROM PASTORALS.

It is not a season for the worldling, but for the Christian; that the spiritual life may be strengthened and edified by the exercise of spiritual duties, and the reality of religion proved by sacrifice.

We must remember that there is false penitence as well as true, and that the Lenten discipline which does not penetrate to the heart and influence the after life is but a sham and a folly which can but deserve the condemnation of God.

The lesson which the Lenten season repeats and emphasizes, year after year, is that the life of the disciple must be a crucified life; that the world's estimate is literally true, it is an unnatural life; it is not of nature—it is the fruit of grace.

Let us remember that the season of Lent should raise us to a higher plane of Christian excellence; and that when it is over we must not go back to our former grade of living.

Thus the resolutions of each Lent, kept through much fighting and watching and prayer, will become the habits of our life.

There is a moral elevation possible for all of us, as exalted as we can desire to have it; and if we would be sure of doing that which ought to be done, we have first only to be what we may become.

I enjoy you, give up all idle and unnecessary visiting, and all profitless occupation of time; Go to no place of amusement during these forty days, but give yourselves instead, To prayer; To the study of Scriptures and Holy books; To Holy duties; Turn your thoughts to that eternal life, on the portals of which you stand.

And if the security of the perfect Church on high is built on the sapphire foundation, must not the Church on earth be growing after the pattern given on the mount, (Heb. viii., 5). Is not this what "charity edifieth," means? (1 Cor. viii., 1). Love, in deed and word, builds up the Church, even here on the sapphire foundation, (Eph. iv., 16, 29). Can we find anything more practical than in this symbol? Loving God more because of His unchanging love to us; loving others because He loves them, and will have us, by loving

from food, as is more especially suited to extraordinary acts and offices of devotion that the flesh being subdued to the spirit, we may even obey His Godly motions in righteousness and true holiness.

No one is commanded to fast so as to risk health, but each should deny his appetite in some real way. Tables should not be spread for feasting, but with necessary food only. Some, I know, have little but self-denial all the year, yet even they may make some sacrifice for His sake.

What are you going to do in Lent? What is Lent going to do for you? Are you going to slight it, or are you going to let it supply your needs? Your needs are: a searching examination; an impartial judgment; a repentant heart; a firmer trust in God; a closer walk with Him; a fitting preparation for Easter; and an overwhelming sense of your relation to Eternity.

"Foolish all false wisdom is,
If it to merit Heaven it tries;
He who claims a power like this;
Is ensphered beyond the skies;
Man, at most, can human be—
What we want is Deity!"

—Rev. W. C. Hubbard, Rector of St. Paul's church, Brooklyn, E. D.

THE SACRED SYMBOLISM OF COLORS.

BY SISTER BERTHA.

I. Blue, the Color of Love and Truth.

It is wonderful the many ways God has of attracting different minds to the deep, sweet truths of His holy Word, and the varied unfoldings of the one great Truth, so that every one shall learn to love Him "with all the heart, all the soul, all the mind, all the strength." Doctrines, precepts, characters, stories, parables, symbols, alike unfold Himself, so that "we may know Him here by faith, and after this life have the fruition of His glorious Godhead."

Blue is everywhere accepted as the symbol of love and truth. Apply this to the blue of the Bible, and it opens out new meaning, to what would otherwise be only sweet-sounding words.

Moses and seventy elders of Israel are permitted in a vision to see the God of Israel, and "under His feet, as it were, a paved work of sapphire stone," blue, clear, sparkling. (Ex. xxiv., 10.) Many years afterward the heavens were again opened, and the Prophet Ezekiel saw the cherubim and "over their heads the appearance of a sapphire stone." (Ezk. i., 26.) Isaiah brings from God a message of peace and comfort to "the afflicted, tossed with tempest, and not comforted. I will lay thy foundations with sapphires." (Isa. liv., 11.) And ages afterwards St. John sees the wall of the holy city and says, "the second foundation was a sapphire stone." Is not this a vision through the ages of the encircling, unchanging love of God? Does it not say in wonderfully vivid language, "I have loved you, saith the Lord, and I am the Lord, I change not." (Mal. i., 2-iii., 6.) When his servants had been permitted to gaze into "the habitation of His glory and holiness," they have seen the symbol of His love and truth, encircling everything under His feet, over head—they have told us that in sorrow, when every thing seemed tempest-tossed, uncertain, nothing anywhere to lay hold of—we have God's love and truth to rest on as a sure foundation.

And this is not merely a beautiful picture. It strengthens the heart, and nerves the hands for work, and lifts up the courage, and shows plain duty. It says to each sufferer, the tempest of your sorrow can not overwhelm you; there is a firm foundation under your feet, walk on bravely, and let your faith grow clearer and stronger in the love of the eternal purpose that is in it, (1 Pet. v., 10).

And if the security of the perfect Church on high is built on the sapphire foundation, must not the Church on earth be growing after the pattern given on the mount, (Heb. viii., 5). Is not this what "charity edifieth," means? (1 Cor. viii., 1). Love, in deed and word, builds up the Church, even here on the sapphire foundation, (Eph. iv., 16, 29). Can we find anything more practical than in this symbol? Loving God more because of His unchanging love to us; loving others because He loves them, and will have us, by loving

means, draw the unloving into His Church and showing to our brethren these loving deeds of one member to another.

Moses commanded the Israelites to wear a blue ribbon on their garments, that they might look upon it and remember the commandment of the Lord, (Num. xv., 38, 39). And this is His commandment, that we should love one another, (1 John, iii., 23). Would it not be well for Christians to wear this badge of love and truth in their dealings with others? Again this is painted in the robes of the high priest, (Ex. xxviii.) His ephod was to be wholly of blue, (verse 31). Was not our great High Priest clothed wholly in blue in His wonderful life of love on earth? But more. The breast-plate of judgment was bound to the ephod with laces of blue, that the breast-plate be not loosed from the ephod, (verse 28). Justice, inseparable in Him from love and truth. The precious stones, His jewels, (Mal. iii., 17) to be bound close over His heart by love. Does it not stir all our answering love and adoration when we see Him thus arrayed? Do we not feel secure and satisfied, and when we are misjudged, misunderstood by others, can we not rejoice that by Him we are truly and lovingly judged? And does not our plain duty again stand clear before our eyes: "Let this mind be in you which was also in Christ Jesus," (Phil. ii., 5). "Judge not according to appearance, but judge righteous judgment," (John vii., 24).

Many a time have I had comforting thoughts brought to me through my eyes from Church windows, where almost invariably our blessed Lord is depicted in His robe of blue, scarlet and gold—thoughts of His love, His suffering, and His divinity, through these symbolizing colors. Over and over again has the blue encircling sky brought back to me the vision of Moses, Isaiah and Ezekiel. He who uses colors so lavishly and exquisitely, must surely mean that we should learn through their medium. Everything that brings us closer to His heart of love, by inward adoration, or outward deed, must be from Him, and is one of His ways of alluring us to look on Him now by faith, that we may one day see Him face to face.

THE LENTE FAST.

THE LIVING CHURCH TRACTS, No. 21.

1. The Scripturalness of prayer and fasting is undoubted;

And when he had fasted forty days and forty nights.—St. Matthew, iv., 2. Moreover when you fast, be not as the hypocrites.—St. Matthew, vi., 16. As they ministered to the Lord and fasted.—Acts xiii., 2.

And when they had fasted and prayed.—Acts xiii., 3. And when they had prayed with fasting, they commended them to the Lord.—Acts xiii., 23. In stripes . . . in fastings.—2 Cor., vi., 5.

The testimony and practice of the Church from Apostolic days is just as strong. But men are still found who repeat the trite objections to the observance of Lent. They say, "Dissipation is increased before and after as compensation for its restraints." This objection proves too much. It amounts simply to this: Worldly people in the Church abuse Lent, hence it ought to be abolished. The argument, if good for anything, is good enough to abolish Christianity. Sunday is a day of rest, spiritual enjoyment and peace, for many; some abuse it in every possible way. Hence Sunday ought to be abolished. The Bible is precious and sacred to the Church; but irreverent and unbelieving and fanatical persons have despoiled its pages, perverted its pure precepts, disregarded its teaching, abused it in every way. Hence, abolish the Bible! Services in God's house are made occasions for ostentation and display. Hence, close the churches! The only logical stopping place is to abolish Christianity because crimes have been and are done in its name. We are thus left in a dangerous predicament.

2. "Uniform moderation of life is the Church's need."

True it is. But that this can be better secured without Lent than with it is not proven. All experience corroborates the Lenten principle that some period must be taken to examine our lives, and see whether they conform to the doctrines professed. The reasoning used above is applicable here. Sunday is a day set apart for religious work and worship. But uniform moderation of life can be better secured by making Sunday just like any other day—be religious every day and no need of Sunday! Now, nobody wants this except evil men. Lent is an opportunity a man can waste and abuse just as he wastes Sunday or any religious help. All days should be lived in accordance with Christ's teachings, but the duties of days and seasons differ.

3. The use and principle of Lent is denial of self for a certain season and for a certain purpose. These days of worship and self-denial are to make us strong with new spiritual power. That our daily life should be so lived weighs nothing against having a special season for the training of one's self into this habit. The idea involved is recognized in other ways by those who scoff at Lent. The athlete who hopes to win must submit to abstinence and training greater than he can get in ordinary life. The lawyer preparing for an important case shuts himself up with his books and papers, denies himself the usual harmless pleasures and even comforts until he is ready for trial.

\*Published as a tract at 50 cents per 100 by the LIVING CHURCH COMPANY.

The artist who would reach a high place in art thinks the sacrifice of all that interferes with his special purpose none too great for the benefit gained. Illustrative cases are endless.

4. When bodies of Christians who dislike this yearly season for training, discipline, and spiritual culture, keep even one day set apart for special services they yield the whole principle on which Lenten observances rest. Instead of forty days they keep only one day of Lent. So by their revival seasons, when extraordinary services and means are used to awaken spiritual life and power. For such a season, too often a fictitious and violent excitement that must have a harmful reaction, the Church orders a regular and stated revival season wherein can be regained spiritual life and power by such quiet and well-ordered means as are not exposed to the danger of destructive reaction. Following the teaching of Apostolic days, she believes that religion founded on fact and principle, and perpetually re- taught by the recurrence of festivals and fasts, is more likely to be lasting and of spiritual edification, than religion the inspiration of which is feeling, and opinions of theology too often its foundation. The Church Year founded on great facts forming our redemption, presents the Person of Christ for study and contemplation; hence actualities take the place of speculations.

5. Christ speaks of fasting as a matter of course for the Christian. We have largely lost the literalness of the first, as we are in increasing danger of losing the literalness of the others. The last two will increase when the first is made more real. Alone denying the stomach certain kinds of food, without a spiritual purpose, will issue in no moral strength. The denial must be a real struggle against appetite, pride, sin of life, or desire of whatever kind. Self-righteousness may starve the stomach and feed its unspiritual self. Fasting, in its broad meaning, is to cut the communications of the enemy with his base of supplies. Prayer is the bringing in of the stronger Spirit of God to assault the foe in his citadel and cast him out. The neglected Bible hunted up and studied, closets revisited for prayer and self-searching examination, the soul to recover its thoughtfulness and earnestness, public worship resumed, Christian work zealously done, the Sacraments made, in reality, means of Grace by the abiding presence and power of the Holy Ghost, will issue in a good, healthful, fruitful Lent. What was helpful to the Master will be helpful to his disciples.—Rev. C. T. Stout.

THE LADIES OF CALVARY.

BY THE REV. CLINTON LOCKE, D.D.

Among the many works of charity for which the city of Paris is justly celebrated, there is no one more interesting than that carried on by the "Ladies of Calvary," an association of ladies for the care of those repulsive incurables whom the hospitals will not receive. These ladies take no vows. They wear no distinctive dress. Some of them, indeed, live in the buildings devoted to the work, but a great many of them are among the well-known leaders of fashionable society, committing a portion of their time, for the love of God, to this loathsome task, a great part of their work being the dressing of horrible ulcers and cancers.

This noble work began at Lyons, in the year 1843. A widow, Mme. Garnier, at the age of twenty-three, lost her husband and both her children. Her grief was intense, but her faith in God was more intense, and she threw herself with earnestness into the work of charity. The guiding hand of God led her to the bedside of a poor woman covered with ulcers, revolting and sickening beyond description. No one could be hired to attend to her, but this devoted woman cared for her until she died. The attention of Mme. Garnier having been in this way turned to this class of unfortunates (and every worker among the poor and rich knows that of all people, these are the most difficult to relieve); she resolved to devote her life to this peculiar work. Cardinal de Bonald, Archbishop of Lyons, gave it his sanction, and named it "The Ladies of Calvary." Other widows soon joined with her, and she drew up the few simple rules under which the work is carried on. There are four classes of members. I. Widows who reside in the hospital and care for the patients. II. Associate widows who come to the hospital to dress sores. III. Widows solicitors, who are constantly engaged in collecting funds to carry on the work, and IV. Associates paying in a regular subscription annually. This is, therefore, peculiarly a widows' work. The burden comes upon them, and their motto is that crying of Christ Jesus: "This poor widow hath given more than they all." The originality of this work is in its freedom from any religious vow. The self-sacrifice is daily renewed, and thus far it has rivalled, if not surpassed, any of the heroic deeds of those set apart in convents and under vows. The Paris house is situated in the Rue Lourmel with a little garden in front, and is only two stories high. In the reception room is a large bureau with very many small drawers. These drawers contain the aprons and sleeves which the associate widows put on when they come to the hospital, and when you read on them such names as "The Duchess d'Uzes, Countess de Chabannes, Princess d'Henin," you can easily see from what material these

helpers are drawn. There are twenty beds, and all are occupied by cases of the most horrible and revolting character: Cancers terrible diseases of the skin, ulcers, elephantiasis, distortions by rheumatism. The odors are often such that strong men cannot support them, but these high born and delicate ladies have never been known to flinch, even in the most unsupportable cases, where the doctors and even the chaplains of the hospital could not remain. Certainly no duty could more severely try one's patience and one's nerves, and no work done for the sick can call for so much sacrifice of inclination and of taste. Maxime du Camp, who describes at length, and in terms which make you shudder, the cases he saw there, was struck with astonishment at the sight of ladies whom he had met at the opera and at balls, kneeling by the side of those wretched sufferers, praying, removing and applying bandages, smoothing the pillows, and performing the most menial services. Faith has not yet gone out of the world, for that and only that impels those noble women to devote themselves to this, ministering work.

THE HOUSEHOLD.

If you are obliged to have your hands in water a great deal and they feel uncomfortable after it, rub them all over with oil. A very little salad oil, or even a little lard with a drop of perfume in it, will relieve your discomfort.

VERY deep lambrequins are now made and put around tables. The top of the round or oval table is covered with crimson plush, and the valance or lambrequin made of the macramé cord, or seine twine is tacked to the table with gilt headed tacks; satin ribbons of the same shade as the cover are run in. The favorite way to finish the bottom is to make very deep scallops, and then tie in the cord for a deep fringe.

DON'T forget to say "good morning." Say it to your parents, your brothers and sisters, your school-mates, your teachers, and say it cheerfully and with a smile; it will do you good, and will do your friends good. There is a kind of inspiration in every "good morning," heartily spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this betrays the "good morning," it is so of all kind of heartsome greetings; they cheer and rest one, and somehow make the wheels of life run smoothly.

PRETTY handkerchief cases are made by crocheting of the finest work a strip about ten inches wide and twenty long. This is for the outer covering. Line through with quilted satin, which may be purchased for a small sum at almost any dry-goods store. The cotton will need to be covered as it is to be placed next to the crocheted cover; for this purpose if you have any old silk of the same shade as the satin it will answer; or new silesia will do even better. When this is done, fold the case, leaving the opening in the centre of the upper side, catch it firmly at the edges, and have a strip of the satin lining fold over on each side of the opening; then crochet an edge all around.

WATERING WINDOW PLANTS.—The question is frequently asked how often and how much should window plants be watered, and scarcely any one, not even a florist, can tell you just what you want to know. Some plants require more water than others, and in rooms that are kept very warm more water is naturally required. In no pots, however, should the water be allowed to fill up the saucers, or decay or injury will be sure to ensue. Just when and how much water must be applied will come to be known by experience. We would ask, who is more successful in flower-raising in rooms than those who have been following it for some time? The knowledge comes naturally by witnessing the sprightliness of the growth of the plant. When anything is wrong in the attention bestowed, shown by drooping and languor, the remedy is not long being sought for. Hence, experience only will teach one how to raise window flowers or plants in the greatest perfection, and this mainly depends upon good, rich soil, and careful watering, in a moderately warm room, always remembering that it is better to water too little than too much.—German-town Telegraph.

HOW TO COOK AN OLD HEN.—Prof. W. Mattieu Williams gives us in Knowledge his practical experience with elderly poultry as follows:

"I may mention an experiment that I have made lately. I killed a superannuated hen—more than six years old, but otherwise in very good condition. Cooked in the ordinary way she would have been uneatably tough. Instead of being thus cooked, she was gently stewed about four hours. I cannot guarantee the maintenance of the theoretical temperature, having suspicion of some simmering. After this she was left in the water till it cooled, and on the following day was roasted in the usual manner—in a roasting oven. The result was excellent; as tender as a full-grown chicken roasted in the ordinary way, and of quite equal flavor, in spite of the very good broth obtained by the preliminary stewing. This surprised me. I anticipated the softening of the tendons and ligaments, but supposed that the extraction of the juices would have spoiled the flavor. It must have diluted it, and that so much remained was probably due to the fact that an old fowl is more fully flavored than a young chicken. The usual farmhouse method of cooking old hens is to stew them simply, the rule being one hour in the pot for every year of age. The feature of the above experiment was the supplementary roasting. As the laying season is now coming to an end, old hens will soon be a drug in the market, and those among my readers who have not a hen-roost of their own will oblige their poultryers by ordering a hen that is warranted to be four years old or upward. If he deals fairly, he will supply a specimen upon which they may repeat my experiment very cheaply. It offers the double economy of utilizing a nearly waste product and obtaining chicken broth and roast fowl simultaneously. One of the great advantages of stewing is that it affords the means of obtaining a savory and very wholesome dish at a minimum of cost. A small piece of meat may be stewed with a large quantity of vegetables, the juice of the meat saving the whole. Besides this it cost far less for fuel than roasting."



THE FERN.

BY L. D. S.

I found a fern hid in a glade,
And thus, with pitying words, I said:
"Ah, how unblest,
Unknown to rest
Forever in the forests' shade!

STORIES ABOUT THE WONDERFUL KINGDOM.

AND SOME OF ITS SOLDIERS AND SERVANTS
BY C. A. JONES

CHAPTER XXIX.—AT THE FOOT OF THE CROSS.

I have told you of St. Boniface, the great missionary, and now I am going to tell you of one of the soldiers of the Wonderful Kingdom who wanted to be a missionary; but God had other work for him to do in His Church.

St. Lambert was made Bishop of Maestricht, in France, and when King Childeric II. was assassinated, he was driven away, and he spent seven years in a monastery, and was as humble and obedient as the meanest servant.

One night he let his wooden sandal fall upon the ground, and the abbot, (that is the monk who was at the head of the monastery,) was very angry, and ordered whoever had made the noise to go and pray before the great cross which stood before the Church door.

It was a bitter night, the ground was covered with snow, and there the Bishop knelt for three or four hours regardless of the driving wind and the pitiless frost.

When the abbot found out who it was he had sent to the cross he fell down on his knees and asked the bishop's pardon. "God forgive you," answered St. Lambert, "for ought I not in cold and nakedness to serve God?"

After a time St. Lambert went back to his bishopric, and did all he could to spread the faith of Christ in the marshy district which surrounded Maestricht.

Do you remember how we read in the holy gospel that St. John Baptist was beheaded because he found fault with King Herod for some sin he had committed? Well, St. Lambert did just the same thing, and Pepin, the powerful lord whom he rebuked, was very angry with him, and one of his officers determined to put him to death.

One morning, when the bishop had just said matins, a band of armed men rushed into the palace, and laid hold of him; he grasped his sword and prepared to defend himself, and then he threw it away, and said to his nephews and those who stood around him, "If you love me truly, love Jesus Christ and confess your sins to Him; as for me, it is time that I go to live with Him." They were the last words he ever spoke, and the holy man who had wanted to be a missionary was one of God's own martyrs.

CHAPTER XXX.—A MARTYR ARCHBISHOP.

You have heard, dear children, how the Saxons invaded Britain, and now it was their turn to be invaded by the Danes, a brave fearless nation from Denmark. It was in the year 1010 that these warriors came over in their ships to England, and spread trouble all over the land.

paid a large sum of money; now St. Alphege could not pay them this money himself, for he was very poor, and he knew it would not be right to take it from the Church, and he told them that God would punish them for their wickedness; they were very angry at his boldness, and they fell upon him and stoned him, and one of them struck him with a battle-axe and killed him. Like the holy martyrs of old, St. Alphege died praying for his murderers, his last words were: "Jesus, receive me in peace, and forgive them."

All the English people were very sorry when they heard that the fierce Danes had killed the good archbishop who had been so kind to every one, even to his enemies; and the day after the cruel deed had been committed, and St. Alphege had died the glorious death of a martyr, his body was taken to London with all honor and reverence, and there it was met by crowds of mourners, and buried in St. Paul's Cathedral. After some years had passed away, Danish Kings ruled England for a time, and one of them, whose name was Canute, had a very good wife, called Emma; she was very sorry for the cruel deed the Danes had committed and she persuaded Canute to remove the body of the murdered archbishop from London to Canterbury, where it was laid in a beautiful and costly tomb near the high altar of the Cathedral.

HUMMING BIRDS.—Sun-birds are only found in Africa and India, including the Malayan region; true humming-birds, as everybody knows, are entirely confined to the American continent. In other words, the same place in nature which has been occupied in the tropics of the old world by a group of sparrow-like birds, has been occupied in the tropics of the new world by a group of highly developed swifts. Hence the humming-birds, though descended from a totally different ancestral stock, have in the end acquired almost every one of the peculiar features which the sun-birds display in our own eastern continental area. The same conditions have in the end produced in both cases pretty much the same results. At some remote period, a group of tropical American swifts began to hunt for insects among the tubes of flowers, exactly as the ancestral sun-birds began to do in the eastern hemisphere. Gradually, as the habit of flower-haunting became more and more pronounced, the organization of the birds began to depart, under the influence of natural selection, more and more widely from the primitive swift-like type. The birds best adapted to the new circumstances survived and intermarried, while the worst adapted died constantly out. The short, broad bill was thus slowly lengthened into the extremely long, slender, and graceful beak of the modern humming-birds, and the wings were adapted to the rapid, darting flight from flower to flower, and the habit of perching stationary in front of the chosen bunch of blossoms. Yet to the end, the humming-birds in their anatomical peculiarities still remain essentially swifts, and are easily distinguished by a naturalist from the externally similar but fundamentally different perching sun-birds. Indeed, Mr. Wallace has shown that humming-birds even now live, like the swifts, mainly on insects, and when he tried to feed some young humming-birds in captivity on sugar and water alone, he found they refused that unwonted fare in favor of flies and spiders. In short, young humming-birds are still essentially in the swift stage of their development.—The English Illustrated Magazine.

A BENEVOLENT BIRD.—There is one very odd case of benevolence of one animal toward another which shows that help is needed where least suspected. Who would suppose that the elephant, with its great size and massive strength, could be in need of such aid as so insignificant a creature as a bird could give it? Against such large animals as lions, tigers, and rhinoceroses it can defend itself, but against tiny insects, which it might crush under its feet by the hundred, it has no protection except what is given it by a little feathered friend. With such a thick skin as it has, one might well suppose that the elephant would have no trouble from insects; but, in truth, it is the very thickness of its hide which makes the small insects dangerous. Ticks, which are abundant in all forests, work their way into the cracks in the skin of the huge creature, and as the skin is so thick they are enabled to bury themselves so completely that they cannot be scraped off when the smarting animal rubs against rocks or trees. A differently constructed animal could use its teeth or feet to remove the annoyance; but for the elephant, there is nothing but suffering and torture, unless some kind friend lends a helping hand—or bill. And this kind friend is not lacking; for no sooner are the little pests com, forably ensconced than a pair of small, bright, yellow eyes searches them out, and the next moment a pretty, orange-colored beak plucks them forth. The owner of the eyes and beak is a beauti-

ful, snow-white heron; small of body, but large of heart; for it seems, in Northern Africa at least, to have devoted its life to the benevolent work of watching over its monstrous protege.

It is a novel and beautiful sight to see the dark-skinned giant of the jungle stalking ponderously along, with as many as a score of those beautiful birds perched upon his back and head, busily working to free him from his little tormentors. And full well the elephant knows what he owes his benefactors. Not for anything would he harm them, ugly tempered as he often is. Even when the sharp beak probes deep into the sensitive flesh, the great creature bears the pain patiently, seeming to know that it is necessary.—St. Nicholas.

Ex-Secretary Evarts tells a good story at his own expense about a small donkey, which he sent up to his country-seat some years ago for the use of his children, of whom some were then quite young. One of his little daughters, going out with her nurse to admire the animal in its paddock, was sorely distressed when the donkey lifted up its voice and brayed dolefully. "Poor thing! Poor thing!" exclaimed the sympathetic child; but, suddenly brightening up, she turned to her nurse and said: "Oh! I am so glad! Papa will be here on Saturday, and then it won't feel so lonesome!"

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## The Living Church.

Chicago, February 23, A. D. 1884.

Published at the Chicago P. O. as second-class mail matter

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

Subscribers wishing receipts should forward one cent in addition to the price of subscription.

Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 277 or anything below, then you are in arrears.

State of Illinois—County of Cook, ss.  
Arthur P. Seymour, of the Living Church Co., Publishers of the Living Church, of Chicago, Ill., does solemnly swear that the average weekly circulation of the Living Church is now 14,000 copies per week.  
ARTHUR P. SEYMOUR.  
Subscribed and sworn to before me this 7th day of February, 1884. DAVID COWAN, Notary Public.

SECRETARY FOLGER has decided that in the dominions of "Uncle Sam" a woman may paddle her own canoe. Mistress Miller is now the authorized Captain of her own steamboat. It is an honest calling," says the Secretary. "If she is fitted for it, though clothed in skirts rather than breeches, she has the right to follow it, and no man should say her nay."

Yes, Brother Standard, it is unfortunate that some friends of Nashotah "have set themselves in opposition" to the great work of building and endowing a Theological Seminary in Chicago, "and have tried to throw discouragements in its way, even before its building has risen from the earth." Too bad, was it not? "Unfortunate," you admit. You remember what Nathan said unto David, do you not? But we are glad, and others will rejoice, that you have come to your right mind, or that the real editor has the quill in hand once more.

JUDGE FERGUSON, in denying the complaint of the young lady in Long Island who was the victim of a mock-marriage, made this sensible observation: "For what took place at the sociable, the church under whose auspices it was held is not responsible. Such performances are the natural results of the loose notions of boys and girls, for which their parents are to blame. If parents would not neglect the discharge of the parental functions, mock-marriages and indiscriminate kissing would not be so frequent."

AGNOSTICISM has an affectation of candor and impartiality that is very delusive. Theoretically it does not affirm or deny the supernatural. It innocently says, "I do not know." Practically, however, its attitude towards theology is one of uncompromising hostility. A popular organ of this "school of thought" in England, says: "Christianity, to the Agnostic, is an effete superstition, the offshoot of sentiment and superstition." That is to say, the agnostic does claim to know what, by his very name, he disclaims the knowledge of. He denounces as superstition and assumption what he professes to know nothing about! Judged by its utterances, Agnosticism is downright infidelity.

We thank our readers for suggestions concerning the make up of THE LIVING CHURCH, and for information about their wants. It must be borne in mind that we have a great variety to please and instruct, and we cannot do all that might seem desirable in any one direction. There are some who value a paper for its editorials; these are accustomed to pass by nearly all the rest, and to wonder why space is given to matters which to them seem so unimportant. Others look upon the Church paper as a medium for recording Church news, and they estimate its worth to be in proportion to the extent and variety of the news reported. Others take the paper for devotional and instructive reading. Such readers are not interested, to any great degree, in general or local Church news; they value editorials only as they teach or

entertain, and everything that smacks of controversy is offensive to them. Each class of readers should remember that what seems useless to one is just what another may be looking for. Often in the same mail come letters, giving opinions quite contradictory upon certain features of a certain issue. It is the aim of the editors to make the paper interesting and useful to all classes. If any are neglected, let us hear from them. A free expression of opinion is solicited. We want to make the best, as we have made the cheapest, Church paper in the country.

The Church Helper (Western Michigan) says that THE LIVING CHURCH is authority for the statement that Nashotah is to be "suppressed, or absorbed, or united" with the new school in Chicago. That is news to us. If any statement or intimation to that effect has appeared in these columns, the editors have failed to see it. We have had no authority or reason for making any such announcement, nor have we any disposition to do so. We hope that Nashotah will go on to do her own work in her own way, until it shall be the clear indication of Providence that she can best serve the Church by relinquishing that work to other agencies. At the same time we believe that the Church needs an institution at the great centre of western enterprise.

MR. JOSEPH COOK is again "wound up" and is filling Tremont Temple on Mondays with lectures and preludes. How long it will take him to run down now after his rest, nobody can conjecture. The papers say he looks well. Boston may well be proud of him, though he seems to be rather an expensive prodigy. Reserved seats are from one to two dollars, and collections are taken up in the galleries at each lecture. If the proceeds are largely given to the lecturer, Mr. Cook ought to "look well." He makes a little spending money also by selling the right of publishing his lectures to a Chicago paper, and the Chicago paper is turning an honest penny by sub-letting that right. Mr. Cook, in his first lecture this season, warned the reporters not to take down much; "a summary would not be objectionable."

PERHAPS some dear old lady who has worshipped Mr. Cook at a distance, may think our notice of his "re-opening" a trifle lacking in the seriousness which becomes such a momentous occasion. The Interior, a good Presbyterian paper, the delight of old ladies generally, greets his new effort to evangelize the world in this way:

It is the way of the world for a man to speak well of a horse when he owns him, even if he does not think it safe to put him in traces. We bought the right to print Joseph Cook's lectures, and will pay the bill; but we will not print them if the first day's work is a fair sample. It was sorry trash—two-thirds of it being an extravagant and indiscriminate laudation of that incurable scold, Wendell Phillips. We understand him to say that he proposes to formulate and exhibit a "New Religion," which shall be equally adapted to the Ganges, the Nile, the Tiber, Thames and the Hudson. If the second lecture shall show that he is not trying to make a cheap sensation, we will print the pith of his first, it will not take much space—and give so much space to subsequent lectures as they may merit. We will gratify the curiosity of our readers, in any event, by giving his points.

The Southern Churchman reiterates its charge and repeats its abominable words about the teachings of Dr. Ewer, and brandishes its tomahawk, with a yell and a war-whoop, at THE LIVING CHURCH. "Why does THE LIVING CHURCH conceal the teachings of Dr. Ewer?" demands the excited editor. We have sent him a copy of Dr. Ewer's latest teachings, printed and published by THE LIVING CHURCH COMPANY, touching upon all distinctive points of the advanced school. Of this pamphlet we have circulated nearly four thousand. This does not look like an effort to "conceal" the teachings of Dr. Ewer. The editor goes on to call the teachings "soul destroying," "contrary to Scripture" etc. We have given our views on the subject in a former issue, and will not proceed further with a discussion that is needed to convince no one but an editor who will

not be convinced. The following reply from The Episcopal Recorder, organ of the Reformed Episcopalians, we commend to The Southern Churchman, as "food for thought."

Does not The Southern Churchman know, that Dr. Ewer always drew his teachings directly from his and their Prayer Book, invariably showing that it endorsed without exception, what The Churchman is pleased to call his "soul-destroying errors?"

Does not The Churchman know that it cannot refute Dr. Ewer's teaching from their Prayer Book, but must appeal to the Scriptures themselves to do so?

Does not The Churchman know that there is such a thing as being a partaker of other men's sins?

Does not The Churchman know that the very fact of its being so Evangelical in tone, is the means of shutting the eyes of many guileless souls, who suppose the teaching of The Churchman to be the teaching of the P. E. Church itself; and therefore enroll themselves beneath that Church's banner?

Does not The Churchman know—judging from past events—what will be the Churchmanship of such proselytes a score of years from now?

And lastly, does not The Churchman know that to be consistent, it should have become the Southern organ of the Reformed Episcopal Church, some years ago?

Please answer these questions seriatim, brother.

We are glad to know that some of our friends of the Roman obedience read THE LIVING CHURCH. Perhaps some Protestant brother will stop his paper at this announcement, but at the risk of losing a subscriber we venture upon it. In a recent issue we asked: "Upon what grounds does the Roman Church claim universality?" Some one, presumably a Romanist, has sent us the clipping with this annotation:

Butler's Catechism, page 23.  
"How is the Church Catholic or universal?—Because it has subsisted in every age, and is to last to the end of time, and is spread throughout all nations. Matt. xxviii. 20." L. B. B.

It will be seen that this definition has nothing to say of the Faith. It would not do for a Romanist to say that one note of Catholicity is the Faith that has been held *semper et ubique*. There are some articles of the Roman Creed that would not harmonize with this theory. The dogmas of the Immaculate Conception and the Infallibility of the Pope have been formulated as *de fide* by the Roman Church, within the memory of the present generation. Other dogmas have found place, from time to time, of which we have no sign in the records of the primitive Church. In our definition of Catholicity we should include the Faith. Something might be said about Church government and worship, but we cannot enter into an extended argument. That the Roman Church may have adherents in every nation that has been Christianized, is possible. So may the Methodist. That does not prove universality. Vast regions of Christendom, owing allegiance to the Greek Patriarch, have no relation whatever to the See of Rome.

AN exchange thinks that short sermons must become more and more the rule if the clergy are to have hearers. Another paper favors ten-minute sermons, and Newman Hall is quoted as saying: "If you want me to speak a quarter of an hour, give me a week's notice; but if you want me to talk as long as I like, call on me at any moment." But the preacher is not called on "at any moment." As a rule, his preaching is at stated times and he has opportunity to arrange his thoughts and to condense his words. But the idea of putting a public discourse, written or unwritten, into ten minutes, is enough to bring confusion and dismay to the mind that attempts it. The time is hardly sufficient for a school composition.

If there is a tendency to such absurdly brief homiletics, it indicates a growing dissatisfaction with the quality rather than the quantity of pulpit work. There is hardly any subject of importance on which an intelligent speaker could not dwell, with interest and profit to his hearers, longer than ten minutes. If ten minute sermons are called for it is an evidence that either the clergy or the people are growing dull. They are not interested. Wherever the fault may lie, there is a fault somewhere, and it rests with the clergy to find it out and apply the remedy. Let them with humility assume that it is in themselves, and work with greater diligence to arouse and sustain the interest of their congregations. Above all, let our young men preparing for the holy ministry be encouraged and aided to excel in pulpit oratory.

A REPORT says that the Indians at Poplar Creek and Wolf Point agencies are at the point of starvation. The monthly rations issued by the government are consumed in a few hours. The Indians have eaten their dogs and horses, the game is destroyed, and the cold is extreme. Winter is bad enough for the hungry poor in the cities; what must it be for such in the wilderness! Many of our home poor are able to work but they will not work. The Indian pauper, as a rule, is not only unwilling but also unable to work. He has no aptitude for any of the arts of civilized life. He comes of a race unaccustomed to manual dexterity, and he finds it hard to turn his hand to anything useful. He bungles and fails in his efforts to imitate the skill of the white man, and lacking the natural gift of "handiness" and the discipline of toil, it is no wonder that he subsides into a condition of inertia. When all the conditions of predatory life were favorable, his lot was a hard one, but now that he is cut off from this precarious mode of subsistence while utterly unprepared to cope with the difficulties of a new order of things, his case is desperate. What can he do? What can we do for him? To supply the absolute necessities of life to him in this crisis, seems to be the first duty. But he is not competent to use them prudently if they are given to him. He is reckless, improvident, intemperate. He has the capacity for improvement, but he must have time. He is ready to yield to the inevitable, but must the inevitable for him and his children mean death? Have we corralled him in the agency to starve him? We must give him something to do and teach him to do it, at least we may provide that his children shall know how to earn an honest livelihood.

THE poor of this world never appreciated the immense debt which they owe to Jesus Christ. It is not simply that He was Himself poor; not simply that He lived the life of the poor, and, for the most part, associated with the poor; not simply that He ennobled and glorified poverty, but that He showed men that high or low, learned or unlearned, rich or poor, they are children of a common Father in Heaven, and shall, alike, answer before God the Judge, for the deeds done in the body. This is a better world to live in than it was before the Word was made flesh. To Him the world wites that woman has such honor; that serfdom has been banished from among all Christian peoples, and that the poorest man in Christendom to-day has rights which every other man is not only morally but legally bound to respect. Nor that only: wherever He has a true follower every poor man has, for His sake, a friend and a brother. He has helped men to some sense of manhood and brotherhood.

A thousand influences in our modern life tend to separate, to isolate and alienate. The rich grow richer, and if worldly people, their riches become a snare to themselves and a wall of partition between them and the poor around them; yes, and an occasion of jealousy, envy and bitterness. But in every heart wherein Christ has place, no difference of rank or money can obliterate the sacred claims of human brotherhood.

### NATURAL LAW IN THE SPIRITUAL WORLD.

The volume with the above title, by Henry Drummond, of London, is a most original and ingenious book, instructive and suggestive in the highest degree. Its speculative subtlety is equalled by its extensive range of scientific knowledge, and all is permeated by the force and validity of the religious intuitions from which the author has made his departure. "First to thyself be true," says Shakespeare; "thou canst not then be false to any man." Mr. Drummond has been faithful to his own religious instincts and perceptions, and they have led him as by a sure and lofty road, along which, without injustice to any, he gathers tribute as he goes. He will regard no man as an enemy, however much he may appear so, or profess to be such; all, in the measure that they are sincere and faithful, he accepts as his helpers, and they must consent to go so far on the way with him. He has been influenced, evi-

dently, by Swedenborg's conception of correspondences, by which the natural world is seen to be held in relation to the spiritual—different sides of the shield, in fact, on which precisely the same characters are found to be impressed when looked at from the proper plane, and "in the proper lights." The laws which science has found to be invariably operative in the realm of nature have their counterparts in the spiritual world, which are also found in the succession of cause and effect. Harmony here, too, proceeds from law, and there is no harsh opposition or exclusion. Environment and conditions go for much, but the necessity of ascension through grades of environment is more. The mineral becomes a plant, the plant becomes an animal, the animal rises, through grades of development, to soul, and to perception of spiritual things. Mr. Drummond significantly writes:

To go outside what we call nature, is not to go outside environment. Nature, the natural environment, is only a part of environment. There is another large part which, though some profess to have no correspondence with it, is not on that account unreal, or even unnatural. The mental and moral world is unknown to the plant, but it is real. It cannot be affirmed either, that it is unnatural to the plant; although it may be said that from the point of view of the vegetable kingdom it was *supernatural*. Things are natural or supernatural simply according to where one stands. Man is supernatural to the mineral; God is supernatural to the man. When a mineral is seized upon by the living plant and elevated to the organic kingdom, no trespass against nature is committed. It merely enters a larger environment, which was before supernatural to it, but which is now entirely natural. When the heart of a man, again, is seized upon by the quickening spirit of God, no further violence is done to natural law. It is another case of the inorganic, or to speak, passing into the organic. The natural environment gives men their natural faculties, the spiritual affords them their spiritual faculties. It is natural for the spiritual environment to supply the spiritual faculties, it would be quite unnatural for the natural environment to do it.

This is a very imperfect quotation of the language which the author uses to show the law of Evolution operating in the spiritual sphere. He brings many unexpected witnesses into court to give evidence and to be cross-examined, to the end that they may confess themselves. Here is an instance of remarkable acuteness of cross-questioning on the author's part:

The Christian apologist never further misses the mark than when he refuses the testimony of the agnostic to himself. When the agnostic tells me he is blind and deaf, dumb, torpid and dead to the spiritual world, I must believe him. Jesus tells me that. Paul tells me that. Science tells me that he knows nothing of this outermost circle; and we are compelled to trust his sincerity, as readily when he deplores it as if, being a man without an ear, he professes to know nothing of a musical world, or, being without taste, of a world of art. The nescience of the agnostic philosophy is the proof from experience, that to be carnally minded is death. Let the theological value of the concession be duly recognized. It brings no solace to the unspiritual man to be told that he is mistaken. To say he is self-deceived is neither to compliment him nor Christianity. He builds in all sincerity who raises his altar to the Unknown God. He does not know God. With all his marvellous and complex correspondences, he is still one correspondence short.

But even in the processes of the physical world moral elements so intrude themselves that the most positivist men of science cannot help using terms that bewray them. As Emerson says, "Spiritual law has so infused its strong enchantments into Nature that no man can wrong the universe." Nor, as it would seem, can any animal either. The law of Degeneration, which has been developed and established coincidentally with that of Evolution, is sufficient testimony. Of this Mr. Drummond makes the fullest use. His chapters on "Parasitism" and "Degeneration" are, perhaps, the most original and suggestive in the volume. Here, once more, he succeeds admirably in convicting the scientific men out of their own mouths. He quotes Dr. E. Ray Lankester to this effect from his work on "Degeneration:"

Any new set of conditions occurring to an animal which render its food and safety very easily obtained seem to lead, as a rule, to degeneration, just as an active, healthy man sometimes degenerates when he becomes suddenly possessed of a fortune; or as Rome degenerated when possessed of the riches of the ancient world. The habit of Parasitism clearly acts upon animal organization in this way. Let the parasitic life once be secured, and away go legs, jaws, eyes, and ears. The active, highly-gifted crab, insect, or annelid may become a mere sac, absorbing nourishment and laying eggs.

On this Mr. Drummond forcibly remarks:

There could be no more impressive illustration than this of what, with entire appropriateness, we might call the "physiology of backsliding." We fail to appreciate the meaning of spiritual degeneration or detect the terrible nature of the consequences only because they evade the eye of the sense.



But could we investigate the spirit as a living organism, or study the soul of the backslider on principles of comparative anatomy, we should have a revelation of the organic effects of sin, even of the mere sin of carelessness as to growth and work, which must revolutionize our ideas of practical religion.

And so it is through the whole circle of the great facts of the spiritual world. Death and life, progress, growth, are all rigorously illustrated by analogies—and no fanciful analogies, either—from the natural world. This book is the boldest effort yet made to turn the tables on agnostic science, and to not a few of the arguments agnostics will find it hard to reply.

UNITARIANISM.

An exchange remarks: "Such Unitarians as the late Henry W. Bellows, or the living James Freeman Clarke prove that Unitarianism has in itself all the necessary elements of devout and spiritual progress." We do not see that they prove anything, one way or the other.

The idea of a "healthy" spirit of sectarianism is absurd. The Unitarian denomination lacks coherence because it has no hold on truth. It is distinguished not by what it affirms but by what it denies. There is no enthusiasm in denial.

Reports of the recent meeting of the Unitarian Association at Leeds indicate a similar decline of the sect on the other side of the Atlantic. The Synod took a very despondent view of the future and occupied its time largely in debating upon "the means of extending Liberal Christianity."

Dr. Putnam of Brookline delivered not long ago a rather doleful message to the English Unitarians concerning the alleged decadence of Unitarianism in this country, and intimated that there is "only too much foundation in fact" for the declaration that the body seems to be lapsing into "a chronic state of skepticism and unbelief."

Rev. R. A. Griffin contributes one such suggestion in a trenchant article on "Dead and Living Truth," in which he charges the "moral debility" of many "easy-going, tepid doctrinaires" and "theological dilettantes" to the rationalistic and agnostic spirit of mere speculative reasoning in the Unitarian ministry.

"Some Absent Spokes of the Unitarian Wheel." First, the spoke of a positive and contagious faith. If non-subscription to a creed means that we have no creed to which we could subscribe, we are fit objects of pity.

"No Home." The eleventh verse has no rhyme. Perhaps it is an oversight. The admirable poem is marred by this and some lesser faults.

"LETTERS TO THE EDITOR." A large number of interesting and valuable communications are on hand waiting for space. Condensation is becoming more and more a necessity.

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PERSONAL MENTION. The Rev. F. B. Crozier has resigned the parish of Miles River (New York), and will occupy at Easter, Mr. Crozier may be addressed till that time at Tunis Mills, Talbot county, Maryland.

TO CORRESPONDENTS. "No Home." The eleventh verse has no rhyme. Perhaps it is an oversight. The admirable poem is marred by this and some lesser faults.

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RACINE COLLEGE, Racine, Wis. First Warden, Dr. James de Koven. Report of Committee of Bishops at last Trustees meeting. "Racine Grammar School and College are in admirable order, and are justly entitled to the confidence and support of the Church and public at large."

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Opens Sept. 24. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around.

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CANADIAN CHURCH AFFAIRS. SPECIAL CORRESPONDENCE.

I am glad to see that the question of the unification of the three provinces of the Canadian Church has been taken up by the Halifax Church Guardian, which is, probably, everything considered, the most representative Church paper in Canada and has by far the largest circulation. In a leading article in last week's issue, there are some very timely and weighty remarks on this subject, and on the kindred evils of "congregationalism" and "diocesanism". The remedy for these minor evils will probably consist in the extinction of our present "Provincialism," and the realization by our people of the oneness of the whole Canadian Church, and as the greater contains the less, so the spirit of enlightened and large-hearted reciprocity between diocese and diocese, parish and parish, will be created. There can be no doubt that the present state of affairs is doing a serious injury to the cause of the Church in Canada, and every day makes the remedy more difficult of accomplishment, as sectional usages and prejudices become more and more defined and hardened. This is a movement that is well worth the attention of our rulers and leaders, and is fraught with a daily growing importance.

The Rev. Dr. Wilson, late of Kingston, has, it is announced, decided for the present to work with his friend, Mr. Rainsford, in New York. Last week he paid Toronto a flying visit, and addressed about 1,000 people in the Salvation Army Barracks. During the proceedings the reverend Doctor sang a sort of duet on the platform, alternately with the captain and the audience. The doggerel which, as a composition, is beneath contempt, contained the choice expression that somebody "would lick the devil." Just imagine a clergyman of the Church of England howling out this disgusting balderdash in the presence of 1,000 people in the leading city of the Province. It is enough to make the very stones cry out. It is comforting to think that his is the only case on record in the Dominion.

Bishop Baldwin is buckling well to his duties, and has, since the new year, accomplished a surprising amount of desultory work. He has been well received everywhere, and his sermons and addresses have been universally admired. As yet he has shown no definite leaning to any species of Church politics, and he will, we may hope, continue to "rightly and indifferently" administer his diocese, which now contains such a very respectable minority of High Churchmen.

The Missionary Association of the Presbyterian Queen's College, Kingston, Ontario, has passed a sweeping resolution denouncing all kinds of church entertainments, including that national institution, the Tea Meeting. A few years ago these entertainments were almost unknown in the Church in Canada, and are so in many old-fashioned clergymen's parishes to this day, but with the rise of the native and younger generation of clergy, they have come in like a flood and are the rule. That they are a doubtful blessing, and at least a seeming evil, will be conceded by all thinking men. They are sadly detrimental to the true principle of giving, and are, in a sense, demoralizing, but having become almost a necessity, it is difficult to see how the evil can be remedied without some inter-ecclesiastical movement. At this meeting the members pledged themselves to discountenance these practices by all means in their power. This may be significant of a more general move on the part of the Presbyterians, who are numerous and influential in the Dominion.

The new Minister of Education for the Province of Ontario, Hon. G. W. Ross, has announced his intention of introducing the regular reading of the Bible into the public schools at an early date. A passage of Scripture will be selected for each day of the year, and embodied in a "lectionary" which will be sent to each teacher. This will be hailed with satisfaction by all Christian-minded men who deplore the already too unmistakable results of our present Godless system of education.

An attempt at a Church Home for the aged has been made in Toronto by St. James' cathedral congregation. A few rooms have been rented and fitted up, and occupied by aged people who have some private means, and are thus enabled to eke out a living. Some help is also obtained from the municipal authorities. Toronto should have a Church Home of this description in full running order, and out of a Church population of 30,000, the task should not be a difficult one.

A bill for the incorporation of the Orange body is to be introduced into this session of the Dominion Parliament. Last session a similar bill was, owing to the determined opposition of the Roman Catholics, thrown out, the premier, Sir John McDonald, voting in the minority. Although I am by no means in love with the order, I share the general opinion among all Protestants and the more enlightened Roman Catholic laymen, that the measure is only one of simple justice. It is not likely, however, that it will pass, as the Roman Catholic members will vote against it en masse, and a large number of time-serving Protestants will either do the same or absent themselves from the division.

At a meeting of the S. P. C. K., of England, in answer to an appeal by Bishop

McCrae of Rupert's Land notice was given that a grant of \$10,000 towards the Episcopal Endowment fund of the new diocese of Assiniboia would be asked for at the next general meeting of the society some time this month. The bishop places the necessary fund at \$50,000 to yield an income of \$3,000 per annum. The appointment of Canon Anson seems a foregone conclusion.

The appointment of an Englishman to the vacant parish of Christ church, Montreal, has been the subject of some strictures on the part of The Dominion Churchman which deplores the very common tendency on the part of wealthy congregations to pass over native born Canadians in the selection of their pastors, and very reasonably urges the impolicy as well as the injustice of such action, which can only eventually result in discouraging young Canadians of ability from entering the ministry. Upon this question the following table of the nationality of our seventeen bishops throws some light, 11 are Englishmen, 2 Irish, 2 Scotch, and 2 Canadians. The two who are almost certain to be appointed in the North are both I believe Englishmen. I cannot positively vouch for the accuracy of these figures in the case of two, although I am pretty sure that I am right; but be that as it may, the table most eloquently demonstrates the fact that our native Canadian clergy are either at an unjust discount, or else as a class decidedly mediocre. As the latter supposition can be abundantly disproved, the former must be the real cause of the lack of promotion of Canadians. Strange to say, this notion that for first rate ability it is necessary to go to the Old Country, obtains to a great extent in the denominations, and is not confined to the religious world, but is widespread in the departments of education and even politics. This is perhaps natural in a colony, and will probably die out as the national spirit becomes more developed. In the Church we are altogether too much in leading strings, and our reverence for our Great Mother, is however right in its due and proper place, a little childish.

Ontario, February 18th, 1884.

BOOK NOTICES.

TRIOLE. Results of the Latest Researches and Discoveries on the Site of Homer's Troy and in the Heroic Tenth and other Sites, made in the year 1882. And a Narrative of a Journey in the Troad in 1881. By Dr. Henry Schliemann. Preface by Professor A. H. Sayce. With 124 Woodcuts and Four Maps and Plans. New York: Harper & Brothers, Chicago, Jansen, McClurg & Co. Price, \$7.50.

The importance of Dr. Schliemann's work as an explorer and writer, can hardly be estimated. Prof. Sayce, in his preface, says: "To-day no trained Archaeologist in Greece or Western Europe doubts the main facts which Dr. Schliemann's excavations have established: we can never again return to the ideas of ten years ago." It is not alone the antiquarian who has cause to thank the enthusiastic explorer; we are all indebted to him for getting at the solid foundations of the old Greek stories of which destructive criticism threatened to leave nothing but myth. In the mound of Hissarlik, he has found a local habitation, for what the later historians would have us believe were "airy nothings." There is the site of a great city, that corresponds in general features to the Iliad of Homer, and nowhere else in the Troad, is there another site which can correspond to ancient Troy. A larger city stretching round the hill of Hissarlik is now found. This achievement, obtained last year, together with many other important discoveries, is the theme of this new book. The Burnt City or citadel on the brow of the hill, which Dr. Schliemann formerly looked upon as the third in the succession of settlements, is by closer architectural inquiry now proved to have been the second. Wherever ruins in the neighborhood invited inquiry for the final solution of the Trojan problem, there he applied his pickaxe, in order to show that the Hill of Hissarlik alone could have been the building site of the city whose fate the ancient poets had sung.

With numerous engravings and maps, and with attractive letter press and binding, Troja is a book to be treasured. In addition to the full description of explorations and studies on this site, (a continuation and conclusion of the author's Iliad), there are given several papers on other explorations and subjects of Archaeological interest, and a full index.

THE WITNESS OF THE PASSION OF OUR MOST HOLY REDEEMER. By the Rev. W. J. Knox-Little, M. A. New York: E. & J. B. Young & Co., Pp. 173. Price \$1.00

The eloquence of Knox-Little must be heard to be felt in all its fervor and power. The earnest face, the persuasive tone, the well-chosen but easily commanded words flowing on like a composed melody, cannot be put on paper. Underneath all, the foundation of all true eloquence, is profound sincerity. This and many other impressive qualities shine on the printed page. In these sermons the mystery of the Passion and the power of the Cross are brought home to the heart and conscience. The subject is divided into, The Witness to the Majesty of Truth, to the Mystery of Sin, to the Power of Principle, to the Restraining Principle, to the Guiding Principle, to the Ennobling Principle, to the Sustaining Principle, to the Power of Prayer, to the Victory of Life, the Vision of Truth.

THE WONDERS OF PLANT LIFE Under the Microscope, By Sophie Bledsoe Herrick. New York: G. P. Putnam's Sons; Chicago: Jansen, McClurg & Co. Pp. 241. Price \$1.50.

In this attractive little volume the author has given in popular language, with illus-

trations, studies of the more important types of Plant Life. It is written in pleasing style and in a reverent spirit, bringing the microscope to witness that the power and wisdom and love of God are displayed in the minutest atom as well as in majestic worlds. In the Table of contents we have: The Beginnings of Life; Single-celled Green Plants; Fungi and Lichens; Liverworts and Mosses; Ferns; Physiology of Plants; Corn and its Congeners; The microscope among the flowers; Pitcher Plants; Insectivorous Plants.

THE HISTORY OF THE EASTERN CHURCH. With an Introduction on the Study of Ecclesiastical History. By Arthur Penrhyn Stanley, D.D. New Edition; with Plans. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$2.00.

This attractive and inexpensive edition will, it is hoped, be the means of bringing these interesting lectures to the homes of the people as well as to the libraries of the learned. Dean Stanley's power of portrayal and picturesque description is not excelled by any writer on ecclesiastical history. Selections from this volume would be admirable for reading to classes of young people. It would give them a taste for Church history and open up a wide field of profit and enjoyment.

THE ART UNION. The Official Journal of the American Art Union. Edited by Charles M. Kurtz. New York: Price 25 cents.

This new Art Monthly deserves the favorable attention and patronage of the general public as well as the support of the Art Union. The first number is largely taken up by discussion of matters pertaining to the Art Union. The prospectus promises a great deal of information interesting to the cultured public. An etching supplement by Mr. Henry Farrar is worth the price of this number.

LIKE HIS OWN DAUGHTER. A STORY. By the Author of The Clock of the Chimes. New York: E. P. Dutton & Co. Pp. 497. Price \$1.75.

This is a pleasantly told story of life in the north of Scotland. "Like his own daughter," does not refer to a family resemblance, but to the fact that the heroine was treated like his own daughter, and thereby hangs a tale.

PIENIER LESSONS for the Forty Days of Lent and for the Sundays in Lent. New York: E. & J. B. Young & Co. Price 50 cents.

An admirable arrangement both for public and private reading. One wonders why it has not been done before. The book is small enough to be carried in the pocket, yet the print is large and clear.

The American Church Review has published the fac-simile autographs of the American Bishops, as attached to a testimonial commending the Review. This testimonial speaks in terms of highest praise and confidence regarding the present management of that admirable monthly.

Mr. James Pott, the well known Church Publisher, has admitted into partnership, Mr. Edwin S. Gorham and Mr. James Pott, Jr. The style of the new firm, to which we wish all success, will be James Pott & Co.

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Yours most truly, JOSIAH PITKIN. P. S. Every person that saw me said that I never would get over my lameness without having a running sore on my ankle; but thank God I have.

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POETRY AND THE POOR.

"The world is very beautiful!" I said, As yesterday, beside the brimming stream, Glad and alone I watched the tremulous gleam...

LETTERS TO THE EDITOR.

CHURCH COLLEGE ENDOWMENTS. To the Editor of the Living Church: I have recently had put before me a statement by a committee of the Alumni of Trinity College, Hartford, Connecticut.

This is not a bad showing, and we heartily rejoice that this old Church college is anxious to "widen her sphere of usefulness, and make the most of her excellent advantages and opportunities."

There is another Church university, located at Sewanee, Tennessee. It is called "The University of the South."

During its last Trinity term it had about two hundred students. But it has no endowment. All the southern Bishops who are members of the Board of Trustees, thirteen in number, are ready to pledge the Church—that any gifts will be properly administered.

gregate the sums needed. Offerings may be sent to any of the bishops or to the Vice-Chancellor, the Rev. Telfair Hodgson, D.D., Sewanee, Tennessee. FULFORD.

COMPREHENSIVENESS IN EXCESS. To the Editor of the Living Church: Your correspondent "C" in the issue of December 18th seeks to have the Romanist and Protestant sects comprehended within the Church Catholic.

Your correspondent says again that the members of the Protestant sects, "by virtue of their baptism, are in some real sense engrafted into that Mystical Body, which is one in spite of all apparent divisions."

Will your correspondent, therefore, kindly allow me to express the opinion, that in his late letter he has followed a multitude of his brethren, and carried the idea of Church comprehension to a dangerous excess?

THE CENTENNIAL COMMEMORATION.

We print from the General Convention journal of 1883, just published, the report of the joint committee of the Convention on the observance of the centennial period of the American Church.

General Convention of the Protestant Episcopal Church. HOUSE OF BISHOPS. October 24, 1883, 49th day of session.

The joint committee appointed at the last session of the General Convention, to recommend a plan for the due observance of the centennial period of the American Church, respectfully report:

During the interval between this meeting of the Church in General Convention and the next, the members of our Church will be called upon to commemorate, with fitting and solemn observance, the centennial of the consecration of Samuel Seabury by the Bishops of the Church in Scotland, in 1784, and the incipient measures for organization, which resulted in the formation, at a later date, when the Episcopate had been secured in the English line, of the union of the Churches in the various states in a General Convention, and the adoption of a common ecclesiastical constitution.

bers of the Church in Scotland what God has wrought through this act of faith on the part of the Scottish Churchmen a century since. Surely, a day so fraught with lasting blessings to us, and not to us alone, may worthily receive commemoration on both sides of the Atlantic.

In view of the past, and mindful of the promise of the present, your committee call upon the Church throughout the land to note, as days of solemn observance, these noteworthy days in our ecclesiastical annals, and to show our gratitude to Him Who has blessed our past, by liberal gifts to all the great charities of our communion.

The committee respectfully request that they may be continued, with a view to making provision for the remaining centennial observances which will occur during the three years following the next meeting of the General Convention.

All which is respectfully submitted. (Signed.) J. WILLIAMS, Bishop of Connecticut. Chairman on part of the House of Bishops. (Signed.) MORGAN DIX, Chairman on part of the House of Deputies. Attest: WILLIAM STEVENS PERRY, Bishop of Iowa, Secretary of Joint Committee.

NOTEWORTHY DAYS RECOMMENDED FOR OBSERVANCE. A. D. 1884, 1885, 1886.

March 29, Saturday, March 31, Monday. The one-hundredth anniversary of the meeting of the clergy and committees from the vestries of Philadelphia at the house of the Rev. William White, D. D., for conference respecting "the formation of a representative body of the Episcopal Church" in Pennsylvania.

May 11, fourth Sunday after Easter. The one-hundredth anniversary of the preliminary meeting of clergy and laity from New York, New Jersey, and Pennsylvania, at New Brunswick, New Jersey, for conference on "such measures as may be deemed conducive to the union and prosperity of the Episcopal churches in the States of America."

May 24, Saturday, May 25, Sunday after Ascension. The one-hundredth anniversary of the organization of the Church in Pennsylvania, by a Convention of clergy and laity, held at Christ church, Philadelphia.

September 8, Monday. The one-hundredth anniversary of the organization of the Church in Massachusetts and Rhode Island, at a Convention of clergy in Boston, the Rev. John Greaves, of Providence, being Moderator, and the Rev. Nathaniel Fisher, of Salem, Secretary.

October 6, Monday; October 7, Tuesday. The one-hundredth anniversary of the first Convention of the churches of the Middle and Southern States, in the city of New York, at which the "fundamental principles" underlying our present ecclesiastical constitution were adopted.

November 14, Friday. The one-hundredth anniversary of the consecration (on the twenty-third Sunday after Trinity) of Samuel Seabury, D.D., the first American Bishop, by the Bishops of the Church in Scotland, in an "upper room," at Aberdeen.

May 12. The one-hundredth anniversary of the first Convention in South Carolina.

May 18. The one-hundredth anniversary of the first convention in Virginia. A preliminary convention, which sat three days, had been held in 1784, probably on the 2d of June, the Wednesday after Whitsuntide, of which no record exists, and the only reference to which in print is found in Bishop Perry's Historical Notes and Documents illustrating the organization of the Protestant Episcopal Church, pp. 45, 46.

June 22. The one-hundredth anniversary of the first convention in New York—the Rev. Samuel Provoost, president, and the Rev. Benjamin Moore, secretary.

June 27. The one-hundredth anniversary of the arrival of the first Bishop of Connecticut, at New London. (Vide Hawk's and Perry's Connecticut Church Documents, II., p. 262.)

July 6. The one-hundredth anniversary of the first convention of the Church in New Jersey.

July 12. The one-hundredth anniversary of the completion of the organization of the Church in South Carolina, at a convention adjourned from May 12th.

August 3. The one-hundredth anniversary of the first ordination by the Bishop of Connecticut, when Colin Ferguson, A. M., Henry Van Dyke, A. M., Ashbel Baldwin, A. M., and Philo Shelton, A. M., were admitted to the diaconate in Christ church, Middletown, Connecticut, and the Bishop met the clergy of his see in convocation and was publicly received and recognized as their Diocesan.

September 27. The one-hundredth anniversary of the meeting of the General Convention of the churches in the Middle and Southern States, at Christ church, Philadelphia, at which measures for organization, for securing the Episcopacy, and for the revision of the liturgy, were taken.

September 14. The one-hundredth anniversary of the election of the Rev. Samuel Provoost, D. D., to the Episcopate, by the convention of the Church in New York.

September 20. The one-hundredth anniversary of the meeting of the first General Convention of 1786, held in Christ church, Philadelphia.

September 14. The one-hundredth anniversary of the election to the Episcopate of the Rev. William White, D. D., by the convention of the Church in Pennsylvania.

October 10. The one-hundredth anniversary of the meeting of the adjourned General Convention of 1786, at Wilmington, Delaware, at which Drs. White and Provoost were recommended to the English Bishops for consecration.

CHURCH WORK.

SOUTHERN DAKOTA.

Santee Agency.—Destruction of the Church and Schools.—The Church buildings in this Agency, including church, schools and rectory, were totally destroyed by fire on Sunday last. The children were all taken out without any loss of life, although panic-stricken, and are now quartered at Springfield, across the Missouri river.

Progress of Work.—A correspondent writes: "It requires no very deep research among the archives to learn the history of the Church in South Dakota, not because nothing has been done, but because our friend, the oldest inhabitant, can tell us all about it in an evening's talk."

May 11, fourth Sunday after Easter.—The one-hundredth anniversary of the preliminary meeting of clergy and laity from New York, New Jersey, and Pennsylvania, at New Brunswick, New Jersey, for conference on "such measures as may be deemed conducive to the union and prosperity of the Episcopal churches in the States of America."

May 24, Saturday, May 25, Sunday after Ascension.—The one-hundredth anniversary of the organization of the Church in Pennsylvania, by a Convention of clergy and laity, held at Christ church, Philadelphia.

September 8, Monday.—The one-hundredth anniversary of the organization of the Church in Massachusetts and Rhode Island, at a Convention of clergy in Boston, the Rev. John Greaves, of Providence, being Moderator, and the Rev. Nathaniel Fisher, of Salem, Secretary.

October 6, Monday; October 7, Tuesday.—The one-hundredth anniversary of the first Convention of the churches of the Middle and Southern States, in the city of New York, at which the "fundamental principles" underlying our present ecclesiastical constitution were adopted.

November 14, Friday.—The one-hundredth anniversary of the consecration (on the twenty-third Sunday after Trinity) of Samuel Seabury, D.D., the first American Bishop, by the Bishops of the Church in Scotland, in an "upper room," at Aberdeen.

ARKANSAS.

Church Needs.—A correspondent writes: "So numerous and constantly presented are the objects of Church work greatly needing assistance, that persons wishing to give a part of their income in aid of such enterprises, must often feel perplexed, in so giving, as to the wisest manner of selection."

"It is the writer's good fortune to have learned something about the work of one of these Bishops, which has been but little known to the Church at large, but which, in its strong, practical wisdom, is equaled by few and surpassed by none."

"The Bishop of Arkansas, a man most remarkably combining poetical talent with logical power and business ability, is aiming to consolidate his work on the plan which won such victories in the early Church, whence it is derived,—to establish in the see city a centre of work, cathedral and clergy house, whence to operate, with economy of power and expense, in the diocese around."

"While on the journey to and from Philadelphia last year, the Bishop obtained about \$2,200, since increased to about \$2,520, of the \$3,000, which he intended to devote to the church. This estimate, \$3,000, is proving very correct, except for a subsequent discovery of additional cost in the foundation, due to a peculiarity of the land secured for the building, so that the \$480 deficit will be considerably larger."

"As to the clergy house, enabling clergy to enjoy both economy of living and the pleasure and great advantage of one another's society, the plan is to defray its cost from certain stock in a building association, seconded by the efforts of a young but promising cathedral congregation."

"Now, the danger is of being compelled to draw on this stock to meet the above deficiency on the church; of which, to save expense, only the nave and aisles, with temporary chancel, are now to be erected, for once begun, the church must be made safe from the weather. But to divert this resource from the clergy house, would be to cripple the whole well-conceived plan in a most important member."

"Therefore, these imperfect statements are offered in the hope that this emergency of Bishop Pierce may lead your readers to place his work in front rank among their benefactions."

WISCONSIN.

Alderly.—On Sunday, February 10, the Bishop visited St. Paul's parish. This parish grew out of one of the early Scandinavian missions of Nashotah. For many years, nearly 30, the Rev. Dr. Kemper was missionary and rector at this point. The present rector is the Rev. L. D. Brainerd, whose faithful labors have been greatly blessed.

DELAWARE.

Wilmington.—The Guild of Trinity chapel gave a very successful art entertainment last week in the Opera House, and realized a goodly sum for the parish work. Holy Trinity Guild of "Old Swedes" church is doing a good work in the eastern part of the parish. Monthly entertainments of a social and literary character are given.

NEW YORK.

Harlem.—St. Andrew's church.—The Rev. Dr. Lobdell rector—has recently formed a new society in the interest of missions, which is another evidence of its steady progress and increased efficiency in all good works.

Not only was she ever active in all the organizations of that model working parish, but she was ever quietly seeking out and caring for the needy and afflicted in the homes of sorrow which abound in such a city as this, and beyond all this, she was eminently useful as a member of the Guild of St. Elizabeth, taking a long journey on every visiting day, week after week, year after year, in heat and cold, in storm and sunshine, so that she might minister to, and comfort the sick, the fallen, the helpless among the thousand patients in Charity Hospital on Blackwell's Island.

PENNSYLVANIA.

Philadelphia, Church of the Evangelists.—The Churchman announces that the Supreme Court has reversed the decision of the lower court, and sustained the Rev. Mr. Percival and his vestry in every particular. Since the last of June, the vestry have been prevented from acting by an injunction of the Court of Common Pleas, obtained by a number of gentlemen, who claimed to have been legally elected vestrymen on Easter Monday.

ILLINOIS.

Pre-Lenten Retreat.—The Rev. A. C. A. Hall, of the Society of St. John the Evangelist, conducted this week the usual pre-Lenten retreat of the clergy at the Cathedral. Such a gathering cannot but conduce to the quickening of the spiritual life among the clergy, and, as a necessary consequence amongst the laity.

Kankakee, Deaconry Meeting.—A most successful chapter meeting of the Southern Deaconry, was held here on Tuesday, Wednesday and Thursday, February 12, 13 and 14. On Tuesday evening the meeting was opened with Evening Prayer, and a sermon by the Rev. F. M. Gregg, rector of Christ church, Ottawa.

At the business meetings held Wednesday and Thursday afternoons, some steps were taken to further missionary work in this portion of the diocese, and certain changes in the administration of one or two parishes were announced. A resolution was adopted congratulating the Right Reverend, the Bishop of the diocese, on the prospect of the new theological seminary, and the secretary was instructed to forward copies of the same to the Bishop and Dr. Wheeler.

On Wednesday evening, the subject of the "Christian Life," was treated by the Rev. Messrs. L. W. Applegate, rector of Christ church, Streator, F. M. Gregg and D. W. Dresser, of Champaign, diocese of Springfield. Besides these clergy named above, there were present the Rev. Messrs. J. R. Holst, El Paso, W. M. Steele, New Lenox, H. G. Perry, Chicago, and C. R. Hodge, Mokena.

The meeting closed with a most inspiring discussion of the temperance question. On Thursday evening, rousing addresses were made by the Rev. Messrs. J. H. White, F. M. Gregg, H. G. Perry, and D. S. Phillips, dean of the chapter, and rector of St. Paul's, Kankakee. The next meeting will be held in Streator, in May next.

Chicago, St. James' Church.—Bishop Walker, of Northern Dakota, who was on his way to his new field, preached a powerful sermon on "Prayer" in this church on Sunday morning last. The Bishop has a very commanding presence and an excellent delivery. A reception in his honor was given by his brother, Mr. James Walker, on Tuesday evening. On the same evening, Mr. Judd, Chancellor, of the diocese, gave a reception in honor of the Rev. Dr. Courtney, a former rector of the church. A very large number of parishioners and of Church-people generally, took the opportunity of presenting their respects both to the new Bishop and to Dr. Courtney.

Roger's Park and Ravenswood.—The two missions of St. Paul's, at Roger's Park, and All Saints', Ravenswood, under the charge of the Rev. Dr. Louderback, are making silent but sure progress. They are less than two years old, having been opened in May, 1882. The mission at Roger's Park,



about nine miles from Chicago, has now a chapel well furnished and supplied with all the necessary conveniences for Divine worship, in a hall of the public school, where the Church services are held every Sunday morning, followed by a session of the Sunday-school of the mission. The public worship is well attended and there is a growing intelligence, and increased attachment to the Church, as a part of the body of Christ, among the people. Lots can be secured for a church building for which plans are on hand, when the Church-people are ready for the movement. The Park is being much sought after, as a suburban residence, and Church families are gradually moving into the place. The responses are full and hearty—the music, that of the Church—the Sunday-school, though small, is well sustained as a Church Sunday-school, distinctly under the supervision of one of the ladies of the mission. The Church, will no doubt, with God's blessing, take deep root here, and if carefully nursed, and prudently managed, we may expect to see at no distant time, a prosperous congregation of devout worshippers, in their own temple of worship.

The mission at Ravenswood, about five miles nearer Chicago, is still worshipping at 4 o'clock on the afternoon of each Sunday, in the Methodist meeting-house, the Sunday-school of the mission, holding its session at 3 o'clock. The church building, which was commenced soon after the mission was opened, and stood for some time a mere frame, roughly enclosed, has been finished off and completed, and is now ready for carpet, seats and chancel furniture, the most of which is now ready to be placed in the building, which is a creditable effort of the "Queen Anne" style of church architecture. We omit at present any detailed description of the edifice, which is very much admired and presents an attractive appearance from the rail-road, and to the eyes of all who view it. The Bishop of the diocese has taken a deep interest in the success of the mission and all the details of the building, and has most generously provided the greater part of the chancel furniture. The great disadvantage under which the mission has labored, will be overcome, when their own beautiful temple of worship is entered. A monthly celebration of the Holy Eucharist has been had in both of these missions. The Bishop will have the opening services on the first Sunday in Lent, in the afternoon, when a special train of cars will leave the city of Chicago, at 2:40 P. M., for the accommodation of the city clergy and others, who may desire to attend, and enable them to return in time for their night services. And it is hoped a goodly number will attend on that occasion. There will be a debt upon the building, which the officers of the mission trust they will be able to meet, with the aid of more favored Churchmen. The ladies have put forth every effort to make the mission a success so far as their aid could go, and it is largely indebted, especially to Mr. J. N. Hills, for personal attention to the building, with the other officers of the mission, in urging it on to its present state of completion.

MICHIGAN.

**Detroit, St. Peter's Church.**—The Rev. Dr. Hartzell, who was called to the rectorship of this church, on the first of last December, is working very hard to advance the interests of the parish, and is having congregations that fill the church at every service. He has just finished a series of moral lectures to young men, which have been largely attended and given unusual satisfaction. The public appreciate his scholarly attainments and very eloquent powers, and he is engaged to deliver the annual oration at the graduating exercises of the Detroit Medical college, the last of this month. A young people's society was organized in this parish last week, to assist the rector in his work in various directions; and nearly a hundred persons became members. The Sunday school is in a flourishing condition, under the devoted superintendency of Mr. Omar Harrison. The Hon. Mr. Maybury, now Member of Congress, was superintendent of this school for years, and was very successful and beloved. He is now junior warden of the parish, and still takes an active interest in the school. The Sunday school has just presented the church with a beautiful organ.

**Detroit, Grace Church.**—The Rev. John McCarroll, the new rector, preached his first sermon to the congregation of this church on Sunday last. He was listened to with great attention, as earnestly and affectionately he pleaded for sympathy and help in his new work. This parish has now a grand future before it.

**Detroit—Sunday School Convocation.**—By four o'clock on last Sunday afternoon the choirs of St. Paul's, St. John's, Christ and Grace churches were gathered about the small organ in St. Paul's church. The Sunday schools of the churches named, together with those from St. Peter's, St. Mary's, St. James', Mariners', Emmanuel, St. Barnabas', St. Matthew's and All Saints' churches occupied the seats in the body of the church. Dr. Gilchrist was at the small organ, and Mrs. Sibley at the large one. Shortly after four, the church being completely filled, Bishop Harris, together with the rectors of the churches named and visiting clergy, came slowly up the aisle, while the familiar and beautiful professional, "Onward Christian Soldiers," was sung by the choirs and congregation, and with the volume of so many voices was most impressive. The usual antiphonal service was used, the lesson was read, and after the chants Bishop Harris, in a very happy address of welcome, introduced the Rev. Dr. Worthington, of St. John's, who took for his theme the meeting of Jesus with the Samaritan woman at the well of Sychar. The Rev. C. B. Brewster, of Christ church, followed with an earnest and tender appeal that the life and power of Jesus be the theme, beginning and end of Sunday school teaching. The Rev. Rufus Clarke, of St. Paul's, spoke briefly and touchingly of the feeling of unworthiness which so often oppressed Sunday School teachers. He then proceeded to illustrate by anecdotes the great good which is frequently done by a few words or an apparently weak effort. Bishop Harris added a few sentences of warm felicitation for the work begun and of encouragement for time to come. The service was then closed with the recessional "O Paradise."

NEW HAMPSHIRE.

**Portsmouth.**—St. John's parish was never more alive and astir than now. Church work under the control of its wise and beloved rector, the Rev. Henry C. Hovey, who is also the rector of Christ church, Portsmouth, is being advanced in various directions by a large guild, which he organized several months ago. The Sunday-school which had somewhat declined during the vacancy of the rectorship, is again increasing in numbers and activity. The rector pre-

sented an unusually large class for confirmation at the Bishop's visitation in November, and has administered Holy Baptism to a great many children since he came to the parish a year ago. Mr. Emil C. Pfeiffer, who expects to take Holy Orders, has been appointed lay reader, and assists most acceptably in the services, and also conducts a Bible Class in the Sunday-school. Under the superintendency of the "Church and Chancel Chapter of St. John's Guild," the church edifice has been thoroughly cleansed, the sacristy refurnished, white altar cloth, and pulpit and lectern hangings provided, and violet cloths will be ready for use on Ash Wednesday. It is also hoped that a brass cross will soon be added to the suitable adornments of the altar. The Christmas decorations of the church were exceedingly graceful and abundant. The chapel has likewise been put in order, and the "Sunday-school Chapter" of the guild has added a large number of books to the Sunday-school library, which has been completely rearranged, under the direction of the superintendent. The "Choir Chapter" of the guild, numbering over twenty girls, has rendered delightful service on all the Saints' days, regular weekly prayer days, and other occasions when the Sunday choir can not be present, holding themselves always in readiness, by means of their regular rehearsals and diligent practice. The "Missionary Chapter" has also been very busy, and has recently sent away two valuable barrels, one to the colored people and one to the Indians, besides furnishing some beautiful needle-work in the shape of offerings, which had been solicited in other directions. *Appropos* of needle-work, one of the ladies of the guild has started a sewing class, which meets weekly under her personal care and superintendency. Another member of the guild who is exceptionally qualified for her work, has charge of a weekly Bible class. This lady is also deeply engaged in works of general benevolence, and "The Seaman's Home," and the "Home for Indigent Women," of which the Rev. Mr. Hovey is one of the trustees, are largely dependent upon her active interest and support. The "Children's Home Chapter," which has the care of the weekly sewing, etc., of the "Chase Home for Children," is "always abounding in the work of the Lord" in caring for His little ones. On the first day of January, the new home provided for the children, was formally opened, and this chapter furnished the entertainment and received the guests, who were numerous, despite a storm. The house is the homestead of the Chase family, and was donated by Mr. George B. Chase, of Boston, for the home. After the dedicatory service, beautifully arranged and conducted by the rector, Mr. Chase who was present made a few touching remarks. An official statement was read by Mr. Tredick, president of the board of trustees, and after further felicitous remarks by the rector. Salutations were proposed and sent to the beloved founder of the home, the Rev. Charles A. Holbrook, now of Aurora, Ill. Before the company dispersed, in behalf of the board of trustees, the rector stated that the use of the house formerly occupied as the home and donated to them by the owner, Mr. Bilbruck, was now offered to any person or persons who would start a hospital. The widow of a greatly beloved and lamented physician had already offered to furnish a room in memory of her husband. Within a few weeks another "chapter" of the guild, the "Hospital and Relief Club Chapter," which for six years has been doing hospital work among the poor, by supplying the sick with needed articles, medicines and nurses, has started the hospital, hoping for abundant contributions to carry on this very much needed enterprise. Among the many readers of THE LIVING CHURCH, there must be not a few who have some local attachment to Portsmouth, and it is hoped they will manifest their interest by aiding this hospital undertaking.

INDIANA.

**Jeffersonville.**—St. Paul's parish has suffered severely in the late flood. The church stands in five feet of water, and there are twenty-nine inches on the floor. The whole interior is under water. The rectory has five feet of water on the lower floors; some twenty-six families have had to move to the upper floors. On Sunday, the 17th, there being no available room or hall, service was held on the steamer "Grey Eagle." There was a large attendance.

**The State of the Diocese.**—An esteemed correspondent writes as follows: "Sunday, February 3, closed the third month of the official ministrations of Bishop Knickerbacker within this diocese; and he commemorated the occasion by officiating at the cathedral, administering the Holy Communion and preaching a stirring missionary discourse upon the character and claims of the Church as a divine institution; supplementing an interesting and able sermon upon this subject with a plain, practical and business-like statement touching the condition of the diocese three months ago, in comparison with its present outlook. I have thought that some of his figures might interest your readers:

"November 1st.—There were effective clergy in the diocese, 23; who were ministering to parishes and missions, 30; of these, one has gone and five are added; present number, 27; who minister to parishes and missions, 85. There are within the diocese, church buildings, 48. Of these there were closed and without services, November 1st, 19. Provided with ministrations within the past three months, 11; leaving still to be thus provided, 8.

"The diocese is divided into three Convocations of almost equal area. In the Northern Convocation there are 19 counties without the services of the Church, having county-seats with population ranging from one to five thousand.

"In the Central Convocation there are 20 counties with county-seats of twelve hundred to six thousand population, and without the Church's services.

"In the Southern Convocation there are 20 counties with county-seats ranging from one to six thousand in population and without services. Making in all 59 counties out of 92, wholly without services the 1st of last November. Already arrangements have been made with the present force of clergy to hold services at 52 of these 59 county-seats, and several other places with more or less irregularity; thus leaving eight county-seats and a dozen other considerable towns to be provided for.

"Greencastle is a thriving place of five thousand population, and the seat of Peppaw (late Asbury) University, the leading Methodist College in the West. For a number of years past, there have been no Church services, and the field appeared, by common consent, to have been given up to the Methodists, who have strong congregations and able preachers there. But a visit to the

town revealed the presence of some thirty communicants, who hailed with joy the prospect of an immediate resumption of the services to which they were strongly attached, and of which they had been so long deprived.

"Huntington, towards the northern part of the diocese, presented almost equal advantages for the renewal of services, and enthusiasm in view of the regained opportunity and numbers with whom to re-establish the long neglected services of the Church. So also did Marion, in Grant county, and Rochester, the county-seat of Fulton, and Valparaiso, and several other places throughout the length and breadth of the diocese.

"During the past three months Bishop Knickerbacker has confirmed 30 persons, baptized ten, visited 34 churches, two chapels, and eight places without churches, presided at three missionary Convocations, addressed and catechized 18 Sunday schools, officiated at one wedding and one funeral, ordained one candidate to the Diaconate, preached 61 times, made 20 addresses, celebrated the Holy Communion 23 times and raised about \$700 for diocesan missions.

"I need not take up your space to comment upon these facts and figures. They are their own most eloquent and forcible commentary. They show that our Diocese is full of zeal, vigor, and devotion to the good work; that he has a fashion of saying, "Come, boys!" instead of "Go, boys!" and that he can come a little quicker, and keep on coming a little longer than any of his helpers can. They give good assurance that the diocese of Indiana is about to give a good account of herself, and assume her proper orbit in the galaxy of the American Branch of the Holy Catholic Church."

MASSACHUSETTS.

**The late Rev. C. A. Rand.**—At the quarterly meeting of the executive committee of the Free Church Association, at the Church rooms in Boston, on February 4th, (Dr. George C. Shattuck in the chair), on motion of the Rev. William C. Winslow, it was

**Resolved.**—"That this association, deeply sensible of its great loss in the death of the Rev. Charles A. Rand, by the terrible disaster to the steamer "City of Columbus," desires particularly to place on record his valuable services to the association as a member and former officer, his hearty devotion to the cause of free churches, and the high personal esteem in which he was held by his associates in the work of the society."

On motion of Mr. A. J. C. Snowdon, it was voted to have the Rev. Mr. Winslow forward the above resolution to Trinity church in Haverhill, and to Mr. Arnold A. Rand, with a letter expressive of the committee's deep sympathy with the bereaved parish and the surviving members of Mr. Rand's family.

RHODE ISLAND.

**Providence.**—One evening, about the middle of June, 1883, two ladies in this town consulted together with regard to the practicability of getting up an entertainment of some sort, for the purpose of making a beginning towards raising funds for the establishment of the Church. Soon after a meeting was called, and four or five ladies and one gentleman assembled at a private house. Nearly all favored the project and were ready for earnest work. There was no hall, not a room, nor even a barn in the place, where a public fair or sale could be held. However, meetings followed, committees were appointed, generous friends came forward, offering the loan of their beautiful grounds, and the result was a brilliant lawn party on the 28th of the same month, which netted \$200 as the nucleus of a church building fund. To this sum was speedily added \$12 from the offertory at a Church service held in private parlors, and a bank deposit made.

A few weeks later a "Rhode Island clam bake" added \$100 more to the building fund. Soon after a Church parish was organized with solemn services, the name "Trinity Chapel" unanimously chosen, and one service each Sunday appointed in the Warwick "police station," that being granted free of charge for the purpose.

An organ was gratuitously loaned, and hearty congregational music given. Two energetic ladies faithfully performed the duties of sexton from week to week. Very soon a society of "Mission Workers" was formed, meeting weekly and laboring with zeal for the cause, and Sunday school exercises commenced with twenty-six members.

The third week in December \$330 was realized by a fair and supper. On Christmas day a beautiful tree dispensed gifts to between thirty and forty scholars and teachers, joyous carols were sung, and all felt that the Church was firmly planted and must steadily grow.

Now at the opening of the year 1884, the faithful are paying \$200 per annum for a new hall in which our services are attended. They have a sewing society numbering over thirty members, with work constantly engaged and money in the treasury, a steadily increasing Sunday school, an earnest, sympathizing priest, an adult Bible class meeting weekly, and nearly \$800 in bank.

PITTSBURGH.

**Meadville.**—The new and beautiful Christ church is nearly completed; the zeal of the rector, the Rev. W. H. Lewis, has had fitting success. The old church was demolished; the new one is of stone and is now ready for its furniture, part of which are memorials of departed ones, including the pulpit, lectern, altar rail, alms basin, and cross for altar, all of polished brass; altar of oak, beautifully carved; Bishop's chair, prayer desk, choir stalls, standard gas lights. The fine organ will soon be completed, and the people are looking forward to the first service on the 23rd of March.

CENTRAL PENNSYLVANIA.

**Reading, Death of a Clergyman.**—The Rev. Benjamin W. Stone, for a number of years rector of St. Barnabas' church, this city, died on February 11, from Bright's disease of the kidneys. The deceased priest was born in Hudson, New York, and graduated from Trinity College, Hartford, in September, 1838. He was chaplain of Harris' New York Light Cavalry during the War of the Rebellion, and was well-known throughout Pennsylvania and neighboring States.

NORTH CAROLINA.

**The Diocesan Convocation.**—The Bishop has changed the time and place of the next Convocation, and it will be held in St. Stephen's church, Oxford, on Wednesday, May 14. By this change, the observance of the great Festival of the Ascension will not be interfered with.

NEW MEXICO.

**Albuquerque, Conversion.**—On the third Sunday after the Epiphany, Mr. Wm. Y. Sheppard, late a minister in the Southern Methodist body, was received into the

Church. He had been baptized and confirmed in the Church, but had left it to enter the Ministry of the body above mentioned, three years ago. He now returns to the Church, seeking that valid Commission which he is satisfied that the Methodists cannot give him. He is a gentleman of education and culture, well spoken of by those who have known him in the past, and will make a conscientious, laborious, and worthy priest of the Church.

MISSOURI.

**King City.**—The Bishop visited this place for the first time on Septuagesima Sunday, February 10th, and confirmed four presented by the missionary in charge—who has been holding service at this place one Sunday in each month since July last. At the first visit inquiry was made for Church papers and THE LIVING CHURCH was subscribed for by each of the two families. This fact was encouraging to the missionary, and now there are five Church families at this point and vicinity, and a very favorable impression on the whole community.

After the Confirmation the Bishop celebrated Holy Communion. In the afternoon, Litany and Holy Baptism by the missionary. In the evening, Evening Prayer and sermon by the Bishop. The evening sermon produced a very marked impression, leading to immediate results in good resolutions and, it is to be hoped, will lead some to holier lives.

**Albany.**—On Monday the journey was continued to this town, where the Bishop and missionary were very hospitably entertained and where in spite of the inclement weather a small but attentive congregation assembled, in the M. E. church, South, where was neither vestibule or vestry, consequently no vesting. This did not hinder the prayers or preaching.

**Stanberry.**—At this new railroad town on the Wabash, on Tuesday evening, February 12, there was a most delightful service. The place of worship kindly offered by the M. E. church was tastefully decorated, four were baptized, and seven confirmed. The ladies and children were all arrayed in white with white veils; this at a place where there have been no Church services for a year past. This remarkable result is due to the zeal and loyalty of two earnest women, who in the midst of a great religious awakening determined that the Church should hold her children, and brought together and prepared with the assistance of the nearest missionary, this remarkable class, studious, zealous, and devout.

The missionary in charge has abundant cause for thanksgiving that some of the seed planted in past years has sprung up and gives promise of fruit. God grant that in time of temptation they may not fall away.



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