

# The Living Church.

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

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## NEWS AND NOTES.

THE PRESIDING BISHOP has called a meeting of the House of Bishops to take action for Africa and China. It will be held at Grace Church, New York city, on April 22d. It is unfortunate that the meeting was not fixed for an earlier or a later date, as it will be very difficult for many of the Western Bishops to be present next week, owing to visitations. Nor should the selection of New York as the place of meeting pass without criticism. Surely a more central point could have been found.

It is the fashion with many good Churchmen to speak of the presence of twenty-six of the English Bishops in the House of Lords as a bulwark of the constitution. The London *Church Times* does not so regard it. It says: As Churchmen we do not care twopenny for the seats which the Bishops have in the House of Lords, especially as the Church has to pay a very heavy rent for them, in the exclusion of the clergy from the House of Commons, where all kinds of Dissenting ministers may [disport themselves; in the suspension of the Church's inherent and indefeasible right to elect her prelates; and in many other ways.

The following explains itself, and I am very glad that it does:

MY DEAR MR. EDITOR.—The wrong man seems to have been designated as Viper, in my fable the other day. As things are now, I feel very much like the viper myself. Asked to Swinge's lunch, meeting Arnold, and then abusing him. But as it was all done under a delusion, everybody will forgive everybody. After all it is rather small business in one newspaper to make use of the names of a distinguished stranger, and the gentlemen who were polite to him, to bring another paper into ridicule, at their expense. I hope for the credit of American journalism, the papers are few that would do it.

THE WRITER OF THE FABLE.

A VERY remarkable impostor has just been unmasked in England. For nearly seven years, he managed under one name and another to obtain employment as a priest. He avers that in one parish he continued to officiate for a time after the rector or vicar knew that he was an impostor. It was also stated that at Sheffield he was regarded amongst the very best of preachers, and also at Darlaston. He confessed that the "unusually excellent" testimonials to his character and fitness were written by himself; but he declared that he never procured by stealth in any way any "letters of Orders," never was once asked for them or for a license, and never was licensed, the clergy being satisfied with a testimonial from him who had previously employed the man, and no one—Rural Dean, Archdeacon, or Bishop—demanding proofs of credentials or of his holy Orders.

The Ven. Samuel Shone, Archdeacon of Kilmore, has been elected as the successor of Dr. Darley in the Bishopric of Kilmore, Elphin, and Ardagh. He was born about the year 1821, and graduated at Trinity College, Dublin, taking his Bachelor's degree with a "second-class Divinity Testimonial" in 1843, and proceeding M. A., in 1857. He was ordained deacon in 1843 and admitted into priests' orders in the following year. In 1866 Mr. Shone was instituted to the rectory and vicarage of Annageliffe, or Cavan, in the diocese of Kilmore, and in 1878 was appointed to the Archdeaconry of Kilmore. The diocese presided over by the new Bishop comprises Kilmore, with portions of the counties of Cavan, Leitrim, Meath, and Fermanagh; Elphin, with portions of the counties of Roscommon, Sligo, Galway, and Mayo; and Ardagh, with portions of the counties of Westmeath, Cavan, Leitrim, Sligo and Roscommon. The income of the see is \$5,000.

THE BISHOP OF ABERDEEN AND ORKNEY was recently sent to Russia by the Bishop of London, to visit the English churches there. His reception by the Greek clergy was all that could be wished for by those who have at heart the re-union of Christendom. The Bishop's Chaplain, the celebrated Rev. Malcolm McColl, wrote an account of the journey to a London paper. I append an interesting extract from his article:

At St. Petersburg the Bishop, accompanied by Mr. Buxton, the assistant Chaplain at St. Petersburg, and myself, attended a celebration of the Holy Eucharist, according to the grand liturgy of St. Chrysostom, in the cathedral of St. Isaac; the Bishop being vested in full episcopal robes. We were taken inside the ikonostasis and placed on the right of the celebrant, who was assisted by the Archdeacon and three other clergy. After the preliminary office and the preparation of the elements, including the mixture of water with the wine (*pace the Purchas Judgment and Quarterly Review*) at the altar of *Prothesis*, about a dozen feet to the right of the altar of celebration, the celebrant first, and then each of the other clergy, went up

to the Bishop of Aberdeen to kiss his hand and receive his blessing before the Liturgy proper commenced, thus treating him with the same deference with which they would have treated one of their own bishops. S.

## OUR NEW YORK LETTER.

Last week found many people doing their utmost to fulfil their religious duties without interfering with their preparations for the week of gayety which begins to-day. New Yorkers do everything with a rush, and the worldly ones, though weary of the penitential quiet of Lent, have felt in duty bound to reconcile in some mysterious way attendance at the Church's services with the many and all important engagements of the dress-makers. To those, however, who have been able to keep their thoughts from the coming week, and to cast them inward upon their own hearts and upon the events of Holy Week, the time has been most profitable. Services and sermons at many different hours have been provided in abundance by the various churches, so that all have been suited. On Good Friday, besides the ordinary services, Three Hour services, from 12 to 3, were held at the Transfiguration, St. Mary's and St. Ignatius, and at St. George's from 11 to 2; Trinity having a two hour service from 12 to 2.

There are many reasons why it would be well to have all places of business closed on Good Friday, both out of respect to the day and in order to enable those who wish to do so to go to church. As it is, I believe some of the courts and exchanges are closed on that day. But there are some considerations which are against making the day a holiday. Fast-day, in New England, being a legal holiday, is the great day for horse-racing and general gayety. Good Friday, as a holiday, would probably deteriorate likewise. At present, with its only partial holiday character, the day was marked by a special matinee at one of the theatres, and a ball game between a college and a professional nine in the afternoon, and by Mr. Cable's readings and the regular entertainments in the evening.

On the evening of Palm Sunday, the choral service was held as usual at St. John's chapel, Trinity parish. The anthem which took the place of a sermon was from Haydn's *Passion Music*. The processional hymn—"Jerusalem the Golden"—was by Le Jeune. The choir is one of the best in the city, and these services attract many persons living in the neighborhood, for whom they are intended, as well as many living up town. The special object of these services when started, was to counteract any movement towards Sunday concerts for the masses. They seem in a measure to accomplish their object, and one is glad to see among the congregation the faces of mechanics and laborers, with their wives and daughters. The danger, of course, is that these services shall become nothing more than Sunday concerts themselves, and thus lose any devotional character whatever, the congregation becoming an audience. One of the pleasantest features of the service, is the singing of the offertory hymn, when the verses are sung by the choir and congregation alternately. After the anthem, Dr. Weston made an address in defence of the service, and said that a great many good people objected to singing prayers. "Why," said he, "every body sings prayers; High Church, Low Church, Broad Church, Ritualist, Anti-ritualist, Dutch Reformed, Presbyterian, Baptist, etc., etc., all sing prayers. Half our hymns are prayers;" and then, to prove his point, he recited off the first lines of about fifty hymns to the edification of the people.

I asked a workman who sat beside me if the church was always so crowded. "The last time I was here," said he, "was about three years ago when there were about fifteen people; this shows the result of High-Churchism."

On Wednesday evening I heard the last of the course of Paddock Lectures that will be delivered. The lectures entitled "The Kind and Degree of Dogmatic Teaching Needed," and "An Examination of the New Theology," were omitted, and the Bishop delivered the tenth lecture entitled "Character." The subject was discussed in reference to those particulars in which the character of Christian ministers needed especially to be strengthened and emphasized in view of the wants of the present century; character, being the effect of all the influences brought to bear upon an individual, is in itself the chief power in the influence of others. The power of the ministry depended upon the amount of character brought to bear upon its work. Bishop Littlejohn then examined more in detail what was demanded of this force in the present age. In renewing this force, we have not, he said, to construct a new ideal or standard. We can add nothing to the original ideal and standard embodied in

the Son of Man. It is not for us to construct it out of the realm of fluctuating moral taste or of speculative imagination. It is, then, the duty of the Christian ministry to study the Divine Ideal.

To meet the want of the present age overweighted and blinded by an excess of the time and world-spirit, a stronger faith was the first requisite. So strong is the tendency to place the natural above the supernatural, to care for the temporal and seen in preference to the eternal and the unseen, to consider nothing real and positive but that which related to the present world, nothing more unreal and uncertain than that which related to the future; so strong is this tendency that this age may be considered pre-eminently a faithless age. This spirit in a measure pervades the average Christian life, and there is wanted in the ministry that vital trust, that intense religious conviction, that profound sense of things invisible, which should characterize a true living faith. The word is much on the popular tongue; as, faith in the future, in destiny, in man, in self. What is wanted is the faith in which the men of old were strong, the faith that built the foundations of Christianity.

Again, there is the temptation to take false views of what alone is real and great in life, to mistake shadow for substance. "Who will show us any good?" "Who will lead us to the rock that is stronger than I?" is as much the cry now as it ever was. This is called a truth-loving, truth-seeking age. And so it is when confined to its dominant impulses. But on the side of seeking the highest ends of life, of discipline of character and will, the tendency is much the other way. Present the old problems of duty, responsibility, and punishment for sin; and this age loves darkness rather than light on subjects on which God has given revelation. It is the duty of the ministry to be true to their calling; simply and severely true in seeking, promulgating, and guarding the truth entrusted to them; simply and severely true in reflecting the unspeakable seriousness and earnestness of the Gospel's view of life. It is for the clergy to stand for the *duties* of men in an age which thinks of the *rights* of men; they are to stand for the salvation of humanity through Christ, when humanity is beginning to think it can save itself.

A third element of character, the living root of all virtues, to be sought for by the Christian ministry is love. By this power we may hope to counteract the selfishness of the age. It is love, the Bishop said, not words, nor badges, nor liveries of office that is demanded, and we be to the priesthood that undertakes to do its work without this root principle. Lastly in the development of character, the lecturer emphasized the necessity of knowledge. The priest's lips must keep knowledge; and every clergyman should be man enough, intellectually as well as morally, to compel others to know why and for what he was sent. These lectures will soon be published in book form.

Last Wednesday a service memorial of the late Rev. Henry S. Bonnell was held in St. Peter's church, Brooklyn, at 4 P. M. The Holy Communion was administered, though it seems to me it would have been better to have had respect to the Church usage and to have appointed the service for the morning. The Rev. Charles A. Tibbals, rector of the church and the missionary Bishop of Washington Territory, made addresses. Mr. Bonnell was ordained on Trinity Sunday 1882, and went immediately to New Tacoma, W. T. He endeared himself greatly to his people and displayed in all that he did entire abnegation of self and single-hearted devotion to duty. His health was affected by the trying rainy weather which is almost continual there in the winter months, so that he was forced to go to California, where he died on March 14.

I see that Bishop Walker of North Dakota, who left us less than two months ago, has returned to the city, probably in anticipation of the meeting of the House of Bishops next week.

This meeting is to consider the election of Bishops for China and Africa. An election to the first means exile, to the second an early death. No one should shrink from either if duty calls him. But the Bishops will have to consider in the case of Africa whether the probable result will justify the sacrifice of a life. No white man can expect to live there for any length of time, and when we consider the millions of Africans who are here ready imported to our hands, does it not seem, to say the least, more practical to devote ourselves with some real energy to the work of converting them here where circumstances are favorable, and then we may hope that some one of African blood may be found able to take charge of the mission to his countrymen.

New York, April 14th, 1884.

## TWO JEWISH PRAYERS.

It is the custom of the Hebrews at Jerusalem to write their prayers on bits of paper which they enclose in small envelopes, and thrust, at "the wailing-place," into the chinks of the broken temple wall. The same is done at Rachel's tomb and at the mosque which covers the cave of Machpelah, at Hebron, where lie buried the patriarchs and their wives. During my visit to the latter place, I allowed a son of Sheik Hamzi, whose name is familiar to readers of Canon Tristram's travels in Israel and Moab, to be vandal enough to purloin for me a couple of specimens of these prayers. They were taken from the long, dark hole in the wall of the entrance court, through which it is said your hand touches the living rock of Sarah's tomb, and which is the prescribed limit of Jewish or Christian intrusion within the mosque, and were afterwards translated for me by a learned Jew, of Jaffa. I venture to send them for the inspection of those to whom they may be of interest. The sentiments are at once curious and diverse.

The first is quite short.

Here it (the prayer) is buried for the sake of the children of the Merciful Ones, through the merit of our forefathers—the Holy Ones, the Foundation of the world, who inhabit this cave of Machpelah, to awaken their pity in behalf of Shiba, the son of Hannah Bayley, and his spouse, Hannah Ganachy, the daughter of Efgail and Zipporah—that we may have the merit to have sons and daughters. We beseech you, that this year we may have a son or daughter. We pray that we may have long to live, and that the Lord may send us health both to soul and body. We pray that the Holy One may remember us, together with the said child, and that it may live and not die, as he remembered our foremother, Sarah. And, through the merit of His universal righteousness which He spreads over all; and also on account of our own benevolent hearts, since we are helping the poor of the Holy Land, we pray that the merit of our alms may redound unto us in things both temporal and spiritual. We pray that we may have living children and the necessities of life given to us and to all the children of Israel, and that we may have the merit to see the re-building of His temple and the coming of His salvation. Amen!

The second one is from a school-master, and is considerably longer. It is enclosed in a little, rude envelope with the superscription:

To our holy forefathers, Abraham, Isaac and Jacob. May their merits be with us always, and may the aliens be expelled forever from the cave of Machpelah! May it be returned to us in our time. Amen!

Great peace to our forefathers, the Holy Ones, our father, Abraham, the holy, hoary headed; to our father Isaac, who was bound upon the altar, and to our forefather, Jacob, whose image was engraved on the throne of glory! Peace to the fathers! I come to you, the poor, the despised, the rejected man of David, that you may bestow your favor upon me and upon my seed. I beseech you to pray for me and for my sons, although I know of myself that I am not worthy to come to you. Who am I, to come near those whom the King of kings delighted with His honor, and through whose merits all the world exists! And were it not for your merits and your prayers, it is impossible for us to live in this distressing captivity even a single hour. And every day, and every hour, and every instant you are standing to plead for us, from your good hearts, and we know that you pray for your children from your love of them, and that you are desirous that the branch should be equal to the root, as it is written: "For I know that Abraham will command his children to keep the testimony of God." And it is written: "(Talmud) 'whosoever will come to be purified, shall be helped from heaven.'" Therefore I came to write several lines of supplication, to beseege your presence with ten petitions. To pray for me to our God, blessed be His Name! to keep His favor upon me and upon my seed, and upon my seed's seed until the end of the world. And that we may learn and keep, and do and fulfil every word of the testimony of our law in love, and that we may be endowed with great grace to do the will of God, blessed be His Name! As He wishes us to do all the days of our life till the end of the world. And that there may not be found in us any fault, or anything unworthy, either in me or in my seed, but that we may be attached to God all the days of our life; and that we may be of them of whom it is said: "Israel, in whom I will be glorified." So shall it be that we may not be ashamed, either in this world or in the world to come; that we may not be put to shame of you, nor you through us. And that there may not be in me nor in my seed either bereavement or barrenness, but that God may fulfil our hearts' desires; that I may not see the death of my sons and daughters, but their marriage and their prosperity. That I may rejoice in them and they may rejoice in me, and that we may not be cut off, either in years or days. That we may live eighty years in order that we may be able to rectify the things wherein we have done amiss, and that we may not be disturbed through any creature. And that the evil one may not triumph over us, but, on the contrary, that we may have desire of the law and of the precepts, and of good doings for God's sake, and without any other object. And that we may remember always what we learn, and that we may not be dependent upon the gifts of man, but, through the rich, full and wide open hand of the Blessed One, may have grace and mercy in the sight of every one who looks upon us. And that we may be pleasing to God and to His creatures, and that we may be honored among the holy congregation.

And that I may not be derelict in the profession which I have of teaching the children. May God enable me to do it for His sake! And among my pupils may not one be found whose "bread is burning," but may they be submissive to Heaven and listen to my words and not be vexing me, but that I may rejoice in them and they may rejoice in me. And may there be fulfilled in me the verse which saith: "And David was prospered in all his ways, and God was with him." And also of Noah, of whom it was said: "And Noah found grace in the sight of God." And that the Lord may prosper me in the learning of the profession of slaying animals, and that I may be clever in preparing my knife. I beseech you, my forefathers! I know that I am not worthy to come to you. Therefore I wrote you this letter, although it is not worthy. Therefore, forgive me and pray for me, through the merit of my forefathers, and for my children Jacob, Eleazar, Judah, Solomon; for my daughters Sarah, Shimha, Sahalah, and Malchah, my wife, that we may be deserving to live in the holy land, and our seed forever!"

Rome, March 24th.

J. W. G.

## SYSTEMATIC OFFERINGS FOR MISSIONS.

BY THE REV. W. C. HOPKINS.

I have looked in vain for an editorial or communication on one of the most important subjects that can be considered, and that is the subscription plan for general missions. Was it not unanimously recommended by the full board three years ago? Were we not assured that the system had worked well in England? Was it not urged that it would insure an increased support for our missionaries, without loss from stormy Sundays? Were not rectors told that as few of them preferred an irregular, hap-hazard, unpledged, occasional collection to pay their own salaries, they ought not to leave the missionaries to such an unreliable source of supply? Are not our parochial clergy brothers of the missionaries, bound to stand by them with love and fidelity, even more imperative than that in the natural family, because of the common Headship of Christ, and is it fraternal to be negligent, irregular and whimsical in supporting the missionary work, while the parochial is all bonded, pledged, systematized and reliable, independently of the weather?

Look at *The Spirit of Missions* for November and December, 1883, page 678, etc. After the subscription plan had been moved by Bishop Neely, and adopted in a way that should have commended universal co-operation, who have tried it? Sixteen only of more than sixty Bishops, and only twenty-seven of our three thousand parishes! Among the twenty-seven is there one strong, rich, city parish? I believe St. Paul's, Cincinnati, stands alone among the latter class as having tried the plan, and yet the rectors of the large churches are the men who more than others are members of the General Convention and the Board of Missions, and are responsible for recommending the plan for universal adoption.

But still more strange is this fact. The few parishes that tried the plan have reported an increase of sixty per cent. over previous receipts.

I know a parish that, having raised fifteen dollars in ten years with ten rectors, raised over sixty dollars the first year the subscription plan was tried, and that without urging and without being thoroughly canvassed. It is a poor, weak parish. After such proof of the splendid results that a universal working of this plan would produce, what do we see? The Missionary Board itself gravely resolves that each parish be requested to take up at least two collections for missions each year. And some of the bishops echo the request in special circulars. So the grand flourish of trumpets with which the subscription plan was ushered in, was to be a *vox et præterea nihil!*

But not so. Surely, we have more persistence than this, more consistency. Let not this system, which is really the *ne plus ultra* for missions, thus be remanded to the tomb of the Capulets, with the mite chest, the five cent plan, the Sunday school army, and several other partial schemes; but let each conscientious believer in missions who has not tried this plan search his own heart, and take home the mortifying conviction that, among such as he, is to be divided the shame of last year's deficit. Is not this shame far worse than that of the "Mexican muddle?"

Truly, here is a foeman worthy of the steel of THE LIVING CHURCH, viz., the inconsistency and apathy with which all of our 3,575 bishops and clergy, excepting 43, have ignored a plan, which, at the least, would have increased the missionary funds for the year fifty per cent. Let each of the 3,532 of these negligent ones cipher out the loss from his personal neglect, and realize, that because of that refusal to work a system which ought to have the force of law, thousands of dollars last year failed to reach the Lord's treasury, and His Work in proportion is crippled.



## Calendar—April, 1884.

30.—FIRST SUNDAY AFTER EASTER. White.  
26.—ST. MARK, EVANGELIST. Red.  
27.—SECOND SUNDAY AFTER EASTER. White.

White.  
Red.  
White.

## JESUS, RAISER OF THE DEAD.

BY THE REV. R. W. LOWRIE.

Oh! Jesus, Raiser of the Dead,  
How far removed, but oh, how near;  
Since Thou hast stood by Lazarus' grave,  
And shed, like us, the friendly tear.

Oh! Jesus, Healer of the Sick,  
How far removed, but oh, how nigh;  
Since Thou didst stand by Galilee,  
And heave, like us, the human sigh.

Oh! Jesus, Human and Divine,  
The destined Judge of quick and dead;  
We plead Thy bosom's every sigh,  
And every tear that Thou hast shed.

Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.—Romans vi. 9, 10.

As He is risen, so now He dieth not. The widow of Nain's son, the ruler's daughter, Lazarus, all these rose again, yet they died afterwards; but Christ rising from the dead, dieth no more. If we rose as they did, that we return to this same mortal life of ours again, this very mortality of ours will be to us as the prisoner's chain he escapes away withal; by it we shall be pulled back again. We must therefore so rise as Christ, that our resurrection be not a returning back to the same life, but a passing over to a new. The very feast itself puts us in mind of as much, it is the Passover; not a coming back to the same land of Egypt, but a passing over to a better, the land of Promise, whither Christ our Passover is passed before us, and shall in His good time give us passage after Him.

Bishop Andrews.

Jesus lives! to him the throne  
Over all the world is given;  
May we go where He is going,  
Rest and reign with Him in heaven.  
Albion!  
Francis E. Cox.

## THE DANISH CHURCH.

BY A DANISH CLERGYMAN.

The Danish Church dates its origin from the ninth century. Then St. Ansgar, a monk of Corbie, in Picardy, was sent to Denmark, A. D. 826, by the Emperor Lewis the Pious, and he preached here and in Sweden to his death in 865, having been Archbishop of Hamburg from 831. The work of conversion was carried out quietly for one or two centuries, and sees were established first, in 948, at Slesvig, Ribe, and Aarhus, all in Jutland, afterwards at Viborg and Borglum in Jutland, Odense at Fyen, Roskilde in Iceland, Dalby and Lund in Skaane, which province belonged to Denmark till 1658. The last see was raised to an Archiepiscopal see in 1101, and its Bishop became Primate of Scandinavia. Church life in Denmark went on in the same manner as in the whole Roman Catholic Church to the sixteenth century. In 1475, Denmark obtained permission from the Pope to have its own university, but for many years it was very insignificant, and therefore students continued to visit foreign universities, principally Cologne, Louvain, and Paris. When Luther began his work, some of them went to Wittenberg, and they brought his doctrines home with them to Denmark, where the religious life was at a low ebb, and almost all the Bishops were worldly-minded men, some of them of scandalous life. Supported by the King, they preached the doctrines of the Reformation, and won adherents in the large towns; the nobility wished to have their part of the Church spoils; and without much opposition, and in a very quiet way compared with other countries, the reformation of the Danish Church was effected in 1536. Unhappily, all the Bishops were opposed to the Reformation, and those who afterwards conformed to it, did so, as far as man can see, from worldly motives. It was effected by zealous priests and laymen, supported by the King, and therefore the character of the Danish Church from that time has been Erastian. Had the Bishops, or some of them, taken the lead of the movement, it certainly would have been otherwise.

It is characteristic of the Reformation wrought by Luther and his followers, that they retained as much of what was ancient as possible—quite differing in this respect from Zwingli, Calvin, and their Puritan followers—and they would have retained more if they had not met with so much opposition from those in authority. Threatened as they were by the Pope with death and exile, they were forced to seek the support of princes, and their help was bought with much of the freedom of the Church. In England, where the reformation of the Church was performed some decades afterwards, much was otherwise, and the reformers could avoid some of these evils; but we, who took the lead of the movement, should not be blamed for not having been so happy as they.

The organization of the Danish Church continued to be the same as before. The Episcopal office was retained. A new see (Lolland) was erected; the Episcopal residences at Roskilde and Borglum were translated to Copenhagen and Aalborg. The Bishops were deprived of all their worldly apparatus, and to prevent the new Bishops from deeming themselves worldly magnates as their predecessors had been, the name of Bishop was changed for that of superintendent; but very soon it was in its place again. Episcopal consecration was

retained, but as none of the old Bishops had joined the Reformation (as in Sweden, where the Apostolical Succession is retained), they were consecrated by Bugenhagen, he being himself only a priest. The Apostolical Succession might have been preserved by a Norwegian Bishop, who in 1537 resigned, and afterwards retained his office as Bishop of Oslo, but he was not much esteemed; and I am led to think that nobody then thought that a line of Apostolical Succession outside of the Danish Church could be accepted by it as valid. Now all the ordinations are performed by the Bishop; but when he is sick, he can delegate the Dean to perform the ordination—which, however, happens very seldom, as the *ordinandus* is generally sent to one of the other Bishops. A new Bishop has always, since the Reformation, been consecrated by another Bishop. An irregularity has thus crept in, but the question of the Apostolical Succession has not been very much discussed amongst us, and when we look upon the Romish Church, with her Apostolical Succession and her great heresies, we cannot find in the Apostolical Succession a guarantee against heresies which shake the foundation of the Christian faith; and when we look upon the Reformed churches which have retained the Apostolical Succession, and compare them with our own Church, we cannot find her so deficient to them in true spiritual life that we can ascribe very much to the Apostolical Succession, *pro seculi ipsa*. Nevertheless, an irregularity has been committed, and it never can be right to leave the path of the Church of the first centuries.

As to the body of the clergy, we have two degrees, priests and bishops. The country is divided in parishes, every one or two parishes having its Rector; most of the parishes of the greater cities and a very few of the country parishes have, besides, one or more perpetual curates; the older rectors have curates besides. Every diocese has its dean, who is rector of the Cathedral in one diocese the office is not tied to the Cathedral, and the dioceses are divided into *Pastoral* rural deaneries, the rural dean having also some of the duties of the Archdeacons of the English Church. The Bishop has every fourth year to visit every parish of the diocese, inspect the schools, catechize the youth (the priest performing the Confirmation service twice a year; he alone ordains and consecrates the new churches. The rural dean institutes the rector of every parish, and has to visit all the schools of the rural deanery every second year; he inspects the church fabric and the parsonages. All bishops, rectors, and perpetual curates are nominated by the King; till 1849, the Rector of a living, where the tithes of the Church fabric were in the hands of a nobleman, was nominated by him.

At the Reformation the Church was robbed of the greatest part of her property. One-third of the tithes the rectors retained; one-third (the Bishop's tithes) was taken by the Crown, and the greatest part of it given to colleges and hospitals, to poor livings, or to the salary of the Bishops; one-third the tithes of the Church fabric was afterwards sold to laymen, whose duty it is to keep the Church fabric in good repair. Since 1849 the Bishops are paid by a fixed salary from the Government, which has retained their above-named tithes. The rector's salary is: (1) Tithes now converted into a fixed number of bushels of corn, paid by the landowner; (2) parsonage, with glebe; (3) fees. The salary is very different—from under £100 to £700—and therefore it is necessary for the priests often to seek translation, as they always begin with the smallest livings, and as they, as a rule, have no property of their own.

The Church has no liberty at all as to its government. After the Reformation, for many years the clergy were assembled in synods, but when, in 1690, the constitution of the country was abrogated, and the King became autocratic, the Church lost even the last remnant of its self-government. In the constitution of 1849 it is said, "The government of the Church shall be organized by law;" but the radical political party has hindered this promise from having ever been fulfilled, as they wish to keep the Church in complete bondage, and to govern it themselves. This has been possible, because all the friends of the Church have by no means been in unison as to the right course. Many of them fear that if a synod were established, it would only be a copy of the Parliament—the majority of the people here, as in other countries, being unbelievers or nominal Christians—and therefore that it is preferable to be governed by a Parliament which feels itself that it would not be wise for it to have too much to do with Church matters. Others fear, that if such a synod was established, then much of the liberty which we have had in later years, and which has been so beneficial to the Church, might be restrained. Therefore no constitution of our Church has been framed; theoretically we are under the sway of the Parliament and the Government, practically we have very great freedom, and this freedom has been very beneficial to the Church. A step to a constitution has been taken last year. Many of the clergy having again remonstrated against the anomalous government of the Church, the Government has decreed that every year the Bishops shall meet at Copenhagen, and before them shall be laid all the bills on Church matters which the Government is about to propose to Parliament.

Perhaps here will be the right place to mention two laws of later years. According to the first, a man living in one parish is allowed to take the rector of another parish for his priest, and the latter is permitted to perform the holy ordinances for his new parishioner in the church of the parish where the layman lives. According to the other law, a body of twenty heads of families or more is permitted to build a church and take an already ordained priest to be their priest, the new congregation being considered as a parish of the National Church, and being subject to its laws and regulations. By these laws some temptations to leave the National Church are taken away, but it cannot be denied that they can be, and have been, made use of to foster party-spirit.

The ritual of our Church has also retained much of what is old, and I think we feel as the members of the Anglican Church do—we think it the best possible, because in it we have found nourishment for our spiritual life. It is not strictly enforced, some of its regulations having fallen into abeyance. Our churches are all consecrated, and in the country they are surrounded by a churchyard, where everybody who lives in the parish has a right to be buried (the Dissenters are very, very few in Denmark). At the eastern end of the church is the altar, as a rule formed by masonry, and with an interval between it and the eastern wall of the church. Above it is a picture or carved figure, and lights stand upon the altar, and are to be lighted at the Holy Communion. Round it is a rail, where the communicants kneel. The baptismal font is generally in the choir. The priest is robed in a black cassock with a white round cravat in the fashion of the time of Queen Elizabeth; at the Holy Communion he puts a white surplice on, and then a red velvet cope with a cross on the back. The eastward position is observed, as the rule.

The service begins with a fixed prayer and the Lord's Prayer, at the door of the choir, by the clerk. Then one or two hymns are sung. Then the priest, standing at the altar, turns his face to the people and sings, "The Lord be with you;" and the congregation answers, "And with your spirit." Then, turned to the altar, he sings the Collect of the day and addressed to the congregation the Epistle of the day, and, on the greater festivals, the Gospel. Then follows a hymn; then, from the pulpit, an unwritten prayer; then the sermon on the Gospel of the day; then an extempore prayer for the Church, the King and his house, the sick and afflicted, and others; then the blessing, a hymn having been sung, the priest, from the altar, sings, "The Lord be with you," answered by, "And with your spirit." Then comes a fixed prayer (the priest being turned to the altar, then the blessing (the priest turning to the people), then a hymn, and the service is ended by a fixed prayer and the Lord's Prayer by the clerk.

Baptism is, in the country generally, celebrated during the service—after the first hymn following the sermon. It is always celebrated by affusion (not aspersion, not immersion) of water; this is on the head of the infant. The ritual is strictly observed, and we lay great stress on our having retained the old question, "Do you renounce the devil, and all his essence, and all his works?"

The Holy Communion is to be observed every Sunday, at the forenoon service (high mass), if anybody wishes to communicate. The ritual is strictly observed. During the reception of the holy elements the priest says to all present, "This is the true Body of Jesus." "This is the true blood of Jesus." The priest does not communicate himself. The sick and infirm are allowed to partake of the Holy Communion at home.

For Marriage our appointed ritual is observed, the priest giving besides a free address.

At the Churching of women the priest gives an address.

At burials the priest gives an address, and earth is thrice cast upon the coffin in the grave, with the words, "From earth art thou taken; to earth thou shalt go; from earth thou shalt rise."

As to the doctrine of the Danish Church, she accepts as her Symbols, besides the three Ecumenical Symbols, *Confessio Augustana invariata* and Luther's Lesser Catechism. The other symbolical books of the Lutheran churches do not concern us at all.

The Danish Church has followed the German Lutheran churches through Orthodoxy, Pietism, and Rationalism. But in this century she has lived her own life. Now, Rationalism is almost unknown with the Danish clergy. I never remember to have heard a Rationalistic sermon. The unbelief and latitudinarianism of Germany is unknown amongst the Danish clergy in our days. A strong Sacramental belief in holy Baptism as the means to convey regeneration to the baptized, and the real presence of the Body and Blood of our holy Saviour in the Holy Communion, is characteristic of the Danish Church. But we try with all our might to weaken the belief that the Sacraments work by *opus operatum*, and to enforce the necessity of giving the whole soul to the Saviour in a heartfelt faith.—*Foreign Church Chronicle*.

To each of us there is a time set, and if by the end of that time our task is not fulfilled, it can never be fulfilled.—*Keble*.

## THE CHURCH AND THE CHILDREN.

BY THE BISHOP OF CALIFORNIA.

In discharging the solemn duties committed to me, that I should "keep back nothing that is profitable to you," I feel constrained to appeal to you on one of the most important topics connected with the training of the rising generation. It is the strange anomaly which is witnessed in no other part of the country—the absence of children from the public worship of our churches. Repeatedly, strangers, in looking over our congregations, have asked the question "Where are the children?" And the enquiry is not without reason.

The almost invariable answer is, "That they attend the Sunday School." This may be, but it furnishes no reason for their withdrawal from the regular service of the church; and yet in how many cases does the Sunday school seem to take the place of the Church! I have repeatedly seen schools dismissed at the hour of public service when almost the entire body of scholars left the church, as if their share in the services of the Sunday had now been performed. In many cases young persons from twelve to fifteen years of age are seldom seen at the stated worship of the day.

And, yet, what can compensate for this loss? Children grow up without any love for the Church or interest in its services. The changes of the Christian Year bring no solemn lessons to them. They have cultivated no feeling of necessity for public worship; and with maturer years they are able, without much compunction of conscience, to give it up entirely, and either devote God's Holy Day to worldly amusement or suffer it to pass by in listless indifference. And all this is from the want of the early formed habit of attending the Common Prayer of the Church and becoming familiar with its range of holy lessons.

We look back a single generation and how different was the training of the young in any Christian family! On each Sunday we beheld parents and children gathered in their pew together, joining with one voice in the allotted prayers and praises. Thus, the young imbibed the spirit of the Church and grew up to love it. Its services were associated in their minds with the example of those dearest to them, and when father and mother had been removed to another world, everything within the Church was associated with their memory. The solemn service of the sanctuary brought back a remembrance of the hours they had sat side by side within its walls. The familiar words of the prayers had a more touching significance as they thought of those who once repeated them, when their voices mingled together, but who are now uniting in the mighty swell of that ceaseless worship which rises before the throne of God.

This was a day when Christian parents felt it to be their imperative duty to train their children in "the nurture and admonition of the Lord." Now, this solemn responsibility is too often delegated to the teachers of the Sunday school, about whom they know nothing, and whose fitness for this task may often be a serious question. Then, too, each month they were gathered at the chancel, while their pastor examined them in the Catechism, and they grew up "rooted and grounded in the faith." Have modern ways improved on this, or will this rising generation prove one day "better than their fathers?" How seldom can we use to Christian parents the words of the apostles and speak to them of "the Church that is in thine house!"

I often doubt indeed whether with all the vast machinery of modern days for the training of the young, they are not losers by the abandonment of these old customs. Can the Sunday School, with its festivals and banners, its libraries and illustrated papers, take the place of the good, old influence of the fireside with its ceaseless parental training, or the catechizing which brought them into immediate contact with their spiritual guide?

The Sunday School may be made a most useful auxiliary in training the children of the Church, but it must be only an auxiliary. At the present day there is danger lest it furnish an excuse for the neglect of more important duties. The public worship of the Church is a divine institution. The Sunday School is not. When, therefore, the latter interferes with the former, it is working a serious injury. If the children, for any reason, can attend but one, let it be the Church and not the School.

Christian parents! I submit this to you as a topic suggestive of solemn thought. Are your children found by your side in the House of God? Can you say, as you present them there each Sunday, "Behold, I and the children thou hast given me?" If not, where are they during these consecrated hours? For what are they training? A few years more and they must go forth into the world. Will it not be without the settled principles and habits which can guard them in the warfare of life? A little while longer and you must leave them, and without your guiding they must go forward "sounding on their dim and perilous way." Your influence then will be confined to the chain of memory which runs back to the past. Will their recollection then recur to hallowed hours when you sat together in God's temple, so that they feel they cannot abandon the habit which you have inculcated, or coldly turn away from the worship of their father's God?

My brethren of the clergy! I throw out these hints for your consideration. Our Lord lays it down as a proof of our love for him—"Feed my lambs!" The children are the hope of the Church; but with the fearful influences now abroad—coldness at home, and scepticism without—what will the next generation become? We believe the day is not far distant when the Church, in sorrow and penitence, will awake to an acknowledgment of the truth that the "old paths" are the best—that the divinely constituted institutions of the Church and the Home can alone truly train the young for Christian life—and that if for them are substituted the novelties and excitements of this age of experiments, all will prove but a delusion and a snare.—*Pastoral Letter*.

## THE HOUSEHOLD.

It is said by one who ought to know that cold tea is a good fertilizer for house plants, and occasionally it is a good plan to put some tea-grounds or leaves in the earth and around the plant-roots.

The pretty cotton edging so much used for trimming children's underclothing may be sewed on with the sewing machine if you baste it to the under side of the garment. Sew directly over the basting threads.

If the bread of which you are to make stuffing is squeezed dry after it has soaked in hot water it will be much nicer. It will not be so likely to be soggy, but will be light. For veal or for lamb the stuffing should be seasoned highly; a little onion and parsley with the pepper and salt are decidedly appetizing.

TEACH your laundress or washerwoman to pull the collars crosswise and not lengthwise when starching them, and also when ironing them; cuffs and shirt bosoms should also be stretched according to the same rule, and you will then find that the articles which seemed to fit perfectly will do so still after they have been laundered at home.

DELICIOUS fig-candy is made by boiling one pound of white sugar with one pint of water. When it hardens in cold water pour it over figs which you have split and placed on buttered plates. Just before you take the candy from the fire add a small lump of butter and one tablespoonful of vinegar. If you prefer it, the figs may be chopped and be mixed with the candy.

THE prettiest covers for dressing up the side-board are of moccasin cloth and can be bought for a comparatively small sum, with fringe and drawn work all around the edges and not simply at the ends. They are stamped for outline work, with a centrepiece and with designs at each end. For everyday wear the tea towels in plaids answer very well for a covering. Take a pair of them and sew them together.

COOKED CHEESE.—Take one-fourth pound of grated cheese, with a little black pepper, red pepper, and nutmeg, two ounces of butter, two tablespoonfuls of flour, and add a gill of milk. Heat this carefully, without boiling, until the cheese is dissolved. Then beat up three eggs and add to the solution, stirring together. Butter an earthen dish, and after it is hot pour in the mixture, and bake or fry till it is nearly solidified.

OPPORTUNITIES wisely used are themselves but the introduction to other opportunities of larger scope, and involving greater issues. A steady persevering attention to such means of obtaining knowledge as are within our reach; careful attention to the duties of the particular position of life in which we are for the time placed; will do far more towards the extension of that knowledge, far more towards the improvement of that position, than the most patient waiting for opportunities that may never occur.

THE relations of women are undoubtedly broadening when many are devoting themselves with energy to the higher education and to professional training. It is well that this is so, for there are women who have no "call" to marry, and who are happier alone. Easily troubled people are sometimes perplexed at this state of things, and wonder what will be done for wives and mothers in the future; but there is really no occasion for alarm. The old ideal of the happy home and purely womanly duties will always lead all others, until the very nature of woman is changed.

CARE OF THE TEETH.—It is not the frequency of brushing that best preserves the teeth, but the degree of thoroughness with which it is done. The time for performing this duty most effectively is just before retiring for the night. During the twelve hours' interval from the evening meal to the morning repast particles of food retained about the teeth and subjected to the warm, humid condition of the oral cavity, cannot fail to become decomposed or fermented, thus breeding an insidious foe that, night after night besieges the enamel walls, which, unless of extraordinary compactness, will sooner or later give way to its destructive forces. There is no objection to cleansing the teeth when making the morning toilet, yet if thoroughly cared for the night before, they require but comparatively little of such attention in the early part of the day. To brush them more frequently than this is a needless task.

WATER CRESS.—The water cress is one of the best of salads, but it is difficult to make our people think so. In England it is estimated, we may be safe in saying, above all others. It is sold there in the markets by tons, and there is no reason why it should not here, as we have the same facilities of producing it with the English. Some say that the heavy, moist British atmosphere makes it more tender than ours. But why should it not be the case with lettuce, celery, etc.? With respect to these and some others, we are not surpassed by the same products of any other country. It is said to be a foreign plant, hence not indigenous to this country, and we suppose it is; but if so, why do we find it growing along streams and in places wild and unimproved, as if it had always been there? Whether it is or not, however, there is nothing easier to raise. Stick some pieces of the plant along the low places of a running stream, like the ordinary open springs upon our farms, and it will grow rapidly, and unless it is extirpated by wholesale gathering, it will go on producing for generations, and will always supply early crops for the market, and will sell fast enough. We should like to see more attention given to the cultivation of this salad, especially as there are so many places adapted to it which are unimproved and neglected.—*German town Telegraph*.



THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

"The holy Jerusalem, From highest heaven descending, And crown'd with a diadem of angel bands attending, The living city built on high, Bright with celestial jewelry."

The word Church has several different meanings, but they all have some reference to the salvation of mankind through Jesus Christ. That beautiful old building, with its lofty spire, and walls covered with ivy, which was raised many hundred years ago to the honor of God, and set apart by the Bishop to God's service,—and where we still often meet our fellow Christians to hear God's holy Word, and to pray to Him,—that building, as you know, is called a Church. Now in this sense the word Church means the House of God. But this is only one of the ways in which the word is used. We first find the word Church used in the Holy Scriptures, and it is there applied to those who believe that Jesus Christ was the Son of God; and that He came down from heaven, and became a man, in order that He might save us from everlasting punishment. It was in this sense that St. Paul, in his Epistle to the Romans, sent his greeting to Priscilla and Aquila, and to the church which was in their house.

When you are older, and learn Greek, you will find that the word which we translate Church, means an assembly of people called together. A better word could not be used; for St. Peter says that God Himself has called Christians out of darkness into His marvellous light. And he says that God did this, in order that they might show forth God's praises. It is in this way that the word Church is used when we speak of "the holy Church throughout the world."

There are, however, some other meanings belonging to the word Church, which I will mention, before I explain to you how the holy Church throughout the world acknowledges God.

The word is sometimes applied to the Christians who dwell in a particular city, as for instance, St. Paul speaks of the Church of God which is at Corinth; and St. John, in the second and third chapters of the Book of Revelation, mentions the Church of Ephesus, the Church in Smyrna, the Church in Pergamos, the Church in Thyatira, the Church in Sardis, the Church in Philadelphia, and the Church of the Laodiceans. These churches are usually called the seven churches of Asia, they being in that part of Asia called Asia Minor. Now here, as you observe, the word church is applied to each city or place over which a Bishop presided.

Then, again, there is a still more comprehensive meaning attached to the word church, and that is where we speak of the whole world being divided into two great branches, called the Eastern Church and the Western Church. This division was caused by a violent and foolish quarrel between the Patriarch of Constantinople and the Bishop of Rome about eight hundred years ago, and it has continued ever since. Thus the Eastern and the Western Churches contain all the other branches of Christ's Church.

But we must now retrace our steps to the origin of Christ's holy Church, which throughout the world doth acknowledge God. Jesus Christ Himself was the founder of it, and began it by calling to Him twelve disciples, whom also He named apostles. These He endowed with powers to cast out unclean spirits, and to heal the sick. I would have you particularly observe that Jesus called them; they were therefore an assembly of men called together, or in other words, a church. Their Lord and Master commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

They immediately obeyed the command which they thus received, and went about preaching the Gospel and healing those that were sick. The wonderful works which their Lord and Master did, caused many to believe in Him, and to

listen with teachable minds to those things which they taught. It was indeed no wonder that great multitudes were convinced and converted by the miracles which Jesus did. The wonder would have been if they had not been convinced. To those who were eye-witnesses of our Blessed Lord's miracles, they must have been—except in a few instances of great depravity of heart—irresistible proofs that He was a teacher sent from God. When they saw Him give eyes to the blind, feet to the lame, health to the sick, and even life to the dead, by speaking only a few words, what other conclusion could they possibly draw than that which the centurion did in the awful hour of the Crucifixion. "Truly this was the Son of God."

For three years our Lord and His disciples were thus employed; and they, by so doing, laid the foundation of that holy Church which throughout the world doth acknowledge God.

It was a trying time to the disciples when they saw the enemies of their beloved Master prevail against Him. Strong as their faith had been, which caused them to forsake all their worldly goods and follow Christ, it now for a little time began to waver. Sorrow seemed for a season to throw a cloud over their understandings; and the faith of even the Roman soldier to whom I have alluded, appeared to be greater than theirs. But after the Resurrection their confidence returned. They were then more than ever persuaded that Jesus was "the Christ, the Son of the living God;" and after they had witnessed His glorious ascension to heaven, they were prepared to suffer the loss of all things, and to lay down their lives for His sake.

The number originally chosen by Christ was now reduced to eleven by the death of Judas Iscariot, who, when he saw what he had done in betraying his Lord and Master into the hands of His enemies, went and hanged himself. The eleven, therefore, wishing to complete the number originally chosen by their Lord, called together the small assembly of Christians which had been formed at Jerusalem, consisting of only one hundred and twenty persons. They then selected two men remarkable for their piety and faith as worthy candidates for this sacred office. These men were Matthias and Barsabas; and after praying that God would show which of the two He had chosen, they gave forth their lots, and the lot falling upon Matthias, he was numbered with the eleven Apostles. If they had then been left to themselves, it is possible that their natural weakness might have shrunk from the trials which awaited them, when, in obedience to their Master's parting charge, they went forth into all the world, and preached the gospel to every creature. God was, therefore, pleased to strengthen them by His Holy Spirit, which descended upon them on the day of Pentecost. On that day, which was a solemn feast, kept at Jerusalem in commemoration of the giving of the law on Mount Sinai, the apostles were with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

This was indeed a wonderful display of the mighty power of God. No sooner had the Spirit thus descended upon them, than they were filled with courage and holy zeal. The strangers who had come to Jerusalem to keep the feast were filled with amazement at what they saw and heard. They knew that the Apostles had been poor fishermen in Galilee, simple and unlearned; when, therefore, they heard them speak in their languages, they said, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? We do hear them speak in our tongues the wonderful works of God."

Some there were who were so hardened in their hearts that they even dared to mock the Apostles, and say that they had been drinking wine. It is shocking to think that men could be so wicked,

Their mockery, however, did no harm; God brought good out of it. He overruled it, as He often does the ways of wicked men, to His own glory. The charge of drunkenness caused St. Peter to stand up, and defend himself and the eleven from the shameful charge which had been brought against them. In the course of his address he showed that what they had witnessed was the fulfillment of prophecy; that Jesus Christ was the Son of God; and that it was on this account that the Holy Ghost had visibly descended upon them, enabling them to speak in the manner they had heard. Many a heart was touched by the words of the Apostle, and consequently many earnestly inquired what they must do. Then St. Peter told them they must repent, and be baptized in the Name of Jesus Christ, for the remission of sins, and that they, too, should receive the gift of the Holy Ghost. "For," said he, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." He added many other words of exhortation; and those who listened to him were baptized, and the same day there were added unto them about three thousand souls.

THE EFFECT OF PROPER TRAINING.—In a well regulated family of this place are two bright boys—one ten and the other three years old. The elder one has been instructed in the duty of prayer and is wont to offer up a petition before retiring, but a few evenings since Master Frank jumped into bed without performing his evening devotions. His little brother, Hoyt, who had preceded him some time to bed, but was still awake, noticed the dereliction, and commanded him to "sit up and say our prayer." As the truant did not immediately comply, the little fellow proceeded to enforce his orders and actually kicked Frank out of bed. Accepting the rebuke good naturedly, he repeated his prayer and was then permitted to resume his place in bed. Proper training and good example are not lost even on the youngest. "Out of the mouths of babes has Thou perfected praise."—Toronto Review.

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## The Living Church.

Chicago, April 19, A. D. 1884.

Entered at the Chicago P. O. as second class mail matter.

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

### NEO-RITUALISM.

The persistence with which some forms of thought continue to manifest themselves among the children of men, is something remarkable. They appear, disappear, and re-appear again, from age to age. Under different names and phases they are always recognizable by the thoughtful observer. Pythagoras, Epicurus, Plato, Aristotle, and other teachers of the olden time, originated currents in the stream of human thought, which have been moving on through all its course; sometimes apparently lost in the superficial ripples created by other agitators, but ever and anon re-appearing with unabated force. Platonism has been notably persistent as a form of thought. Students of Church history will recall the energy of its influence in the early days when from the cosmopolitan city of Alexandria it reached out and endeavored to gather to itself and mould to its own use the learning and zeal and piety of the Christian Church. This Neo-Platonism, which was neither religion nor philosophy, had its day, and the transmigration of the Platonic idea has been going on ever since.

A similar persistence and capacity of metamorphosis seems to characterize what is known as Ritualism. By some it is supposed to have found a permanent home and full expression in the Roman Communion. From its lair in the Vatican it goeth forth as a beast of prey, capturing unsuspecting victims and dragging them to its own place. A few years ago this monster, as some supposed, was raging like a wild boar in our pleasant vineyard. Some timid souls fled in fear and fenced off a little vineyard of their own, stopping up every crevice through which Ritualism might possibly gain an entrance. But it was a false alarm, and we have ceased to trouble ourselves about it. The Reformed Vineyard does not seem to be very fruitful, and it is to be hoped that the fence will be taken down some day, and that we may all work together again.

But Ritualism, all the same, is not dead. From time to time it re-appears in places where it is least expected. The latest phase is found among the Methodists of St. Louis. It is not so very strange, after all, that it should appear among the disciples of John Wesley. It was because of their ritualistic tendencies at the first, that they were named "Methodists." The recent development in St. Louis may be only the re-appearance of the idea that prevailed in the early days. It bears about the same relation to the old idea that Neo-Platonism did to the antecedent philosophy. It may therefore be styled "Neo-Ritualism."

The *Christian Advocate*, announcing services at one of the Methodist churches, says: "It may interest some present to know that the pastor has in his possession the cradle in which Bishop Janes and his twin brothers were rocked. It may be seen at the church next Sunday." The thoughtful mind will detect in this announcement an "advance" which is truly appalling. What must be the alarm of the Evangelical Alliance, on reading that a sacred cradle is on exhibition at a Methodist church in St. Louis! It is almost as bad as the Bambino at Rome. What will be the next step? Shall we not have the holy dolls, personating "Bishop Janes and his twin brothers," carried in procession around the Church, and rocked in the sacred cradle? Shall we not have an appendix to the Methodist hymn-book, with touching cradle-songs? Imagine the enthusiastic congregation tenderly singing "Bye, baby, bye," while some mother in Israel puts the dolls to bed, and the weeping pastor rocks the cradle!

These sentimental issues are trifling in comparison with the doctrinal and practical effects likely to follow this Neo-Ritualism in St. Louis. In this sacred cradle, figuratively speaking, Methodist Protestantism may be rocked to sleep. It is a relic that is revered, as every Roman relic has been, not for its own sake, but for its association with a holy man. In the case of the Methodist relic there is not only one saint concerned; there are also twin brothers. No other relic known to history, so far as we are informed, has been associated with a "bishop and his twin brothers." It is an extraordinary case and we may look for extraordinary results. Who can tell how long it will be before the Methodist brethren will be invoking the aid of St. Janes and the twins! And the cradle itself, in which these wonderful babies were rocked, must come to be more and more an object of reverence. St. Louis may become a second Lourdes, and crowds may yet throng the meeting-house to be cured of their diseases.

The cradle from which St. Janes emerged to propagate Methodism, being thought worthy of a place in the house of prayer, may some day come to be regarded as possessing a mystic charm for children, and Methodist mothers all over the land may flock thither with their babies, to try its effect on them. Though the sacred cradle is large enough for twins, it would hardly "go around" under the circumstances imagined. As in the case of other famous relics, it will have to be guarded by a sort of "high license" system. The poorer members will be shut out from rocking their babies in St. Janes' cradle, while the church will grow rich by the fees exacted from the more fortunate. The greatest danger of all will then be imminent. An aristocracy will grow up among the Methodists, who separated from the Church because of such wicked vanities, and Methodism will be no more. Those who were rocked in the sacred cradle will look down upon those who were less fortunate in their infancy. Contact with the holy relic may come to be regarded as a sacrament, and formalism may reign supreme over Justification by Faith.

Such are some of the appalling possibilities apparent in this new departure. A cradle in a Methodist church, especially one that has rocked a bishop and his twin brothers, is enough to shake Protestantism to its foundation. But perhaps, after all, no great harm will come of it. Ritualism has performed a good many queer antics before, and nobody was hurt.

Dr. Wm. Adams, the venerable Professor of Systematic Divinity at Nashotah Seminary, writes to a contemporary that there are good reasons to believe that "The Teaching of the Apostles" is a work of much later date than the age to which it is credited, and that as a guide to primitive practice in the Church it is worthless. He says that the Epistle of Barnabas is a good deal earlier than this "great find." Eusebius expressly says that "The Teachings of the Apostles are spurious." Dr. Adams thinks the treatise as apocryphal and unreliable as "The Gospel of the Infancy;" that it is probably a very ancient document adapted to the use of a heretical sect by the honest but narrow-minded heretic, Audeus of the fourth century. This opinion is supported by internal evidence.

These "Teachings," he says, do not conform to the doctrine of the Eastern Church, while they do agree with all we know of Audeus and his doctrine. The nicety of the directions given about Baptism, in "living water," "warm water," etc., indicates a revolt against the Oriental Church to which Audeus originally belonged. The directions in regard to the Eucharist give a form of consecration which has never been in use in the Church. The consecration prayer is not like those in any known liturgies. The confusion that seems to prevail in regard to the office and work of the orders of the ministry, is inconsistent with the universally admitted condition of Church polity in the second century. Dr. Adams' opinion is entitled to great weight, though the document, as it reads, is unmistakably on the side of several Catholic usages which are neglected by the denominations.

### SOME LETTERS TO THE EDITOR.

"A Churchman in the diocese of Pennsylvania" complains that the clergy generally fail to obey the Rubric that requires them "to declare unto the people what Holy-days or Fasting-days are in the week following to be observed." The clergy generally comply with the first part of the Rubric he says, but neglect the latter part. This is especially to be regretted when the Ember and Rogation days are passed by without any reminder. These, and the Wednesdays and Fridays in Lent, are days when "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion" should be observed. The clergy cannot be too exact in the performance of this duty. There is teaching in the notice, even if appropriate services for such days cannot be announced.

A learned correspondent in Connecticut protests against the admission to the Holy Communion of those who have not been confirmed. He contends that the Scriptures teach that by "laying on of hands" the Holy Ghost is given. Confirmation is a "fundamental," a "first principle of the doctrine of Christ." Acts viii, xix, Heb. vi. Did St. Luke and St. Paul teach what our Lord denounced, "for doctrine the commandments of men?" Our correspondent quotes Bishop Browne on the Thirty-Nine Articles, to prove that "Confirmation was considered a part of Baptism, and followed on it immediately;" and Bishop Cox, as saying that "Christian Baptism seems so identified with the laying on of hands by the Apostles, as part of the same, that the Sacrament is to be regarded as incomplete—till this complement is administered;" also Dr. Waterland, "that practices are to be defended on principles, not argued from practice only." We state the argument of the writer, remarking only that the catechism teaches the child that in Baptism he was made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." No doubt, in Confirmation a special gift of the Holy is conferred, but the Prayer Book does not teach us to regard it as a Sacrament "generally necessary to salvation."

The subject of "lay baptism" is discussed by another correspondent, who clearly shows the distinction between "lay baptism" and baptism by schismatics and heretics, and answers *The Church Times* from which we quoted. We regret that we have not space for the whole argument, which is ably presented. An adequate discussion of this subject would require considerable space in successive numbers of the paper, and would not be interesting to the most of our readers. It would seem that a movement to regulate more strictly the administration of Baptism should come from the Bishops themselves, who are responsible for confirming and ordaining persons baptized by other than "lawful ministers."

From New Jersey we have an urgent request to notice the prognostications of a correspondent of the *Philadelphia Record*, concerning the fiery sunsets of the past season, followed by the great rainfalls of the present. Mr. Sarmiento calls attention to the fact that the great plague of 1346-1362 which devastated Europe prior to the "great plague of London" described by De Foe, was preceded by similar phenomena. Lampondius tells us that the heavens "seemed on fire." Great rains and floods succeeded. In England the rains fell from Christmas to Mid-summer with little intermission. The pestilence that followed carried off more than twelve millions of people in Germany. Cities like Venice lost a hundred thousand. In England "it left but one in ten of the inhabitants." There were volcanic eruptions, earthquakes, tidal waves, and other meteorological phenomena preceding, as there have been of late, in various parts of the world. The origin of our red sunsets is now generally admitted to be volcanic dust. This dust "causes the upper atmosphere to be unusually dry." The tendency would be in this atmosphere to absorb vapor from the earth, and when surcharged it would precipitate its vapor in heavy rainfalls. This rainfall may bring with it germs of dis-

ease, and generate decay of vegetable and animal substances overwhelmed in the floods. There is danger that the heat of summer may develop corruption that shall spread death and desolation in vast regions of the world. By our improved sanitary system we may avoid the worst, but it behooves us to use every precaution, in city and country, to check the growing danger as the warm spring weather advances.

"Anglicans," of the diocese of Huron, calls attention to some methods of the Roman Church which we might safely adopt. Conservatism of worship is one element of popularity, in its widest sense. The Roman rite in a log cabin in Oregon is essentially the same as in the Metropolitan Cathedral, the same that has been handed down from century to century. The omission of the Athanasian Creed, and other departures from Anglican usage in the American Prayer Book, are distinctions without real difference, but they serve to disturb the harmony of the Anglican Church. "Let us hope that such divergences will not be increased but rather diminished."

Another means of popularity and usefulness that we might learn from Rome, is the utilization of lay talent. While the dignity of the Priesthood is jealously guarded, Rome enlists the ability and zeal of laymen in her service. Preaching is not counted a sacerdotal function, and she avails herself of lay orators, generally in application with some religious order. Something is needed to give influence and mission to our Lay-readers, who hold a position analogous to that of sub-deacons in the Roman Church. May they not be more recognized by the clergy in their official capacity, and be brought into active participation in public offices in connection with the ordained clergy? One great element of success with Methodists is their employment of lay-talent. Laymen speak, exhort, pray and work. The Anglican Church has much need and opportunity for them. This is a great subject and the Church is just beginning to realize its importance.

"A Fellow Presbyter" of Maryland writes to counsel the brethren to avoid holding any caucus or meeting for consultation before the election. However well such action may be meant, it is likely to do harm. It has the appearance of political wire-pulling, and if it amounts to anything is likely to interfere with the freedom of action in Convention. The spirit of the letter is excellent and we hope that it may generally prevail throughout the diocese, that no one may after the election have to regret anything said or done in a transaction so important and solemn.

### CHURCH CHOIRS.

The Church Choir is an important element of our public worship, and too often it is a troublesome element. It has its being for the sake of harmony, but it often works an immense amount of discord. Singers are proverbially prone to quarrel among themselves, and in too many cases they are not inclined to agree with the Rector. They doubtless have their rights and their wrongs, and they may sometimes have great provocation to rebellion. They are discussed and criticised by the congregation, frequently when they are giving gratuitous service, and occasionally they are exasperated by the dictation of the Rector, who has neither rhyme nor reason on his side. We may sometime write an article on the Grievances of Church Choirs. But this is not our purpose at this time.

What we wish to emphasize here is the fact that Church Choirs are organized to assist in Divine worship, not to please their own fancies in musical performance. They are not in the church to glorify themselves, but to glorify God. They have no right to enter upon this work in the spirit of a secular performance. They have no right to magnify themselves or their methods; to attract attention to their apparel or to their art. Any obtrusiveness of this kind is out of place and repulsive in the House of God.

The choir should be subordinate to, at least in harmony with, the clergyman. To him the direction of the worship is given by authority. He is responsible

for its order and unity, and he must give account for the same. Even if his judgment is not approved by the choir, they discharge their duty in following his direction. He is the commanding officer. If he is without discretion he will not long be in command. While he is, obey him. As a rule, he knows the needs of the congregation and the usages of the Church, the spirit of the service and the teaching of the season, the general impression that should be aimed at in every service. If the clergyman is a man of any discrimination, his advice may safely be followed. At any rate, he has a right to direct, and it is very poor policy for the choir to set up its own way against his. The spirit of opposition may extend from choir to congregation, and the house may be divided against itself by the imprudence of the very members who ought to be the first to work for concord.

The position of the choir, near the chancel and in front of the congregation, is so generally endorsed and adopted by our churches, that it seems almost incredible that the old "meeting-house" style of a choir in the rear of the church, should anywhere be tolerated or defended. There is but one plea for locating the choir in that way, that is, that they may be concealed from observation, and be free to indulge in frivolous conduct when not engaged in leading the devotions of the people. In that position it is, indeed, impossible for them to lead. They can only perform; and the old Puritan custom of the congregation turning around and facing the singers in the gallery during the performance, is a sensible observance, if this location of the choir is allowed.

In conclusion we would repeat that the choir is an important element in the rendering of the Service of Praise. Where it is practicable the choir should be communicants. If not, they should be devout worshippers, attentive and responsive during the entire service. They are set apart for a sacred ministration in the House of God, and if they accept the solemn calling they should "endeavor themselves" to act consistently with it, and in every way to promote the spirit of worship in the congregation, and the spirit of loyalty and harmony in the parish.

"Rock and rye candy" has been submitted to the examination of an expert, who decides that it contains fusel oil in dangerous quantities, especially for children." This is bad enough, but there is something worse than fusel oil in the sensational pictures that are displayed on our streets, and the books that glorify almost every form of depravity that are for sale in our shops. This sort of poison enters into the blood and undermines character before intoxicants are tasted. Stimulation of the mind prepares the way for stimulation of the body. The will, weakened by immorality, is an easy prey to every kind of temptation. Defaulters, drunkards, and criminals of all sorts are the harvest from the broadcast sowing of Police Gazettes, biographies of scoundrels, and flaming posters depicting scenes of violence and low dissipation.

### LETTERS TO THE EDITOR.

SORROW AND SHAME.

To the Editor of *The Living Church*:

Bishop Knickerbacker in November, 1883, stated these facts: "33 counties, 45 parishes; the churches of 19 of these closed without rectors, and some closed for years. Sheep without a shepherd, and harvests ready to be reaped but no laborers."

This diocese of Indiana is not alone. The same cry is made everywhere, and in other lands and also in other religious bodies.

The reason and first cause is to be found in Christ's Body divided, want of faith in the necessary existence, to the "end of the world," of the Holy Catholic Church, and with a ministry to teach, govern and bless. Divisions destroy faith, create strife, quench love, repress zeal, and the Universal Church of God divided, must retreat before the world of sin and Satan united. We shall not always be thus, but the Son of God will not go on "conquering and to conquer" until His people humble themselves in the dust and ashes of sorrow and repentance.

The wealth of even the people of God is lavished on themselves. "The lusts of the flesh, the lust of the eyes and the pride of life," claim the largest share. Even the money spent for Christ is spent largely upon splendid churches, rich decorations, music, flowers, etc., and the ministry in most par-



ishes, and in all missionary operations compelled to become beggars, even to beg money to enable a candidate for Holy Orders to obtain, what we all insist upon his having, a good education. The rich clergy will not give, the rich laymen will not give, "Go to the Society for the Increase of the Ministry," and we go, and get nothing.

Young men of good ability and good character, and good purposes, who can and will make their way in the world, turn aside, because they cannot earn their living in a college, while pursuing their course of study. A few may be found to do even this, but the few cannot supply our vacant parishes, nor enter upon waste places to plant and build.

The remedy: "Pray ye the Lord of the harvest, that He will send forth laborers into His harvest;" and then see that the "workman, who is worthy of his hire, and who must first be partaker of the fruits in order to be able to labor, shall not be muzzled in treading out the grain." See that those who wish to labor be supplied with tools, the chief of which are a living and an education. F.

1883 there are 286 with daily service. We all know there is a certain class of writers filled with invincible ignorance, whose minds are limited to this one view, that the Church of England is a decaying machine, given up to "prelacy and popery." It is from this very eminent and trustworthy class of writers that *The Cyclopaedia* draws its information? Ought the children of the American Church to receive, as an undisputed fact, this statement of *The American Cyclopaedia* that the Catholic Faith is not a success, in so enlightened and important a nation as the English? A. C.

THE INSTITUTION OFFICE.  
To the Editor of The Living Church:  
In a recent number of your paper, a correspondent expressed the strange opinion that a bishop may change the wording of a prayer in the "Institution Office." May I remind him, through your columns, that the "articles of religion" have exactly and only the same authority as the "Institution Office," and if this may be changed by a bishop or a priest, at pleasure, so may the "articles be," which he would scarcely like to maintain?

His reference to the General Convention proves too much for his case. In the General Convention of 1820 certain "instructions to be observed in editions of the Book of Common Prayer," were adopted by concurrent vote, and were as follows:

1. That special attention be paid to the title-page and table of contents, that nothing may be omitted or added.  
2. That the Book of Common Prayer be distinguished from the Book of Psalms in Metre, the articles of religion and sundry offices set forth by this Church, viz: The form and manner of making, ordaining and consecrating bishops, priests and deacons. The form of consecration of a church or chapel; a prayer to be used at the meetings of Convention; an Office of Institution of ministers into parishes or churches, all which are of equal authority with the Book of Common Prayer, but which, when bound up with it, ought not to appear as parts thereof. FREDERICK GIBSON.  
March 1st, 1884.

THE BROTHERN.  
To the Editor of The Living Church:  
Not long since I was at church, where there being not one male communicant present, outside the chancel, the minister began the Exhortation with "Dearly Beloved," omitting the word, *brethren*. I have known the same thing to be done at other times and places, and would now like to enquire, "in a spirit of love," what such omission may mean. Though not a "brother," I had always supposed myself one of the "brethren," and had listened meekly when I was—as I supposed—exhorted not to "dissemble nor cloak." Is it "requisite and necessary" to understand that of those who "assemble and meet together" only the "brothers" are included in the term "brethren." If, however, that limitation is to be made, I should like further to enquire, how far through the service does it extend? If only through the "Exhortation," we Churchwomen will endeavor to bear it with "humble and lowly" hearts.

ONE OF THE SISTERS.  
TESTIMONIES TO THE RECENT REVIVAL AND GROWTH OF THE CHURCH.  
To the Editor of The Living Church:  
I am desirous of collecting proof of the wonderful revival of religion, and activity in all good works which has happily lately sprung up in our Church. I propose giving a series of tracts for popular use, designed to show that the Church of England is not losing ground now-a-days, as some affect to believe; but quite the contrary. I should be glad if any help your readers could afford me in the way of testimonies from outsiders, the Bishops, the press, public men, etc., as to the fact of the revival and growth generally, or as to particular departments of the Church work. I thought of treating of such various departments in detail.  
ARTHUR C. WAGHORNE.  
Trinity Bay, Newfoundland.

TO CORRESPONDENTS.  
NOTE.—Contributors are respectfully requested to keep copies of all poems or short articles that are valued, as we can not return articles unless especially requested to do so at the time the manuscript is sent. Rejected papers go at once to the waste basket. A stamp must accompany request to preserve and return copy.  
NOTE.—Accepted contributions are not usually acknowledged. The editor does not invite discussion of answers to correspondents. Letters relating to them will not, as a rule, be answered.  
NOTE.—The editor cannot, as a rule, reply privately to letters asking for information. Only short answers are admissible in this column. Space cannot be given to prolegomena or to discuss opinions.  
NIAGARA FALLS.—The verse is correct and the rhythm attractive, but some expressions are not consistent with the grandeur of the subject.  
A. B.—Where the clergyman requests the congregation to join audibly in the General Thanksgiving, they ought to do so. He is responsible for the conducting of the services. The usage is very limited, and by most is thought not to be correct. This thanksgiving is called "general" to distinguish it from particular thanksgivings which may follow.  
"A READER."—You might learn of such a situation by writing to the Bishops and Church Schools.

PERSONAL MENTION.  
The Rev. St. Cross has accepted a call to the rectorship of St. John's mission, Worcester, Massachusetts. Address: Worcester, Massachusetts.  
The address of the Rev. William Richmond is care Messrs. Brown, Shipley & Co., Founder's Court, Lombury, E. C. London, England.  
The address of the Bishop of Northern New Jersey is for the present, Summit, New Jersey. All letters and papers should be addressed accordingly.  
The Rev. Stephen H. Granberry having accepted the rectorship of St. Barnabas' church, Newark, New Jersey, asks to be addressed at St. Barnabas' rectory, 884 Sussex Avenue.  
The Rev. Frederick Towers, formerly of the diocese of Fredericton, New Brunswick, has been transferred to Maine, and has taken charge of the missions at Thomaston and Rockland.

OFFICIAL.  
The Annual Choral Service of the St. George's Benevolent Association of Chicago, is to be held (D.V.) at the Cathedral Church of St. Peter and Paul, cor. of Peoria St., and Washington Boulevard, on the 20th inst., being the Feast of St. John the Evangelist. The sermon will be preached by the Rev. Louis S. Osborne, Rector of Trinity Church. A cordial invitation is extended to all.

OBITUARY.  
OLCOTT.—April 15, suddenly, of apoplexy, Mrs. Elizabeth V. OLCOTT, aged 55 years, at the residence of her son, Guy F. Gosman, No. 374 Ellis avenue, Chicago.

GRANT HER, O. Lord, eternal rest. And let light perpetual shine upon her soul. Her funeral will be held at 10 o'clock on Sunday, April 14th, 1884, at St. Paul's church, Boston, Mass. The Rev. Albert C. Bunn, of Brooklyn, in the 65th year of his age.

JOHNSON.—Entered into Paradise, at Kingston, N. J., on Sunday morning, March 30, Maria, widow of the late David C. Johnson, in the 77th year of her age.

BESS.—At Morris, N. J., April 12th, 1884, Willis, Edison Bunn, father of the Rev. Albert C. Bunn, of Brooklyn, in the 65th year of his age.

MORAN.—Entered into the rest of Paradise, at West Salem, Wis., on Wednesday, April 9, Zaida E. Lette, youngest daughter of Joseph Moran, and sister of the Rev. Jos. Moran, Jr., rector of St. Paul's church, Plymouth, Wis., and the Rev. S. W. Moran, rector of St. John's church, Newport, R. I.

THE LATE MISS MARY ANN HOLTON.  
Entered into rest, on Friday, March 28th, at Warrenton, North Carolina, after a lingering illness, Mary Ann Holton, aged 62 years and four months, daughter of the late Asa Holton, Esq. She was born in Claremont, New Hampshire; was a resident in the South for about 33 years, and a devoted adherent of Episcopalian church. Her devotion to the Church showed itself in unnumbered works of love, and a genuine enjoyment of its worship. To the many friends that truly mourn her death, her life discloses an example of faith and patient endurance. Full of self-devotion to others, thinking little of herself, neither desiring rest in her own estate, desiring commendation, but still to the end, even in great weakness and bodily suffering, doing the Master's work in love. Not only in the church in Warrenton, but throughout the community, the loss of one so deeply loved and esteemed will be sorely felt. She rests in the sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.

APPEALS.  
MISSISSIPPI.  
The diocese of Mississippi is not technically a missionary jurisdiction. It is, however, a purely missionary field. The failure of its treasurer has just lost for it what small funds it possessed, amounting to five thousand dollars, besides some fifteen hundred dollars more of funds for the support of the Episcopate for the current year. Of this amount the Bishop has received only two thousand dollars. There are only eight so-called "self-supporting" parishes in the diocese. The salaries in these are small. There is not a single diocesan institution. There are twelve Church buildings without even the occasional services of a clergyman. Several of them are going to decay. We also include here, in my Church, a number of other churches. The Board of Missions can do nothing without the support of the other set. Our empty churches must first be restored to use.

HE has swept us utterly, and changed all our conditions. The recovery in Mississippi has been slow. We have to begin almost from the ground. We need schools, an Extension Committee for this diocese, an Episcopate. But first and foremost, we need means to support five or six missions, to take charge each of two, three, or four of our vacant little parishes and missions. Their support must be guaranteed. We have lately had several accessions. But we want others badly. The diocese appeals to friends of missions, earnest and generous. We want, and must have at least two thousand dollars more this year, only to open our eight churches. Men and brethren help.

W. GREEN, Bishop.

H. H. MILLER THOMPSON, Assistant Bishop.  
Address: H. H. MILLER THOMPSON, Assistant Bishop of Mississippi, P. O. No. 21, St. Louis, Mo.

The missionary at Boulder, Colorado, is making an effort to raise enough money to build a bedroom and "study" on the church lot. It is very desirable that the latter be large enough to accommodate, as a recitation room, a half dozen pupils. The erection of these rooms will save the missionary, in rent, over one hundred dollars a year, and I will also enable him to give instruction to a few boys, in his own room, and thus in these ways he will be enabled to add something to the very small salary received from the people of the mission.

In the towns of Colorado, where so few persons feel that they are settled for life, or for any fixed time, the clergy receive very little aid in any Church enterprise, even in that of getting a living for themselves and theirs, while devoting their time to the Church's work.

Any aid in furtherance of this enterprise from those whom God has blessed with worldly goods, will be most thankfully received and acknowledged.

THOS. V. WILSON, Missionary in Charge.

The above modest appeal ought to go out on a liberal response. Mr. Wilson has had charge of this mission over five years and has built a substantial church, costing over \$1000, all paid for. He is a genuine man and true missionary. He deserves, and the work requires the help he asks.

DENVER, March 25, 1884. SPALDING, Missionary Bishop.

AID FOR FAIRBAULT.  
I ask for our Seminary Divinity School. We have 25 students. They are men of promise. The school is worthy of the confidence of all who love Christ and His Kingdom. We are in need of money to pay for the faithful alms, and give our gratitude and prayers. Send to the Rev. G. B. WHIPPLE, or BISHOP WHIPPLE, Fairbault, Minn.

ACKNOWLEDGEMENTS.  
The undersigned in behalf of Nisshota mission, gratefully acknowledges the receipt of the following offerings, during the month of March, 1884:  
For Daily Bread, R. M. Poind, \$10; Cash, 5; Hy. W. Rogers, 5; Mrs. J. R. Clark, 5; Mrs. Elizabeth Logue, 5; a Friend, 1; M. J. Dunning, 1; James D. S. Anderson, 1; Cash, 1; Mrs. A. E. Boehm, 1; H. W. Elliott, 1; Mrs. S. M. Shoemaker, 1; Cash, 1; Cash, 1; Hon. August Cameron, 1; Hon. Geo. F. Edmunds, 2; Cash, 1; Ed ward H. Coates, 1; C. S. Paul H. Carter, 5; Rev. Chas. Bibeck, 10; Mrs. J. Swift, 15; Armagh, 25; —, 10; D. E. G. 10; Geo. A. Robbins, 25; A. C. C. 10; Frederick W. Foutte, 5; Geo. L. Adee, 10; an Old Friend, 5; Mrs. H. D. Wyman, 25; Geo. E. Belcher, M. D., 10; H. S. C., 5; B. Brown, 50; E. P. Dutton, 25; W. H. E., 10; per The Churchman, 1; 50; Mrs. Nathaniel Lewis, 2; a Watcher, 1; E. A. G., 2; T. 2; Misses Newbold, per Woman's Auxiliary, 6; E. T. G., 10; Timothy's, Philadelphia, 6; S. J. B., 6; John C. Kay, 5; Cash, 10; Rev. Dr. Leeds, 10; Wm. Carpenter, 25.  
For Salaries.—Rev. Geo. G. Carter, 100; Rev. Dr. Franklin, 9.  
Endowment.—F. J., 500; Rev. Dr. Franklin, 300; Rev. Dr. Houghton, 20.  
D. C. Cole, President of Nisshota Mission.

MISCELLANEOUS.  
A clergyman intending to spend July and August in England will take charge of one or more boys, if desired. Address "G," care Lord & Thomas, McCormick Block, Chicago.  
TO PATIENTS AND GUARDIANS.—A boy, nine or ten, can have home and instruction in family of a rector, in healthy country place. Refer to the Rev. Dr. Payne, Schenectady, New York, to whose care address "Rector" for terms, etc.  
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WANTED.—By a professional teacher of agriculture a position as professor in a college, theological seminary, or as head of an academy or parochial school. The best references can be given. Correspond with him, sub "R," care of Rev. J. C. Timothys, Philadelphia, Pa.  
Said teacher is prepared to teach in schools of any grade; Latin, Greek, Hebrew, German, and French.  
"L'AVEUR," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began October 15th, 1883. Editor: The Rev. C. Miel, Rector of St. Saviour, address 2639 Sanson St., Philadelphia, Pa.  
AN IMPOSTOR.  
I hear from several sources that one George A. Peas is traveling the country with a forged letter over my signature. I warn the clergy against this rascal.  
Geo. R. VANDEWATER, Rector St. Luke's Church, Clinton Avenue, Brooklyn, April 12.

SEASIDE HOME.  
The above is the name of a flourishing school located at Astor Park, New Jersey, under the charge of Miss Julia Ross, as Principal. The school enjoys the patronage of the best class of people. Astor Park is noted as being a delightful summer resort.

TO THE CLERGY.  
As corrections are being continually made for THE LIVING CHURCH ANNUAL, 1885, the clergy will confer a great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers are not always correct or reliable. AS THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present absolutely truthful information about themselves. Please send all notices to:  
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When I think of the money wasted on trifles, which might otherwise give every family in my diocese a well-selected library, my heart sinks within me.  
A. CLEY ELAND COXE, Bishop of Western New York.  
Bishop Huntington's Letter.  
This may certify that having had considerable correspondence with the reverend editor of "The Church Cyclopaedia," etc., etc., during his preparation of that extensive work, and having become acquainted with its scope and character, I cordially recommend it as abounding in very useful and important information reduced to a compact and convenient form. This list of writers speaks for itself.  
The agency of the Rev. Mr. Parrnell for the sale of the volume in my diocese has my approval.  
F. D. HUNTINGTON, Bishop of Central New York.  
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THE CHINESE CLASSICS. A Translation by James Legge, D.D. Part I. Confucius. New York. John B. Alden. Price \$1.00.

A book that has survived since a period fifteen generations before the time of our Lord, and is now not only re-published but actually put into the cheapest possible form for universal circulation, must have a great deal of pure gold in it. It is a perpetual fountain of prudence. What for example can be better than this as a maxim: "Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others; then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice; then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument."

This is only one of innumerable similar instances. But along with these are just as many cases where a pains-taking care is shown in petty things. Where a mind of such an order as we must confess that of Confucius to have been, spends its best energies upon the minutest points of polite observance and these points become enshrined in his works, it is easy to see the explanation of the wearisome and hollow etiquette of the Chinese people.

The second part of this volume is devoted to the works of Mencius. He was a disciple of Confucius, or, as he says: "Although I could not be a disciple of Confucius myself, I have endeavored to cultivate my character and knowledge by means of others who were." We are told in the preface that "Mencius' great forte was the instruction of princes;" and the body of the work bears out this announcement. "The great object of Mencius in his writings is to rectify men's hearts, teaching them to preserve their heart and nourish their nature, and to recover their lost heart." Some maxims approach the flavor of the New Testament itself. Take these as an example: "The benevolent man loves others. The man of propriety shows respect to others. He who loves others is constantly loved by them. He who respects others is constantly respected by them. Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself. I must have been wanting in benevolence; I must have been wanting in propriety; how should this have happened to me."

CREATION, or the Biblical Cosmogony in the Light of Modern Science. By Arnold Guyot, LL. D. New York. Charles Scribner's Sons; Chicago. S. A. Maxwell & Co. Price \$1.50.

The revision of these pages in their preparation for the press was the last work done by the distinguished author, before his death, which was but recently announced. Dr. Guyot's name will always be associated with that of Agassiz. They were both gifts to America from the Academy of Neuchâtel, in the little Republic of Switzerland. They were both life-long friends in their devotion to their common mistress of scientific research, and each owed the other important suggestion, which helped to make the work accomplished by each famous. The theories offered in "Creation," in slightly amended form, are those propounded upon the Cosmogony of the Universe by Professor Guyot forty years ago. They are now pretty generally adopted by scientific men. Our author in this last work gives matured conclusions upon the theories long since presented. Similar books have been published in an attempt to reconcile the Biblical record with the conclusions of science, but Professor Guyot approaches the subject not from the theologian's standpoint, but from that of the scientist. And this ground he takes, not as a tyro in these matters, but as one who has won the right to be heard by his proved ability in a devoted scientific life of over seventy years. He cites the established theories of geology and astronomy, and one after another, shows that the Mosaic record establishes their truth by its separate and independent testimony. The work is greatly helped by nine excellent, full-page engravings, which are copied from the series of paintings executed by B. W. Hawkins for Princeton College. Professor Guyot has been known as an author chiefly by that remarkable book of lectures, "Earth and Man," published more than thirty years ago, but still widely read and quoted. His enduring fame, however, will rest upon this theory of the cosmogony as fairly stated in Creation.

THE MYSTERY OF CREATION AND OF MAN. To which is added a New View of Future Punishment. By L. C. Baker. Second Edition. Philadelphia: J. B. Lippincott & Co.; Chicago: Jansen, McClurg & Co.

This book makes a strong but divided impression. The reader feels, throughout, the intellectual vigor displayed, but is at the same time provoked by the carelessness with which the author repeats pet words. Other trifling literary devices are resorted to which seem unworthy of one who is evidently able to do better work in this direction. And thus, while the interest is sustained, a want of confidence is many times felt in the conclusions. For example, in the sermon upon "Things visible and invisible," the author tells us that the science of our day concerns itself chiefly with "things invisible." "To these it gives names such as 'light,' 'heat,' 'attraction,' etc., assuming that these forces are not vital; that they do

not belong to the realm of life and intelligence; whereas Scripture contemplates them as living, spiritual powers,—thrones, dominions, principalities, powers." To say the least this is a great leap, and it is certainly not in the direction of the best and most widely-received interpretation of God's Word.

One needs to bear in mind continually what the author says in the preface, namely, that the book is made up of "fervid pulpit utterances." But while such "utterances" may serve very well for the purpose of preaching, where the immediate impression is generally the thing chiefly sought, yet where the preacher concludes to risk publication it is evidently a most hazardous proceeding to take the rapid and warm mode which is adapted to public address and transfer it to the voiceless page.

The book illustrates the obvious principle that there is a very wide difference between saying spicy and brilliant things in a sermon, and being gifted with the power to guide discreetly and soundly the larger audience that looks to the press for instruction.

THE YOKE OF CHRIST in the Duties and Circumstances of Life. By Anthony W. Thorold, D.D., Lord Bishop of Rochester. Author's edition. New York: Anson D. F. Randolph & Co., Chicago: S. A. Maxwell & Co. Price \$1.25.

This volume, "penned in the leisure moments of twenty chequered years," abounds in loving and gentle counsels upon the duties of every-day life. Nothing is too insignificant to be done in the fear of God, nothing so great as to be beyond the range of a sanctified ambition. The one thought of duty, in great and small, is to dominate every act. These admirable instructions are given under the heads of Illness, Letter-writing, Friends, Money, The Loss of Friends, Marriage. To the thoughtful youth this book will be a mine of practical wisdom, and to earnest readers of every age it will prove interesting and instructive.

GOVERNOR or Recollections of our Neighborhood in the West. By Alice Carey. First and Second Series. New York: A. C. Armstrong & Son; Chicago: S. A. Maxwell & Co. 2 vols. Price \$2.50.

When our venerable Whittier read these sketches years ago, he predicted for them a wide popularity, saying, "They bear the true stamp of genius—simple, natural, truthful, and evince a keen sense of the humor and pathos of the comedy and tragedy of life in the country." The publishers in issuing this new edition, did so, believing that a new generation of readers would welcome and appreciate "the weird fancy, tenderness and beauty, the touching description and exquisite rural pictures" that are found in these sketches.

BOUND TOGETHER. A Sheaf of Papers. By the author of "Reveries of a Bachelor." New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.25.

This new volume of Ik Marvel's sketches will be hailed with great pleasure by the reading world. It consists in great part of hitherto unpublished papers; and is uniform with the preceding volumes of this favorite author's works, published by the Messrs. Scribner.

WELL, RIGHT OR WRONG? By M. L. Moreland. Boston, Lee and Shepard; Chicago, Jansen, McClurg & Co. Price \$1.25.

A Sunday school book of a class, which, it is to be hoped, may soon be a thing of the past. Religious sentiment, poor English and slang are about equally distributed through the book.

REST PEACE. New York: Anson D. F. Randolph & Co. Price \$1.00.

These two dainty little volumes, set in gold, speak rest and peace to the eye before they are opened. They are put up in a pretty box with hinged lid. Many of the poetical selections are those rarely seen and to most readers they will be quite new.

The American Church Review for March has the following table of contents:

Ministerial support; by the Right Rev. Henry C. Potter, D.D. William Shelton, D.D., with Portrait; by the Rev. John W. Brown, D.D. Theological Seminaries and the Decrease of the Ministry; by the Rev. S. D. McConnell, M.A. The Proposed Prayer Book in the Convention of 1886; by the Rev. Beverley R. Betts, M.A. Saint Elizabeth, of Hungary; by Miss Caroline F. Little. Preaching Without Notes. By the Rev. John S. Lindsay, D.D. Fasting Communion, a Rejoinder; by the Rev. Henry R. Percival, M.A. The Journal of the General Convention of 1883; by the Rev. Irving McElroy, M.A. Open Letters to Bishop Lay, from the Rev. D. D. Chapin; Ministerial Support. Recent Literature.

Golden Days, a weekly illustrated magazine for Boys and Girls is very attractive to the youngsters; exciting enough, perhaps a little too sensational, but aiming at right principles. We have not discovered any of the "Bad Boy" element in it, nor any of Oliver Optic's diluted, whitewashed ruffianism. Jas. Elverson, Publisher, Ninth and Spruce streets, Philadelphia. Price \$3.00 a year.

The Decorator and Furnisher (New York) for April is a good number. The illustrations are better than usual. The article upon the Walters' Galleries is specially interesting as giving a glimpse into one of the private galleries in Baltimore, and one rich in French Art. Mr. Waters is doing a good work by permitting the public access to his galleries, and gives an example worthy of imitation.

The Magazine of Art, published by Cassell & Co., New York. The April number is not at its best either in letter press or illustrations. The Constantine Ionides Collection is the best illustrated as well as the best written article. The Country of Millet is also interesting.

Harper's Young People, an illustrated weekly, continues to hold the leading place among high-toned weekly publications for youth. The number for April 1st is "too cute for anything." The Exchange department seems to be a very valuable feature.

MESSRS. HARPER & BROTHERS have issued as one of the Franklin Square Library series, a Song Collection, containing 200 favorite hymns and songs. Price 50 cents, in paper cover. Fine edition \$1.00. (Chicago: Jansen, McClurg & Co.)

THE ADVANCED TIMOTHY, A Church Catechism for Older Scholars and Advanced Classes. By Mrs. Emma J. Brown.

THE TIMOTHY CATECHISM, By the same author. New York: Charles F. Roper & Co.

That was a somewhat novel missionary meeting which was recently held at Ikwezi Lamaci Mission, Natal, South Africa, where native Christians and native heathen met amicably in the one meeting, both agreeing that the work of the foreign missionaries was necessary and good. One of the heathen said: "Although we are not Christians ourselves, we are glad of what is done for us by the missionary. We know that when we or our children are sick and our doctor cannot cure us, he is always ready to help us with his medicines." At the close of the meeting the Katlris made a spontaneous free-will offering, consisting of twenty-five (English) shillings in money, twenty-nine fowls, two and a half sacks of Indian corn, three sheep, and one goat.

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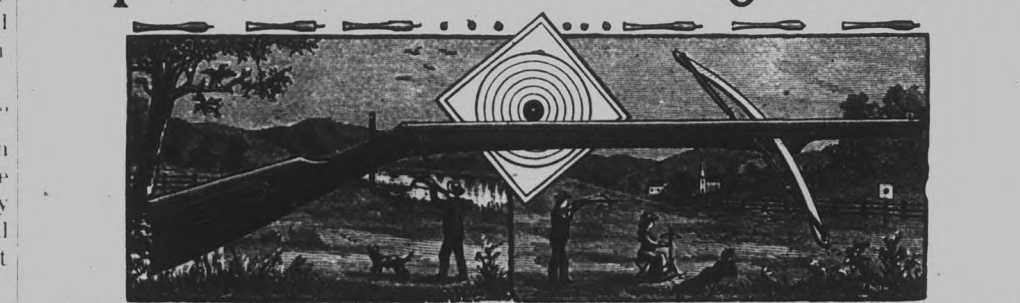
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THE WATCHMAN'S CALL.

Hark, ye neighbors and hear me tell, Ten now strikes on the bell; Ten are the Holy commandments given To man on earth from God in Heaven.

CHORUS:

Human watch from harm can't ward us, God will watch and God will guard us, He, through His eternal might, Give us all a blessed night.

Hark, ye neighbors and hear me tell, Eleven sounds on the bell; Eleven apostles of holy mind Taught the gospel to mankind.

Human watch, etc.

Hark, ye neighbors and hear me tell, Twelve resounds from the bell; Twelve disciples to Jesus came, Who suffered rebuke in the Savior's name.

Human watch, etc.

Hark, ye neighbors and hear me tell, One has pealed from the bell; One God above, one Lord indeed, Who bears us forth in our hour of need.

Human watch, etc.

Hark, ye neighbors and hear me tell, Two has tolled from the bell; Two paths before mankind are free, Neighbors, choose the best for thee.

Human watch, etc.

Hark, ye neighbors and hear me tell, Three resounds from the bell; Threefold reigns the heavenly host, Father, Son and Holy Ghost.

Human watch, etc.

A SOLDIER'S DEATH.

A Frenchman named Repoche, who, during the Revolution, served in the royal army, having been taken prisoner by the revolutionary party, was conducted by them to a place where a cross had been erected, and there he was thus accosted:

"You have been taken with arms in your hands, and so your life is forfeited. There yonder is a cottage in which you were born, your father is still living there; now, your life will be spared to you if you will do one thing."

The man cast a look at his cottage, and the tears flowed down his cheeks. "What must I do," said he, "in order that my life may be spared?"

And a cruel soldier made answer: "Take up that axe, and at once cut down that cross."

Repoche took up the axe; his fellow prisoners turned aside their heads, and trembled, for they thought that Repoche was about abjuring his God.

Repoche, brandishing the axe over his head, sprung upon the pedestal of the cross, and, uplifting his arm, cried out in tones loud enough to be heard by even those who were at a distance from the spot:

"Death to him who shall insult the cross of Jesus Christ! I shall defend it from ignominy to my last breath!"

With his back to the sacred wood, he swung the axe around his head, his eyes brilliant with divine fire, and his frame seemed to possess supernatural strength. For some minutes he succeeded in warding off the sacrilegious soldiers, but soon he was overwhelmed by numbers; and, though transfixed every part of his body, he still clung fast to the cross.

The savages in human form loosed his arms from around it, laid him prostrate on the pedestal, and pointing their bayonets to his heart, they again said to him:

"Cut down this emblem of superstition, and you shall live."

"That is the emblem of redemption," cried the man, "and I will still hold on to it."

And by a final effort, he again flung his arms around the cross, and entwined them closely about it, and in this position was put to death. What faith! What courage!—Little Crusader.

A MODEST hero has been discovered at Philadelphia in a stevedore who has saved the astonishing number of 163 men and boys from drowning, and never made any fuss about it. He is called "Reddy" Shannon, and he lives in a humble frame tenement near the wharves, and there most of his life-saving work has been done. "They are always tumbling in 'about here,'" he remarked to a reporter; "and it's my nature to drop in if I sees anybody in trouble." Shannon seemed surprised that he should be asked if he was ever given anything by people whom he saved. They were mostly poor, he said: "I never got more than 'thank you' from any of them, and sometimes I didn't even get that. The first thing a man does when he's brought ashore is to shout for his hat." There is a bitter irony in the fact that this man, who has been quietly saving lives for 20 years (he is now but 30) should have lost his own little boy by drowning while a hundred men and boys were looking on. Now that Shannon's heroism is made known he is being effusively petted, and Congressman O'Neil is endeavoring to obtain a government medal for Shannon. "Reddy" declares that he would rather have a chance to earn more than his present \$12 a week for his wife and four children than pocketful of medals; but he can't see why people are making a hero of him at all. "Anybody would a done it," he remarks deprecatingly. "It looks as though some body is making a fuss about nothing."—Springfield Republican.

A LEARNED WOMAN.—The life of Miss Anna Sutton, recently published in England, presents a character which it is more easy to admire than to imitate. She was born in the province of Ulster, Ireland, in 1791, and died in 1881. At 20 years of age, having previously received only a rudimentary

mental education, she found a Latin grammar, and forthwith attempted to master it. She learned the language, and read all the chief classics. Next she took up Greek and read the New Testament, Homer and such other Greek works as fell in her way. French, Italian, Hebrew, Arabic and Chaldaic followed, and when past 80 years of age she astonished a learned descendant of Abraham by conversing with him in Hebrew. After the age of 70 she lost her eyesight and learned to read the books for the blind printed in raised letters. She was a devoted member of the Methodist communion and a "class leader" till within a year of her death. She, of course, must have had an extraordinary aptitude for languages. Still, her example shows how much more than is supposed the average mind is capable of doing, in any direction to which the taste may lead.—Scientific American.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

The Bishop of Algoma (Dr. Sullivan) is using every means to bring the claims of his diocese before the English public, and has enlisted very influential sympathy in the cause. At a meeting lately held in London, England, no less a personage than our late Governor General, the Marquis of Lorne, presided, and gave a most interesting and powerful speech on behalf of Church of England missions in the missionary dioceses of Canada, in the course of which he alluded to the previous backwardness of the Church in comparison with other bodies in Canada, and made a plain spoken appeal on behalf of the funds of the diocese, especially commending to his large and influential audience the necessity of purchasing a steam yacht for the episcopal visitations. The bishop of Algoma also spoke, and stated that there were at least ten thousand Indians in the diocese and about 50,000 whites. Several other speeches were made, including one by Archdeacon Farrar.

The Rev. Dr. Mockridge, of Christ Church Cathedral, Hamilton, has organized the male members of his congregation into an association for the purpose of mutual spiritual intercourse and edification, and the visiting of the neglected and outcast. This is a most excellent departure, and one, if generally adopted in the larger parishes, likely to produce marvellous results. Beyond doubt, the one great weak point in our system is the too frequent absence of any cordial fellow feeling among the members of congregations, and as there has been nothing formally provided by authority for its promotion, anything of this kind deserves favorable consideration and imitation whenever practicable. While the want of this systematic sociability is our great weak spot the existence of it among the Methodists is no doubt their very strongest point, and covers a multitude of sins and weaknesses. It is notable that Dr. Mockridge has the reputation of being a High Churchman.

The Bishop of Ontario lately held an Ordination in the town of Napanee, when the Rev. Messrs. Lee and Radcliffe were advanced to the priesthood, and Messrs. Sudamore and Bennett were ordained deacons. The service was fully choral, and a processional and recessional were sung. At the close of the service the Bishop delivered his second address on Agnosticism to a very large congregation.

Church affairs seem to be in a fairly reassuring condition in the ancient diocese of Quebec. There are now in the diocese 62 clergymen, including the bishop, and one catechist, who has charge of the vast and inhospitable region of Labrador. All these parishes seem to be in a flourishing condition, and the financial state of the diocese is healthy. It is notable that Quebec is the only diocese in Canada that is unprovided with dignitaries of any kind, not even possessing a Dean or boasting a solitary canon, and yet things under these destitute circumstances seem to jog along tolerably smoothly.

A meeting said to have been the largest temperance meeting ever held in Canada, was convened last week under the auspices of the Toronto diocesan branch of the Church of England Temperance Society. Speeches were made by Hon. G. W. Ross, Minister of Education, and Bishop Baldwin. There was a great deal of enthusiasm, and an immense impetus was no doubt given to the work of temperance reform, of which the Church of England in Canada is rapidly becoming the foremost advocate and bulwark. New parochial branches of the Church Temperance Society continue to spring up almost weekly in all parts of the Dominion. On all sides indications are coming in thick and fast, that the days of the liquor traffic as a legalized institution are numbered in Canada.

The nucleus of a Sisterhood of the Red Cross order, presumably a branch of the Church Extension Society of Kilburn, London, England, has been formed in Winnipeg, where three Sisters under the direction of Sister Amy, have located themselves. It is intended to establish a regular branch in this city shortly. The sisters are professional nurses.

The Rev. Dr. found one or more Fellowships in connection with Trinity College, Toronto, has met with encouraging, though partial success, and a further appeal has been made by the principal, the Rev. C. E. Body, to the Canadian public. The prospects seem fair for obtaining at least enough in one year

the establishment of one within probably the present year. The appeal has the sanction of the Bishops of Toronto, Niagara and Ontario.

The Congregationalists have in session been lately denouncing the Salvation Army, one speaker asserting that it was an "institution of the devil." The opinion seems to be getting general among nearly all classes, that the organization has no place in the Dominion, and simply means the formation of another sect. Already the usual disintegrating process has set in and there are now several off-shoots of the Salvation Army in Canada, all distinct from and more or less hostile to each other.

Another church property dispute and a probable law suit is in the wind in the town of Woodstock, Ontario, diocese of Huron. It appears that the parish was one of the original fifty-seven Upper Canadian Rectories created by Crown patent about fifty years ago by Sir John Colborne, then Governor of the Province. Some years ago the old original church having got somewhat "left" by the growth of the town, a new church was erected in a more convenient part of the town, at a cost I believe of something like \$75,000, some of the congregation still adhering to the old church, or "old St. Paul's" as it is called to distinguish it from "new St. Paul's." Lately the congregation of the old church have on the opinion of counsel claimed the whole endowment which amounts to some \$1,300 per annum. It is difficult to see how a law suit can be avoided. Ontario, April 17th, 1884.

CHURCH OPINION.

Author's Liberty Churchman.

COMMUNISM.—There is at least one class of the community who know that by far the largest part of the miseries of mankind are direct penalties of their own misdeeds; and that class is the Christian clergy. They are the common and easy victims of perpetual frauds. They know that of all the cases of "distress" they are able to investigate, about eighty per cent. are cases of scoundrelism. They know that the "distressed" are for the most part lazy profligates, who will not even receive help unless they may dictate in what form it shall be given to them; whose houses are pigstyes because they prefer to live in pigstyes; and who would turn the Fifth Avenue in New York into a row of pigstyes if they could get possession of it. But setting all this aside—though every clergyman knows it to be true, and has exceptionally good opportunities of ascertaining its truth—let us consider what, after all, is the remedy which sentimental philanthropists propose for the cure of social ills. It is not, of course, religion; for religion, such as it is, already exists. Moreover, the one most indisputable Christian law on the particular subject under discussion, is the one which has long ago been also confirmed by independent speculation and experience: "If a man will not work, neither shall he eat." A remedy is sought which shall leave no man, even as a temporary punishment, without eating; which shall produce an equal amount of happiness for knaves and fools, and for the good and wise; which shall secure equal comfort and wealth for the thrifty and the improvident; which shall destroy "the tyranny of capital," which shall compel every one who has something, to give it up to somebody who has nothing. In a word, it is to be a remedy against the operation of the laws of nature in general, and of human nature in particular.

CHURCHMAN.

THE WORK OF THE CHURCH.—It has not been the subject of remark, but one who is acquainted with parochial work in any part of the American Church at the present time finds that all classes of society are reached, and that agencies have been introduced into almost every considerable parish, by which people are interested whom the Church formerly not only had nothing to do with, but could not reach under any circumstances. In the newer parishes the middle class, which has been the great source of strength to Protestant Christianity, is now well represented, and it is in the bringing out of the working forces in this class that the Church is now doing much of its best work for society, for families, and for individuals.

Kentucky Church Chronicle.

PRAYER BOOK REVISION.—It is not at all certain that the changes in the Prayer Book recommended by the last General Convention will be adopted by the next, but it is certain that they will be fully and freely debated.

A matter of so much concern to the Church demands very careful investigation and deliberation, and deliberate action. To secure this we can imagine no better course than that adopted by the Bishop of Western Michigan, who has divided the alterations adopted by the last General Convention into three parts and referred them to committees to report upon at the Diocesan Conventions, one committee to report to the Convention of 1884, one to that of 1885, and the other in 1886. If the same plan should be pursued in the other dioceses the Church would be prepared for intelligent action in 1886.

Church Bells.

THE CHURCH AND THE CHILDREN.—The chief thing, after all, in whatever way the Church may try to get hold of and to keep her children, is to remember that they are

children. Their natures want studying, and the different methods pursued should be carefully adapted to their dispositions and understanding. We ought not, indeed, to pursue any other method with children than the natural one, nor attempt to force a growth according to an unreal and artificial pattern. It will be safer for us to trust to the childlike nature, and to the impression it is possible for us to make upon the years of childhood; so that the children, when they have grown up, may recur to their youthful Churchmanship with feelings and emotions of pride and pleasure. It is, for instance, natural in a child both to trust those that are older than itself, and to respond, as well, to affection that is rightly offered. To be otherwise bespeaks a child's nature as distorted or as wrongly trained and developed. A child's trust and affection should therefore properly go forth to the Church in which it has been baptized. We ought, in fact, to beware lest in any way these feelings are injured or destroyed. Trust and affection, if rightly developed, are apt to last long; just as, to reverse the case, pride and prejudice and hardness of heart are difficult to uproot and eradicate, when firmly implanted in grown-up people. Let us, then, remember this in our dealings with children. The wise man has told us that it is easy to bend a growing plant; and it is not a hard undertaking to mould and fashion the elementary powers of a child's nature. The Church has every right to ask for and demand both trust and affection from the young. Her creeds and doctrines are distinctly and clearly declared and formulated; so that there need be no mistake, and none can be led astray. The lines of her teaching, and the precepts of her moral law, are sufficiently wide to embrace most states and conditions of actual life. It should, therefore, be the constant endeavor of all Churchmen that their children should be so trained in the ways and methods of the Church, that no after experience should be able to shake the position they have been taught to hold in the days of their childhood.

Dorset Reviewer.

TRUE CONVERSION.—A man needs to be converted three times—first his head, then his heart, then his pocket-book. When ecstasy takes a man so far from earth during the sermon that he finds it difficult to get back in time for the offering, he will do well to examine the source of such emotions. The Christian's joy is never interrupted by the gathering of offerings, which is itself an act of worship.

CHURCH WORK.

DIOCESAN CONVENTIONS.

Table with columns: DIOCESE, PLACE, DATE. Lists diocesan conventions for various regions including Arkansas, Louisiana, New Jersey, Alabama, Mississippi, Florida, California, Utah, Massachusetts, South Carolina, Georgia, Texas, Southern Ohio, North Carolina, Wisconsin, New Jersey, Long Island, Virginia, Nebraska, Ohio, Pennsylvania, Illinois, Iowa, Maryland, Indiana, Fond du Lac, Delaware, Easton, West Virginia, Springfield, Maine, Rhode Island, Connecticut, Central New York, Vermont, Pittsburgh, Michigan, Western Michigan, Tennessee, Western N. Y., New Hampshire, New York, Kentucky, Kansas.

ILLINOIS.

Chicago, Easter Services.—At the Cathedral the services were attended by enormous congregations. There was a choral Celebration at seven, and at 10:30 Morning Prayer, second Celebration and Confirmation. The decorations were simple but very effective; the altar was brilliantly lighted. The Bishop preached an admirable sermon on the Resurrection. Nearly 50 persons were confirmed. The music was, as usual, excellent. In the afternoon was held a Children's Service.

All the other churches were beautifully decorated, and their seating capacity was taxed to the utmost.

Chicago, Trinity Church.—On the evening of Good Friday, Bishop McLaren confirmed 16 persons presented by the Rector, the Rev. Louis S. Osborne, and preached from the words: "Father, into Thy hands I commend my spirit." On Easter Day, the sum of \$3,053, required for various objects was laid upon the altar. The children's offerings for the year amounted to more than 680. Three hundred persons presented themselves at the Holy Communion.

Chicago, Grace Church.—At the Easter Monday Vestry meeting, the Treasurer announced that a sum of \$20,000 was on hand towards the extinction of the parish debt.

Chicago, St. James Church.—About \$1,000 was offered in this church, on Easter Day, besides \$650, the children's offerings for the past year. There were present in all at the two Celebrations, 500 communicants.

Chicago, Calvary Church.—The Easter offerings in this thriving parish amounted to \$1,148.85, to be applied towards the extinction of the parochial debt. The Lenten savings of the children were \$200. At the three Celebrations, 154 persons received.

Winnetka and North Evanston.—The Easter services at these missions were very

pleasant and comforting. An early Celebration was held at North Evanston at 7 o'clock.

Morning Prayer and Celebration at Winnetka at 11 o'clock, services being held at the church. There was a good congregation and a hearty service. A new white altar cloth, the three "Holy" in gilt letters on the re-table and the altar cross refurbished and decorated, gave the church a new dress for the Easter service.

The Easter offerings, amounting to nearly \$50 were, through the thoughtfulness of the officers and the kindness of the people, presented after service to the priest in charge.

A children's service at North Evanston, at 3 p. m., was a happy feature of the day, and the children's offerings for a font amounted to \$12. It was a delightful service. At Winnetka, also, a children's service was held in the early evening; their offerings, also for a font, being \$15.

In both cases the children brought their offering up by classes in small baskets of flowers, the name of the class and the amount of their offerings being given by the pastor. A few words were said to each class and each child received an Easter card. The children sang their Easter carols very sweetly and heartily, and all things combined to make this Easter one long to be remembered.

Batavia, Calvary Church.—Calvary parish had an unusually happy Lent. Holy Week and Easter, Lent was marked by united acts of self-denial among the Church people. The average attendance at daily service was 16. We have only 23 communicants, and this average is unusually large.

On Easter day brass memorial altar vases were consecrated. The Easter offerings of the parish were sent to Rochelle to aid the church people there in purchasing a church lot. The offerings of the Sunday school and St. Catharine's guild for girls, were sent to the Cathedral Industrial School.

The parish in general (St. Mark's) is united and harmonious, more so than ever before. A new and large choir has been organized, and the services will be well attended, when the weather is warmer, or a new furnace can be purchased for the church.

Kaukaoka.—The Bishop visited this town on Tuesday in Holy Week and confirmed a class of twenty-three, fourteen of whom were over twenty years of age. Twelve more have been under instruction for Confirmation, of whom six have recently received adult baptism, but from sickness, inability to be present, or other reasons their Confirmation was deferred.

Monroe.—On Wednesday in Holy Week, eleven candidates were confirmed in the church of the Good Shepherd, which for a year past has been in a very flourishing condition. Arrangements have just been made by which the priest in charge, the Rev. Chas. R. Hodges, is to become their rector after July, and give his whole time to that parish.

MICHIGAN.

Saginaw.—St. John's parish celebrated Easter in its new church. There were three services, all of which were very largely attended. The sunrise service at 5:25 A. M., was attended by over 600 people. It was a semi-choral service, and the choir consisted of 25 voices. The floral decorations were very elaborate, and consisted largely of memorial pieces. At the sunrise service the rector, the Rev. B. F. Matrau, preached a beautiful sermon from the text—St. John xxi. 4. The natural scene and the spiritual lesson were developed in a most vivid manner.

The Sunday school celebration was largely attended in the afternoon. The Easter offerings amounted to \$102, exclusive of the Sunday school offering. The parish is in a most healthy and active condition.

Monroe.—Trinity parish is awakening to a new life, and to an era of great prosperity. The week day services during Lent were remarkably well attended. The average attendance was between 40 and 50. On Easter morn at sunrise Holy Communion was celebrated, and the people who assembled almost to fill the Church, will not soon forget that calm and holy feast of joy. The offering was very generous, amounting in all to \$300. Of this amount \$165 was given as a memorial, consisting of a carved oak eagle lectern and bible, a little over \$200, as an offering at the mid-day service, and the balance by the children of the Sunday school at their service in the afternoon.

SPRINGFIELD.

Dowdell.—Bishop Seymour visited Holy Trinity church on Easter day. At the choral Celebration immediately after the sermon, he confirmed a class of seven adults for the parish, and one boy for the Swedish mission. The adults presented by the Rector, the Rev. Frederick W. Taylor, were all converts to the Church. In the afternoon, Athelstan Commandery No. 45, Knights' Templar, held services in the Armory, the same being conducted by the Rev. F. W. Taylor, assisted by the Rev. J. W. Coe, and the supplied choir of Holy Trinity church. Bishop Seymour delivered the address, by special invitation of the Sir Knights.

The Bishop's address was an eloquent and powerful exposition of the duties of Christian Knighthood, and of the service to be rendered by Sir Knights in combating infidelity in our own day. The address will be published from the stenographer's report. Over one thousand people attended this service. The Bishop preached again in the evening at the Church. Including the Templar service, the Rector held five services on Easter day.

WESTERN MICHIGAN.

Manistee.—During last Advent, services (in addition to those of St. Paul's mission), were begun, and have been held since on Sunday afternoons and Friday evenings, in an "Upper Room," in the First Ward. They were so well attended that the partitions have been torn out, and the whole of the second floor fitted up in a tasty and churchly style for a chapel. Means are much needed to aid the building of a modest chapel on the South side, also, which has the largest population.

Ionia, St. John's Church.—Easter Day 1884 will not soon be forgotten in this parish. This was the first Easter since the church was opened for worship, and the occasion was one of much joy to the worshippers.

Large congregations assembled, many members of other religious bodies being present. Expressions of interest and pleasure were very general.

A very handsome altar and lectern had been placed in the chancel. They are gifts to the parish from Mrs. M. A. Hall and Mrs. Joshua S. Fowler, in loving memory of a husband and father entered into rest. The



altar bears the inscription: "To the glory of God and in memory of Frederick Hall, entered into rest Feb. 26, 1883. Placed by his wife, M. A. Hall, 1884." The lectern bears a similar inscription, marking it as the memorial of a daughter's affection.

Both the pieces of furniture were manufactured by J. & R. Lamb & Co., New York. The altar is of carved oak with redos and super-altar.

Upon the front of the altar is the Greek cross with crown above; the ear of wheat, and the bunch of grapes.

The lectern is of polished brass—eagle pattern. They are elegant and costly, and are highly appreciated by the parish, contributing as they do to the solemnity and beauty of divine service.

Battle Creek.—Easter was a high day at St. Thomas church. The Church was exquisitely decorated with cut flowers, vines and potted plants. The music was grand, and the crowds in attendance were so great, that although benches were brought in, many were turned away for want of room. The Rev. Doctor Sidney Corbett, the rector, presented nine for Confirmation, six of whom were heads of families. The Bishop preached a sermon evoked by the day, that was listened to with the closest attention. A large number communed. In the afternoon the Sunday school choral and floral festival occurred. The school, headed by the "Banner class," marched in procession from the chapel into the Church, where an immense multitude was in waiting. The carols were choice and enthusiastically rendered. The catechetical exercises were exceedingly interesting, and elicited the heartiest encomiums. Every scholar received an Easter token. The Bishop consecrated the new marble font, prefacing the consecration with an address that will long be remembered. After the consecration, the rector baptized nine children. It is not probable that Easter 1884 will soon be forgotten by the worshippers at St. Thomas church.

WASHINGTON TERRITORY.

Tacoma, Death of a Priest.—The Rev. Henry S. Bonnell, for a year and a half the minister of St. Luke's church, in this city, died on March 14th at San Mateo, Cal. He had been in poor health for some time and went to California a few weeks since for his recuperation but with the result mentioned. His complaint was consumption. By his request his remains were brought hither for interment. The funeral occurred yesterday in St. Luke's church which was filled with a sorrowing congregation. The services were conducted by the Rev. Drs. Loveloy and Neyins, and the Rev. J. B. Alexander. The sermon was delivered by the Rev. George H. Watson who last August presented Mr. Bonnell for ordination to the priesthood. It was very appropriate to the occasion. Mr. Bonnell was a graduate of St. Stephen's College, and the General Theological Seminary class of '82. He was of a most lovely character and was greatly beloved by his people, who will miss him very much indeed. His age was 31 years. Though in Orders only about a year and a half he had proved himself worthy of his vocation.

MISSOURI.

St. Louis, Trinity Church.—Passion Sunday in this parish was marked by the visitation of the Bishop of the diocese, who confirmed a class of 16 persons, and made one deacon.

The service began at 11 o'clock with the very appropriate hymn "The Son of God goes forth to War," as a processional.

A few collects were then said and another hymn was sung, during which the candidates for Confirmation approached the chancel rail.

After confirming and addressing the class the Bishop preached a very earnest and soul-stirring sermon on the duty and office of a deacon.

The Bishop reminded us that though it was the lowest of the three orders of the ministry, yet the bearer of it might, if he would do a work very similar to that done by our great High Priest, who when He was on earth went about doing good, and Who said to His ambitious disciples, "I am among you as one that serveth."

The Bishop also reminded us that in one of the most important crises in the history of the Church, at the Council of Nice, the office of a deacon had been honored by being borne by one (St. Athanasius) who though still but little more than a youth, showed himself a very giant in heart and mind in his defence of the Catholic faith.

The sermon being ended, the candidate, Mr. Henry C. Dyer, was presented by his pastor and preceptor, the Rev. Geo. C. Betts. Mr. Dyer will remain an Assistant minister of Trinity Church.

The Bishop in his address to the Confirmation class alluded very touchingly to the fact that this was probably the last official visit which he should ever make to the parish in its present home.

As neither the ground on which the present church stands, nor even the walls of the church itself are owned by the congregation, and as many of the parishioners reside in the western part of the city, it has been deemed best to remove thither, and accordingly a lot has been selected on the corner of Franklin and Channing Avenues, on which the people of Trinity hope soon to erect a neat but not very expensive building, and where the rector hopes to do a more extensive and better work than can possibly be done under the present circumstances.

St. Louis, Grace Church.—Thirty-three persons were confirmed on Good Friday at Grace church, making forty confirmed in this parish within a few months.

FLORIDA.

Lake de Fumak.—It will doubtless be welcome news to the Illinois colony, who purpose emigrating to this point, to know that the Hon. C. C. Banfile, of this point has donated a desirable piece of property to the Rev. Dr. Scott, for a church, and it is expected that a very handsome building will be constructed on this property during the coming summer. Church friends who may desire information from West Florida should address the Hon. C. C. Banfile, of Lake de Fumak.

DELAWARE.

Faulkland, St. John's School.—Your correspondent made his first visit to this school and was so favorably impressed, that he desires to call the attention of your readers to it. Intended as a school for boys, it is admirably situated at a small place about six or seven miles from Wilmington, known, from the R. R. station as Faulkland, but popularly called "Brandywine Springs," there being certain mineral springs in the neighborhood. The school building was originally intended and used as a hotel, and hence is roomy, and well fitted for school

purposes. One of the rooms has been very neatly arranged as a chapel for daily services, by Mr. Wm. Jenks Fell, the owner of the property, and formerly a prominent layman of this diocese, now a member of St. Mark's church, Philadelphia. The chapel is very Churchly in its appointments, and quite attractive. The Rev. Thomas H. Gordon, formerly of Chester, diocese of Springfield, Ill., has recently become rector of the school, and is already popular among the students, as is also Mrs. Gordon. There is every reason to believe that under its new management, St. John's school will be a successful Church school. It is the only Church institution of the kind in the State, and should be well patronized.

Wilmington, St. Andrew's Church.—The following prominent clergymen have been the preachers at St. Andrew's church, Wilmington, one each week during Lent the Rev. Dr. R. F. Alsop, of Grace church Philadelphia; the Rev. Dr. J. H. Eccleston, of Emmanuel church, Baltimore; the Rev. James F. Powers, of the Advent, Philadelphia; the Rev. Dr. J. E. Grammer, of St. Peter's church, Baltimore; the Rev. Dr. W. F. Paddock, of St. Andrew's Church, Philadelphia; and the Rev. Henry Brown, of St. Paul's church, Chester, Penn. The services have been more numerous during this Lent than ever before, and have been very well attended.

QUINCY.

Knauerville, St. Mary's School.—On Easter day the rector administered Holy Baptism to seven girls.

Bushnell, St. Thomas' Church.—This parish is less than a year old, but has a fully organized congregation, and 35 communicants. There was a three hours service Good Friday afternoon, and on Easter two Celebrations of the Holy Eucharist. Nearly all of the communicants received at the early hour. At the second Celebration and in the evening there were very large congregations, and the services were conducted with elaborate ritual. There were 24 lights on the altar, an orchestra and special quartette assisted the surpliced choir, and the music was the grandest ever heard in Bushnell. This congregation is very prosperous. The Bishop will visit for Confirmation, May 25th. The Rev. J. M. D. Davidson, is the priest in charge.

NEW YORK.

Sing Sing, Confirmation.—Bishop Henry C. Potter visited the churches of Sing Sing on Monday of last week, and confirmed 74 candidates, as follows: In Trinity, 48; in St. Paul's, 21, and in All Saints, 5.

UTAH.

The Edmunds Bill.—The Springfield Republican says: "Bishop Tuttle of the Episcopal Church and one of the ablest men in the missionary work in the territories, says the Edmunds law is not a failure but is doing much good. It has introduced an entering wedge between the polygamous and non-polygamous Mormons. The young men appreciate the advantage they derive from the disfranchisement of the old sinners, and the latter feel their stigma. What is wanted is redoubled effort in behalf of education, the spread of civilization among the younger people, and the breaking up of their isolation, which alone enables the Church to hold them in subjection."

SOUTHERN OHIO.

Columbus.—Among those confirmed by Bishop Jaggard, at Trinity church, Columbus, on Sunday, March 30th, were eleven deaf-mutes, of the Rev. Mr. Mann's mission.

WISCONSIN.

Watertown.—Bishop Welles visited St. Paul's parish (the Rev. D. A. Sanford, rector), on Monday, March 31st. Four young persons were confirmed; the Bishop preached and addressed the class; the music by the surpliced choir was hearty as is usual. At this service an address was also read to the congregation from a building committee recently erected, for raising funds to build a rectory. The Bishop warmly commended the subject as very important to the parish. Part of the money for the purpose is already in the treasury. It is expected to build during the present year.

INDIANA.

The Church Worker, an official organ of the diocese, is one of the signs of the times that indicate new life and energy in the Church in Indiana. It is edited by the Rev. W. W. Raymond, and is published at Goshen. The second number has this bit of pleasantry: "I am just a month old. I feel right well, and begin to look well. I am quite young to have a new dress, but our folks thought the other not quite good enough for me, and so they have put on this one. I do not expect to have a new dress every month, but shall always try to be dressed up neatly and to behave well. Then when at any time my dress is worn out with hard work or harder hits, like every other well-do-do worker, I shall have a new one. In clean attire I will go out with good wish and will to all the faithful laborers in every field."

Special attention is called to the advertisement of S. C. Griggs & Co., in this week's issue. The same advertisement appeared last week with several errors in prices. This is one of the oldest and most reliable Publishing Houses in the West.

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