

Testament, and from the writings of the Fathers—from Justin Martyr, writing before 148 A. D.; from Irenaeus and Tertullian but a little later; from the great and godly Cyprian, Bishop of Carthage A. D. 246; from St. Cyril, Bishop of Jerusalem, A. D. 351, whose admirable lectures on Baptism are still extant; from the unvarying testimony of hosts of others, as well as from the early Baptismal Liturgies; from the constant use of the Catholic Church; and, what is of special interest to us, from the uninterrupted theory and practice of that part of the Catholic Church to which it is our privilege to belong.

These sources of authority also demonstrate beyond all cavil or doubt, that (as Dr. Blunt expresses it) "Baptism has been given to infants from the time of its first institution." At the start, of course, there were very few infants to be reached by the Church, but whenever we read in the Holy Scripture of the older members of a family being converted, we always read that not only they but the entire household were baptized. As the Church grew, and children were born to Christian parents, those parents always brought their little ones to the Church that they might be born into the family of God, believing, as St. Cyprian says, that "one cannot have God for his Father, unless he have the Church for his mother." So often were parents or sponsors seen wending their way to church with babes in their arms, that the Pagans started the dreadful slander that Christians met together to slay little children and drink their blood!

There was a controversy in the early Church of North Africa about infant Baptism, but the question was not whether infants should be christened, but whether they should be christened before they were eight days old. And the great Bishop of Carthage, above mentioned, ruled that no infant was too young for Baptism. The eighth day used to be a favorite time for christening, after the analogy of Jewish Circumcision, that type of Baptism, by which a child of a week was admitted to all the privileges and grace of God's ancient covenant. Justin Martyr, who was almost contemporaneous with St. John, speaks of many aged people who had been made disciples of Christ from infancy. St. Irenaeus speaks of "infants and little children, and boys and young men" all being alike born anew to God by Holy Baptism. St. Augustine speaks of "infants baptized in Christ," and says: "In infants born and baptized, and thus born again, let Christ be acknowledged." When the Good Shepherd built the "one fold," He meant it for the lambs as well as for the sheep. We may rest assured that the Catholic Church, after baptizing infants for nearly 1900 years, knows what she is about. That heartless heresy which denies the mercies of the Covenant to the little children whom Jesus blessed, which shuts out of the Kingdom of God those very ones concerning whom the Saviour said "Of such is the Kingdom of God," was born of ignorance, nourished on prejudice, and has been propagated by a mistaken zeal worthy a better cause. It has also brought it to pass that, even under the shadow of the old English Church, multitudes grow up unregenerate—oftentimes subjectively believers, but objectively heathen. From the conversion of England to the Church until the seven years when Puritanism drove the "Elect Lady" into the wilderness (1645-1662) such a thing as an unbaptized Englishman was practically unknown. And it was only after the restoration of the Church, that it became necessary to insert in the Prayer Book an Office for "the Baptism of Adults," to make up for the neglect of Regeneration during that period of sacrilege and self-will.

To sum up, then, as one has said, "All testimony of writers down to the 12th century approves its use [infant Baptism], and there is not one saying, quotation, or example, that makes against it."

Consequently the Anglican Church is right in declaring that the "Baptism of young children is in any wise to be retained in the Church, as most agreeable to the institution of Christ;" and in instructing the people "that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, * * * unless upon great and reasonable cause."

It is worthy of note that it is only such sects as have lost, not only the Apostolic Ministry, but the whole "Church Idea," that distort, underrate, or abolish Holy Baptism, or stumble at the doctrine of Regeneration which the Bible and the Church inculcate. The fact is, if one have a low or vague opinion of the Church, he will have a low or vague opinion of that Sacrament which makes us members of the Church. If the Church is anything less than she, on the authority of the Holy Ghost, claims to be, then Baptism is only an empty ordinance, an indifferent rite, a strange ceremony, a meaningless symbol, a powerless instrument. But what is the Church?—that "Church which God purchased with His own blood," 15 giving Himself for her "that He might sanctify and cleanse her by the Washing of Water?"¹⁶ What is the Church into which we are baptized? St. Paul says: "The Church is His Body, the fullness of

10. Acts xvi., 15 and 33, and 1 Cor., 1, 16.
11. St. Mark x., 16.
12. St. Mark x., 14.
13. Art. XXVII.
14. Private Baptism of Children, P. B.
15. Acts xx., 28.

Him that filleth all in all." 16 And the baptized—what of them? They have "all by one Spirit been baptized into One Body." 17 They are "in Christ." "As many of you as have been baptized into Christ have put on Christ." 18 They are the "Body of Christ and members in particular." Their very "bodies" are "members of Christ," 19 and they are "partakers of the Divine Nature." 20 The Church, then, is the Mystical Body of Incarnate God. A metaphor? Perhaps so—but God's figures of speech stand ever for realities, for realities heavenly and eternal. As a late writer has said: "The Incarnation is a perpetual fact." What is the supernatural law, then, under which Christ's own personal Body continues to expand? It is this: human beings are baptized into Christ, according as it is written, "We are members of His Body, of His Flesh and of His Bones." 21 Human beings, sprouting like so many separate branches from the poisoned roots of Adam, are plucked thence by the Holy Ghost, and, in Baptism, grafted into the new tree, Christ; our bodies into His; our souls into His; our hopes, our imaginations, our passions, our reason, into His; and so the Tree enlarges; so His Body Visible expands; so the Stone [cut out without hands] grows and becomes a Great Mountain, and fills the whole earth; according as it is written: "We are the Body of Christ." 22

The act, then, which unites human beings to Incarnate God, through His Body, the Church, is beautiful in its simplicity, intelligible in its meaning, transcendently important in its sublime and far-reaching effects. And this, the Foundation Sacrament of Christ's Religion, the Anglican Church, in common with all parts of Catholic Christendom, not only holds to-day, but has always retained, used, and prized; otherwise she could lay no just claim to that true Catholicity which is based on the historic continuity of Apostolic truth.

16 Ephesians I., 23.
17 1 Cor., xii., 12.
18 Gal., iii., 26.
19 1 Cor., vi., 15.
20 2nd Peter I., 4.
21 Eph., v., 30.

OPINIONS OF THE PRESS.

THE ROMAN PASTORAL.—It is broad in spirit, elevated in tone, moderate in expression, and marked throughout by wisdom and caution. It is more American than Roman in character, though the primacy of Peter and his claims to infallibility and to temporal power are neither surrendered nor minimized. It insists that the work of the Vatican Council must stand as firmly as eternal truth, but it employs a persuasive, instead of an offensively dogmatic tone. It abates neither jot nor tittle of the dogma of the exclusive authority of the Roman Church; but it adroitly shows how naturally and easily Catholics accept free institutions, and how the "most liberty-loving American" can reverently submit to the "divine authority of our Lord." There may have been, it admits, "narrow, insular, and national views and jealousies concerning ecclesiastical authority and Church organization" in the past, due to the selfish policy of rulers and nations; but "they find," it asserts, "no sympathy in the spirit of the true American Catholic."

The spirit which this Pastoral breathes is for the most part soundly Christian—we had almost said evangelical. Much of it might be issued in tract form by tract societies. We trust it will reach every Catholic family, and the Church will move forward on the lines which it so clearly and ably marks out.

Vows.—A correspondence between Bishops Lee and Potter, the gist of which appears in the letter of the latter which we publish elsewhere, contains an interesting discussion of the vows of poverty, chastity, and obedience taken before him by two members of what is known as the "Order of the Holy Cross." Nobody who reads it will doubt that Bishop Potter has by far the best of the argument, and has in fact produced a very masterly vindication of his action. In fact, we never could see what objection there was to any man's taking such a vow as an assistance to him in work among the poor, except that similar vows have been taken and are now taken by persons in the Catholic Church who lead lives which Protestants consider idle or trivial, or for the simple purpose of what is called "saving their souls." The practical view of the matter in our day would seem to be that any man who thinks that he can do good work better by taking a vow of some sort of self-denial, does well to take it, with whatever solemnities he thinks necessary. Any one, on the contrary, who thinks he can do good work without a vow, had better let it alone. The hostility excited by the vows in the present case is the odder because there are many Protestant sisterhoods under vows. All ministers, soldiers, and married men, too, are under public vows, and so are a great number of abstainers from alcoholic drinks. Doubtless the number of persons who are living under some kind of secret vows is very large. In fact, no vows of self-denial have thus far proved dangerous to society that were not perpetual, that did not involve complete abandonment of all share in the work of the world, and that did not help to build up rich corporations.

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The Household.

Calendar—February, 1885.

- 1. SEPTUAGESIMA. Violet.
2. PURIFICATION B. V. M. White.
8. SEXAGESIMA. Violet.
15. QUINQUAGESIMA. Violet.
18. ASH WEDNESDAY. Violet.
22. 1ST SUNDAY IN LENT. Violet.
24. ST. MATTHIAS. Red.
25. Ember Day. Fast.
27. Ember Day. Fast.
28. Ember Day. Fast.

MEDITATIONS.

BY A. L. C.

Dear Lord! how great and good Thou art To let us come so oft to Thee, To ask for pardon for the sins, That we commit so willfully.
As rivers pour their tainted streams Into the ocean's boundless space, So we bring all our tainted lives And cast them on Thy boundless grace.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER X.—CONCLUDED.

Mr. Voorhies read this twice, took off his spectacles, wiped them, put them back and called Donald.
"Donald," he said in his usual tone, "you have never told me a falsehood, what made you do it now?"
"I didn't, sir," answered Donald, somewhat confused; "but I promised the little girl—"

After a time the old man moved. Mena spoke and tried to get him to eat a little bread; but he only tasted a crumb or two saying, "bread, where did you get it? The ravens, oh! yes, the ravens. They brought bread to the prophet, didn't they? and I am a prophet." Then he went to sleep again, and Mena, who heard Donald outside, went to speak to him and to tell him what her grandfather had said.
"Why, isn't that nice—then I can bring anything I can get; and say, Mena, why couldn't the ravens bring a doctor?"
"Do you think they could?" asked the girl, who was so accustomed to believe whatever her grandfather told her that she was not sure whether the ravens or Donald had brought the basket which he handed to her.

THE CHRISTIAN YEAR. FROM THE ANNOTATED PRAYER BOOK. SEPTUAGESIMA SUNDAY. After the conclusion of the season of Epiphany the Sundays are reckoned with reference to Easter and its preceding fast. The origin of the names which distinguish the three Sundays before Lent cannot be historically accounted for, and has received various explanations in ancient and modern times. Pamelius considers that Septuagesima was so called in commemoration of the seventy years' captivity of Israel in Babylon, and that the other two Sundays following were named from it by analogy. As it was so much the habit of early Christian writers to compare the forty days' fast of Lent with the forty years' sojourn in the wilderness, this derivation seems a probable one. But the more generally received one in modern times is that the fast of Lent being called Quadragesima, and that name being especially applied to the first Sunday in Lent, these three preceding Sundays were named from analogy, and as representing in round numbers the days which occur between each and Easter. Septuagesima is, indeed, only sixty-three days distant from Easter, but Quinquagesima is forty-nine; and the nearly correct character of the appellation in the latter case seems to support this theory. The second and more exact titles which were added to the old names of these Sundays in 1661 appear for the first time in Bishop Cosin's corrected Prayer Book. The ancient titles themselves are all three found in the Lectionary of St. Jerome, and in the Sacramentaries; but there are not any analogous ones in use in the Eastern Church.

which we live; and the lesson which they teach may be applied to almost every condition of modern life. The school boy who is hurried through a college course before his body is strong enough to bear the unnatural strain, or his mind sufficiently matured to grasp the meaning of the facts with which his memory is stored, might better be kept a few years more on the farm. The young girl who aims at the accomplishments of a fashionable lady and neglects to acquire the skill necessary in the kitchen and by the sick bed, can never attain the glory and honor peculiar to woman. The young man who aspires to rise high in any business or profession without first acquainting himself with all the details of his work, by earnest and patient service, will generally fail to accomplish his object.
WORTHY SUCCESS AND TRUE SUPERIORITY IN ANY POSITION ARE SELDOM ATTAINED EXCEPT BY CLIMBING UP THE OFTEN STEEP AND DIFFICULT LADDER, STEP BY STEP, MASTERING THE BUSINESS IN ALL ITS RELATIONS BY EARNEST APPLICATION TO ITS VARIOUS PRACTICAL DUTIES.

HINTS FOR HOUSEWIVES. A PRETTY old fashion revived is that of decking the dressing-table, wash-stand, and bed in pure white dimity or muslin, made with fluted frills and bows.
BAKING POWDER.—Pure cream of tartar two pounds, bicarbonate of soda one pound, corn starch one ounce; of the ingredients must be perfectly dry before mixing and very thoroughly mixed. One teaspoonful is required for a pound of flour.
WASTE-PAPER BASKETS are bronzed or gilt, and trimmed with great bows of ribbon, or branches of large artificial flowers. A brown-stained basket has bows of brownish red satin ribbon at the handles, and a mass of gilt pine cones with dark-green chenille foliage.
GINGER BISCUITS, an agreeable variation of ginger cookies, are made of one pound of flour, half a pound of butter, half a pound of sugar, two eggs, two heaping tablespoonfuls of ginger, two teaspoonfuls of baking powder; mix thoroughly and mold into small biscuits; bake in a quick oven. A little salt is required unless the butter is very salt.
THE advice to keep the skin active in its important functions by rubbing all over with a raspy towel on going to bed and getting up, is good advice for the sedentary. But the farmer and others whose all-day work keeps the skin continually brushed and stimulated by the clothing in contact with it, have no need of this additional chafing. Such currying daily is the best of all safeguards against taking cold, or becoming chilly and weak nerved, and the effect is really luxurious to the feelings.
HOW TO WASH SILK ARTICLES.—Silk articles should be washed in tepid water with a suds of white castile soap; do not rub or wring them. Handle them as you would nice laces. Rinse in clear cold water and press the water out by placing them in a clean dry towel and clapping between the hands until almost dry, then lay in shape and place in a dry cloth under a heavy weight. When entirely dry, rub lightly with a piece of dry flannel to give nice finish.
WINE JELLY.—Soak a box of Cox's gelatine in a pint of cold water an hour, or until dissolved, then pour over it a quart of boiling water, stirring it well; then add the juice and the thinnest possible cuts of the rinds of three lemons, one and three-fourths pounds loaf sugar, stick of cinnamon, whites and shells of two eggs. Allow this to boil rapidly about half a minute, without stirring it; let it stand half a minute to settle, then skim off very carefully all the scum and pour through a flannel, adding after straining one pint of Sherry, Madeira, or Port. Pour into moulds and set on ice.
COURTESY.—William Wirt's letter to his daughter on the "small, sweet courtesies of life," contains a passage from which a deal of happiness might be learned. "I want to tell you a secret. The way to make yourself pleasing to others is to show that you care for them. The world is like the miller at Mansfield, who cared for nobody, no, not he, because nobody cared for him. And the whole world will serve you so if you give them the same care. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls 'the small, sweet courtesies,' in which there is no parade; whose voice is to still, to ease; and which manifest themselves by tender and affectionate looks, and little kind acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting or standing."
THE following is recommended as a cure for diphtheria: A child, 9 years old, became violently ill with diphtheria. She was so weak that it was deemed dangerous to try tracheotomy, or cutting open the windpipe. A Dr. Nichols who was attending her, received a copy of the Paris Figaro, which contained a report made to the French Academy of Medicine by Dr. Delthill. Dr. Delthill said that the vapors of liquid tar and turpentine would dissolve the fibrinous exudations which choke up the throat in croup and diphtheria. Directions: Pour equal parts of turpentine and liquid tar into a tin can or cup and set fire to the mixture, taking care to have a larger pan under it as a safeguard against fire. A dense resinous smoke arises, making the room dark. "The patient," Dr. Delthill says, "immediately seems to experience relief; the choking and rattle stop, the patient falls into a slumber, and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbicides. These, when caught in a glass, may be seen to dissolve in the smoke. In the course of three days afterward the patient entirely recovers." Dr. Nichols tried this treatment with the little girl spoken of. She was lying gasping for breath when he visited her. He took two tablespoonfuls of liquid tar and same quantity of turpentine set on fire. The rich resinous smoke which rose to the ceiling was by no means unpleasant. As it filled the room, the child's breathing became natural, and as the smoke grew dense she fell asleep.
KNITTING PLAIN SILK HOSE FOR MEN.—Materials: Six ounces of John D. Cutter's knitting silk, four No. 19 knitting needles. Cast on 120 stitches, 40 on each of 3 needles. Knit 1 round all plain, then knit 2 plain, 1 seam, till you have done a finger length. Now knit one finger and a half plain. You are now ready to set the heel. Arrange 60 stitches on one needle. Every other row for the heel is seamed, the plain rows are knitted 1 stitch plain, slip 1, all across. When you have knitted half a finger begin to narrow as follows: Knit to within 3 stitches of the seam stitch, slip 1 narrow, pass slipped stitch over, knit seam stitch plain, slip 1, narrow, pass slipped stitch over, finish the row plain. Repeat this way every plain row until you have narrowed 4 times. Knit plain to the same stitch, fold together wrong side out, and close the heel by slipping first stitch, knitting second stitch plain, pass slipped stitch over, knit instep needle plain, slip first stitch of third needle, narrow, pass slipped stitch over. Knit 4 plain rounds between the narrowings. Continue to narrow till you have 120 stitches. The number you started with. Knit one finger and a half plain. To commence the narrowing for the toe, knit 2 plain slip beginning of needle, slip 1, narrow, pass slipped stitch over, knit plain till you have 5 stitches left on needle, then slip 1, narrow, pass slipped stitch over, 2 plain. Do each needle the same from star. Knit 4 plain rounds between. Repeat these 5 rounds till toe is narrowed off. Toes and heels may be made of a different shade from the sock if wished. The different shades of red are good colors to use with old gold heels and toes.

The Living Church.

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

OUR readers will notice this week a marked improvement in the quality of the paper on which THE LIVING CHURCH is printed. It is laid, especially made for us, and contains the name of the journal on each sheet.

"You wear yourself out by holding so many services," says the layman to the priest. Might not the priest justly reply, "You wear me out by thwarting my earnest efforts to maintain the services in their integrity." It is not the work that crushes, so much as the pressure of unaided, unappreciated labor and self-sacrifice.

THINGS are sadly turned about in these days. Business is self-sacrificing; religion is self-indulgent; there is hardly anything that the business man thinks he can't do; and hardly anything that the religious man thinks he can do. If the two could only change places for a twelve month, what a chance it would afford for finding out what Christianity was intended to be!

A CORRESPONDENT reminds us that many invalid and aged persons are not able to follow the advice recently given in these columns in the article "Devoutly Kneeling." Of course it was not our intention to criticise such worshippers for not conforming to the general rule of prayer. Even the rubric directing kneeling in the act of receiving the Holy Communion, does not apply to them. There are some who can only receive standing. They should not stay away because of infirmity. No pastor would advise it.

THE Church does need to be aroused to the claims of missions. But it does little good to issue circulars and appeals. Neither statistics nor arguments will overcome parish apathy. What is needed, is a real knowledge of the condition of the Church; statements of fact; sketches of origin and growth; pictures of present state and needs. Articles, for example, like Bishop Garrett's in the *Spirit of Missions*, issued in tract form, would avail something. Facts clearly stated and well put are the prime need.

MODERN civilization, like Saturn, devours its own children. It creates occupations and then destroys them by some new movement. It gives to machines the power of intelligence, and then makes the man a slave to the machine. It provides innumerable conveniences and comforts, and then saps the vigor of the race through luxury. It creates free institutions, and then educates unprincipled men to destroy their value by prostituting them to the corrupt uses of the basest partizanship. Great is nineteenth century civilization, but that is only one side of it.

WE are informed by the revered Bishop of Florida that the editorial paragraph on Church work in Cuba which appeared in these columns two weeks since was not warranted by the facts of the case, and was unjust to the work referred to. We can only say that we found the facts upon which we commented, in the late *Episcopal Register*. We are not responsible for the statements made there, which have been heretofore unchallenged by friends of the Cuban mission, so far as we have heard. We exceedingly regret if we have been mistaken, and more especially if our remark about getting a Bishop for the work criticised seemed to refer to Bishop Young. We could not suppose it possible for him to carry on things in

the way we prophesied they would go. We trust that this explanation will be satisfactory to all concerned, and that Bishop Young will accept the use of our columns to state the facts of the case and the policy of the work.

ARE the lay people aware of the real selfishness or self will which sometimes lurks in their ostensible disposition and effort to help their minister? "He has too much to do; he needs help," they sometimes say. Yet while he is toiling to do the Church's work in the Church's way no one steps forward and generously strives to assist him in doing it in that way. No! he must surrender his prerogative, put this or that work wholly into their hands, and refrain from interfering sometimes even when by the law of the Church he is bound to interpose a check. This is not helping him; it is supplanting him.

THE ANTIQUITY OF CHICAGO.

Most modern writers, we believe, maintain that Chicago is a city of very recent origin. There are, it must be confessed, some things about the city which to the superficial observer would indicate that it is but a few years since the site of Chicago was a primeval prairie, the home of the Indian and the haunt of the buffalo. For instance, in nearly every street may still be seen rude statues of the red forefathers of the wilderness, as large as life, holding in their hands weapons of war or pipes of peace; and in close proximity are shops for the sale of the barbarous luxury called tobacco. From the freshness and unmarred beauty of these sculptures it might be inferred that the regions now infested by railroad scalpers were but recently the scenes of the original performances with which history tells us the aborigines amused themselves. There are also to be seen in the streets, at this season of the year, many buffalo robes, indicating that at a period not very remote the animals from which these coverings were taken were at home in this locality. If to some these illustrations may seem fanciful and far-fetched, we have only to say that such critics, if any there be, are entirely ignorant of the most approved methods of modern scientific research.

But appearances are deceptive. Antiquarian researches in art and comparative anatomy are not always to be relied on. Mankind has learned to distrust even history. If we would be sure of anything relating to the past we must consult geology. The poet tells us there are sermons in stones. The scientist admits that figures may lie, but he believes that stones always tell the truth. The agnostic may doubt the testimony of conscience, but he draws the line at stones. If he can get his feet on a rock, it matters not where his head is. To the rocks, then, we must go, if we would learn the history of Chicago. The Indian monuments in the streets, the relics of frontier life still visible in many places, the apparent newness of everything in this metropolis of the West, must not be taken to be conclusive as to the recent origin of the city. Even the archives of the Historical Society are not to be trusted. Geology alone can settle the question as to the antiquity of Chicago.

There may be some people who hold that Chicago has no geology worth noting. There is no better illustration of the truth that "a little learning is a dangerous thing." Some of the richest fossils in the world are to be found in the aldermanic stratification. Many of them are extremely "well preserved." The Chicago river is certainly a most interesting geological feature, and probably no other river of the world has been studied by so many millions of pensive pedestrians while waiting to cross the bridges. Of its extreme antiquity there is not entertained a doubt by those who have olfactory organs.

But the most marvellous geological formation of Chicago is the Court-house. Experts in architecture and geology pronounce it amorphous rock. It rests uneasily upon a bed of clay, and large sums have been expended to equalize the pressure and to prevent the "dip" that seemed to prevail in certain portions of the strata.

The amorphous rocks, as is known to all geologists, are very ancient. Perhaps they are not, as a rule, stratified; but in certain portions of the Chicago formation this structure is apparent. The antiquity of the city may be inferred not only from the nature of the formation, but also from the decayed and crumbling condition of that portion of the Court-house known as the cornice. Architectural geologists will understand the term, and it is only needful to inform the unread reader that it refers to those portions of the amorphous mass that hang over the sidewalks. To the practical mind it might seem that these projecting ledges should have been long since removed by skillful engineers. But Chicago is essentially an esthetic city, and there is no citizen so rude who would not risk his life rather than obliterate one feature of this antique amorphous pile. Some have imagined that it bore a resemblance to the majestic temples of ancient Greece. Others have admired it as a picture in stone, exceeding the imagery of Arabian Nights. To the greater number, however, it is endeared by the consideration that it has cost the city a great amount of money. Therefore the removal of any portions, except by the slow process of decay, is not to be expected. This process has begun, and the falling of large masses of stone from dizzy heights will probably go on at a lively rate during the continuance of the cold weather. The spectacle is said to be very impressive from a distance, though pedestrians in the immediate vicinity of the cataract have been heard to complain of the necessity of frequent dodging. Some little inconvenience, however, might be borne by our citizens, considering the improvement which will result to the appearance of this ancient relic, and the great interest which will be excited among scholars to ascertain the exact age of the formation which is now crumbling away. It will also be a subject of melancholy interest to those who contemplate suicide, and it may comfort them to observe that there is now a better place for shuffling off the mortal coil than the Douglas monument or the tower of the water-works. As the city and county officials are most exposed to the cornice avalanches, it may be that a way is providentially open at last for the reform of the civil service, and that after a number of funerals we shall have a state of political purity in this very ancient city of Chicago such as is not enjoyed by any other city in the world.

WEATHERBOUND.

The inconveniences to which an indifferent Churchman is subjected are fearful. How is he to get his money's worth of Church-going when the elements are so against him? Children are often thermometers of the home feeling. A little boy said, a few Sundays ago, "Ma says I need not go to Sunday school any more till next Summer, it is so cold." Last Summer it was the same excuse, substituting "too hot." Is he a feeble boy? No; he buffets the snow with his sled, and the cold on his skates, and is never deterred by the weather; in summer it is never too hot to play ball, or too rainy to go fishing. The parents of such boys are worse off than they, for there is not only a little cloud, a little snow, a little mud, a little cold or a little heat always in the way, but there is the weekly headache—the late breakfast—the "nothing to wear." It is time that such things were called by their right names, as downright laziness, or miserable sham and hypocrisy! There is not a day in the year when people cannot attend church if they will. They go on all days to business, and on all nights to parties and places of amusement. This miserable habit of neglecting church is a shame and a disgrace. To "profess and call themselves christians," and then treat the solemn worship of Almighty God as they would scorn to treat a secular appointment, is not a hopeful piety. When one's religious duty is put on such a low basis, how can he expect to get any inspiration from it? Does he believe what he professes? Are Jesus Christ and the gospel and the sacraments and salvation and eternal life, realities? Then why place them down below your worldly plans and pleasures? Why de-

grade them by making them subject to your whims and conveniences? Is there no such thing as duty? Can you neglect in this way and expect your religion to come to your aid in a time of trial and misfortune? Can you invoke it in your last sickness and die in its comforts? If people so degrade their religion, by putting it in an inferior place, do they consider that it, in that case, degrades them? In other words, it is to every one what he makes of it.

BRIEF MENTION.

A thoughtful reader, whose hearing is impaired, wishes us to call attention to the great blessing of the choral service to worshippers who are partially deaf. Musical tones are distinctly heard by many to whom the best reading is entirely inaudible. This is a consideration which we do not remember to have seen noted before.—*The Interior* says: "When whisky is cast out of a house or out of a man by the power of moral convictions, it stays out. When it is cast out by the constable at the front door it comes in at the back."—Some Puritans of Portsmouth have objected to the meeting of the English Church Congress in that place, because it gives opportunity to the ritualists to present their views to the public. "Under such grave and painful circumstances" they think it not advisable to invite these ecclesiastical dynamiters to their town. They will probably go there, all the same.—The meanest man on earth has been found, or rather the officers of the law are trying to find him. He is a defaulting railroad cashier who recently ran away with \$5,000, leaving his wife with \$5. She was an army nurse during the war and saved his life when he had been dangerously wounded.—A favorite theory with certain religionists includes a cheapening of the Gospel nomenclature by adapting it to street English. It is supposed that slang may be a vehicle of salvation. We heard an extempore prayer recently which was framed on the principle referred to. The minister said: "We know, O Lord, that it is a cold day when we are left without Thy presence." Here was a use of familiar slang to convey a momentous truth. The minister doubtless went home feeling justified; but some of the congregation, probably, who went to hear glad tidings spoken in decorous sentences, came away impressed with the conviction that there ought to be an examination for tact, as well as for the one or the five talents, before a man is commissioned to be a steward and a witness of the Gospel.—Writing of a recent occurrence in New York, a correspondent says: "Is it not lawful for men to be as devoted to the cause of Christ and the Church as women are? I have often asked, Why is it that we have not men willing to work for simply their living, as so many sisters do?" The fact is, a great many men do work for only a living and a very poor one. A brotherhood that could guarantee even a living for men would probably have no lack of members. Such a brotherhood will no doubt come into being as the prejudice against such organizations passes away.—The following is sent to Brief Mention as a true story: "A priest, ministering to a sick woman of his parish, wore a stole beautifully embroidered with a design of roses. After the Celebration she examined the stole with much interest, and remarked: 'Well, Mr.—, that is very beautiful, but I never expected to see you wear a rosary!'"—Here is another. A chaplain to the Gatling Battery, National Guard, was to preach before the company on a recent Sunday, and one of the choir boys was very anxious to get a Congregationalist friend to attend church. If the ordinary ritual would not "draw," here was something that would; so the little fellow gravely informed Mr.— that his rector was going to preach "to a galvanic battery."—*Unity* thus comments on a prayer recently put forth for the use of infant classes, which introduces the wealth line into their childish devotions: "The well-to-do little sinners are taught to pray: 'Help us to earn something to give to children who are poorer than we are. Help us to be willing to share our books and toys with those who have a few.'"

Suppose some "real poor" little boy were to find himself in that infant class,—one who had no books and no toys at all? Is there not here a tendency to make little Pharisees in bibs?—The *London Times* in a leader on the New Orleans Exposition says: "The exhibition symbolizes that the complete reconciliation between the North and South is a fact. It is an event in the history of the South deserving of the heartiest congratulations and bright with hopeful auguries." The article concludes with wishing the Exhibition every success.—*The Catholic Standard* probably tells the truth when it says of *The Lutheran Observer* that "Luther, were he living, would curse it as heartily as he did the Sacramentarians and the Papists." There are few Protestants now living who do not come under some recorded anathema of the impetuous monk.—W. H. Gladstone, (son of the Premier) in a very able paper before the Church Congress at Carlisle, thus characterizes the tunes of Mr. Sankey: "So light in texture, that there is nothing, save the words to which they are put, to distinguish them from the ballads of music halls, it would seem that the worship they suggest must be to a great extent superficial and unreflective, and that they are liable to great abuse. They easily touch popular sentiment, and are taken up with a facility dangerous in the highest degree to that reverence due to the words—a consideration which will come home to any person who may ever hear, (as I have chanced to do) the hymn 'Safe in the Arms of Jesus' emanating from the upper room of a public house."

ANGLICAN SISTERHOODS.

BY THE REV. F. W. TAYLOR.

One of the most remarkable features of the great revival of spiritual life in the Anglican Communion during the last fifty years has been the restoration of "Religious Orders" (as they are technically termed) for men and women. The term Religious Orders is applied to them because the members are bound by vows to live in community under a definite rule, to which, after due trial, they have given their formal consent. As yet the movement has been principally towards the formation of Sisterhoods of the well-known type of Sisters of Mercy, i. e., those who are engaged in active works, so that there are at present but one or two communities in England which lead the Contemplative Life.

It is hardly necessary to say anything about the early trials and difficulties which beset the establishment of Sisterhoods—of the prejudice, injustice, outspoken condemnation in the public press and sometimes in Episcopal utterances, even of the personal violence at the hands of the mob, which the Sisters encountered. The story of their work in East London, in St. George's mission, has made the public familiar with all that which, for the honor of our common humanity, makes one blush to read it.

The work of Anglican Sisterhoods was stamped with the marks of the Cross and Passion of our Blessed Lord from its inception. It began as an answer to the appeal of sinning and suffering humanity for help, as the expression of the highest Christian self-sacrifice on the part of those who came to help in time of need, and it had to endure the same thorny trial of reproach and sorrow which the world prepared for Him, ere it could gain that crown of victory, of the Resurrection, which the work of Sisterhoods now bears.

Another characteristic of the revival of Sisterhoods plainly indicates its origin. The revival was not the result of any one person's influence or effort. The impulse was spontaneous. This is incidentally alluded to in that interesting and charming book, the *Memoir of Harriet Monsell*, founder and first Mother Superior of the Sisterhood of St. John Baptist, Clewer. At the same time that the Sisters at Clewer were putting forth their first humble efforts, similar beginnings were being made in several other places in England, without any concerted action or plan. "The Lord gave the word, great was the company" of those who, drawn by the same Blessed Spirit, desired to dedicate themselves to God by special vows, in community life and work. But among the difficulties which beset the revival of Sisterhoods, not the least was the fact that there were no living traditions of such a life to lay hold upon in the Anglican Church. The work was new and untried. Traditions had to be made; rules had to be framed; the community life had to be lived from the outset; in short, it all looked like a mere experiment. But it was not a mere experiment; rather, it was an experience, a living power, which, by God's blessing, bore the abundant fruits which we now see. For another remarkable feature of Anglican Sisterhoods is their growth and expansiveness, their growth in membership and their capability for work. In regard to the former, it is of course difficult to obtain ac-

tom of relegating the poor to the civil authority and caring for them by civil tax, and pointing to the obligation and privilege of carrying to them Christian ministrations.

MARYLAND.

WASHINGTON—Church of the Epiphany.—The following is the text of Bishop Paret's last address to his parish before his consecration:

This is the last number of the Parish Guide in which I can claim the right to address the members of Epiphany parish. And I feel that I am losing not only a right but a privilege and a pleasure.

Second. For eight years, and more before that, this parish has known unbroken harmony. Take care to hold fast that parish tradition.

Third. You have nobly and lovingly trusted your rector. The promise of unquestioning confidence made at my coming has been fully kept; without it the rectorship would have been too much to bear.

Fourth. Many most welcome and cheering expressions of affection come to me as I am about to leave you; words of sadness at my going, as if no other could take my place or come so near you.

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took place in the afternoon. At night there was a missionary meeting in the church, where there was again a goodly congregation.

The clergy, generally, seemed to feel that this had been one of the most agreeable sessions of the Convocation.

NEW JERSEY. MOORESTOWN.—Trinity Church.—On the 11th of December after having been enlarged and greatly improved, this church was reopened for Divine service.

Second. For eight years, and more before that, this parish has known unbroken harmony. Take care to hold fast that parish tradition.

Fourth. Many most welcome and cheering expressions of affection come to me as I am about to leave you; words of sadness at my going, as if no other could take my place or come so near you.

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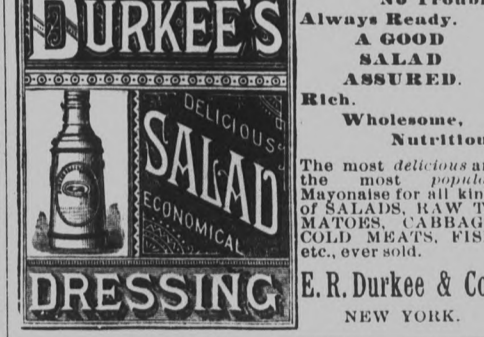


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