



Church Work.

A Monthly Magazine for Church Workers.

Edited by

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ly in use to rear or repair churches, or to keep the doors from being shut. So large a share of the cost of one such edifice in the diocese was met by a particular kind of handy-work that it is sometimes distinguished as the "Tatting Church." At this moment a band of young girls is prosperously busy in paying off a heavy parish debt, not of their own making, at the rate of several hundred dollars a year. What is true in Central New York is doubtless as true in other parts of the country. It will hardly do then to treat this idea of "woman's work" in the Church with surprise, as a recent discovery, or to go into sentiment about it as a fresh experiment, still less to be proud of it anywhere as a local pre-eminence.

In fact, my friends, it is out of that somewhat artificial *appearance* of it, which I think the matter before us is in some danger of putting on, that I take the direction of what I have now to say. Each of us, in one way or another, must tell his own story. If I can be of any use to you at all it is by a frank utterance of convictions which a serious experience of fifteen years has forced into prominence in my mind.

This question respecting woman's work must have come up either because it is found that more of it ought to be done than has been done hitherto, or else because there is an impression that there is some unpublished secret pertaining to it, some mystery in the art of it, or some novelty to be proposed in the method of it. Frankly, then, I tell you that neither by history nor by observation do I find or believe that there is any such thing. You will accomplish solid usefulness, enlarge your range of sympathy, and ennoble your own life wherever in the order of Providence you are living it, you will dignify your womanhood and contribute something satisfactory to the kingdom of Christ and His charity, not at all by means of anything wonderful to be read in any book, or heard in any lecture, or proposed on the platform of any convention. It will be, if at all, by looking clearly at your little service under the same old familiar daylight of common sense that guides you on all other right

lines, and by taking it up with the same reasonable and patient and homespun principles that you take with you when you go about any undertaking—where you want very much to succeed.

Here, for instance, close by you, in your own village or city are a thousand women—say young women—with not much to do, mostly of one class, and that the class to which you belong; you meet some of them in society, call on them and receive them, talk with them on a variety of topics, notice their manner of living and pass upon it, I hope, no sharp personal judgment. They are perhaps your house-mates, your relatives, your friends. When these persons hear anything said on Sunday at church about Church work, there flits casually across their minds—and vanishes—an unreal, indistinct image. It is formless, colorless, with a hazy outline, no filling-in of living figures or warm tints. They have themselves no part in it, no concern for it, no notion of it. It comes in among the notices given out before the sermon, not to be thought of again till it is repeated in the same place. It is like the Thirty-nine Articles in the Prayer Book; it belongs there no doubt, but it lies off in another sphere; the clergyman knows about it; and they remember a few acquaintances supposed to be of an abnormal temperament who attend to such things as an idiosyncrasy. If they are asked to give something at the offertory for an orphan-house, or a hospital, or a city mission, there is a transient vision of a tidy room somewhere, with closets and shelves full of pretty garments for children and folded pillow-cases, watched over by a sister with a white cap and cross—this picture having no possible relation to any actual aching flesh or poisoned blood, or quivering nerves or hungry mouths. It is only the illustrated page of a romantic fiction—the curiosity-box of a sacred museum. You understand perfectly well that this is all that these women close by you, made just as you are made, know or care to know about Church work. With some of them the whole circle of Christian re-

sponsibility is bounded by the walls of their houses. Some of them are intellectual, but intellectually selfish, and they seek literary or artistic luxury as epicures seek game and wine. Some of them are simply frivolous, but selfishly frivolous, living for some periodical stimulus of the nervous tissue, with ghastly intervals of restless discontent for the moving pageant of the streets or the play, the jewelry, the flattery. Many of them are living as they were brought up to live, and are not much more to be condemned than the girls of Circassia. Their nearest approach to the life of Christ on the earth is a repetition of the Creed with a graceful obeisance at His Blessed Name, and the saying of some prayers, with as much meaning left in them as there is sweetness in the rose laid last summer in the leaves of the Prayer Book. These women are not here with you; they never are; but you know them. Would it be strange if your Lord and theirs, were He to come among us here this morning, should inquire of you concerning them? They have never crossed over from their world, where every season they are less sincere, less generous, less pure (I was going to say less happy, but of what sort of consequence will it be to them before the Throne of Judgment whether they were happy or not?) they have never crossed over to this other world where *you* come to think about your Christian work and ask for strength and grace to do it more thoroughly than you ever have. But is it certain that none of them can be brought over? Are you sure that, among those special faculties and gifts which God lent you when He made you a woman, there is none that was meant to be used for just that purpose? Are you sure that among those poverty-stricken hearts, those affluent paupers, those perfectly-dressed slaves of a despotic society, there may not be one to whom God has entrusted you with an errand and a message? You converse on many subjects; you study more or less the art of talking; might you not so apply it that somebody should learn from you that this other world of charity exists and has attractions, of care for the

poor, of thought for women in Asia and Africa brutalized, of sewing garments for orphans, of nursing the sick who have neither medicine nor a bed, nothing to palliate pain or ease a cough or rest the back, of sending a cordial or a slice to some over-taxed and forsaken wife wasting under what a brilliant Frenchwoman calls "the august martyrdom of maternity"? In other words, are we to go on in the narrow prejudice that all hunger and nakedness and misery are physical and material—that the only people needing the gifts of Christian mercy are on the squalid margins or at the dregs of society—outcasts, negroes, Indians, the fatherless, the diseased; that we have no moral India or China among the opulent or refined; that there is no Church work to be done in your own class between the Second and Sixth Avenues; that it is not just as good service to the Master to bring a new worker into His vineyard as to lift up the lost? May not this be your *thorough work*? Some of you have an apostleship to intelligence and property. Because you are a woman, you fulfil that ministry better than men, and in some respects better than clergymen, for God has given you delicacy of perception, tact, and the power which goes with the art of pleasing.

It will be said this mission to the rich is a hard work; it is taking up the cross. To that we only answer, Is it possible that any woman really in earnest has imagined that she could follow Christ, do His work and know His will, without taking up a cross? Have you looked for a kind of service to Him and His people which costs nothing, or nothing but money, or the work of the hand? We are inquiring about Thoroughness, and the work that is thorough is that which is done where it is needed most.

The most natural division that can be made of Church workers makes two classes:—1. those who propose to separate themselves entirely from domestic life, or any ordinary occupation, giving their whole time to some kind of charity and devotion, and 2. those who continue to live in what we may call the normal relations, *i. e.*, as members

of families, or boarders perhaps, having their own private pursuits or household employments, yet appropriating a part of their time and attention—some more and some less—to these charitable and religious interests. The distinction is obvious enough; but in the difficulties encountered, and in the discipline required, it turns out to be in practice even a wider distinction than might be expected.

First of all it is to be clearly understood that, as to merit, or honor, or credit, there is between these two classes no distinction whatever, no preference, no superiority of the one over the other. As before God, infinitely Holy, the Searcher of hearts, we know nothing of any deserving or degrees of deserving. We only know that all alike, one with another, looking up to the Great Throne of Judgment we can claim nothing but compassion, forbearance and pardon. There have been times and communities where both women and men who have segregated themselves from common society to follow a life exclusively confined to prayer and alms deeds were venerated as the favorites of Heaven; they were set into a place of peculiar exaltation. In the feeling and the literature of those periods or schools of Christian thought this estimate of the members of Christian orders, generally taking the three vows of poverty, chastity and obedience, was well-nigh universal. It tinged Christianity itself with a distinctive hue. In the reaction, as generally happens, Protestant opinion has swung with a corresponding excess the other way. Either one-sidedness is now without excuse and dishonorable. Among both sisterhoods and brotherhoods some members are always found to be singularly pure, self-denying and sweet-hearted, singularly Christ-like. Others are found to be censorious, conceited, petulant, insubordinate, or of base imaginations. So outside of these orders, and all around us, there are those who from year to year and to the end of their lives make themselves poor, lonely, single, and take the lowest places. They do it individually, for the Kingdom of Heaven's sake, to follow Christ, to help and bless the

needy. The sense of duty and of God's favor holds them up under the Cross. And then there are a vast number, we all know, everywhere, self-seeking, self-indulgent, self-willed. So there is no clean-cut line of division. There can be none. On both sides, in the "waves of this troublesome world," the net gathers of every kind. The state of virginity is a blessed state—sometimes. Sometimes it is not blessed. It is blessed when it is either voluntarily adopted or cheerfully accepted because it seems to be the will of God—never blessed otherwise. Our Lord Himself—see St. Matthew, xix.—gave His heavenly benediction to those who choose to go unmarried, because in the conditions where they are placed they can so better serve Him and serve His people, and He implied that they would always be comparatively few. He also gave His heavenly benediction to marriage, and guarded its sanctity with awful securities. Every well-taught Christian must revere and commemorate the Blessed Virgin Mary—but must remember also that she was a mother. Christ chose to the highest seats of authority in His Church—apostleship—married men, and apparently single men too. St. Paul preferred celibacy, gave his reasons, and saw the need of it in the terrible trials of the ministry in his missionary experience; and he as plainly uttered and repeated the instruction that every relationship of the family was after God's ordinance, and that family-life, resting upon wedlock, is as evidently inherent in the kingdom of grace as of nature. He frames out of the union and love of the bridegroom and bride that image and symbol of the mystical union of Christ and His Body, the Church, which is sacredly significant, and if it were taken away the loss would rob both inspired and uninspired language of one of its most perfect and luminous illustrations.

It comes to this then: the Church Catholic has ample room for all her children, and all her servants. If we must think about comparative degrees of holiness—which is not very profitable—we must consider always two things,—the amount of real, personal

sacrifice, and the motive of that sacrifice. Virtue is not in conditions, orders, institutions, offices, vocations: it is in human hearts and daily lives. There are women to whom it would be a sacrifice to marry; the care of a household would be a burden; a husband would be a cross; constitution and temperament do not incline that way: and if they go into a religious house because they like it, why call them saints? In uncounted houses in this city, at this moment, there are wives, there are daughters, there are sisters, and servants too, whom Christ calls every day to meet difficulties, to endure provocations, to go through manual drudgery, nursings, watchings, and even fastings, to encounter agonies of the spirit and weariness of the body, not surpassed certainly in any sisterhood, religious house, orphanage, or hospital. How false to deny to these women, if they hear that voice of Christ and follow it, the praise bestowed on the recluse, or the nun? How unfair and how absurd to pretend that there is not just as much *thoroughness* in women's work here as there,—in the "religious" house and in the common houses which faith and duties *make* religious alike!

In two ways, very commonly nowadays, and in two unlike quarters, the separated women, the communities, the "religious" technically so-called, are misjudged. They are denounced, and they are envied. I shall take it for granted that there is no one in this audience so much in the dark as not to know that there were deaconesses in the primitive Church, appointed and approved by the Apostles of our Lord; that from that time on, without ceasing, to this day, great numbers of merciful and holy women have been specially set apart and employed, under regulations, with much variety of rules, by the ecclesiastical and episcopal authority; and that from an early period they took vows or made solemn public promises,—either temporary or perpetual. There are now probably two or three hundred such persons in several dioceses in the United States, and a thousand or more in England. The number is slowly increasing. Some of

their methods and features are possibly unwise, and if they are so they are likely to be mended. But there are few, if any, gross abuses. What it seems to me those of you, who are not of them, ought to consider is that the laws of female character are all the time just as much at work in all these women, under their special and exceptional conditions, as in society at large; that in some shape or other the same temptations, dangers, weaknesses, trials, foibles and sins, which beset other women, beset them; and that if they and you are to be saved, they and you must be saved by the power of the same grace, of the same Saviour, applied to the personal conscience and heart through the same means,—prayer, discipline, Scripture and sacraments.

Looking on one of these establishments from without you would say it must be an abode of unbroken quiet, without vexation, without collisions, with few if any social bewilderments, perhaps of terrible and depressing monotony. In point of fact it is a theatre of the universal, world-wide, never-ending, never-resting struggle of humanity with itself and its environments—with only these variations, that there are a few peculiar exposures and a few unusual helps. Isolation in itself beyond a certain point is a peril, as it was among the Oriental cenobites and in some, not all, of the Western monasteries, because it leaves some of the original faculties unused or dwarfed. Put six or forty or a hundred women close together under one roof, women who have no natural ties, no personal affinities, no softening influence of kindred, not choosing one another, but pushed and rubbed against each other in inevitable details, and no matter how excellent the rules or skilful the policy, be sure the superior, mother, prioress, or the Bishop who undertakes the management will have bruises of the spirit and many an hour of despair. Patience finds a grand opportunity to have her perfect work. All the mutual duties, the menial tasks, in spite of envyings and jealousies, and a sense of unfair inequality, have to be gone through without the attracting force of personal love or

taste—nothing but sheer obedience. This is hard. These women must be like-hearted if they can without being like-minded. In some cases, too, there is more provision made for duties Godward than duties womanward, for the religious life than the moral life. It is as if a wall were built up between the two tables of the Law, or between the first and second of Christ's two commandments. Certain social vices and their solicitations are shut out, to be sure—luxury, covetousness, misuse of time, sensuous amusements and spectacles, the extravagances and prodigality of dress. But the Tempter himself is by no means shut out, and being there on his own business, with all his wits about him, he only shifts his tactics, even to clothing himself like an angel. There is no fashion of a class or garb, no routine or bell, no crucifix or veil, that can bar the gateway of the thoughts, or by itself sanctify the soul. The work cannot be a *thorough work* till the springs of life are cleansed, and the silent, unwrought structure of character is built on that one only Foundation other than which no man or woman can lay.

We come to see more and more, as I thought you might agree with me when I said it at the outset, that our failures and our short-comings in every line come from one and the same cause, and that we are to remedy them by a few simple principles, the same for you who divide and proportion your work between duties at home and in society and in the charities of churches where you worship, as for those who are set apart and consecrated by a ceremony. Most of you to whom I am speaking are of the former class. You want and you try to introduce into your mixed and not altogether satisfactory way of living a higher and better element. Your standard is nobler than your performance. As the day and night go, you each see, being taught as a Christian, having been baptized under three tremendous pledges, going to church, saying "I believe," knowing that you are coming to Judgment, you see that you are taking too much of every week of your life and

giving it to what makes somehow for yourself, too little for those poorer, weaker, unhappier, less taught than you are in some part of the world. About this you are not altogether at ease. In two respects you are quite sure you might do better. You might be less selfish, and so do more; you might take more pains and thought, and so be more *thorough*. As to the first, get it more and more into your minds not only how large the mass of misery and iniquity about you is, but that it is within your reach, and that God put you into the world with an express purpose of His will that you should do something, do your part, woman as you are, however diffident, shy, inexperienced, busy or indolent—something to lighten the misery, to sweeten the bitterness, to purify the sin. That is your own express, inalienable work. You must do it or you are meanly selfish, and God will punish you as you deserve. Think it over. When your rector gives out the notices in the church attend to them, and, if you don't know what they mean, inquire. When you hear the name of some merciful society, ask some one to bring you a report or statement of it and read it through. Ask some trusted acquaintance what charity she works for or gives to; if it startles her, no matter. We might as well startle or be startled as go to sleep and be those of whom the Bible says that their "damnation slumbereth not." When you are disgusted at the horrors in the newspapers, ask yourself whether you have done and said what you could to make such iniquities and crimes impossible. Take a walk with your brother or husband where you will see poverty and degradation in the street. Take the *Spirit of Missions*. Go through some hospital or orphanage. Perhaps you had better begin indoors. Sister Dora, when she was forty-one years of age, was asked for her opinion on woman's work. Her answer was plain as it is suggestive: "I feel pretty much like Balaam of old, as if I should give quite the contrary advice to what you wanted of me. You would like me to urge women to work in hospitals, and all that. I feel more inclined to harangue

about women doing their work at home, being the helpmeet for man which God ordained." Without joining any "order" there is a sense in which your enthusiasm can be kindled by the simple vow of the old Hospitallers, to be all their lives servants to some one sick or poor, so far as in them lay, to do and to give for the love of Christ.

Now suppose your interest has been aroused. More obstacles than you could foresee, and more than you can count now you do see them, spring up to hinder you. Nobody in the house or out of it encourages you. Some one sneers. When the time comes to go out, or to take up charity sewing, or attend the society meeting, or take your turn in reading to the sick woman or the crippled child, there is something pleasant before you that you like better. There is a cloud, or bad walking. Satan knows your weak side. You would take hold of the parish charities if you were "recognized," if you were not afraid no one that you like would speak to you, or some one that you don't like would, if you were put into office, if some rival were not, if you were not treated uncivilly, if things were managed to suit you, if the rector had called and asked you personally, if Mrs. A. or Mrs. B., one of your "set," went or worked, if you knew just how to dress, if you understood the object, if you could see any sense in an "Auxiliary," if you believed in foreign missions, if you thought it ever worth while to send money out of the parish, instead of keeping it at home to pay parish expenses; in other words, you would be benevolent if it cost nothing; you would be a good Samaritan if you could do it by passing by on the other side; you would give something away if you could give it away without taking it from yourself; you would take up the Cross if you could take it up without making a sacrifice; you would be charitable if you could be charitable and self-indulgent at the same time. Who of us does not see that the practical and prevailing hindrances to the Church work of women are precisely those faults—of will, of heart, of temper, of indolence and pride, of Christian character,

of imperfect discipleship to Christ, which beset us and shame us and put us in peril of perdition everywhere? They are the very sins which, as He plainly forewarns, must separate between Him and the guilty soul.

Indirectly, the way to get lifted up out of these poor disgraces of cowardice and faithlessness is to lay hold of outward support. To furnish that very support is one of the purposes of combination, of the social principle, of the Auxiliary, the special circle that seeks to help the negro, the Indian, the pagan of a particular country, the degraded woman in Burmah or Utah, the Red Cross League or the City Mission. System, intelligence, information, regular appointments, working hours—occasions like this—they are so many hands that uphold and guide. But *directly* there must be the summoning up of a Christian will. The life of guilty indifference to all the wants and sufferings of mankind outside the petty circle of their own interests and enjoyments, which is lived by many women in every social class, is a stigma on your sex, and by lowering yours it lowers necessarily the other. It grows into a debasing tyranny of self-love.

Thoroughness in woman's work means something far more than fine sewing, the due finish of a garment, or the tidy filling up of a box of comforts and clothing for a missionary family on the frontier, or punctuality at a meeting, though these also are included; these ought ye to have done and not to leave another and more comprehensive thing undone. Thoroughness in any work is the work that goes *thorough* in the old English, or through and through the mind and spirit of the doer of it, as well as the performance or workmanship turned out. Many detailed errands or heartless manual tasks of charity may be performed, but hast thou "delivered thy soul"? We never come into the true upper air of a life generous as the Son of Man was generous till we come to regard hardships as privileges and labor as delight, because "life" is joy and "no man liveth to himself." It has been well said that "in hours of clear reason we should never say that we had

made a sacrifice;" and again, it may be said that "all in our lives which we are most glad to recall is sacrificial." For "sacrifice" describes, in its true sense, not love to man so much as devotion to God; not suffering, but dedication; not the foregoing of that which we might have enjoyed, but the conversion of that which was offered to us for a time into an actual possession; the investment of things unstable and fleeting, though painful, with a power of unchangeable joy. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." Done what? The very things which you Church workers are seeking to do, and to do better and better. Hunger, thirst of body or spirit, strangerhood, nakedness, sickness, some kind of bondage or danger or distress, these are your opportunities. "Unto Me." That is the motive. It is by keeping nearer to Christ, and so having Him nearer to you, more in your thoughts, more in your hearts, that you grow and strengthen into real *thoroughness*. Whatever your other relationships, He says, you then become to Him "sister" or "mother." Whether you minister to heathen far off or to sufferers near your door, the Christ-likeness must come out. It is told of Dannecker, the German sculptor, that he worked eight years upon his statue of Christ. At the end of two years he called a little girl into his studio, and, pointing to the figure, asked, "Who is that?" The child replied, "Some great person." The artist turned away disheartened. "I have failed," he said; "I must begin anew." After two years of patient labor, he again brought the same child before the statue. "Who is it now?" After a long, silent gaze, she bowed her head in adoration and answered, "It is He who said, Suffer the little children to come unto Me." Then Dannecker knew that his work was thorough.

For this you will need a higher tone of personal spiritual life—a "life unspotted from the world." The Godward life must be first; then out of that the charitable life, in the divine order. This your Lord

will accept. "This woman hath not ceased to kiss My feet." "Ye did it unto Me."

Then the hand of God will be mighty upon us in blessing. Then your work will abide, whatever else passes away.

TRAINING OF SUNDAY-SCHOOL TEACHERS.*

BY SARAH F. SMILEY.

In the gracious providence of God, there has sprung up all over our land a quickened interest in our Sunday-schools—a fresh sense of their exceeding importance to the Church of Christ. The depth of this interest finds, perhaps, its truest measure in an equally wide-spread misgiving as to the fitness of its instruments; that is, in plain words, we are facing the fact that our teachers themselves are too ignorant; and the very best of them are bearing this witness against themselves humbly and heroically.

Nor does the fault lie wholly at their own door. Pressed into the work—often most reluctantly as feeling their unfitness, they have simply undertaken to do the best they can; and in so far as they have done their best, they are troubled with a sense of something false in their position. They have had no special training for their work, and have never been examined as to their qualifications; and yet they have undertaken to teach the highest of all knowledge.

It must have occurred to every thoughtful mind that no such negligence is allowed in providing for teachers of any other subject. Imagine, for one moment, our colleges and common schools obtaining their teachers in a like manner. Our very laws protect the children against such incompetency. Does, then, such a different procedure in our Sunday-schools mark our relative estimates of secular and spiritual things? Alas, whether we mean it or not, such is the

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inference too often unconsciously drawn by both teacher and pupil.

It would be easy to shock our whole Church with well-attested instances of incompetence and even indifference, were they not so carefully confided to one's knowledge; and, happily, the matter of moment is to consider the remedy rather than to expose the weakness. That there must be a remedy for such an evil, and that it is our duty to discover and apply it, goes without the saying.

I have been asked, as most likely to stimulate our efforts in this direction, to give a simple statement of the means and mode of the religious training of the young in the Church of England, as in my recent visit I had some great advantages in examining its working.

I admit, at once, that it is out of our power to adopt this system, *as a whole*; but its really prominent and telling factors may quite as certainly find place here as there.

For a few moments I pass by the "Church of England Sunday-school Institute," founded in 1843, to consider the kindred agency which, preceding it by over thirty years, was its forerunner, and remains still, as the stronger of the two, its powerful ally.

The "National Society, for promoting the education of the poor in the principles of the Established Church," was founded in 1811, and incorporated in 1817, and is consequently entering upon its seventy-fifth year, charged, at present, with the care of two-thirds of all the children in England. Apart from the ample secular training which it provides, it requires that in all its 14,000 schools, from forty minutes to an hour shall be given *daily* to exactly such instruction as is given in our Church Sunday-schools.

An important point to note is the amount of time thus devoted as compared with that allowed by us. Taking the lowest average, they have about three and a half hours weekly. If to this we add the half hour which marks the amount of actual teaching in an English Sunday-school, we then have,

for every child attending both, *ten times* the amount of instruction that is taught in our Church schools. For those attending the National school only, we have seven times as much; and, for others attending the Sunday-school only, still three times as much; for a half-hour of actual instruction is the average of our own Sunday-schools. In view of this difference only, is it not high time for us to awaken out of our sleep?

But let us next consider the quality of this teaching. In the National schools the religious instruction is given partly, and often wholly, by clergymen of the highest training. I have seen the present Bishop of Argyle in his school at the entrance of the Pass of Glencoe, which he exhibited to his guests with as much pleasure as the glorious mountains to which we were driving. The Vicar of Grasmere, hastening from daily Morning Prayer through that most interesting of English churchyards to his school hard by, his eye beaming with eagerness, is another treasured memory. And many a charming conversation, in some rare old rectory, have I had cut short with the words: "But it is time for my school!" And if not so favored as this, the training in these schools is still of a high order. In no case is it entrusted to unexamined teachers. A prominent part of the work of the society is the support of its training colleges—St. Mark's, Battersea and Whitehall, and the grants it also makes to many diocesan colleges.

The teachers themselves being thus trained, examined and certificated, the schools are, for their part, subject to the most careful inspection. I have been present at some of those when, class by class, they were patiently examined in the Holy Scriptures, the Prayer Book, etc., by the Diocesan Inspector of Religious Knowledge—a clergyman and Master of Arts, whose time is largely occupied by this work. This is quite apart from the work of "Her Majesty's Inspectors," and is, of course, virtually an examination of the teacher also. One can but mark with grateful wonder the results

of such training in the very faces and hearing of the children.

One of the most successful of such schools may be seen in the Parish of St. Stephen, Windsor, which was organized under the National system by some of the sisters of St. John the Baptist, Clewer. In these schools, to visit which would amply repay a voyage across the Atlantic, the sisters give all the religious training to the eight hundred children whom they have gradually gathered, uplifting thus, in one generation, a whole district from unusual and fearful degradation to respectable and Christian living. One scarcely knows where to bestow the most admiration in passing through its many departments—from the rooms where infants from two to five years are got ready for the schools—"broken in," as it is termed, but evidently a most loving process—up to the Young Ladies' College, where students are prepared to pass the Cambridge Examinations.

And let no one think that such schools have a legal support as belonging to the Established Church. In this respect they have not the slightest advantage over our own. These schools have been from the first supported by subscriptions and donations, with some small payment from pupils. The National Society has thus directly expended, in all, \$5,500,000, while a much larger sum has been expended in coöperation with it. The Educational Act of 1870, and the establishment of Board schools, to which the rates were given while the religious teaching was much curtailed, threatened them with extinction. But in actual fact, the Church has only redoubled her exertions and successes. Not only does this powerful organization provide for its own work, but it bestows also its bounty upon the building of Church Sunday-schools, while its carefully prepared books rank among the best aids in Sunday-school teaching.

I have dwelt thus minutely upon the National school system, because it is impossible to clearly understand the Sunday-schools apart from it. It is evident that

with such an efficient agency doing its daily work, the proper sphere of the English Sunday-school is found among those who, from some cause or other, are deprived of this.

As has been already shown, the Sunday-school Institute has had an existence of forty-two years. Its patrons are the Archbishops and Bishops of the Church of England in Great Britain, Ireland and the Colonies. Its central office is at Sergeant's Inn, Fleet street, London, and it has, besides its regular secretary, its organizing secretary and its district organizing secretaries. Its object is "the extension and improvement of Church of England Sunday-schools." Its eight means of promoting this object are thus officially stated :

1. By establishing a centre of communication.
2. By promoting the establishment of branch or local associations.
3. By providing publications useful to Sunday-school teachers and scholars.
4. By providing experienced visitors or deputation agents to attend meeting of Sunday-school teachers, for the purpose of giving lectures and training lessons.
5. By establishing normal classes for the instruction of Sunday-school teachers in the art of teaching.
6. By holding examinations of teachers and scholars.
7. By making grants of school material and publications to Sunday-schools in poor parishes.
8. By forming a Church Teacher's Prayer Union and Bible Reading Union for young Churchmen.

Of the actual working of some of these means I have little knowledge, and I limit myself to such as I have been able to investigate.

Its publications call for special notice. Each yearly subscriber of a guinea receives a free packet, monthly, made up of copies of—

- The Church Sunday-school Magazine.
- The Church Worker.
- The Boys' and Girls' Companion.

I need not say of how high an order these issues are. It were greatly to be wished that at least every Sunday-school superintendent in this land should have the magazine. Its other publications, which are very numerous, are obtained largely through the offering of prizes, so as to secure the highest excellence. Those which are designed as aids in instruction are mainly adapted to the teacher's use.

I wish I could invite all my hearers to follow me in my first exploration of such helps into the rectory of St. Gluivias Penryn, my guide and hostess being a daughter of the well-known late Bishop Phillpotts, and the sister of the archdeacon there resident. I was taken into her own room to survey the unique decorations, such as I fear few of our own Sunday-school teachers could exhibit. They were all of one sort: books! books—piled and perched and propped in every direction. They were simply what she used in getting up her lessons; none of them to be placed in the hands of the children—a course which I find strongly deprecated by the English Sunday-school teacher. They were drawn from many sources, chiefly, however, from these four: "The National Society;" "The Sunday School Institute;" "The Church Sunday-school Union" (some of whose series are exceedingly valuable);* and the well-known "S. P. C. K.,"—*i. e.*, "The Society for Propagating Christian Knowledge." Among those hundreds of helps, this lady of high culture, now well passed middle age, prepared herself for the work which was the great delight of her life—teaching in the Sunday or National schools.

But it is the sixth of the above heads which claims our utmost attention—"The examination of teachers and scholars." The scholars, numbering 2,222,890, are now, as a rule, examined, and with growing care. But no power exists to compel the examination of the 195,522 teachers. Every inducement is, however, held out to them to seek

* Among these might be specified Bible Lessons in Old Testament History, in three small volumes; and Bible Lessons in the Gospel History.

it voluntarily, and during the twelve years in which these examinations have been held, thousands have embraced the opportunity. Small prizes are offered in connection with them, but the greater stimulus is evidently given by the arrangement that those who pass successfully shall receive a certificate signed by a Bishop, while the Primate of all England pauses in the midst of his manifold and world-wide duties to sign the parchment of one who has passed with honors. Last year, 690 teachers were thus examined. The examinations are conducted by means of uniform printed questions with written answers. The answers are passed, first through the hands of the preliminary examiner, who is allowed no knowledge of name or even locality, and then into the hands of the final examiners who share the different sections. The results, for 1884, were as follows :

In the Elementary Section :	
First-Class Certificates, . . .	113
Second-Class Passes, . . .	83
In the Advanced Section :	
Bruns signed by the Arch-Bishop of Canterbury or York,	
54	54
First-Class Certificates, . . .	140
Second-Class Certificates, . . .	206

* No one reading the questions themselves would be surprised that some failed temporarily.

This examination involves a regular and careful course of study. During the previous year each one receives notice of the ground to be covered. Looking into this, their best aids are indicated, and the teacher at once becomes an earnest student. Very noticeably the questions do not encourage mere feats of memory, but test the judgment and the insight of the teacher. It should be added that there is still another section—a special examination in the list of teachings, passed in 1883, by four only.

But there are also diocesan examinations, at least in some of the dioceses, in twelve of which there are either Diocesan Sunday-

* These questions may be seen in the August No. of the S. S. Magazine, 1884.

swered him: 'Marvel not, Christopher, for thou hast borne upon thy shoulders Him Who created it, for I am Christ thy King.'

So it is only a little child whose call for help has gathered us together this day—Bishop and Priests and servants and handmaidens of God, and yet in it sounds the very voice of God Incarnate. And, Sunday-school teachers, *take heart*. The waves of sin may run swift and strong, but press on! The burden may grow heavier and heavier, but that is your blessedness. Once safe together upon the Eternal Shore, you know Whose voice will say: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

MINISTERING WOMEN.

BY MARY CONOVER.

I.

At just what age womanhood is attained it is hard to determine. When, however, girls have "come to years of discretion," and have taken upon themselves the vows of Baptism, we may consider that Christian womanhood is well begun. The obligation of such a womanhood is, briefly expressed, to render the whole life to God. Unless the offering herself, "soul and body, to be a reasonable, holy, and living sacrifice" unto the Lord is an empty form—a mockery—she must desire to prove this sacrifice by a loving service.

To the woman inspired by God's wonderful love to us no service will seem too lowly or trifling to be performed for Him, and she will not dare to think so meanly of the powers entrusted to her by this same Love as to hold back from all service.

Let the first fruits of her sacrifice be the offering of her home-life. Honor to the parents, love and obedience to the husband, gentleness and helpful kindness and consideration toward brothers, sisters and other relatives; opening to the children the "goodness and severity" of God, and teaching them the "heavenly conversation," so that the words spoken in the Lord's house and

among His people may not sound in their ears like a strange and unknown tongue. And let her daily life "reflect as in a glass" the features of the beloved Saviour.

Love cannot be confined or limited. Its channels widen daily. Love flows out readily to the poor—those of whom the Master spoke most tenderly, and who are, in some sort, His representatives among us.

The truest kindness we can show the poor is in helping them to help themselves; to consider in our gifts what will be of the most use to them, not what is easiest for us to give. Let us go to their homes, and show them how to cut and make garments, cook food, and live more comfortably. We will take care to do all this as friends, forget that we are benefactors—"What hast thou that thou didst not receive?"—and remember always the dignity of every man and woman, even if they themselves forget it.

Let every woman have a care over one or more poor families, whom she will regularly visit, "ministering to them of her gifts." If she is herself poor in this world's goods, she can often confer a favor on her wealthier friends and acquaintances by affording them an opportunity to give of their bounty. Her rector, too, she will find eager to relieve want and distress.

The very poor are often accused of being shiftless and untidy, and no doubt many of them are so. But consider their slight advantages—how they have scrambled into manhood and womanhood with indifferent care and no teaching—and their inefficiency ceases to be so blamable, and becomes instead a misfortune calling for long patience.

Those to whose burden of poverty is added that of pain and sickness demand especially a woman's love and care. She will do well sometimes to spend an hour or an afternoon at the bedside of one who is poor and suffering. She can release the weary watcher, give the patient the benefit of her skill and experience in nursing, and let him feel the refreshment of the new atmosphere—the cheerful, placid countenance, pleasant conversation, and fresh interests. In the homes of most poor people there is little skill and

less time to fuss over delicacies with which to tempt a weak and fastidious appetite. A thoughtful woman can carry nourishing broths, cooling drinks, and tempting dainties to the sick one. Clean under-garments and bedding, though old, are acceptable to him, and often prove a real luxury. Pictures, pleasant reading, fruit and flowers are sometimes better than medicines. Above all should the visitor try and lead the sufferer to the Great Physician; let her speak often of the love and goodness of the God of all comfort, and strive to teach him to rest wholly on Him. If he already knows the "joy and peace," of believing, the pleasure of talking often of a common Saviour and making mention of His loving kindness will be a constant refreshment. If death is at hand, she can go with him down to the borders of the "dark valley," first calling in a Priest of God to lead the way, and to lighten it with sacrifice and blessing.

A woman can find room for loving ministrations at the sick-beds of the rich as well as the poor, for many a man and woman surrounded with creature comforts has a restless, lonely, starving soul. She should not only pray for, but also have pity upon, "all those who are in trouble, sorrow, need, sickness, or any other adversity." This includes visiting those who are neithersick nor poor—the lonely and neglected, "the desolate and oppressed."

It may seem a waste of time to spend many moments in visiting people whose troubles are not obvious, and to whom one is unable to utter words of sympathy. It is not so if done for Jesus' sake. If a woman enters the house of the lonely, the troubled, or the stranger, with a prayer in her heart and a smile of friendship on her lips, her visit will never prove frivolous or insipid, but will always be a comfort and pleasure. Let love and kindness be shown to those who, from personal unattractiveness, family peculiarities, or vulgarity, have been pushed aside and left alone, for the dear Master's sake, who sat down Himself to eat with publicans.

It frequently happens in these days that

unlettered parents afford their sons and daughters an education which fits them to enjoy the society of cultivated people. Yet how often, when these have left school or college, do their home associations unjustly deprive them of the intercourse which they crave! "Freely ye have received, freely give" of your intellectual stores, of your social gifts, to these unsatisfied tastes and hungry minds and hearts.

Whatever one's station in life, there are always some next below it. Let us give a strong, kind hand to those who are next us. "God is no respecter of persons;" neither should be the children of His household.

As a means of helping working girls, whether at home, at domestic service, or in shops and factories, the Girls' Friendly Society, with its motto, "Bear ye one another's burdens," is truly commendable. The society consists of ladies as associates and girls as members. The associates are to search out girls at work, make friends with them, bring them into relation with the clergyman of the parish, and take a general interest in their welfare. They should be able to commend a girl changing her residence to an associate in the place to which she is going, that she may be always cared for and befriended.

I can do no more than refer briefly to the many opportunities for rendering loving service to the helpless and unfortunate in institutions. There is work for Christian women in day-nurseries, schools, and charity kindergartens; they can visit hospitals and homes for the aged and infirm, read and converse with their inmates, and carry fruit and flowers to them; supply reading matter to jails, prisons, and reformatories; and they can assist in the care and management of orphan asylums and homes for children.

A loving woman will, like the blessed Anna, be constantly found in the house of the Lord, giving thanks for His great benefits and praising Him with joyful lips, hearing His most Holy Word, and asking things requisite and necessary for body and soul, and often partaking with reverence of the

life-giving Food offered her in the Holy Communion.

A cordial recognition of all whom she meets in God's house, and an interest in their welfare, is but the simple expression of her love for her fellow-members in Christ. Let her welcome strangers cordially to the church, assist them in the service, and invite them to come again. Who knows whether this church may not prove to them the very "gate of heaven"?

Let the church decorations be undertaken with heartiness by the daughters of the Church. Shame as it is to write it, yet true it is, that in many parishes the holiday and other decorations are no longer the work of loving hands, but of those hired to make them. And in many places where the church trimming is still a labor of love, the burden of it comes upon a faithful few, who, left day after day to work alone, are too weary to enjoy to the full the festival to which they have been looking forward. It is a good plan for every parish to have a society of devout women, whose duty it is, under the rector's guidance, to look after and be responsible for all temporary church decorations. The society should also have the care of the altar furniture and linen, antependia, and all church ornaments.

In many parishes it is the custom to raise money for missionary and other purposes by means of pledges, to be paid weekly, monthly, or quarterly. As the primitive deacon no longer exists, the duty of making these collections often falls to the women of the parish. This is an honorable and necessary service, and should be rendered heartily "as to the Lord." The collections should be made promptly, and with accurate accounts returned without delay to the treasurer or rector. Let no one despise this humble service, but take it up readily and discharge it faithfully.

Suffer me to speak a word of warning against a hurtful individualism in Christian work. Beware of that rock on which many a woman's larger usefulness has been wrecked: the never helping on a thing she does not fancy in every particular; working

only after her own private methods, never working in sympathy with others. The broader and deeper a woman's love is, in the more ways will she long to show it, and the more she will rejoice to work with her fellows. Some organization for Church work is to be found in every parish. Sometimes the methods are faulty, and the conception of the work to be done low and small, but there is some good to be found in all. A woman will do best, then, to take hold with the workers already in the field, even though their methods of working are not satisfactory, while hoping for and trying to secure the needed reform. Let her join the guild or the sewing-circle, the Helping Hands or the Busy Bees; enroll herself as a right loyal member of the missionary society, and give her warmest support to the parochial charities; for all these agencies are but channels through which love may flow, bearing peace and comfort and refreshment along its blessed course.

Of late years sewing or industrial schools have become one of the best appreciated and most effective means of doing good. They offer opportunities of helping others, not only to those of general abilities, but also to women whose chief gift is skill in the use of the needle or other manual dexterity. Such a school, if managed with economy and discretion, can be carried on at a comparatively small expense.

The school generally meets every week, for two hours or longer, from Advent until Easter. The room where the sessions are held ought to be well ventilated, light, and comfortable. A brief service, with the singing of hymns, both at the opening and close of each session of the school, should always be part of the exercises. The school may be in charge of two associate superintendents, whose duties will be to say the opening and closing services, provide materials, prepare the work, and take the whole care of the school; or the duties may be shared by a superintendent, secretary, treasurer, and executive committee. The children should be separated, according to

their skill, into classes numbering six or eight each, and placed under the care of efficient and reliable teachers. When a garment is finished, any pupil may be allowed to purchase it for the cost of the material, or at a nominal price. In certain cases it is well to give the garment to the maker.

It is necessary for the teacher to be regular in her attendance upon the school, or the children are hindered in their work and become careless and discouraged. She should also regard it as an important part of her duty to visit the children in their homes, and show herself a real friend to each one. Let the work-hour be rendered as pleasant as possible, encouraging the children to talk freely and in an easy, informal manner, helping and educating them in many ways for which there is no other occasion.

To the instructions in needle-work may be added classes in cooking and laundry-work, kitchen-gardens, and training-schools for nursemaids, as seems convenient and necessary; thus teaching God's "little ones" an invaluable lesson—how to earn "their own living, and do their duty in that state of life unto which it shall please God to call them."

Evening schools, where reading, writing, book-keeping, telegraphy, and other useful knowledge may be acquired, are also of the greatest benefit to many.

It is of incalculable importance to provide suitable and harmless places of resort and recreation for the youth of both sexes, as well as comfortable lodging-houses and cheap and inviting restaurants and coffee-rooms.

Closely connected with the above-mentioned work, and often growing out of it, is the "mothers' meeting."

This is a company of women, usually mothers and heads of households, who meet together every week for mutual help and encouragement. The women are invited to come in their workaday clothes if they choose, and bring their babies in their arms if necessary. They are welcomed, at the time appointed for meeting, to a pleasant room, by a devout woman and her associate.

The meeting is then opened with an appropriate service—the Creed, the Lord's Prayer, and other suitable collects and prayers, and the singing of a hymn. This is followed by a short Bible lesson, earnest and practical, with opportunity for those present to ask questions. After a few moments spent in social intercourse, something pleasing and profitable is read aloud, while the listeners sew or knit, or enjoy the unworked luxury of idle hands. Some of Jean Ingelow's "Studies for Stories," selections from "Tracts for Missionary Use," Dr. Neale's "Sermons in Sackville Chapel," and Miss Marryatt's "Wives and Mothers" are suggested as well adapted to be read in mothers' meetings. The programme may be varied by talks on household economy, sanitation, and the care of children. The entire exercises may easily be brought within an hour and a-half.

The vicinage in which the meetings are held should be apportioned by districts to the conductor and her associates, who should regularly visit them. This visiting is an indispensable part of the work. Let no woman be discouraged if she is coldly received by those whom she desires to help, or if her invitation to the meeting is often disregarded, but, instead, pray for an entrance to their hearts, and try again. When she learns to know them better, let her be ready with warm sympathy in all their peculiar trials: let her heart overflow with love to them for Christ's sake; pray for each woman with unflinching faith, and seek by every means to lead these "weary and heavy laden" to Him Who alone can give them "rest." For help and information in this and kindred modes of service read "Women Helpers in the Church," a most useful book, compiled by the late William Welsh.

These kinds of work which we have been considering are but "stepping-stones" by which we may rise to a larger and broader work for Christ. Let us, then, perform them faithfully, that we may be found worthy to do the greater work when it comes.—*The Churchman*.

PARISH WORK.*

BY HELEN BEACH.

The work of a parish divides itself naturally into two parts, the spiritual and the temporal.

The spiritual work includes divine worship and the cure of souls. Both of these are more especially the province of the clergy, although the laity take a large part in divine service, and in Bible classes, in Sunday-schools, and in their own homes, help to instruct the ignorant.

The second part of the work of a parish, the temporal work, seems to be, in most of its branches, the especial province of the laymen and laywomen of the parish, always with the advice and consent, and, if possible, under the personal leadership of the rector. For convenience, the temporal work may be divided under six heads:

- 1st. The care and training of children.
- 2d. The employment of men and women.
- 3d. The care of the sick, aged, and infirm.
- 4th. Provident schemes and associations.
- 5th. Instruction and amusement.
- 6th. Missionary work.

Let me briefly tell, under each head, what may be done by a parish in the country, or in the city where both rich and poor are gathered either into one church building or into one parochial organization.

First, there may be, for the children, a day-nursery, where those women who are forced to go to daily labor away from their homes can leave such of their children as are too small for school under kind and intelligent care. This should not only enable the mother to earn her bread, but should also teach the ignorant mothers, by precept and example, how children should be fed, and clothed, and cared for, and should give a chance for life and health in sunny rooms, with good food and tendance, to many a puny, feeble, half-starved child.

Next to this comes the kindergarten, the baby-school, as some of our poor people call

it, where the little ones who are old enough may learn with pleasure and comfort such little lessons and songs and plays as are suited to their age.

Next, again, is the parish day-school, with its teaching to the children of the lessons of the Church of Christ, as well as of the alphabet and numbers of common life. In all these there are boys and girls together; but now we come to the time when they divide, and in the next schools—the sewing-school, the kitchen-garden, the trade-school—they begin to be taught apart. Sewing-schools are well known, and no doubt is entertained to-day of their possibility and their usefulness; but I want to say a word for the less-known housework school. This, which is popularly called the kitchen-garden, is begun with very little children, and the ordinary work of domestic life—washing, ironing, setting a table, washing dishes, tending the door, sweeping, dusting—are taught in a series of bright songs and plays, with small utensils, adapted to the size of the children, and everything is done with these toy things as they should be done with the real articles. Who, that has visited among the poor, has not longed to teach them how a bed should be made, how dishes should be washed, or a table set, and how tidiness is possible even with poor materials, and in small, close rooms?

As the children grow larger they learn cooking on a stove such as they use in their own homes, and are taught everything, from making the fire properly, to the last item in cooking a good dinner, with implements of full size, and with food such as they are accustomed to buy. This part is very valuable, both for the health of the present generation, and as a training-school for the future wives and mothers of our workingmen.

The boys' trade-school is in operation in cities, but has never, as far as I know, been brought into a parish. Yet the same time that is spent in teaching the girls sewing and housework might be utilized, in the boys' case, in teaching them to handle the ordinary tools of a carpenter and a joiner—

* Read at the Pennsylvania Conference of Churchwomen, February 13, 1885. Printed in *The Churchman*, and reprinted by the Society of the Royal Law.

to drive a nail properly, to use a knife, to draw a little, and to use their eyes, while every boy should learn to use a needle.

Then come again, for boys and girls separately, the Girls' Friendly Society and the Boys' Literary or Debating Club.

The second department of *employment* includes such societies as have been established in many parishes for years, under various names: Helping Hand, Employment Societies, Dorcas Societies, Benevolent Societies, etc. In all of these societies material is bought, and garments are cut and given out to women, who are paid for making them. Sometimes these garments are given away, sometimes they are sold; and the societies are supported by subscribers, not one that I have ever heard of being established on such a business basis as to be self-supporting. It is, in most cases, intended to be a form of almsgiving that is supposed to be less demoralizing than the ordinary form of giving.

There should be also in each parish a labor bureau, or labor register, for both men and women, where members of the parish, needing service, could find well-recommended persons for such service, whether for permanent or transient work. Employment is the only need of able-bodied men or women in health, and should be all that the parish should give them. It is necessary to employ a clerk to keep this part of the work in good order.

For the sick, aged, and infirm, the parish must spend money and time, and may sometimes be obliged to draw upon outside and public help. No parish in a city need have its own hospital or asylum or home for the aged while the doors of the great institutions of public and private charity stand wide open for it; but every parish needs its own doctor, and its own trained nurse to take care of the sick in their own homes. It must have stores of linen, sheets, blankets, store of comforts for sickness, a Maternity Society, with its outfits for babies and its provisions for the comfort of mothers during confinement. Every parish has its old pensioners—the poor woman whom the

weekly dollar or two keeps out of the almshouse by enabling her children to keep and care for her, without feeling it a burden too great to be borne; the old man, crippled or infirm, whose family is willing to give him loving care, but to whom the expense of his support would be too great a burden. In all cases the parish should see that natural ties are never broken, as a condition of its charity; that the blessing of honoring father and mother should be made possible to the poor by the bounty of the rich, and that cold-hearted public alms is never invoked where Christian love can minister.

The trained nurse—what a blessing she can be in the home where the doctor has left medicine and directions that the timid daughter or ignorant mother has no idea how to carry out! When I think of the confusion, the terror, that sudden illness in a house occasions, and remember how the entrance of a good nurse turns chaos into order, fear and trembling into steady and comforting service, and brings to friends and family a sense of blessed relief, I long that such comfort should be sent into all poor homes which sickness has invaded.

Fourth: Provident schemes and associations. In these I include mothers' meetings, savings funds or penny banks, coal clubs, shoe clubs, burial clubs, and all benefit societies, and, established last of all, and kept subordinate to all, a loan fund.

Mothers' meetings have a two-fold object: to give the poor women a sociable and pleasant evening weekly in a well-heated and lighted room; and to get an opportunity in this way for definite and personal spiritual instruction, and for such instruction in temporal affairs as the poor need most of all. Hard-working people are often more extravagant than rich people, and this because of their ignorance. Women do not appreciate the value of small amounts. Pennies and nickels are considered too small to save and so, as no larger sum is ever left at the end of the week, no saving is done. Once let them understand the effect of saving pennies, and get a bank account, no matter how small, into their ideas of life, and you

have helped them one step up. There are many subjects on which an intelligent woman can instruct a mothers' meeting. The members need instruction on all subjects, and they need, more than all, a friend in a higher rank of life to whom they can go for advice when they need it. They need, also, personal spiritual help. Their lives are such a struggle, so material, so empty of variety or of fulness, that they drink in eagerly everything like personal Christianity, and think it over, and pray over it, until it becomes part of themselves.

Workingmen's clubs may or may not come under this branch of parish work, according as they are formed for benefit clubs or merely for literary societies. If for the latter purpose, they come under the fifth of my classes—instruction and amusement.

A reading-room for men and boys, a free library for all, a literary or dramatic club, tea-parties, festivals, picnics, summer excursions, fresh air funds, country or sea-side homes, all this is part or may be part of a healthy parish life.

There is still the sixth class, the missionary work of the parish: domestic missions in the West and South, as well as nearer home; foreign missions in China, and Africa, and Japan; missions to the Indians and the Freedmen; work done not for people in our own parish, as all the others are, but for people outside the parish. It seems in one sense as if this belonged to the spiritual part of the work, but in another, it is truly on the lay and temporal side. Wherever it is put, and whatever else is neglected, it should never be left out. It is the leaven which leavens the whole. All the other work is in a manner selfish, work done for ourselves; a large unselfish self to be sure, but still our own. This work is done for Christ in the persons of those who are doing His work. Never will parish prosper, though equipped in all respects most perfectly, unless it takes its full share in the missionary work of the Church.

Worship may be stately and decorous, the poor, the weak, the sick, the little children

may be cared for most tenderly; the whole parish may seem to be full of active, energetic, forthreaching life, but it will all be in vain, if the sacred duty of helping to spread the kingdom of Christ be not fulfilled. The parish, like the Church, should give its best to evangelize the world; not only in its midst, but far away in distant climes and in heathen countries its blessed influence should reach, and with all its power it should help forward the time when the kingdoms of the world shall become the kingdoms of our God and of His Christ.

WHAT SHALL WE DO WITH OUR GIRLS?

BY MRS. DICKINSON.

It is one of the most vital and perplexing questions of the day. That older heads and hearts are asking it is a hopeful sign; but it is a far more hopeful indication of new social and moral conditions when we hear our young girls asking, "What shall we do for ourselves?" The question is far more general than we, who are engrossed with the cares and life of later years, would suppose. It is a far less selfish question than its first sound would suggest. It is not asked in a spirit of flippant frivolity, with which we stupidly credit the youthful mind. To quite too large a class of our young women of to-day life presents itself in anything but a flippant aspect. They know it is not a holiday, and know it, alas! too soon. Our older hearts would spare them the knowledge at any cost, but our experience cannot be transmitted. They must know and live for themselves, and experience rarely lags or delays on its way to meet the untried soul. We, who love them, cannot remove danger, temptation, or care; and well for our peace of mind, if we have not helped, by our own blundering or feeble hands, to plant them in their way. Not that any parent ever meant to do this, but the children are the inheritors of the fruit, no less of our mistakes than of our sins. Their environment is of our making; their weapons are such as we have placed

within their reach, and it is from within the conditions and limitations we have made that they ask, "What shall we do for ourselves?" and arouse us to ask, "What can we do for them?"

At the outset of this problem we are met by the fact of our own helplessness, and made aware that the most we can do is to aid them in helping themselves. They are aware of our weakness, and their question is born of their knowledge that we cannot answer ours. Those of us who have watched their cradles are slow to learn that our girls are no longer babes in swaddling clothes. We, who guided their barks on the stream of infancy and childhood, can hardly recover from our astonishment at finding their own small hands already at the helm. They never consciously seized it, but, suddenly, in the current of some crisis, in the stress of some decision, we found they held it themselves. There is no more fatal mistake than that which supposes that we are planning and thinking for them, and that they are not yet awake, and alive, and astir. Many a parent loses his or her hold altogether by this taking for granted that the child is still too young to know. How many a father thinks he hides his financial anxiety, his burden of every sort, from his daughter, who knows it all the time. How many a mother's carefully-guarded motive is clear as daylight to the girl who is thought to be too young to understand! How many a task and trial do silent parents stagger under to their graves, believing that the daughter is being spared, when, in truth, the young and sympathetic heart is already sharing the sorrow, and the young brain is eager to aid. It is mistaken kindness that shuts the girls out of the realities of home-life. They are tender-hearted, pitiful, eager to aid and to console, full of all vigorous activities, ready for service. In the isolation that comes when they are spared participation in home trials and cares, their strength of feeling becomes weakness, the tender heart is sometimes given over to sentiment. Shut out from real griefs, they spend their affectionateness on imaginary

woes. They become pitiful toward themselves; they make themselves centres for effort and consolation, and that which, poured outward, would have been a blessing, poured inward, becomes a curse. This is worse than a waste of blessed powers. Of this absence of care for others is born too often that exaggerated self-indulgence that ends in one phase or another of hysteria, and makes girlhood the dread instead of the delight of the home.

At the risk of seeming too emphatic, we reiterate that no greater mistake is made in this day of good endeavors than that of treating our young women as if some day they would be ready for genuine living, while the life they now have, fresh, tonic, eager, aglow with purpose, full of inspiration, is a force that only waits direction to stir and sweeten the world. Like foolish gardeners, we move along the blossoms, opened and fragrant and fair, and say, "By and by, when you are larger or more fully blown, it will be your duty to smile back to the sun, to exhale odors for the air, to open your honey cells for the bee; but for your present beauty and sweetness and strength and grace, the sad world has never a place or need. You have only to nod on in your garden and grow." This is too largely the teaching of sermon and school. We hear too much of this on the "graduation day," when, clad in white, the maidens listen to words of advice from holy men of God. "Education," say the preachers, "is a life-long process. You have only begun to learn. Weapons have been placed in your hands by which you may fight ignorance; go on using them to wrest knowledge from the world of books. By and by, by and by, life awaits you, and you shall use what you have learned: each finding her own place, which needs and waits the grandest that you can do and the noblest that you can be."

To all such words there is no lack of enthusiastic response in the heart of the dear young girls. They believe it, that life, this wonderful thing on which they have not yet fairly entered, has grand and beautiful possibilities for them. They believe the

world will need them. They think of their mothers, their friends, the women whom they know best, and somehow it does not seem that life has done for them or they for it what might have been done, but they remember that they themselves belong to the new generation. They feel sure of finding things better, and they mean to do better and braver work, each in her place. Think of the spirit that is in them, world-weary women; you who have to be aroused by sermon, and song, and prayer, and books, and the sharp sight of the world's pitiful pain, before you feel it is worth while to work; who, even then, are so jaded, or so tired; so encumbered by cares, or so unaccustomed to the use of your best powers, that you are dragged reluctantly to your task. Think how hard it is to rouse a middle-aged indifference to any high endeavor, and then remember that this fervor of enthusiasm, this eager desire to be the best, and to do the best, the quick sympathy that the world needs, is here among us, alive and warm; and yet we answer to all this waiting wealth of power, that "by-and-by, when it has had time to grow, God will use it to bless the world." And, by-and-by—who of us that has kept the heart of motherhood warm enough in her bosom to answer the throb in the heart of girlhood, has not seen it over and over again?—'by-and-by,' the ready forces of these young souls that, like fresh pure mountain streams, only needed direction to make the desert blossom wherever they flowed, become sluggish in action, feeble in movement, diverted by worldliness, obstructed by pride, tainted with indifference, shadowed by sin. Feeble, ineffectual lives, foolish wives, weak mothers, disappointed, dissatisfied women everywhere, are results of this failure to use the powers while at their freshest and best.

The first year out of school is generally enough to destroy the noble girl's ideal. She means to go on and to grow; to read and study, and to prepare for womanhood, but only now and then is anything systematic and regular attained. If social life seizes her, and marriage—a right marriage,

I mean—and motherhood come to save her, that is well. Life for her has begun, and begun in the best and sweetest place for all women—the home. Her children will be her salvation. Through them, and through her longing to be and to do for them, life will widen and take in much that is good. There is room in motherhood, with all that follows in its wake, for a woman's best; but if a few years pass and the girl does not marry, she finds that life—the life to which she looked, for which she longed, in which she believed—is just the life of which she is already a part; only this and nothing more. Only this, with its petty trivialities, its small interests, its endless personal considerations, its ceaseless round of insignificant activities, any part of which may serve as discipline, and be dignified by high motive, but altogether affording no arena for the forces that she was urged to gather diligently through studious years of growth. That in nine cases out of ten, she learns at last to smile at her school-girl dreams and ideals of noble living, and to be content with this that has supplanted their fulfilment, argues nothing but deterioration in herself. Grand examples, high aims, have ceased to move her, not because less noble or worthy in themselves, but because she has become engrossed with herself, and filled with herself, for nothing else has room.

The cry of human need and suffering rings out as clearly after this change as when her girl-heart responded with desire to help, but the answering sob of sympathy is dead. She may have gained in practical wisdom, in worldly knowledge, in social charm, but she and many like her have lost that which would have infused all these with an inspiring vitality. They are no longer the girls who ask "What shall they do?" or of whom we ask "What shall be done for them?" They are passing on to the stage of mature indifference from which experience shows it is hard to bring them back. One might almost as well hope to unroll fold after fold of the winding wrapping, and to galvanize into action the mummied women, buried under Egyptian

sands, as to attempt to arouse and vivify the dead sympathies enwrapped in fold on fold of fashion, frivolity, selfishness, or pride. Yet, for almost all such women in Christian communities to-day, there was a time when the story of the world's wrong and suffering and need caused the eye to glisten and the cheek to glow. There was a time when they wanted to be all that is good and noble, and to help the world toward whatsoever is true, and peaceable, and pure. They would then have done anything that the loving wisdom of elder women would have shown them was for them to do. The gift of their young hearts, and brains, and hands, would have been freely offered, in any field that was shown to need their toil. Their name is legion who say, "I might have had a life worth living, if only some one had shown the way." Their name is legion who to-day are saying, "We want to make our lives worth living; show us the way."

For the short-sightedness of older women, who, year after year, fail to recognize this pure stream of the rarest type of working-forces, flowing out into the world from our schools and homes, there is little sympathy and no excuse. Think what a stream it is, made up of currents of purest motive, of tender sympathy, of uncalculating sincerity, of beautiful enthusiasm, of physical vigor, of unsullied beauty, of every charm and grace. "Inexperienced!" Yes, but, therefore ready to be guided, which older women are not. "Unformed!" Yes, but better so than set already in unyielding mould. "Untrained!" Yes, but unprejudiced and unselfish as well. Those who have tested their susceptibility to training know how much easier it is to plant seed in such soil than it is to labor in that where weeds have already taken root. Hesitate as we will, the material for all the good we hope for for the race is here. The foreign and the home missionary societies, the varied labors in the temperance fields, the effective philanthropies of every type, and especially, all efforts to improve the physical, moral, or mental well-being of little chil-

dren, are languishing for the helpful influence of the young. In advocating their introduction, to a judicious extent, into all practical, helpful work, do not let us be thought to advocate any withdrawal of their beautiful activities from the home. First, always and everywhere, to be a gentle, dutiful daughter, an affectionate sister, a tender nurse, a sharer of home cares and burdens, an adornment to the social life of the home, should be the aim of every young woman's life. It is the surplus energies of which the world has need. It is the hours that hang heavily, and the forces that run to waste that should be diverted into the channels of good.

For a knowledge of what some of these channels are, and what work has already been done by the young, we have only to look at the reports of Young Women's Christian Associations, Women's Auxiliaries to the work of Foreign and Domestic Missions, young women's work in the Sunday and industrial schools, in the kitchen-gardens and the kindergartens of the land. Yet, numerous as these channels are, they have drawn into them hardly a drop, as yet, in comparison to the stream of influence, social, religious, educational, which is throbbing all about us, the influence of the young women who are pressing forward faster than older women pass on. How to avail ourselves of this resistless influence, to turn its currents against evil and in favor of all good, to transform them to a working force by which to create noble sentiments and disseminate true ideas; this is the problem of the women of to-day. Be assured, if they realize its importance it will not long be left unsolved. In the great temperance issue, for example, laid on the hearts of the people and acknowledged to be the vital question of the day, the young woman wields weapons the power of which she does not know. She plays with them carelessly enough sometimes, but once let her see clearly how to use them for good, and she rallies to the support of "whatsoever things are pure." Young manhood—remember his fact, mothers—is already in the young

woman's hands. Hasten, then, to add the potency of the charm of girlhood to the undying love of mother hearts, for motherhood has no ally as powerful as the influence of young girls. Girls will rally against drink, against evil of every sort, if only they are wisely led; and where they rally in force, ever the strongholds of evil go down.

For the present moment the problem is not, how will they meet the great moral questions of their life. They never meet them but in one way, when they are so presented as to appeal to the best in their brains and hearts. Show them principles worth living for, and do not fear for the rest. Lead them into work worth doing, and be assured they will not fail to do it well. The time is ripe for organization of the young women for training, for instruction, aye, for action in every good cause, all over the land. Wherever organized effort has been begun they have shown that they needed a leader only. Women whose hairs are whitening with your unaided toil for humanity, whose heads are weary and whose hearts are faint, women who feel the need of the grand infusion into your work of youthful vigor and power, what will you do with this question, and who shall their leaders be?—*Church Press.*

CHILDREN'S SOCIETIES.*

BY MARGARET T. EMERY.

If a children's society is to meet with any measure of success, it is absolutely necessary that it have for its guiding spirit a woman who is, in the first place, deeply and sincerely in love with children. She must not simply be "fond" of them; she must not simply find them amusing; she must love them from the depths of her motherly heart, and see in each little one the Holy Child Whose Blessed Name it bears. She must earnestly desire to do her part in bringing out and perfecting the Divine Image in each, and so

* Read at the Wisconsin Conference of Church-women, September 23.

have patience with its waywardness, and sympathy with all its moods. She must have wisdom to direct, and gentleness to guide. She must have a certain degree of ingenuity, and a boundless supply of tact; and she must ever be on her guard, lest, in a careless moment, she "cause one of these little ones to stumble."

And next, she must be truly interested in the object for which the society is formed. The more enthusiasm she can bring to it, the better. However successfully half-heartedness may be disguised from their elders, children discover it at a glance; and the zeal with which they follow their leader is strictly proportioned to the zeal with which they are led.

So, if a children's branch of the Church Temperance Society is to be formed, let its leader be one who is really alive to the evils of intemperance, and deeply anxious to see the children of God preserved from every form of excess. If it is to be an association for missionary work, let its leader thoroughly believe in missions, and have a burning desire to speed the time when all the peoples of the world shall be made one in the Kingdom of God. If it be a guild for parish work, let the leader believe that every child should take a loving pride in its own Church home, and do what it can to beautify the house of God and the grounds in which it stands.

That this enthusiasm should be tempered with the soundest good sense, so that its own particular object may be properly adjusted to all the other equally important works of the parish, it is hardly necessary to add. The children's society, like the children themselves, should take its place modestly in the background of parochial life; but well managed and faithfully worked, it may unconsciously become a pattern to the elder organizations, as a gentle, devout and loving child often reads, all unknown to itself, a lesson to those among whom its quiet days are spent.

If we realized the double good that children's societies achieve, it is quite certain that we should not rest satisfied until such

an association had been formed in every parish. The work they accomplish is great, and the service they render to the Church is very real, while the good that reacts upon the souls of the children themselves is incalculable. These girls, meeting every week to sew for their Christmas or Easter box; these boys who keep the church grounds tidy, and are ready to respond to any call of rector or Sunday-school teacher,—all are getting practical lessons in their duty to the Church of which they are members, and in the reality of their union with their fellow-members, which will last them all their lives. And having learned their lesson, the little "Willing Workers" and tiny "Helping Hands" of to-day will be the strong and willing workers, and the helpful hands of many a parish and mission, far it may be from home, in the years that are to come. Many of our later lessons fade from our minds, more easily still from our hearts, but those that are instilled when mind and heart alike are "wax to receive and marble to retain," remain with us for ever. It is our duty to see that the Church is supplied with intelligent and loving workers when those who now do her work are gone; and so surely as we teach our children to love and serve her, shall her supply of faithful servants never fail.

The smallest and most original society with which I have any acquaintance is composed of a number of little girls who are banded together to work both for their own parish and for missions. These children meet once a week, to manufacture from scraps rescued from the rag-bag, pocket pin-cushions, needle-books and pen-wipers, which they sell for pins. A small pin-ball is valued at ten pins; more elaborate articles bring a better price. When the society has amassed three hundred and sixty-five pins (the usual number in a paper) they are sold for ten cents. Occasionally articles are made whose intrinsic value warrants their being sold for pennies instead of pins. The first year of its existence this unique society made eleven dollars, with a part of which a Prayer Book and Hymnal were bought for

the chancel that had recently been added to the parish church.

The rules of this society are, first: That if any child is angry or cross during working hours, or on the way home from a meeting, she shall pay a fine of ten pins. Second, if any member is absent from a meeting she shall pay a fine of five pins. Third, every member shall do her best to dispose of articles for the objects of the society. Fourth, every member shall bring all the pins she has collected during the week, to be counted and added to the general fund.

The patient, ingenious and loving head of the society bears this testimony to its members: "They are always interested and untiring in their zeal and industry; very regular in attendance; kind, unselfish and thoughtful; very polite and well-behaved, and very anxious for the chapel for which they work."

In a little mission in Central New York, that has been maintained for years chiefly through the efforts of one good woman, there is an association called the Daisy Guild, in which six young girls are being trained to do just such work as their leader does, in the same consecrated spirit. These girls take care of the little chapel; they sweep and dust it; they attend to the floral decorations, finding, gathering, begging, bringing flowers, plants, ferns, leaves, mosses, for every service; except in the depths of winter, when they gather evergreens, and twine them for Christmas. When their leader is away from home, she entrusts the key of the chapel to one of the members of the guild, who has charge also of the Communion service; and this little twelve-year-old girl, aided by another of the same age, marks and distributes the envelopes in which are gathered contributions for the current expenses of the mission. Another member, fourteen years of age, plays the organ when the regular organist is absent; and all are gladly ready to do any work for the Church which may be demanded of them.

Such societies as these may be found already in many of our parishes and mis-

sions, and might well be established in all. Beside these parochial organizations, there are other associations, both diocesan and general, which band together numbers of children for a certain work. Among these the Children's Twenty Minutes' Society and St. Mark's Friendly League are the largest.

The Children's Twenty Minutes Society, a branch of the well-known Twenty Minutes Society, has nearly five hundred members in twenty dioceses and missionary jurisdictions, and has for its object the providing of boxes of gifts for Christmas and Easter, for our domestic missionary schools. Each child pledges itself to say a prayer daily for the society; to contribute ten cents a year toward its expenses; to devote twenty minutes a week to missionary work, and to give one book each year, not necessarily new, to be added to the boxes.

St. Mark's Friendly League also numbers nearly five hundred members. It was organized some years ago, to support a scholarship in St. Mark's School, Salt Lake City; but as it has increased in membership, its work has been largely extended. The headquarters of the league are in Washington, where the greater number of its members are to be found.

In forming parochial societies for girls and boys, the children should be made to feel, as much as possible, the responsibility of their society, while, at the same time, they are never permitted to forget that they are under authority. The secretary and treasurer should be chosen from among their own number, and they should form their own committees. In some very successful societies the leader holds no office, but is a sort of advisory committee to whom all refer.

The rules should be few and simple, but they should be strictly observed; and the great object of the society, for whatever special object it may be formed, should be constantly kept before its members. *The Glory of God*, this and this only, should be the aim and end of the association; and the society will have done its best work

when it has taught each little member that every effort of hand and heart, whatever its purpose, should be begun, continued, and ended in God's Holy Name, and dedicated to the Blessed Maker in Whose service it is that they are engaged.

SERVICES FOR CHURCHWOMEN.

COMPILED BY MRS. TWING.

It has been the custom in certain parishes for the rector, on All Saints' Day, to gather about him his various workers, for special teaching in regard to the work of the coming year, reminding them of their membership in the one Body, and of the loving unity that should ever characterize their efforts.

In more than one sisterhood it has also been the custom to invite associates and friends to the privilege of an occasional Retreat; while, in a single Eastern parish, the example was set, in Advent, 1882, of a Quiet Day, conducted for the benefit of a limited number of ladies, "the wives of clergymen, and others engaged in Church work."

From such slight endeavor has sprung the widening circle of helpful instruction which the Churchwomen of to-day are privileged to enjoy.

In the year 1880, by the kind counsel and co-operation of many Bishops and other clergy, who became interested in the plan, a few friends were enabled to arrange for an irregular series of services with instructions, of which the first was held on the 21st of April, in the Church of the Holy Communion, New York.

The following is a complete list of the series, with the record of time and place, and the names of the clergymen giving the several instructions, notice in each instance having been previously given by the rector of the church where the service was held, or with his ready permission:

THE RT. REV. F. D. HUNTINGTON, D.D.,
Bishop of Central New York :—

Wednesday, April 21, 1880, in the Church of the Holy Communion, New York;

Monday, October 11, 1880, in the Church of the Heavenly Rest, New York;

Thursday, October 21, 1880, in Grace Church, Brooklyn;

Tuesday, December 14, 1880, in St. John's Church, Detroit;

Wednesday, January 5, 1881, in Grace Church, Watertown, N. Y.;

Friday, January 14, 1881, in St. Paul's Church, Boston;

Thursday, January 27, 1881, in Trinity Church, Utica, N. Y.;

Tuesday, April 12, 1881, in Keble School, Syracuse, N. Y.;

Tuesday, May 3, 1881, in the Church of the Epiphany, Washington;

Friday, May 6, 1881, in St. Paul's Church, Baltimore;

Saturday, May 7, 1881, in the Church of the Holy Trinity, Philadelphia;

Wednesday, March 8, 1882, in Christ Church, Oswego, N. Y.;

THE RT. REV. H. B. WHIPPLE, D.D., *Bishop of Minnesota* :—

Friday, October 15, 1880, in St. Peter's Church, Brooklyn;

Monday, November 1, 1880, in St. Peter's Church, Philadelphia;

Saturday, November 6, 1880, in Trinity Church, Boston;

Thursday, November 11, 1880, in the Church of the Holy Communion, New York;

Saturday, December 4, 1880, in St. John's Church, Detroit;

Wednesday, November 9, 1881, in St. Mark's Church, New York.

THE RT. REV. W. C. DOANE, D.D., *Bishop of Albany* :—

Saturday, October 23, 1880, in St. Ann's Church, New York;

Wednesday, December 14, 1881, in the Church of the Transfiguration, New York.

THE RT. REV. A. C. GARRETT, D.D., *Missionary Bishop of Northern Texas* :—

Friday, October 22, 1880, in St. John's Free Church, Jersey City;

Tuesday, November 9, 1880, in the Church of the Epiphany, Philadelphia;

Friday, November 12, 1880, in Grace Church, Brooklyn;

Friday, November 19, 1880, in the Church of the Transfiguration, New York.

THE VEN. W. W. KIRKBY, *Archdeacon of York, Moosonee, Hudson Bay* :—

Monday, April 11, 1881, in the Church of the Holy Communion, New York.

THE REV. FREDERICK COURTNEY, D.D., *Rector of St. James' Church, Chicago* :—

Tuesday, September 27, 1881, in Grace Chapel, New York;

Saturday, April 15, 1882, in St. John's Church, Detroit.

THE REV. J. F. CONOVER, D.D., *Rector of St. Luke's Church, Racine, Wisconsin* :—

Tuesday, March 25, 1884, in St. Luke's Church, Racine.

THE REV. A. G. MORTIMER, *Rector of St. Mary's Church, Castleton, N. Y.* :—

Monday, October 6, 1884, in St. John's Church, Detroit.

THE RT. REV. H. C. LAY, D.D., *Bishop of Easton* :—

Monday, October 18, 1880, in the Church of the Transfiguration, New York;

Tuesday, March 17, 1885, in Grace Church, Brooklyn.

These services, it will be seen, extended over a period of five years, and were held in different parts of the country, and in many different parish churches; but to all alike a general invitation was given, extended to "Churchwomen occupied or interested in any branch of Christian work," and the large attendance on every occasion proved how eagerly such teaching was desired, and the offer of such spiritual help accepted.

The very appreciation, however, of this occasional guidance awakened an earnest longing for something of the same kind, more regular and specific, which should draw the workers of each diocese around their own Bishop for systematic instruction from himself, and for the comfort of the Holy Communion received together.

Many hearts were, therefore, gladdened when the following notices appeared in quick succession during the winter of 1883:

DIOCESE OF NEW YORK.

The Assistant Bishop, in accordance with the wish of some of those who are engaged in Church work in this diocese, will be glad to meet the Churchwomen of the diocese who are interested in any branch of Church work, one morning in each month during the winter, for a celebration of the Holy Communion and for counsel and instruction in regard to the work in which they are engaged. The first of these services will be held in Grace Church, on Tuesday, November 27, at 11 A. M.

Rectors of parishes, to whom this proposal

may commend itself, officers of the various societies, and Churchwomen generally, are asked to make this invitation as widely known as possible.

H. C. POTTER.

Grace Church Rectory, November 19, 1883.

A QUIET DAY FOR WOMEN

will be held in the Church of the Holy Communion, Sixth avenue, corner of Twentieth street, on Wednesday, December 12, 1883. Conducted by the Rev. F. Courtney, S. T. D., Rector of St. Paul's Church, Boston.

The object of a Quiet Day is to endeavor to deepen in the minds of those who are actively engaged in Christian work a sense of the blessedness of our Holy Religion, of the value and reality of our spiritual privileges, and of the importance of our work. A Quiet Day is intended to be full of the spirit of Christ's invitation—"Come ye yourselves apart and rest awhile." It is therefore suggested that those who purpose to avail themselves of this opportunity, should arrange beforehand all their ordinary concerns, so as to secure, as far as possible, minds free from care and anxiety, and ready to receive a blessing. "I will hearken what the Lord God will say concerning me."

The arrangement is, to begin with the Holy Communion at half-past nine o'clock, the hour being chosen for the purpose of affording housekeepers time to have given their orders for the day. Then there will be Morning Prayer at eleven, and Litany at half-past twelve; an interval of an hour at half-past one for lunch; Collects at half-past two, and Evening Prayer at four o'clock. At all these services there will be an address, and after each an interval of about half an hour, to be used in meditating upon the subject of the address just given, silent prayer, and self-examination.

It will be seen that the exercises of the day will last from half-past nine to five o'clock, and it is very desirable that those who come should be able to remain the whole time, as the consciousness that they have to go away and attend to various things in the afternoon is likely to rob them of not a little of the blessing which would come if they had a perfectly disengaged day. It is also very advisable to secure, if possible, that the evening of the day shall be free from engagement of any kind, and spent in complete privacy. It is asked that every one into whose hands this notice may come will pray for a blessing upon the Christian workers on the Quiet Day, and for grace and wisdom to be given to the conductor of the services.

The following hymns will be sung during

the day, in the order given: 514, 83, 395, 84, 455, 394, 434, 68, 293, 443, 476, 236, 491, 169.

It is suggested that note-books will be found useful to treasure up any remark which may appear of value for future thought.

The Rector of the Church of the Holy Communion cordially invites all Churchwomen interested in any branch of Christian work to avail themselves of the privileges of the Quiet Day. Its purpose and plan meet with the hearty approval of the Assistant Bishop, who hopes to be present and celebrate the Holy Communion on the occasion.

SERVICES FOR CHURCHWOMEN.

The Assistant Bishop, in accordance with his former notice, will be glad to meet the Churchwomen of the Diocese of New York, who are interested in any branch of Church work, on the last Monday of each month, during the remainder of the season, for a celebration of the Holy Communion, and for counsel and instruction in regard to the work in which they are engaged.

Rectors of parishes to whom this proposal commends itself, officers of the various societies, and Churchwomen generally are asked to make this invitation as widely known as possible.

The services and address will be as follows: Monday, January 28, 1884, 11 A. M., Church of the Annunciation, Fourteenth street, west of Sixth avenue. Subject: The Motive of Work.

Monday, February 25, 1884, 11 A. M., Zion Church, Madison avenue and Thirty-eighth street. Subject: The Dangers and the Safety of Work.

Monday, March 31, 1884, 11 A. M., Trinity Chapel, Twenty-fifth street, west of Broadway. Subject: The Fellowships of Work.

Monday, April 23, 1884, 11 A. M., Calvary Church, Fourth avenue and Twenty-first street. Subject: The End of Work.*

DIocese OF MASSACHUSETTS.

It has been intimated to the Bishop that there are some among those Churchwomen avowedly interested in, and—in greater or less measure—devoted to Church work in some of its many branches, who would be glad to have occasional meetings with the Bishop for worship and spiritual counsel. If there be such a desire, it will give the Bishop much pleasure and profit to meet as many as may be interested on Wednesday, January 23, at 12 o'clock, in St. Paul's Church, Boston, for the celebration of the Holy Communion, and for some

* See prospectus.

words of simple, practical counsel on Christian work and the Christian life.

The meetings, after the one above mentioned, will generally be held on the third Wednesday of each month, at the same place and hour.

The reverend clergy in charge of parishes in this neighborhood, and good Christian women who are interested in Church work, if they approve of the purpose, are respectfully requested to give this plan and invitation the desired publicity.

BENJ. H. PADDOCK,
Bishop of Massachusetts.

Boston, Jan. 14, 1884.

DIocese OF PENNSYLVANIA.

A QUIET DAY FOR WOMEN.

The Bishop of the diocese proposes to set apart such a day for the Churchwomen of the various parishes; where, as many as are minded, can meet in one place, with one aim, and join in united prayer for God's blessing on the diocese, and all its departments of Christian activity and religious life.

Its special object is:—for a day at least, to shut out, as far as possible the world, and be alone with God in His House of Prayer; to listen to special instruction on the practical heart-needs of Christian people; to meditate upon the Word spoken, before it slips away; to turn resolves into prayers; and by prayer to consecrate soul and body to duty and service.

"A Quiet Day is intended to be full of the spirit of Christ's invitation—'Come ye yourselves apart and rest awhile.' It is therefore suggested that those who purpose to avail themselves of this opportunity, should arrange beforehand all their ordinary concerns, so as to secure, as far as possible, minds free from care and anxiety, and ready to receive a blessing. 'I will hearken what the Lord God will say concerning me.'"

While all are cordially invited, yet as many cannot come, those who are kept away are earnestly invited to join us at the Throne of Grace, and ask for a special blessing on this special service.

Order of services for the Quiet Day of meditation and prayer for women, at St. James's Church, (22d and Walnut Sts.), Wednesday, 20th of February, 1884:—9:30 A. M.: hymn, Morning Prayer, Holy Communion, address. 11 A. M.: hymn, the Litany in full, hymn, address. Intermission till 2:15 P. M.: hymn, collect, address, hymn. 3 P. M.: hymn, collect, address, hymn. 4 P. M.: Evening Prayer, hymn, closing address, collect, hymn, benediction.

The addresses will be made by the Bishop of the diocese.

After each address a short space will be given for silent prayer and meditation.

In regard to these services the Assistant

Bishop of New York reports as follows, in his Convention Address, delivered September, 1884:

"It is proper that I should make record here that, during the past winter and spring, I have conducted a series of services, held in five or six different churches or chapels in this city, for women engaged in Church work, to whom I delivered a series of addresses on subjects relating to their work and its spiritual needs. The very large attendance upon these services, of persons from without as well as within the diocese, indicated how general is the interest in Woman's Work as it exists among us, and how great is the number of those who are giving themselves more or less wholly to it. We have to thank God for those who, whether in sisterhoods such as exist in this diocese, or as deaconesses, have recognized a Divine calling of service, and have altogether surrendered themselves to it; but we may well recognize at the same time the vocation of that still larger number who, while bound by domestic ties to duties from which they may not wholly withdraw, are yet moved to give themselves to the service of the Church of her Lord, in acts of mercy and love. For both these classes some more definite and special instruction has long been needed, and in initiating the services which I have this day reported to you, it is my hope that we have but begun a series of such instructions to be continued from year to year, and in which, I trust, I may have the help of my reverend brethren of the clergy and others."

This brief mention was printed on the little card which soon after announced the order for the next winter:—

DIocese OF NEW YORK.

SERVICES FOR CHURCHWOMEN.—1884-85.

Arrangements for the present season have been made as follows:

Monday, December 1, 1884, 11 A. M., Christ Church, Fifth avenue and Thirty-fifth street. Subject: Loyal Service.

Monday, December 29, 1884, 11 A. M., St. Mark's Church, Second avenue and Tenth street. Subject: Willing Service.

Monday, January 26, 1885, 11 A. M., St. Chrysostom's Chapel, Seventh avenue and Thirty-ninth street. Subject: Thorough Service.*

Monday, February 23, 1885, 11 A. M., Church of the Heavenly Rest, Fifth avenue and Forty-fifth street. Subject: Persevering Service.

The first of these instructions was given by the Assistant Bishop, and the others, on

* See third page.

his invitation, by the Rev. Dr. Dix, the Bishop of Central New York, and the Bishop of Easton, Bishop Potter being also present and celebrating the Holy Communion, excepting on the second occasion when he was absent from the city.

Later in the next year invitations to similar services were again sent out, in various forms, in other dioceses, as follows:—

DIOCESE OF MASSACHUSETTS.

The Bishop respectfully invites such women as are interested in Christian life and work to meet him for instruction and the Holy Communion, at St. Paul's Church, Boston, on the first Wednesday in December, January, February, and March, at 10.30 A.M.

DIOCESE OF PENNSYLVANIA.

A Quiet Day for Churchwomen, will be held in St. James' Church, Twenty-second and Walnut streets, on Thursday, February 12, to begin with the Holy Communion at 9.30 o'clock. The services, consisting of prayer, hymns and addresses, will be conducted by the Rev. Frederick Courtney, S.T.D., of Boston, from 10.30 A.M. until 1 P.M., and from 2 until 5 P.M. Hymns as follows: 9.30 A.M., 514; 11.00 A.M., 395, 84, 455; 2.15 P.M., 434; 3 P.M., 443, 476; 4 P.M., 491, 169.

An evening meeting will be held in the Church of the Epiphany, Fifteenth and Chestnut streets, at 8 o'clock, when Dr. Courtney will also make an address.

On Friday evening, at 8 o'clock, a meeting will be held at the Church of the Epiphany, Fifteenth and Chestnut streets, when addresses will be made as follows:

On Practical Work—The Rev. W. N. McVickar, D.D., Rector of Church of the Holy Trinity.

On Study of the Bible—The Rev. B. W. Maturin, Rector of St. Clement's Church.

On the Devotional Life—The Rev. Edward A. Foggo, D.D., Rector of Christ Church.

Address and Benediction by the Bishop of the diocese.

DIOCESE OF LONG ISLAND.

You are cordially invited to be present at the following series of instructions to Churchwomen under the auspices of the Woman's Missionary Association of Long Island.

February 25, by the Bishop of Long Island, on "Woman's Work;" March 18, by the Rev. C. R. Baker, on "The Spirit in which to do it;" April 1, by the Rev. G. R. Van De Water, on "The Reflex Action on Personal Character."

All to be given in the chapel of St. Luke's Church, Clinton Avenue, at 12 o'clock, noon.

This is but a formal record of the spiritual side of woman's work in the Church in these last few years, and yet within these years, nurtured by such spiritual helps, the practical side has been steadily maturing. It was stated in more than one of the Church papers that there was an average attendance of over five hundred women at the services, ten in number, held in New York during the past two winters, and that one thousand women attended the services of the Quiet Day in Philadelphia, both in the winter of 1883 and the winter of 1884.

The women of the Church desire to render grateful acknowledgments to the clergy for their faithful ministrations, and this closing passage from the Thirteenth Annual Report of the Woman's Auxiliary to the Board of Missions is surely but the faint expression of the hearts of all:

"It has been the privilege of many members of the Auxiliary, within the year, to attend special services held for women workers in the Church, by the Bishops of Pennsylvania and Massachusetts and the Assistant Bishop of New York. These services, intended for such workers in any department of usefulness for the Church, have touched the Auxiliary, as other working associations, and without doubt have quickened the spiritual life of those who have profited by them. It owes its grateful thanks to those Bishops who have, with so fatherly a watchfulness over their people's good, and with so ready a willingness to meet their wishes, responded to their desire for this kind of help.

"In meeting together to be taught their duty, in kneeling together to feed on that Bread that imparts the one Life which shows itself so variously among them, they must indeed be strengthened and refreshed. And how much the Auxiliary needs such strengthening in the midst of work that deals so largely with material things; lest, while it dispenses money with Stephen, and clothing with Dorcas, it forget that the life is more than meat and the body than raiment!

"It asks to-day of the Bishops and clergy to whom it looks for help and guidance, that they give its members the spiritual food and teaching which shall bring them the Spirit's strength to do their work, which shall keep their motives pure and high, and which shall enable them, with another courage than their own, to use the opportunities God gives them, to enlist new workers in the missionary host."