

# The Living Church.

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

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## THE VICTOR'S SONG.

I fear thee not, O Death,  
For though this fleeting breath  
At thy approach must cease, and this cold clay  
Low in the silent tomb be laid away,  
Yet our victorious King  
Has taught His saints to sing,  
"O grave, where is thy victory?  
O death, where is thy sting?"

He conquered thee, O Death,  
When He resigned His breath,  
And in the sepulchre of Joseph slept,  
While, lone and sad, His stricken followers wept.  
Thy bands, O death, He breaks!  
Thy bounds, O grave, forsakes!  
"O grave, where is thy victory?  
O death, where is thy sting?"

"He's risen—He's not here!"  
O words of glorious cheer!  
Christ, the first fruits, has risen from the dead,  
And we are one with our exalted Head.  
Faith writes upon our prison,  
"Not here, not here, but risen."  
"O grave, where is thy victory?  
O death, where is thy sting?"

We fear thee not, O Death!  
Come, stop this pining breath,  
That better life in Christ thou touchest not,  
And on this body, raised without a spot,  
Shall, at His coming, shine,  
Where no rude touch of thine  
Can to the grave consign.  
Then, where's thy victory, O grave?  
And where, O death, thy sting?

## NEWS AND NOTES.

THE New York correspondent of THE LIVING CHURCH, makes allusion in this issue to the election of two missionary Bishops, accomplished last week by the House of Bishops. Both the gentlemen selected seem eminently fitted for the high position.

ONE of the most interesting and important articles that I have read for a long time, is the account by Bishop Young, of Florida, of a recent visit to Cuba. The visit resulted in the Confirmation of one hundred and sixteen persons at Matanzas and Havana. Bishop Young reports these Confirmations as due mainly to the labors of the Rev. Mr. Baez, who has been ordained for this work. The Bishop testifies to the apparent loss of influence among the masses by the Roman Catholic Church.

THE following "Proclamation" was used at the funeral of the Duke of Albany. The final sentence might have been advantageously changed for the old Catholic form, "May he rest in peace."

Thus it hath pleased Almighty God to take out of this transitory life into His Divine Mercy the late Most High, Most Mighty and Illustrious Prince Leopold (George Duncan Albert, Duke of Albany, Earl of Clarence, and Baron Arklow, Duke of Saxony, Prince of Saxe-Coburg and Gotha, Knight of the Most Noble Order of the Garter, Knight of the Most Ancient and Most Noble Order of the Thistle, Knight Grand Commander of the Most Exalted Order of the Star of India, and Knight Grand Cross of the Most Distinguished Order of Saint Michael and Saint George, fourth and youngest son of Her Most Excellent Majesty Victoria, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, Empress of India, and of his Royal Highness the Prince Consort. May God bless and preserve Her Majesty with long life, health and honor.

THE persecution of the Church in France is provoking hostility in the most unexpected quarters. M. Desprez, surgeon to the Hospital de la Charité, an institution which is especially devoted to the reception of poor people, writes to the *Journal des Debats*, to state his experience of the working of recent legislation by which all persons connected with religious bodies were excluded from the Paris hospitals. Himself a republican and a free-thinker, he nevertheless emphatically condemns the new order of things. The lay assistants who now take the places of the sisters of charity at the bedsides of the sick are, he declares, far less efficient than the nurses who have been displaced, and he condemns the whole system of secularization which comprises the suppression of hospital chaplaincies, as contrary to the interests of the poor. The present regime, writes M. Desprez, in conclusion, is a despotism more odious than that of the worst sovereigns, and may compromise the Republic.

THAT excellent journal, *The Southern Churchman* often lets its zeal outrun its discretion. The other day in Philadelphia a boy of twelve years, not connected, he is remarked, with any church, was "brought before a magistrate for drunkenness; whereupon the sapient Southern paper says: "How little the religion of music and flowers is checking the vices of society!" Was there ever a better (or rather worse *non sequitur*?) Here is an offset to our friend's story. There was once a boy of nine (three years younger than the Philadelphian) who lived in one of the worst courts of London; his father and mother were drunkards and convicted criminals, he himself had more than once stood in the dock of a police court. One day he entered a "Ritualistic" church. Services were going on. There were "music and flowers," plenty of both. The boy had never seen anything like it. He went again and again. He fell under the influence of the devoted Parish Priest;

became a model boy; converted his parents; has persevered, and so have they, in well doing. And now, a man in a responsible position, he works daily and successfully for the cause of Christ. My story is as good as *The Southern Churchman's* and more to the point.

I GLANCED the other day over a little parish paper published in New Jersey. It contains as an editorial a summary of *The Rock's*, "Ten Weighty Reasons" against approving or uniting with the so-called "advanced" party in the Church. The Reverend Editor is a Parish Priest (I beg his pardon, Minister), of great zeal and earnestness. As a comment on the "Ten Weighty Reasons," I quote two paragraphs from the same number of the paper in question:

Aggregate attendance upon the services during the past Lent, Sundays excepted, 1398. Average, 36. We regret to say that this shows a considerable falling off from last year. Then the record read: Aggregate, 1604. Average, 43. We note also with much pain that a large number of our parishioners ignored Lent altogether, and during the holy season just passed, never darkened even once the Church's doors.

At the early celebration, Easter Day, at St. — (an "advanced" Church, —) nearly one hundred are said to have communed. The half past ten service was so crowded that for the first time in the history of the Church benches were brought in and placed through the middle aisle. We are sorry to say that we were not thus accommodated. Instead, our attendance, though good, actually fell off a little in the morning, and a great deal in the afternoon, from last year.

IN all probability next year will witness the extinction of one of the oldest sovereignties of the world, that of the Lord Mayor of London. A bill has been introduced into Parliament by the English Government, tending to the creation of a real Municipality for London, the actual City corporation having but a very small area under its control. Technically the Lord Mayor has all the privileges of the sovereign; can invite Royalty to his entertainments; can have three footmen behind his carriage; and can (and in fact does) exclude the King or Queen from the City of London. In Saxon times London was in reality a small independent State, and its burgesses maintained their independence, even after the Battle of Hastings. William, the Norman, only gained possession of their city by means of a treaty with them; and, about eight years after, he granted a charter, which is still preserved. It is addressed to William the Bishop, Godfrey the Portreeve, and all the Burgesses, and promises that they shall be "law worthy" (i. e. possessed of privileges) as they were in the days of Edward, the Confessor. The Portreeve, however, received the Norman title of Bailiff, which, in 1189, was changed to Mayor; the first holder under the new name being Henry Fitzalwyn, who filled the office for 24 years. On his death a new charter was granted by King John, in 1214, which directed the Mayor to be chosen annually, which has ever since been done, though in early times the same individual often held the office more than once. A familiar instance is that of "Whittington, thrice Lord Mayor of London" (in reality four times, A. D. 1397, 1398, 1406, 1409).

## OUR NEW YORK LETTER.

THE most interesting event of the past week was the meeting of the House of Bishops in Grace church last Tuesday. The Holy Communion was administered at 10 A. M. A quorum was not present either on Tuesday or Wednesday. This of course prolonged the stay of the Bishops, much to their inconvenience. At this time of the year all of them have almost daily appointments, which have to be given up for any such meeting as this. Their time, however, was not entirely lost. Sitting, as they did, from 10 A. M. till 5 or 6 P. M., waiting for a quorum, they doubtless found time for much valuable consultation with one another.

On Thursday morning the Bishops met for roll-call at the house of Bishop Horatio Potter, and returned afterwards to Grace church for business. The Presiding Bishop, who has been more feeble than usual of late, had a fall on Monday and was somewhat bruised, as well as shocked. He was able however to appear on Thursday, and answer to his name on roll-call. With the assistance of Bishop Smith and Bishop Potter, and that of other Bishops newly arrived, including the just consecrated Bishop of East Carolina, a quorum was secured, and the object of the meeting was accomplished.

The Rev. Samuel D. Ferguson, the Missionary Bishop elect of Cape Palmas and parts adjacent, is a colored clergyman long connected with the mission. I learn that ample assurance was given of his personal worth, of his zealous devotion, and of his accurate financial administration of all matters heretofore entrusted to him.

The Rev. Wm. J. Boone, Missionary Bishop elect of Shanghai, is already a missionary in China, a worthy son of his predecessor in the same office. He is a prudent and trustworthy man, and has the confidence of the friends of foreign missions. The House of Bishops may well be congratulated on electing to these offices those who are already familiar with the work, and whose acceptance of their respective positions may be counted on.

The election of the Rev. Mr. Ferguson is especially significant. He will be the first colored Bishop of this Church, and his consecration will probably mark a new era in the history of African missions. Being a native of Liberia, and thoroughly acclimated, it is reasonable to hope that his life may be spared long enough for him to adopt and carry out some definite policy in the mission, without being obliged to spend a large part of his time in fighting the African fever. A colored Bishop also has the advantage of a legal status in Liberia, superior to that of a white man.

Bishop Penick, I hear, has entirely recovered his health and is doing a good work in St. Andrew's church, Louisville, Kentucky. The congregation has been so far increased as to make it necessary to enlarge the church. The House of Bishops appointed the Bishop of Connecticut as fraternal delegate to the convention of the Scotch Church which meets in Aberdeen next September. I hear that Bishop Riley is in town. It will be remembered that at the late General Convention the House of Bishops unanimously approved of the action of the Mexican Commission in asking Bishop Riley to resign his jurisdiction; and also that the Foreign Committee of the Board of Missions has withdrawn from all official connection with him until the differences between him and the Mexican Commission shall be settled. I see in the papers that the Commission, which is composed of seven Bishops took advantage of their being assembled to consult over affairs in the Mexican Mission. It is to be hoped that they were able to come to some conclusion which will be satisfactory to the Church at large. The committee of three Bishops appointed by the General Convention to visit Mexico have not as yet done so.

I hear that many Bishops expressed their approval of Bishop Potter's views on ministerial support and volunteered to contribute from their salaries towards the proposed fund in aid of their poorer brethren of the clergy. It is to be hoped that this may be the beginning of a general movement on the part of the clergy to show more interest in the general welfare of their order than heretofore. As has been shown lately by the Bishop of Easton, the clergy have failed to realize the importance of General Clergy Relief, which is a most obvious method of aiding them, both directly by ministering to the aged and infirm, and indirectly by affording to those in health also a hope of support for their families in case of their sudden death. The clergy should also realize more fully the importance to their poorer brethren of Diocesan Missions. The money raised for this purpose in the more wealthy parishes helps to increase the salaries of the rectors of poor parishes, and thus raise the general average. People little realize how small this average is. I have been told that some years since, in spite of a number of large salaries in the city churches, the average in the diocese of Maryland was less than \$400.

Last week was of interest to the English, the Dutch, and the French. The day of St. George the Martyr, coming in this week was the signal for a dinner by the St. George's Society, on Wednesday, and for a sermon by Dr. DeCosta on Sunday in honor of St. George. The object of the sermon was to prove that St. George, was not George the Arian Bishop of Cappadocia; the object of the dinner, the glory of England and her sons.

On Thursday evening the Huguenot Society of America held a public meeting at the Collegiate Reformed church, in 48th street. Papers were read on the Mingling of the Huguenots and Dutch in Early New York, and on the Huguenots of South Carolina. One of the principal objects of this society is the publication of documents relating to the history of Huguenots in America. The earliest settlements of Huguenots were in Florida; but of these no records have been preserved in this country. The next earliest were on Manhattan Island, and the oldest records are in the registers of the church du Saint Esprit, which contain the baptisms, marriages and deaths of the Huguenots of New York, from 1686 to 1804. After this date the building became the property of Holy Church, and Church services are held there every Sunday. To preserve these records, the society has determined to pub-

lish them as soon as the necessary funds have been raised.

On Thursday there was a meeting in Wall street of the Trustees of St. Johnland. The trust fund of this society has amounted to \$35,000. Most of your readers have doubtless heard of this little colony on the shore of Long Island, as one among the many of the beneficent, practical and successful undertakings of the late Dr. Muhlenberg. The last of Dr. Muhlenberg's works, and the outcome of a long-cherished purpose, St. Johnland was incorporated in 1870. One of the principal objects of this society is to provide cheap and comfortable homes, together with the means of social and moral improvement, for deserving families among the working classes; there is also a home for aged men in destitute circumstances, especially communicants; friendless children and youth are cared for here, and are taught some trade or occupation by which they can earn a future livelihood. This institution holds a unique position among charitable institutions of this country. It is not, speaking generally, to support those who are unable to support themselves, nor is it a reformatory for destitute children from the streets; but it is, to quote from Dr. Muhlenberg's own words, "for working people who can maintain themselves by their industry in an honest independence. For well-disposed working people, who value Christian privileges; and especially those who have children to bring up, to do which as they desire, is a thing impossible in their present circumstances." An important feature of the undertaking is, that it is educational, not only of the young, but of families, and of individuals in their family relationships. In his last illness, Dr. Muhlenberg spoke much of St. Johnland, urging the Sister who sat beside him to keep on bravely and fearlessly in the work there, confident that it is of the Lord; and in the results of the last year, the usefulness and wisdom of this charity is well shown.

P. S.—Since writing the above, I learn that Bishop Riley appeared before the Mexican Commission on Friday and presented his written resignation. This is as satisfactory as it was unexpected. The whole matter of the Mexican Church can now be reviewed and arranged on a more satisfactory basis.

## THE AMERICAN CHURCH IN PARIS.

Correspondence of the London Guardian.

I had the pleasure of looking over the works of the new American church last week in company with its highly esteemed rector, Dr. Morgan. The building now begins to display fairly its large proportions and beauty of detail and execution; and we shall certainly be indebted, when it is completed, to our daughter Church, if we may so term her, for the most imposing representation of Anglo-Catholicism which has been yet seen on this continent. Its style is admirably Gothic, both in principles and detail, as might be expected in a design of Mr. Street's; and promises at once both to group harmoniously as a whole, and yet to exhibit well its separate parts and uses. Its belfry tower, cloister, parish building, and mortuary chapel, form, with the main body of the church, a very imposing pile, of which the execution has now been advanced three parts everywhere toward completion, and in some portions, as the cloisters and mortuary chapel, even more. Dr. Morgan, indeed, intends to inaugurate the church by holding the first early Eucharistic service of Easter Day in the mortuary chapel, or crypt. The design of the latter is very elegant. A single slender shaft in the centre supports the stone vaulting of the roof. A stone altar stands opposite the window filled with painted glass which lights the chapel. This was an essential adjunct to an American church in Paris, where the remains of deceased relatives have so often to wait long for directions from home as to their final destination. The cloister, which is extremely pretty, now only awaits its roof. The nave is nearly as far advanced, and already displays the capitals of the marble bearing shafts. Its roof is intended to be of oak, but those of the aisles will be of stone vaulting, while the sides of the latter are decorated with beautiful marble arcading. The parish building, projecting on the south side of the church, will consist of three stories, two of which are completed. The lower story is appropriated to fuel and heating purposes, and stores; the one above to a vestry, choir practice, and other parish work. The upper story includes two chapels, one for a Sunday-school, another with an opening on to the church, for the private use of sick or afflicted persons, who may wish to be present at the services unobserved. All these arrangements are carried out with a completeness and ingenuity which are quite American. Those for fu-

nerals and for the transfer of the corpse from the church to the crypt, and its final removal from the latter, are also all made with minute attention to decorum and the feelings of relatives. The organ, which is intended to be as perfect an instrument as modern musical science can produce, will be the gift of a member of the well-known house of Roosevelt, of New York, whose instruments stood in such high estimation both in America and in Europe. The choir and the parish building are both also, I understand, the fruit of that individual liberality of which American Churchmen afford so many examples.

There are now 225 men engaged upon the above work, a large portion of whom are English workmen. It is but fair to Mr. Lovitt, the builder, to notice the excellence of the stone work, which is everywhere apparent. This is especially evident in the jointing, where the superiority of English work over French can admit of no doubt. In almost all similar French work the defective or careless jointing of the stones is concealed, or intended to be so, by a layer of plaster of Paris. No such expedient is necessary in the work of Mr. Lovitt. I am inclined to think that in tracery and designs of foliage such as are now exhibited in such extravagant profusion on the house fronts of Paris, the French stone-carvers (who are paid almost the wages of sculptors) still bear away the palm. But I find that even this superiority is not conceded to them by English builders. There is every prospect of the above noble undertaking being completely terminated and the new church being in full operation by the end of the year.

## THE SEABURY GUILD OF CORNELL UNIVERSITY.

The Church element in Cornell University has been gradually growing stronger. There are now over sixty among the students, and ten from the number of the faculty connected with our branch of the Holy Catholic Church. It was at the close of last term that this fact began to be realized, and by the arduous labors of the Rev. Professor Moses Coit Tyler and other members of the University, this unorganized body of Churchmen was brought together in the form of a permanent association, under the name of the Seabury Guild of Cornell University. A substantial constitution was soon drawn up, subject to the approval of the Bishop of the diocese, who was made visitor of the Guild. As the Bishop was to make his annual visit to the parish, on the evening of Ash Wednesday, the Guild deferred all further measures of organization till after that date, when the Bishop might meet the members, and formally sanction their constitution and designs. After receiving from him a most encouraging address and a full approval of all their proceedings, the Guild at once received the names of over twenty students as signatures to the constitution, and enrolled the entire number of Churchmen from the faculty as honorary members. At the first meeting an election of officers took place. The following Sunday evening the Guild held its first open meeting in connection with the regular evening service at St. John's church, at which Professor Tyler, by request, delivered his celebrated lecture on Bishop Seabury. The church was filled, and in this formal manner and by such a prominent divine as Professor Tyler, the Guild was fairly and openly announced before the University, and the Church people of the town, as a permanent organization. In a few preliminary remarks the speaker most clearly set forth the objects of the Guild as prescribed by the constitution, namely, to bring the Church students of the University into acquaintance with one another; and to promote the spiritual welfare of its members by stated meetings for worship, for the study of Holy Scripture, of Church history, and of Christian literature, and by mutual counsel and encouragement in the performance of Christian duties. Such is the Seabury Guild, and such its mission. A lay service to take place on alternate Sundays has already been instituted, and is to be conducted by a member of the Guild at Ludlowville, a village ten miles from Ithaca. Other such missions are soon to be established in the neighboring towns. We are fortunate in having not only such a large and earnest number from the student body itself, but in obtaining the hearty and willing cooperation of so many older Churchmen in the persons of our most eminent professors. The successful institution of this Guild is not only an indication of prosperity for the University itself, is not only a mark of progress for the parish and diocese, of which it is a part, but is a step, of which the Church at large may well feel proud; that should solicit the prayers and hopes of all who love the Church.

J. BERING BURROWS.

Calendar—May, 1884.

1.—SS. PHILIP AND JAMES.	Red.
4.—THIRD SUNDAY AFTER EASTER.	White.
11.—4TH SUN. (ROGATION) AFTER EASTER.	White.
19.—Rogation Day. Fast.	
20.—Rogation Day. Fast.	
21.—Rogation Day. Fast.	
22.—ASCENSION.	White.
25.—SUNDAY AFTER ASCENSION.	White.

TAKING HIS OWN MEDICINE.

BY THE REV. A. A. FISKE.

A caricature is a burlesque representation of something known, in which sufficient resemblance is allowed to identify the subject, but the features and details are so distorted and masqueraded as to make the whole thing appear ridiculous if not disgusting—which of course is just what is sought in the cartoon or lampoon. And among the most successful and accomplished in this line of efforts we should place Mr. Ingersoll, whose present ambition seems to be to achieve some distinction as a notorious libeller of Christianity. And yet it is an ambition not wholly disinterested, for when he appears in this role, he is always careful to collect a good fat fee. He pictures this Christianity of ours as in a dying condition, and barely kept alive by the preachers who get a living by it; but it is to be observed when he gave the world this bit of news, he required his thousand dollar fee, as usual. It is not long since he astonished the world by declaring his solemn belief in the absolute innocence of the star route thieves, while championing their cause before the national courts. It was generally supposed that Mr. Ingersoll did not believe in anything. But it is now ascertained that he believes what all honest men have doubted, and doubts what all honest men have believed—that is, for a consideration. He wants the advocate's fee, as usual, and gets it; whether reviling his Maker, or canonizing a public thief.

Mr. Ingersoll's favorite method seems to be to assume his premises, and then to establish the point by a brilliant fusillade of half truths shot off like rockets. He assumes, for instance, that the Christian faith is founded on a myth; and then seeks to prove it by an amusing array of the blundering conceits and laughable foibles of those who have professed that faith. If Mr. Ingersoll was only content with a scathing arraignment of the sins and follies of religious bigotry and hypocrisy, as amply exhibited in the history of our common humanity, he would have a wide field for the exercise of his peculiar ability, and might render the world some service. But when he denies with a sweeping and blasphemous unreserve, the existence of the supernatural, because, forsooth, no revelation has come to him that which he confesses he would not know how to receive or comprehend if it did come, he simply convicts himself of the baldest egotism and shows the temper of a Nero or of a Julian. Now unless Mr. Ingersoll knows everything, and can account for everything, the one thing that he may not know, although a fact, is the truth which he deliberately falsifies in this instance. It is just possible that despite his inability to comprehend the fact, there may be a God. It is just possible that beyond the grasp of his finite understanding, a supreme and infinite intelligence may exist. It is just possible that outlying the bounds and province of nature, there may be another world which we call the supernatural. In view of this fact a little modesty and reverence would become his position as a reputed oracle and philosopher. For all honest seekers after truth are known as modest and reverent men. If Mr. Ingersoll does not know everything, then his sweeping arraignment of the universal and instinctive belief of the race in God, branding it as a senseless superstition, proves nothing but his own unblushing effrontery and impiety, and that he is the last man from whom this age needs to learn wisdom or manners. And when he deliberately holds up a caricature of religion, and calls that the Christianity of the Bible and the Christian centuries, he insults the conscience and intelligence of the American people.

Admitting, as Mr. Ingersoll alleges, that there have been great mistakes and failures in Christianity, as we find it illustrated by its professed exponents—what then? Are we to conclude there is no God and no Bible and no miracle nor immortality, because men have blundered in their conceptions or explanations of these things? Are we to assert that Christianity is a sham because some Christians are hypocrites? Does the failure lie in the grand truth, so little understood, or in the imperfect dealings of fallen nature with that truth? Suppose we apply this principle to law and jurisprudence, where Mr. Ingersoll is supposed to be at home. One department of civilized government is the Judiciary, established at great cost and pains to secure the proper administration of justice. But do we get it? Do we find the majesty of the law upheld, criminals prosecuted, justice vindicated, as they should be? What means then this wide spread and growing disaffection which is gathering voice and volume daily in all parts of the land, and which occasionally gets a trumpet note utterance in the events of the day? Ask the people of Chicago and other cities, west or east, where the forms of law have been prostituted to protect crime, what they think of our courts of justice; and hear in the howlings of the mob (notably and recently in Cincinnati)

the verdict recorded, that American jurisprudence is a ghastly travesty and our criminal trials a farce. But then shall we say that law is a failure, and civilization a failure, because the mob-spirit is provoked to violence by these abuses? Shall we pull down our court-houses and abolish the judiciary and put the brand of Cain on the legal fraternity, and invite every citizen to redress his own alleged grievances with dagger and pistol? Surely not. Mr. Ingersoll, since he is ambitious to enact the role of reformer, might find an ample field at home for the exercise of his best powers. And if he would but employ his brilliant talents in picturing the faults and corruptions of the legal practice in this country, and devote himself zealously to bringing about the much needed reforms, he would earn the lasting gratitude of his countrymen.

The fact is, this boasted defamer of the Christian faith deals only in half-truths, which he adroitly uses for his purpose. He draws a caricature, and labels it Christianity, in which only exercises appear, while the real excellences are withheld from view. You admire his ingenuity perhaps, but let me tell you that his logic, if carried out, would demolish not merely churches but courts; and not only these, but the whole framework of our present civil and social organism—every vestige of our Christian civilization, and leave us nothing but the Commune. Every communist begins where Ingersoll does—with the assertion of the absolute right of the individual as supreme above all other known authority—and on this basis he would have society reconstructed from foundation up. And I say the communist is right, if Ingersoll is right. Not only the preachers must go, but the lawyers must go; not only marriage, but every legal compact and vested right now known, must go; for all these things root back into that ultimate authority which is the source of all law—the authority of God. You see now where his logic leaves you. You upheave the great foundation stone and the whole superstructure tumbles. He does not tell you this, because it wouldn't pay. The whole property interest in the country would rise to throttle the incendiary words. But when he says he believes in an intellect that knows no chain, he means a license that knows no law. It is free thought, free speech, free love, free money, free everything—and every man a law unto himself wholly. And its last unchecked development is the apotheosis of the passions in man. When the world has reached this conclusion, it will present no such pleasing picture as he sketches to beguile your fancy; for the index finger will go backward and not forward on the dial of progress—back to the wild ruin of the wilderness and the paradise of the savage.

**A CORNISH CHURCH.**—In honor of the day that comes between the Saturday and Monday, we dressed ourselves "in all our best"—very humble best it was!—to join the good people going to church at Landwednack. This, which in ancient Cornish means "the white-roofed church of St. Wednack"—hagiologists must decide who that individual was—is the name of the parish to which the comparatively modern Lizard Town belongs. The church is in a very picturesque corner, close to the sea, though both it and the rectory, are protected by a sudden dip in the ground, so that you see neither till you are close upon them. A fine Norman doorway, a curious hagioscope, and other points, interesting to archaeologists—also the neatest and prettiest of churchyards—make noteworthy this, the most southerly church in England. A fine old building, not spoiled though "restored." The modern open pews and a modern memorial pulpit of serpentine, jarred less than might have been expected with the carefully preserved remains of the past.

In Landwednack church is said to have been preached the last sermon in Cornish. This was in 1678. Since, the ancient tongue has completely died out, and the people of King Arthur's country have become wholly English. There is always a certain pathos in going in to worship in a strange church, with a strange congregation, of whom you are as ignorant as they of you. In the intervals of kneeling with them as "miserable sinners," one finds oneself speculating upon them, their possible faults and virtues, joys and sorrows, hopes and fears, watching the unknown faces, and trying to read thereon the records of a common humanity. A silent homily, better perhaps than most sermons.

Not that there was aught to complain of in the sermon, and the singing was especially good. Many a London choir might have taken a lesson from this village church at the far end of Cornwall. When service was over, we lingered in the pretty and carefully tended churchyard, where the evening light fell softly upon many curious grave-stones, of sea-faring men, and a few of wrecked sailors—only a few, since it is but within a generation that bodies washed ashore from the deep were allowed to be buried in consecrated ground; most of them, like the two hundred in Pistol Meadow, being interred as near as convenient to where they were found without any burial rites. Still, in all the churchyards along the coast are graves with a story. A little corner here raised off has an old and sad one. There lie buried the victims of the plague, which in 1645 devastated the village. No one since has ever ventured to disturb their resting place.—*The English Illustrated Magazine.*

DEN HELIGA TREFALDIGHET KIRKIO, WILMINGTON, DEL.

BY E. H. ECKEL.

Those who are interested in the early history of the Church in this country and in studying such antiquities as a National Church so young may be said to possess, will perhaps feel an interest in the following translation of a document belonging to Trinity parish, Wilmington, Delaware. I beg to digress for a moment, in order to say that Holy Trinity church (the old Swedes' church), built in 1698, is the mother church of our communion in this city, and like the other Swedish Lutheran churches in this part of the country passed into the hands of the English Colonial Church sometime prior to the Revolution. The following document translated from the Swedish, under the auspices, I believe, of the Rev. Wm. J. Frost, S. T. D., LL. D., for many years rector of the parish, is the first page of the parish record containing an account of the consecration of the church. A photograph of this time-stained page is in the archives of the Delaware Historical Society; beside numerous other documents, books and photographs relating to the history of this old church. I may add that much attention was given to the history of the parish, and to the translation of Swedish records, etc., by Dr. Frost, through whose courtesy the historical society obtained its treasures in this department.

"In the year 1699, Holy Trinity Sunday, or Fourth of July [found to be a *lapsus calami* for June]. Let God by His grace light that day upon which I and my congregation, favor and outlay, were permitted to make our first entrance into our church on Christina [now Christiana] in the presence of many hundred persons of several religions and our own, when the consecration was performed thus:

After calling all together by ringing the bell, my fellow brethren of the other parish, Master Andrew Rudman and I together, each wearing his surplice without chasuble, as here we could not procure them, went and stood in front of the altar with our fellow-brother, the Rev. Mr. Jones Aureen, in only a clergyman's long gown and collar. [The cassock and cravat, I suppose as described in the article on "the Danish church," in the issue of April 19; just as the surplice and chasuble above mentioned correspond to the surplice and red velvet cope worn by Danish priests at Mass.] Master Rudman and I standing abreast nearest the altar, (Mr. Aureen in front of us) commenced thus:

1. Master Rudman, come here and let us the Lord God praise.
2. A prayer composed by himself that God would deign to accept this house.
3. Mr. Aureen read in I. Kings the whole of the eighth chapter. [Nearly the same as appointed in the American Prayer Book.]
4. Rector of the place: The whole of the XXIV King David's Psalms. [As in American service.]
5. Mr. Aureen out of the New Testament, X. chapter the whole. [Book not mentioned but perhaps as in our Prayer Book, *Hebrews*.]
6. Song—Our Father, which art in Heaven. [That is, it was intoned.]
7. Master Rudman read in a loud and low voice, "Holy," (that is, probably, either the *Trisagion* or the *Sanctus*; most likely the former) as is provided for such case in the Church Ritual.
8. Come, Holy Ghost, Lord God, &c.
9. Master Rudman, Thereupon the Communion itself, sermon from the pulpit, (the translation seems to be a little rough along here) of which the beginning was Job xii. 7: "It is good to keep close the secret of a king," (not to be found in Job xii. 7.) But the text itself, Psalm cxxvi. 3: "The Lord hath done great things for us; whereof we are glad."

The Church was named Holy Trinity church. (The word Holy has since been carelessly allowed to fall into disuse.)

10. From the pulpit began, "O God, These we praise," &c. (*The Te Deum.*)
11. When I and Master Rudman alone went before the altar again, Master Rudman sang a prayer, and thereupon the Blessing.
12. With an exhortation now to keep and revere this house as a Lord's House, &c. Thereupon "Honor be to the Father, the Son, and the Holy Ghost." (*The Gloria Patri.*) Pastor of the place answered, "And it has been from the beginning," &c., &c., &c. And thus were these the consecration itself. In High Mass children were baptized and the Lord's Supper administered. Then again I and my fellow-brother, Master Rudman, stood before the altar; but the other, my fellow brother, Reverend W. Aureen, preached the Sunday text, which was performed as the ritual service prescribes; when these Psalms (rather songs or hymns) were used.

1. "Only God," &c.
  2. "O Father, our merciful and good," &c.
  3. For the sermon—"Now wait we the Holy Ghost," &c.
  4. In the pulpit—"Holy Trinity, stand us by," &c.
  5. At the Communion—"Jesus is my Life and Health."
  6. After the blessing—"My soul shall love the Lord," &c.
- "Thereupon were fed at Christina, by the Churchwarden, John Stalcop, all the foremost of the strangers, as well as they could be brought together, with meat, ale and wine. And then afterwards the others, which expenses were defrayed by the congregation, as its lists will show." "The

rector of the place," mentioned above, was "Mr. Erick Bjork, priest," a missionary sent out from Sweden. The services performed on this gala-day in the year 1699, (185 years ago) are strikingly like those of the Danish Church, described in THE LIVING CHURCH a week ago, as a comparison of the two accounts will show.

The silver Communion service of this interesting church bears the following inscriptions:

On the Chalice—"Fahlun Mining Company's gift to Holy Trinity Church at Christina, in Pennsylvania, in the year 1718. Assessor and Minemaster, Mr. Andrew Swab.—Take and drink; This is My Blood, Jesus of Nazareth, King of the Jews, Saviour of the World."

On the Paten—"Mr. Erick Bjork, priest of Fahlun, formerly at Christina, in Pennsylvania. Take and eat; this is My Body."

A third piece of silver, a round flat box, said by some to be a wafer box, is believed by others to be a silver snuff-box, presented to the missionary as a personal gift. It contains no inscription, as it probably would have borne, had it been originally one of the sacred vessels of the Church.

RACINE COLLEGE.

It is gratifying to the friends of Racine College and Grammar School to observe the obvious signs of vigor and advancement which are springing up on every hand under the guidance of the Warden, the Rev. Albert Z. Gray.

While the original idea of being distinctively a Christian college, founded upon a generous religious basis, is ever maintained, yet its secular and intellectual development seeks to keep pace with the needs of the West and the requirements of the times.

The Grammar School is in excellent condition, and is equal to any preparatory school in the country, whether in point of discipline, thoroughness, or advancement; and in some of its appointments is a model for others to copy.

The college has hitherto had two distinct courses of studies, arranged as a limited elective system; namely, the purely classical and the scientific, which terminate in the degrees of "Bachelors of Art" or "Science," and comprise all that is ever meant by a *liberal education*. But it is felt that there is still a third class of students which requires a different course of study. There are some who, on account of a lack of time or money, cannot spend a full four years, but at the same time desire a *partial* college training; such men are to take up a life of business; and wish to study what will be directly useful for that purpose.

Racine also recognizes the fact, that it is impossible to provide the same special instruction in the details of the various branches of science that the richly endowed scientific schools and technical institutions of the east possess; but since it is true that the ground work of education must be the same, whether the pursuit afterwards chosen be engineering in its many departments physics, chemistry, or what you please, it is proposed to set forth the distinct object of preparing students for *advanced standing* in the class of schools just mentioned.

By spending three years at Racine upon this new course of study, two years at the East will be found amply sufficient for gaining all the final technicalities that any student has at the time of graduation; and those who enter commercial life will do so with a generous general training.

To assist all such students the requirements for admission are moderate, being less than for the classical and scientific courses; and during the three years, special attention will be paid to the utilitarian object in view.

It may be mentioned that the chair of Mathematics is filled by Prof. Bigelow, who was several years an assistant in the Astronomical Observatory at Cordoba, in South America, where Dr. B. A. Gould has done such valuable work. Also he has practical experience of the government scientific work at the U. S. Naval Observatory, Washington, D. C. The college is anxious to avail itself of this opportunity to found an Observatory sufficiently equipped for the use of its students.

The advantages of this new departure for Western men is very obvious, and it is hoped that Racine may supply them in part with what they want until the West builds its own scientific schools.

Further details of the requirements and studies will be furnished to all who apply to the Warden for information.

Furthermore, it is decided to hold examinations for admission to these courses in the following cities: Chicago, Cincinnati, St. Louis, and St. Paul, on June 23 and 24, of which due advertisement will be made in the daily papers.

THE Queen of Saxony is called by her people "the Angel of the Hearth." She is of a frugal turn of mind, and does not suffer two candles to burn where one will suffice. She excels in the making of jam, and there are many pots stored up in the palace.

WE laugh to see a whole flock of sheep jump because one did so: might not one imagine that superior beings do the same by us, and for exactly the same reason?—*Fulke Greville, Lord Brooke.*

PLATINUM wire has been drawn so fine as to be absolutely invisible to the naked eye.

THE HOUSEHOLD.

A PIECE of soft sponge tied upon a smooth stick is very convenient to use in greasing tins or the griddle.

If a little kerosene is mixed with stove polish, it will assist greatly in improving the look of rusty stoves.

AS THE best-tempered sword is the most flexible, so the truly generous are the most pliant and courteous to their inferiors.

SAGO, prepared like custard, and then baked with apples or other fresh or canned fruit, is a good and acceptable dish for the table or for a convalescent.

If baby is hoarse at night, take a small piece of oil silk, rub a little lard or animal oil of any kind over it and fasten it next his skin, over the chest. It may be pinned with small safety pins to his wrapper.

A HEALTHY journal says: "Half the sore throats that people suffer with come from breathing through the mouth. The secret of health as well as of happiness lies in the admonition, 'Keep your mouth shut.'"

EGG AND OYSTER OMELET.—Make a batter of four eggs, half a pint of milk, and half a teacupful of flour, season with pepper and salt, chop up six large oysters, mix with the batter, stir well, fry slowly in butter.

TEPID water with a little borax dissolved in it is good to wash colored table linen in. Nice tablecloths and napkins should not be allowed to become really much soiled, so that they will require vigorous rubbing with soap or in hot water.

ONE of the wisest precautions to take when you are baking is to have the oven perfectly clean, and yet it is one that is often neglected, and many an otherwise faultless dish has been spoiled by the sifting of ashes from the upper grate in the oven.

A PRETTY dish for dessert is made by beating the whites of four eggs to a stiff froth, and then add gradually a cup of powdered sugar. Taking the juice from a can of red raspberries, strain it and color and flavor the eggs and sugar with it. Serve in glasses with cake or with charlotte russe.

Be cheerful, no matter what reverses obstruct your pathway, or what plagues follow in your trail to annoy you. Ask yourself what is to be gained by looking or feeling sad when troubles throng around you, or how your condition is to be alleviated by abandoning yourself to despondency. Be cheerful.

Like most garments, everything in life has a right and wrong side. You can take any joy, and by turning it around, find trouble on the other side; or you may take the greatest trouble, and by turning it around, find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once.

The most tasteful kind of scarf for a buffet or side-board is made of fine linen crash. Across each end, between rows of drawn work, embroider in outline stitch any simple design of fruit or figures. Beware this you may fringe the ends, or trim them with deep torchon or antique lace. The fringe, however is preferable.

SOME one asks how to keep stoves from rusting, while standing away through the warm weather. Grease well with tallow, and before putting them up in the fall, stand them out in the yard, build a fire in them, which would burn off the tallow, wash them with soap suds while still warm, and then black them. It is troublesome, but I believe effectual.

DRIED California plums are an excellent fruit to use in making rocky-poly pudding. Let them soak well; stew slowly in a very little water. The dried or evaporated fruits are much more economical to buy than the canned fruits, and for many purposes they are preferable. If they are soaked long enough and cooked properly the flavor will be intense, and they are better for pies and puddings than the ordinary canned fruit.

THERE is a great deal of necessary work to be done in the world, in order that we may all be comfortably fed, clothed and lodged. I should like to see what would be the result if the labor and strength spent upon unnecessary work, usually considered ornamental, should be given cheerfully to doing the necessary work of the world, as a preparation for the advent of real beauty or genuine adornment in all departments of our daily life.—*American Agriculturist.*

WIDE ribbons of attractive colors are now extensively used in decoration. Lace curtains are looped back with them, chair scarfs are tied through the centre with wide shaded kinds, and wicker chairs and rattan paper baskets have large bows for ornaments. Immense bows are also used for substitutes for ties upon the back of chairs and sofas. The ribbon should be wide and of good quality. If inclined to decorate, a spray of flowers, hand painted or embroidered on the ends, would be appropriate and pretty.

A TRULY agreeable visitor will, while abiding away from home mould her interests into those of her entertainers. I don't mean to say that she will acquaint herself with their affairs, but that she will enter heartily into the many little interests that they have, appreciating her friends and enjoying their society. She will ever be cordial about the pleasures that her hostess has provided in the way of meeting friends, etc. She will avoid seeing or hearing anything unpleasant as well as being in the way. At all times she will endeavor to remember that she is there to give her hostess pleasure, to accept most graciously her kindness and to enjoy her companionship.

PLACE a young girl under the care of a kind-hearted, graceful woman, and she unconsciously to herself grows to a graceful lady. Place a boy in the establishment of a thorough-going, straight-forward business man, and the boy becomes a self-reliant, practical business man. Children are susceptible creatures, and circumstances, scenes and actions always impress them. As you influence them, not by arbitrary rules, not by stern example alone, but in the thousand other ways that speak through bright scenes, soft utterances and pretty pictures, so they will grow. Teach your children then to love the beautiful. Give them a corner in the garden for flowers, encourage them to put in shape the hanging baskets, allow them to have their favorite trees, lead them to wander in the prettiest wood lots, show them where they can best view the sunset, rouse them in the morning, but with the enthusiastic "see the beautiful sunrise," buy for them pretty pictures, and encourage them to decorate their rooms, each in his or her childish way. The instinct is in them. Give them an inch and they will go a mile. Allow them the privilege and they will make your homes beautiful.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

THE APOSTLES—CONTINUED.

The death of St. Stephen was followed by a persecution of the Christians, in the hope that the religion of Jesus Christ would be entirely destroyed. The means, however, which were taken to destroy it, caused it to be more widely known. The cruelties which were inflicted on the Christians, caused them to be scattered abroad; and wherever they went, there they carried their religion, and increased the number of believers.

Among those who were particularly active against Christianity, was Saul. He, we are told, made havoc of the Church, and was on his bloody errand to Damascus, when it pleased the Almighty to arrest him in his mad career. As he was on the way, suddenly a great light from heaven shined round about him, and he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou Me?" And he said, "Who art Thou, Lord?" And the Lord said, "I am Jesus, Whom thou persecutest; it is hard for thee to kick against the pricks."

The mind of the persecutor was at once changed, and he tremblingly inquired, saying, "Lord, what wilt Thou have me to do?"

He was then told to go into the city of Damascus, near which all this had taken place; and there he remained three days without sight, and neither did eat nor drink. At the end of the three days, the Lord directed a holy man named Ananias, who dwelt at Damascus, to go to Saul, and lay his hands on him, that he might recover his sight. He not only by these means received his sight, but was also filled with the Holy Ghost.\* This was so wonderful an event, that many doubted the reality of it, and could scarcely be persuaded that he who had once destroyed in Jerusalem all which called on the Name of Christ, was now a firm believer in that Name. His former friends were now highly exasperated against him, and even sought to take away his life; but the same power which had changed his mind, now preserved his life. The disciples at Damascus sent him away secretly to Jerusalem, where he was received by the Apostles. And from thence he departed to Tarsus, his native city, where he remained some time.

During these wonderful events, the twelve were actively engaged in making known the religion of their crucified Lord. The labors of St. Peter are especially noticed in the Acts of the Apostles at this time, and probably in consequence of being the first Apostle to receive a converted heathen into the Church of Christ. It was a very important circumstance, because St. Peter was assured, in a vision, that the Gentiles were no longer to be regarded as strangers; but that the whole world was now to be considered as one fold, of which the Lord Jesus Christ was the Shepherd. It arose from a devout Roman soldier named Cornelius, who had long feared God, and given much alms to the poor, falling into a vision in which he saw an Angel of God coming to him, and saying that his prayers and alms were accepted by God, and that he must send for one Simon, whose surname was Peter, and who was then living at Joppa, and that he would tell him what he must do. Cornelius accordingly despatched two of his servants and a soldier to fetch St. Peter. On the following day, as the three men were approaching Joppa, St. Peter went at his usual hour on the house-top to pray, and fell into a trance, in which he was taught the important truth to which I have alluded—I mean, that the Jews and Gentiles were no longer to look upon themselves as distinct in the sight of God. While St. Peter was wondering in himself what the vision which he had seen could mean, the strangers came to the house where he dwelt, and inquired for him, and delivered their message. The next day St. Peter departed with them, and on the day following they arrived at Caesarea, where Cornelius was waiting to receive them. He was overjoyed on beholding the Apostle, and fell down at his feet; but St. Peter took him up, saying, "Stand up; I myself also am

a man." St. Peter said he had come because God had showed him that he should not call any man common or unclean. Cornelius then explained his vision, and St. Peter, at once recognizing the mighty hand of God, addressed the people who were assembled, and while he spoke the Holy Ghost fell on all those who listened to him. This was a wonderful sight to the Jews, and convinced them that their superiority no longer existed. St. Peter then baptized these new believers, and Gentiles were openly received into the Church of Christ.

Tidings of these things soon reached the ears of the Apostles at Jerusalem; and when St. Peter afterwards went up to the holy city, his proceedings were rather called in question; but when he had explained all the circumstances, they held their peace and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."\*

Many years had not elapsed when St. James, the son of Zebedee, was called upon to follow his Lord in the path of suffering. His innocence could not shield him from the cruelty of Herod, the grandson of that Herod who sought to have slain Jesus, soon after His birth. Herod caused him to be put to death; and because he saw it pleased the Jews, he seized St. Peter, intending to inflict the same punishment on him. But St. Peter was delivered from the prison in a wonderful manner. The Lord sent His angel, who caused the chains to fall from the Apostle's hands; and when they had passed the watchmen without being discovered, they came to the iron gate which led into the city. This heavy gate, whose creaking hinges had chilled the heart of many a prisoner as it closed upon him, now opened of its own accord, and enabled the intended victim of Jewish cruelty to return to his delighted friends. But God not only delivered His oppressed servant; He also punished his persecutor. Shortly afterwards this same Herod was smitten with a loathsome disease, and was eaten up of worms!

We now find that Saul began to exert himself in the service of Christ; and at first St. Barnabas was his companion. These two travelled as far as Cyprus, where they converted a ruler by smiting a sorcerer named Elymas with blindness. On their return they came to Antioch, a city in Pisidia, where Saul, who now had taken the name of Paul, addressed the people, many of whom were so much pleased with what they had heard, that they begged to have the same words preached to them on the next Sabbath. This provoked the envy of the Jews, and they so far prevailed as to cause the Apostles to shake off the dust of their feet against them, and to depart to Iconium. They had, however, made many converts, who contributed to increase the numbers of Christ's Church.

In Iconium they also converted many, but the persecution which the Jews stirred up drove them away; and they next visited Lystra and Derbe, cities of Lycaonia. There they performed miracles, which made a great impression on the minds of the people; but the Jews still pursued them, and nearly caused them to be put to death. He, however, whose servants they were, protected them and blessed their labors.

The Church was now greatly enlarging her borders; and, in order to supply their places when absent, we find the Apostles ordained elders in every church.† At this early period men began to dispute about religion, and compelled the two Apostles to go to Jerusalem with some of their opponents, to have their differences settled. The Apostles, therefore, assembled together at Jerusalem, and formed the first council of the Church. St. James, the Bishop of Jerusalem, presided; and when the council broke up, they sent chosen men with St. Paul and St. Barnabas to Antioch, to heal the differences which had arisen. A dispute unhappily soon afterwards arose between St. Paul and his fellow-traveller, which caused them to pursue a different course. For the future, Silas was the companion of St. Paul, and St. Barnabas was accompanied by St. Mark.

In the course of their future travels

they visited many places in Greece, and Asia Minor, and the neighboring islands, making converts wherever they went, and establishing a branch of the Church in every city they visited.

WHITEWASHED BABIES.—If missions have their heroic and romantic side, so, too, they have at times their dashes of humor. Man is the only animal that laughs, and it is difficult to conceive of any situation where his laughing powers are not called into exercise. Here is a case in point. A missionary stationed at one of the South Sea Islands determined to give his residence a coat of whitewash. To obtain this in the absence of lime, coral was reduced to powder by burning. The natives watched the process of burning with interest, believing that the coral was being cooked for them to eat. Next morning they beheld the missionary's cottage glittering in the rising sun white as snow. They danced, they sang, they screamed with joy. The whole island was in commotion. Whitewash became the rage. Happy was the coquette who could enhance her charms by a daub of the white brush. Contention arose. One party urged their superior rank; another obtained possession of the brush, and valiantly held it against all comers; a third tried to upset the tub to obtain some of the precious cosmetic. To quiet the hubbub more white-wash was made, and in a week not a hut, a domestic utensil, war club, or a garment but was white as snow; not an inhabitant but had a skin painted with grotesque figures; not a pig that was not whitened; and mothers might be seen in every direction capering joyously, and yelling with delight at the superior beauty of their whitewashed babies.

\*Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 25, or anything below, then you are in arrears.

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\*Acts ix. 1-17.

\* Acts xi. 18. † St. Matthew x. 14. ‡ Acts xiv. 23.

## The Living Church.

Chicago, May 3, A. D. 1884.

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

SUBSCRIPTION,.....ONE DOLLAR A YEAR.

NOTICE TO ADVERTISERS.

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

The *Standard* (Chicago) has this sensible observation upon the recent disgraceful hoax reflecting so cruelly upon Matthew Arnold:

American newspapers will, perhaps, come to see, one day, that honesty, dignity, and a reputation for telling the truth are more profitable in the long run than any amount of smartness, or skill in catering to the lowest elements in human nature.

As a rule it is not worth while going back to correct typographical errors, but one occurred in these columns last week which, being in a quotation, should be noticed. "Absolute and absolvent theological notions" must have made the thoughtful reader wonder and smile. It should have been "obsolete and obsolescent."

THE pugnacious churchwarden, Wynne, of Sheffield, has at last come to grief. As an ecclesiastical pugilist, interfering with the services and assaulting the clergy, he has become sufficiently notorious. For turning a lady out of church he has recently been fined, and his resignation is tendered. Exit Wynne. He was a man, take him for all in all, we shall not look upon his like again—at least, we hope not.

The *Spirit of Missions* for May, contains an excellent steel engraved portrait of Bishop Clarkson, with a good sketch of his life. The summary of statistics shows that in seven months the offerings have amounted to \$87,598, as against \$112,732, which must be raised in the remaining five months, to make good all appropriations. A deficit this year means increase of debt and reduction of appropriations and abandonment of work next year. The situation is serious.

It is hoped that parents and teachers will take some pains to interest the children in the Church History now begun in the columns of this paper. Each week a chapter will be given on the third page, with other matter likely to interest and benefit the young. This History of the Church may prove of value to older readers, also. How large a proportion of our communicants are fairly instructed in this? Probably not one-tenth. Some are reading "Chautauqua Courses," and the like, who could not give any account whatever of the Nicene Council, the growth of the papal power, and the difference between the Continental and the English Reformations. A little more study of Church History, it is safe to say, would be a benefit to many of our readers, besides the children.

MR. INGERSOLL has lately been boasting that "orthodox religion is dying out of the civilized world. It is a sick man. It is a religion that no longer satisfies the intelligence of this country." Is it to be supposed that Ingersoll himself believes what he says? If he has taken the least pains to inform himself, of course he knows better. If he really did think Christianity "a sick man," would he not let it alone? Who would worry the sick? Who would dance and howl around a death-bed, even the death-bed of an enemy? No, Mr. Ingersoll's reckless and furious attacks are explicable, only on the supposition that he knows that his assertions are wholly false. He betrays himself. He has none of the calmness of certainty. He is full of a fury which indicates his disbelief in his own unbelief. Men do not fight shadows. No man cares whether men believe in fairies or mermaids. And why? Because there are no such things. We may be very sure that if men were certain of the unreality of a spiritual world they would be just as indifferent with respect to it as they are to the existence of fairies or mermaids. And so, as has been shrewdly observed, the very earnestness

of the atheists to disprove the being of God, is witness to Him. We may be certain that they would never so desperately fight an unreality.

THE bill before Congress, for giving lands in severalty to the Indians, and the purchase of the Reservations placing the Indians under the civil and criminal laws of the States and Territories in which they live, is in the line of policy that we have all along advocated. We have for years maintained that the policy of treating the Indians as tribes and not as individuals was a grave mistake. It is an injustice to them, and the fruitful source of trouble to us. It has been the great barrier to civilizing and Christianizing influences. It has been the means of perpetuating and intensifying the worst traits of the Indian character. The whole tendency of the tribal relation has been not only to keep the Indians out of our civilization but also to sink them deeper in the savagery that is dignified by wars and treaties.

The *Independent* says that "Episcopalians" have not had much to say about "The Teachings of the Apostles;" that they have been "almost silent." This remark is made in support of the theory that "The Teachings" is inconsistent with the principles and practices of the "Episcopal Church." This we have shown is not the case. While there are some things in "The Teachings" hard to be understood in the light of other writings of the earliest period, there is nothing essentially contradictory to the present teaching and practice of the Anglican Church. Whether Dr. Adams be right or wrong in his conjecture does not affect our estimate of the value of the document. The petty details as to the kind of water to be used in baptism, and the like, are of no consequence in the world, and are probably not "Apostolic" in any sense. They do not concern our practices or principles, since they are not essential or necessary. Fast days, Sacraments, use of a liturgy, Apostolic ministry, and other important matters mentioned are in accordance with our present usages. The statement of *The Independent*, referred to above, is utterly unaccountable. "The Teaching" has been given the widest publicity in our Church press, and for good reasons. In all essential points it confirms our position, while in difference of details and in omissions it has no weight against us.

Now that Lent is over and the brightness of Easter is fading, we need to have a care lest the spiritual life fall back to the level of the common-place, and yield to the current of secularity that sets so strong around us. We are not called, it is true, to the extraordinary devotions and self-denials of Lent, through all the year; nor are we privileged to dwell long in the exultant spirit of Easter joy. There are plains and valleys, as well as narrow passes and mounts of transfiguration, in the Christian life. But there are no halting places, no Vanity Fairs, where the member of Christ, the child of God and the inheritor of the Kingdom of Heaven, may pause in self-pleasing and be conformed to the pleasures and fashions of the world. His Lenten discipline and Easter inspiration are designed to fit him for the daily duties that follow, for the ordinary life which he is to live by faith in the Son of God. The Christian who has made a right use of Lent and Easter, will live more nearly to his baptismal vows through all the year. "By their fruits ye shall know them." This is the time for testing the reality of our devotions in the seasons past. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven." Not every one who fasted on Good Friday and sang with spirit the Easter Anthem, is of necessity nearer to the Kingdom; but they who go on to do the will of God when no unusual appeal is made, unmoved by any transient emotion, are they who are accepted by Him. For such as these the cross is an ever present symbol of glory and the Resurrection an ever present reality.

The season following Lent and Easter is one in which the clergy especially

have need to guard against relaxing their labors as husbandmen in God's vineyard. It is a time when the harvest should be most plentiful and the reaping should be most diligent. Though worn and weary with the unusual exertions of the season past, they cannot relax their efforts without great loss and danger to their work. The attention and interest which have been aroused must be maintained, half-formed resolutions must be strengthened, the seed sown must be cultivated. The houses from which the evil Spirit has been cast out by the strong man armed, must be occupied, lest seven other spirits worse than the first enter in. Faithful and continuous effort alone can insure the permanent fruits of the Lenten services and sacrifice.

### MORE FOLLY IN MEXICO.

A correspondent of *The Observer* says that Bishop Riley recently preached a sermon in the City of Mexico, in which he said:

Representatives of certain sects from a neighboring nation, a nation which in 1847 waged iniquitous war in the very heart of this Republic, robbing it of half its territory, unfortunately have arrayed themselves against the Mexican Church, not only here but in other lands. This Mexican Church entirely distinct from the American missions which have been establishing themselves here since 1873, missions of the so-called churches of the Northern Methodists and of the Southern Methodists of the United States, and of various other sects of that land, and which has been bitterly opposed by their emissaries both in and out of the Republic, this Mexican Church ought not to be confounded with these other bodies. Which body will be most likely to preach a pure Christianity in Mexico, a Church in the highest sense Christian, patriotic and Mexican, or a Church shamefully anti-patriotic and Roman, or missions from the United States pertaining to sects which bear the name of North and South even on Mexican soil?

Without denying that there is a good deal of truth in these remarks, one need not be very wise to see that there is not much prudence. Jealousy of American influence is growing to an alarming extent among the Mexicans, and may break out into violence if stimulated much further. Mr. Green says that the sermon of Bishop Riley had roused the people, and that many believed that the Protestant missionaries were enemies to Mexico.

He adds: "I anticipate a year of comparative barrenness in our work; and I question very much if any American missionary will be able to make his trips through the country the coming year without serious danger to his life. Even in Tabasco I found this prejudice deeply rooted, and was able to command the confidence of our people only by the most earnest denials of the cruel calumny. Let it be known at home, and not forgotten, that the most serious obstacle in our work to-day is this shameful cry of *annihilation*. In company with this whole Romish priesthood and press, Bishop Riley is wielding it—a man regarded by thousands at home as the very quintessence of Protestantism and the champion of Protestant missions."

*The Independent*, commenting on the sermon, heads its editorial, "Bishop Riley as an Instigator of mobs," and administers this caustic rebuke:

He might teach his people, if he so believes, that theirs is the only true Church and that the missionaries are representatives of "sects." That would be simple bigotry. He might even seek to add to his own mission members of other missions. That would be unevangelical proselytism. He might wish to see his organization become, by state enactment, the exclusive faith of the Republic. That would be intolerance. But when he tells a fanatical populace that these missionaries of the "sects" are emissaries of the United States, come to prepare Mexicans for annexation, while his church is truly patriotic, he is doing the errand of the Prince of Mischief, who is also spoken of in Scripture in another character, as the "Father of Lies." It cannot be that Bishop Riley actually believed that the missionaries harbored such a thought. He must have known that they were as innocent of this charge as unborn babes. Why, then, did he bring it? Has he, by misfortune, become morally irresponsible, or has the canker of bigotry and hate eaten away the charity and manliness of his Christian character? His words have excited and maddened the populace and even turned converts against the missionaries. There is danger that the pas-

sions of the multitudes may lead them to commit outrages. It will not be easy to quiet them.

### THE CONGREGATIONAL CREED.

We have before referred to this document put forth by a number of Congregational divines. Under the Congregational theory it is and can be nothing more than the opinions of a certain number of good men who signed the paper, and can have no authority or influence beyond the prestige of their names. The organ of the Congregational societies in and around Chicago defends the shortcomings of the declaration, on the ground that differences in matters of opinion must be tolerated. It objects to old Creeds because "the actual opinions of living men are not expressed fairly or truly therein." This new Creed is intended "to represent with the utmost accuracy what we hold in common to-day." Yet, when asked, "what use will be made of the Creed as a test of ministerial standing?" *The Advance* answers: "What the examining body chooses to do. If they choose to make this creed the standard, they will do so, if not, not. No National Council, or Creed Commission appointed by it, has the least authority to prescribe opinions." Yet they may make this creed the standard, if they choose to do so! They have no authority, but they may do what they choose! They have no authority to prescribe what the body agrees upon as a standard, but they have the authority to prescribe what they please. This hopelessly illogical, inconsistent and impracticable polity called Congregational, makes the attempt to formulate a belief, a mere absurdity. It says there is no authority to prescribe opinions, and at the same time appoints commissioners to draw up a set of opinions which nobody need pay any attention to. A candidate who refuses to receive any or all of them, may be admitted to the pulpit to preach against them, if it please an examining board to admit him.

Far be it from us to disparage the honest effort of any body of Christians towards unity of faith. If the new creed shall be the means of arresting the tendency to loose doctrine and wider departure from the primitive faith of Christendom, among the societies that call themselves Congregational, we shall rejoice. So far as we understand their theory of the Church, and so far as we have observed its practical workings, the centripetal force among them is very weak. Something is needed to hold them to the central truths. If they are seeking for "a form of sound words," we bid them God-speed.

We have indicated our apprehensions of the futility of this movement, on account of the utter lack of a unifying principle in the Congregational polity. We have grave reasons for doubting that any substantial good will come of it, from the total misconception of the nature of a creed, out of which this new formula has been evolved.

The fundamental idea of creed-making, among the commissioners seems to have been, consensus of opinion. They seem to have aimed to formulate, not truth, but "what we hold in common." "A creed," says the writer in *The Advance*, "should register the established results of scriptural and theological investigation," "the actual opinions of living men," "the beliefs of to-day." A writer in *The Independent* says that the aim of the creed-makers was to set down the essential truths of Christianity, as these are held among us." But suppose we are wrong, to-day. The purpose of a creed is to set forth "the essential truths of Christianity," whether these are held among us or not. There was a time when Arianism was "held among us," that is, by the majority of people who called themselves Christians. The Arians were quite willing to "differentially." They asked only for "Catholicity in matters of opinion." But they mistook opinion for fact, as our Congregational brethren seem to have done. They made a "new creed," setting forth their opinions, but it did not continue as the faith of Christendom. It failed, not because it was opposed by learned opinions, but because it was opposed by certified facts.

It has always been the aim of the Catholic Creeds to witness to facts. In their formation, no man's opinion has been regarded. The enquiry has been, only, "What are the facts?" The Nicene Creed was not the expression of the opinion of a number of Bishops; it was not the result of "Scriptural and theological investigation." It was the testimony of competent witnesses as to what had been, from the first, the faith of the Church. But the modern "creed" professes to give us only "opinions" and no one "has any authority to prescribe opinions." Of course not. The searcher after truth does not want "opinions." He is perplexed and baffled, at every turn, by opinions. If he is to heed opinions, he cannot believe anything. He finds opinions opposed to "orthodoxy" apparently as reliable as opinions in favor of it. What he wants is fact. This the ancient creeds give him. They have every sanction, the highest sanction that any fact can have. They are the undisputed testimony of the ablest leaders of Christendom, some of whom had been taught by the inspired Apostles or their successors, as to the facts and truths that were universally accepted by the Christian Church. They are not the record of "opinions." The testimony of the ancient creeds was elicited to confront the "opinions" of aspiring theologians. It was given in answer to the question, "What has every where and by all been held to be the faith of the Church?"

Yet a defender of the "New Creed" excuses its departures from the Catholic Creed of Nicea, because its doctrine (*sic*) of the Eternal Generation of the Son, "has been pretty generally discarded in New England, since Hopkins wrote his system." The prevalence of this (Dr. Hopkins' System) "precludes the adoption of the Nicene phraseology on this point." Of the "Homousion," he says: "There are some who would prefer to drop this term altogether." Arius preferred to drop it, and to the fact that he was not allowed to drop it from the Creed is owing the present existence of "Evangelical truth" in the world. It is truly a pitiful spectacle, Christian men making up a creed about what they "prefer." They talk about "exegetical objections," "the gain for orthodoxy," &c. What is "orthodoxy?" If our creed is only the opinions of doctors of divinity who have no right to prescribe opinions (of course they have not), what is orthodoxy? The opinion of one learned man is as good as that of another. Pilate sneered at truth, and well he might, if it is a mere matter of opinion.

The whole theory of the Congregational Creed-makers is wrong. As they have no idea of the Church as a visible unity, a body "fitly joined together," an organized "Kingdom," so they have no idea of a Faith "once delivered." As every man may make his own church, every man may make his own creed, and the use of a creed is to register opinions. The Congregationalists have long been charged with having no settled and definite faith, and by the production of this creed they intend to show the world that they "do hold some things in common." That is just what the Creed amounts to; but even in that respect it is not an entire success, for a great many Congregationalists are found who repudiate the whole thing.

### THE LIVING CHURCH ANNUAL.

THE following letter was sent to *The Churchman* in reply to Mr. Whittaker's "Protest."

To the Editor of *The Churchman*:

I am sorry that my innocent little note to some of the Church papers has drawn out such an explosive from my friend, Mr. Whittaker. I had not the least intention of sitting—personally or officially—in judgment on the different Church Almanacs. Purposing to send out copies of the Lectionary to the clergy, and being obliged to use some list in addressing them; I merely mentioned that I would follow the list in *THE LIVING CHURCH ANNUAL*, as being in my opinion more accurate than any other. I had good reason for this opinion. Using the other lists for similar purposes, I had returned to me by post-masters, many copies of the matter mailed on the ground that "there is no such person in the place," or "there is no such office in the State," or some other reason. And my

preference for the list referred to has been justified by the result. Not a single copy of the Lectionary has been returned. But as I have already said, the expression of this preference was not intended to disparage the other Almanacs. They are valuable, I hope, for other things beside their clergy lists. Mr. Whittaker's has points of excellence peculiar to it, and I should not want to be without *The Church Almanac*, even if I could have no other. CHAS. L. HUTCHINS. Medford, Mass., March 23d.

LETTERS TO THE EDITOR.

A NOVEL VACATION.

To the Editor of The Living Church: Having recently had a delightful vacation, I take the liberty of reporting it, as suggestive of the kind of vacation that many missionaries need. My mission field is so divided that there is little of strength at any one place, and services, except on Sunday, could not be well sustained. An invitation to visit a well-settled parish and maintain daily services through the Lenten season, was gratefully accepted, and the result was profitable, I hope, for the parish, certainly for the missionary.

A change of work, even if it means more work, is better for a healthy man, than absolute rest or aimless play. There are many parishes which need and appreciate such services. Many missionaries to whom a month of such work would be of great value in quickening spiritual life and useful activities.

It may not be out of place to note that in the parish above alluded to, there was a very liberal pecuniary testimonial representing to a poor missionary their appreciation of his services. H.

PERSONAL MENTION.

The address of the Rev. James B. Britton is now Pasadena, Los Angeles Co., Cal. The Rev. R. Landsberger should be addressed, St. James' Rectory, Mansfield, Toga Co., Pa. The Rev. C. H. de Garmo has accepted a call to the rectorship of St. John's church, Toledo, O. The P. O. address of the Rev. Francis L. Clayton, missionary at Waddo, Melrose, and Fairbanks will be Orange Heights, Alachua Co., Florida. The Rev. T. K. Conrad, D. D., has resigned the rectorship of the church of the Transfiguration, West Philadelphia, and proceeds to Europe for rest. The Rev. Thos. B. Foster, assistant in St. James', New York, has accepted the call to become assistant minister in St. Luke's, Brooklyn. The Rev. Mr. Cross will remain as rector's assistant the ensuing year, his services in the parish having proved eminently satisfactory. H.

TO CORRESPONDENTS.

NOTE. Contributors are respectfully requested to keep copies of all poems or short articles that are valued, as we cannot return articles unless especially requested to do so at the time the manuscript is sent. Rejected papers go out with the waste-basket. A stamp must accompany paper to preserve and return copy. NOTE. Accepted contributions are not usually acknowledged. The editor does not invite discussion of answers to correspondents. Letters relating to them will not, as a rule, be answered.

A WIFE AND MOTHER. The influence of card playing is not necessarily bad. Men can gamble in many other ways if they have a mind to. How would it do to let the party play at your house, make it pleasant for them, prevent the gambling, and send them home at a reasonable hour? Try it.

WELSH CHURCH. From Hadden and Stubbs' Councils and Evid. Documents, we collect the following in reply to your inquiry whether the Ancient Welsh British succession of Bishops continued to Matthew Parker, and thence to our day.

1. The statement that St. David was consecrated by John III, Bishop of Jerusalem, is "entirely legendary." 2. Bishops in South Wales are said to have been consecrated by Archbishops of Canterbury as early as 570, A. D., and certain others between 572 and 575.

3. From 1107 to 1205 the Archbishops of Canterbury were occupied in subjecting the Welsh Bishops. In 1207 Urban was consecrated for Llandaff by the Archbishop of Canterbury, to whom he professed allegiance as his suffragan. Under Archbishop Peckham the Welsh Church was brought into full subjection to the See of Canterbury. Peckham made a general visitation of the Welsh Church in 1281. After this, Welsh Bishops were always consecrated by the Archbishop of Canterbury and his suffragans. For the Welsh Church ceased to be any sense independent of Canterbury.

4. We may hazard the suggestion that if any succession can be traced from the ancient British Church, it must come from an earlier coming of British with Saxon and Norman conversions, before the subjection of the Welsh Church in the 14th to the 15th centuries. But it is doubtful if it can be authoritatively established.

OFFICIAL.

CENTRAL PENNSYLVANIA.

The next session of the Convocation of Harrisburg will meet at 7 P. M. in St. James' parish, Lancaster, Pa., on Tuesday evening, May 6, 1884. L. E. BAKER, Sec'y.

APPEALS.

GREENWOOD, MISSISSIPPI.

The Church here appeals for help. They have a good building almost complete, which has cost about \$2000, of this they have received about \$200 outside help. The church is liable to be sold in June next, for a debt of \$200. Their means are exhausted, and one of their best paying members died a few days ago. During the recent flood they were numbered among the sufferers. Unless the church is relieved within three months, it will fall into other hands. Who will help us? Subscription may be sent to the Rev. W. P. Browne, Winona, Miss. Acknowledgements will be made by the Secretary of the Parish, and through our papers.

I heartily commend the above appeal.

SCOTLAND NECK, N. C.

On the night of March 27th, last, our old Trinity church, a beautiful brick building, the architectural and devotional pride of the community, was burned to the ground; nothing was saved. Only the bare brick walls left standing alone in their desolation, our excellent pipe-organ Sunday-school books, devotionals, books, baptismal font, of pure white marble, parish register, and other valuable articles are all lost, including the sweet-toned bell of rare quality.

At a meeting of the congregation it was decided to erect another House of Worship as near like the old one as possible, within the town corporation. The parish is destitute of means; but hopes, with God's blessing and much sacrifice to accomplish the end. For this most desirable object, we ask the Christian sympathy and material aid of any who can extend it. Money may be sent to the senior warden of the vestry, R. H. Smith, Esq., or to the rector of the parish, and will be acknowledged in the *Church Messenger* and *THE LIVING CHURCH*.

H. G. HILTON, Rector.

nature of a Sacrament, and having no sense of the obligation which they assume by Confirmation. In Germany there is a law that a child cannot enter trade without filing his baptismal and Confirmation certificate. Hence, German parents in this country, remembering the education of their youth, consider that they are insulted and a grievous wrong done their children, if their pastor says they are not fitted for Confirmation at present.

We have a standard up to which we bring our own children, and English and Irish parents coincide with our views. Shall we then yield to the demands of ignorant Germans, and confirm their children simply because they are of a certain age, or are to leave school? If we refuse to receive children who are not properly instructed in the Church's requirements, who expect to quit attending Church or Sunday school after Confirmation, then we prejudice the parents against the Church, and they take their children elsewhere. Have we a right to say to any child of intelligence, "You cannot be confirmed;" or have we a right to say to every applicant, "Come and be confirmed," trusting to circumstances of after life to keep that child in the Church?

I should like to know how older and more experienced clergymen meet this difficulty. MISSIONARY.

ACKNOWLEDGMENTS.

These sums received for the hospital to be built for Negroes at Charlotte, N. C., are hereby gratefully acknowledged: Through the Rev. C. G. A. Southport, Cl., \$15; Woman's Auxiliary, San Francisco, \$500; Mrs. W. R. L. New Orleans, \$20; Mrs. J. P. K. Ansonia, Ga., \$10; Mrs. B. L. S., New York, \$50; Mr. and Mrs. G. H. W., Chicago, Ill., \$25; An Easter Offering, St. Luke's, Dixon, Ill., \$1; through Churchman, New York, 1.30. MRS. JOHN WILKES, Treas.

OBITUARY.

HALE.—In Baltimore, Md., April 23d, Anna McKnight Twigg, wife of the Rev. Charles R. Hale, D. D., and daughter of the late Major Levi Twigg, U. S. Marine Corps.

MISCELLANEOUS.

The undersigned, Rector of St. Mary's School, Knoxville Ill., can recommend several good teachers, some of them, experienced, all accomplished ladies. He can find a place for a good vocalist, commitment of the Church. Correspondence invited. C. W. LEFFINGWELL.

TO THE CLERGY.

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MISSIONARY CONFERENCE.

The Standing Committee of the Board of Managers of the Domestic and Foreign Missionary Society make the following announcement with respect to the Missionary Conference to be held in the City of Troy on Tuesday, Wednesday and Thursday, May 13th, 14th and 15th, 1884.

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Tuesday, May 13th, 7:30 P. M., St. John's Church. Evening Prayer, with sermon by the Rev. Phillips Brooks, D. D., Rector of Trinity Church, Boston, Mass. Wednesday, May 14th, 10 A. M., Church of the Holy Cross, Troy, N. Y. Communion with an address by the Rev. Dr. Donne, Bishop of the diocese, to be followed by the annual meeting of the diocesan branch of the Woman's Auxiliary to the Board of Missions.

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The Bishop of the diocese will preside. The Rev. C. F. Tarridge, missionary to Japan, and Mr. Sidney C. Partridge, under appointment to China, will be present by invitation, as also Mr. J. McD. Gardiner, of the Japan Mission, if he arrive in time. At the afternoon meetings those present in the congregation, clergymen and laymen, who may be so disposed, are cordially invited to take part in the discussions.

A noticeable feature of Easter services at St. Paul's church, Cincinnati, Ohio, was the unveiling of a superb tripartite window. It is placed in the west side of the door, and is the gift of Mr. Eugene Zimmerman, a memorial to his lamented wife, Marietta Evans. The window is a magnificent piece of art and was designed and executed by McCully & Hill, of Chicago. The centre panel shows the figure of our Saviour teaching the Word to Martha and Mary, and below is the passage, "Mary has chosen that good part which shall not be taken away." Above is

white field is so destitute, that we have no heart to touch the other yet. Our empty churches must first be restored to their former glory.

The war swept us bitterly, and changed all our conditions. The recovery in Mississippi has been slow. We have to begin almost from the ground. We need schools, an Episcopal Fund, means for Church restoration—everything. But first and foremost, we need means to support five or six missionaries, to take charge of 150, three, or four of our vacant little parishes and missions. Their support must be guaranteed. We have lately had several accessions. But we want others badly. The diocese appeals to the friends of missions, earnestly and loudly. We want, and must have at least two thousand dollars more this year, only to open our silent churches. Men and brethren, help.

W. M. GREEN, Bishop. HUGH MILLER THOMPSON, Assistant Bishop, of Mississippi. GEORGE MILLER THOMPSON, Assistant Bishop, of Mississippi. GEORGE MILLER THOMPSON, Assistant Bishop, of Mississippi.

ACKNOWLEDGMENTS.

These sums received for the hospital to be built for Negroes at Charlotte, N. C., are hereby gratefully acknowledged: Through the Rev. C. G. A. Southport, Cl., \$15; Woman's Auxiliary, San Francisco, \$500; Mrs. W. R. L. New Orleans, \$20; Mrs. J. P. K. Ansonia, Ga., \$10; Mrs. B. L. S., New York, \$50; Mr. and Mrs. G. H. W., Chicago, Ill., \$25; An Easter Offering, St. Luke's, Dixon, Ill., \$1; through Churchman, New York, 1.30. MRS. JOHN WILKES, Treas.

OBITUARY.

HALE.—In Baltimore, Md., April 23d, Anna McKnight Twigg, wife of the Rev. Charles R. Hale, D. D., and daughter of the late Major Levi Twigg, U. S. Marine Corps.

MISCELLANEOUS.

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the Agnus Dei; in the left hand tripart is a figure of the Blessed Virgin, and in the right hand that of St. Agnes, an early Christian martyr, sacrificed in her youthful beauty by order of Diocletian. The colors employed in the draperies are very subdued and pale green and dull gold, half tints in crimson, but the remainder of the window is a perfect blaze of splendor, the whole setting flashing with translucent jewels and mosaics as if the figures were framed in bands of rubies, emeralds and amethysts set in a background of lapis lazuli.

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BOOK NOTICES.

THE HAMPTON LECTURES, 1882. The One Mediator. The Operation of the Son of God in Nature and in Grace. By Peter Goldsmith Modd, M. A. New York: E. & J. B. Young & Co. Pp. 584.

To the forethought, piety and liberality of the late Rev. John Hampton, Canon of Salisbury, we owe the addition of a volume each year, to our list of theological books. The bequest provides that eight lectures shall be given annually, "to confirm and establish the Christian faith, and to confute all heretics and schismatics." To the Heads of the colleges in Oxford is assigned the responsibility of choosing the lecturer, and the same person cannot be elected a second time.

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PETER THE GREAT, EMPEROR OF RUSSIA. A Study of Historical Biography. By Eugene Schuyler, Ph. D., LL. D. Vol. I. and II. New York: Charles Scribner's Sons. Chicago: S. A. Maxwell & Co. 2 vols. Price \$10.00.

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Messrs. Charles H. Ditson & Co., of New York, have lately issued some new publications by Novello, Ewer & Co., London, for which house they are the agents in the United States. Six full services, and five anthems are now before us, but we can notice at the present only the former. Four of them are the advance issues of a series of seven Services, the remaining three of which are in press, and will be issued at short intervals. They are edited by Mr. George C. Martin, sub-organist of St. Paul's Cathedral under Dr. Stainer—and are entitled "Short Settings of the Office for the Holy Communion including *Benedictus Qui Venit* and *Agnus Dei* for Parochial and General Use." That is to say, they are simple and easy enough to be adapted to ordinary choirs, and not of that elaborate character which is suited only to performance by a cathedral force. They are octavo, and average 24 pages each.

I. J. Baptiste Calkin in C is as melodious a service as might be expected from that composer, and the organ accompaniments are arranged with his usual skill and effectiveness. Three movements of the *Credo* are written with an octave to the alto, and the same addition appears in parts of the *Gloria* and *Benedictus*. In the *Agnus*, two tenors and two basses first sing each motive, which is next repeated in quartette, and with good effect the leading portions may be sung as a Tenor Solo.

II. Dr. Garrett, ever churehly and sterling, gives us a service in A, which is sure of the same popular appreciation with which most of his former compositions have been received. He includes settings for the *Agnus*, varied, higher or lower according to their position in the service and the character or tone of each part. To the *Kyrie* there are two compositions, the first of which is a quiet and nicely adjusted melody for unison singing.

III. The great organist of St. Paul's Cathedral is the author of this service. The music for the Holy Communion is issued separately, but the complete service, with its music for Matins and Evensong (64 pages) is also before us, the price for which is two shillings. There is more elaborateness about this service of Dr. Stainer's than any of the others. The *Kyrie Eleison* after 1st and 6th Commandments, is in four parts, with melody in the tenor; after 2nd and 7th, for soprano alone; after 3d and 8th, for tenors and basses; 4th and 9th for four parts; and after 5th, again for sopranos. The settings of the *Kyrie* for sopranos alone, with their special organ accompaniments, will be useful for adoption in choirs composed exclusively of girls or women. For the *Sursum corda*, etc., he writes out the old intonations for the celebrant, and in the responses the Ancient Plain-Song is set in the tenor.

IV. Sir George Elvey's service in E is the last one in this new series, thus far issued, and the whole composition is very graceful in its form. In this, as in the others also, the music is ritually complete. The editor of the series very appositely remarks, that "Church-music which is modern in form, interesting to a choir, and devotional in effect, whilst also of easy execution and of moderate compass for the voices, is certainly much needed in these days when choral services are almost universal. This want is especially felt with regard to music for the Office of the Holy Communion, and it is hoped that these services will be found well within the capabilities of an ordinary choir, yet not wanting in an effort to give due expression to the solemnity of the words."

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RELIGIOUS OPINION.

London Church Times.

**A REAL DIACONATE.**—We must repeat once more our conviction that our Church will never thrive until she has a real diaconate. As we have already said, we want honorary or self-supporting deacons, not so much as preachers—for preaching is not really the function of the diaconate—but for the other duties of the orders of which enumeration will be found in the Ordinal. A great violinist once said to his royal pupil, who had asked him how he was getting on—"Sire, mankind may be divided into three categories—those who play the fiddle well, those who play it badly, and those who do not play at all. Your Majesty is just beginning to enter the second." In the same way, parishes may be divided into three classes, those which are efficient, those which are inefficient, and those which are not for any practical purposes parishes in sacris, at all. A town congregation, where there are not two hundred communicants, may be admirable in many respects, but it has no pretensions to be regarded as a parish church; and one with less than five hundred—or say less than 100 per cent. of the population, can only be regarded as inefficient. But the moment a parish rises into the category even of inefficiency, the machine comes to a dead lock, from the impossibility of a priest, or even a priest with one assistant, doing the work which is required of him. We have heard of a mission where the eight o'clock Celebration usually lasts till a quarter to ten, but where the single-handed incumbent has no chance of getting a paid curate. Let us but have an honorary diaconate conferred with as liberal a hand as prudence will allow, and it would be found to solve a multitude of difficulties without creating any new ones.

Discussions Churchman.

**THE POSITION OF THE CHURCH.**—It is a very favorite saying that belief in the one Catholic and Apostolic Church, has the effect of "unchurching" the various sectarian bodies and leaving them to God's uncoovenanted mercies. Of course, it is needless to say our belief or misbelief on this point cannot alter facts, we cannot by believing them to be a part of the one Catholic Church make them so if they are not. Neither will our belief that they are not, deprive them of their heritage in that Church if, as a matter of fact they are parts of it. At the same time if, as a matter of fact, we believe their organizations are not a part of the one Catholic and Apostolic Church, the greatest uncharity we can show them is to pretend that they are. Further, we must remember that by holy Baptism, every baptized person becomes a member of the one Catholic and Apostolic Church; moreover Baptism may not only be validly administered by laymen, but even by heretics, though no doubt such baptisms are canonically irregular unless administered for sufficient reason. Now all baptized Presbyterians, Methodists and Baptists are individually, by virtue of their Baptism, members of the one Catholic and Apostolic Church, although they may live in schism from it, they are therefore neither unchurched nor yet left even in opinion to God's uncoovenanted mercies. As schismatics, however, they are for the most part deprived of the benefits of an Apostolic ministry, and, above all, we fear, in separating themselves from the communion of the one Catholic and Apostolic Church have found no sufficient substitute therefor. As for the unbaptized, they certainly are not "unchurched," for they have never entered the Christian Church.

The Churchman.

**RITUAL AND DOGMA.**—Ritual, as the Church well understands, is little better than mockery when emptied of its mystical import. It may be very pleasant, and even exhilarating, to observe Easter in some aesthetic, demonstrative manner, because flowers and elaborate floral decorations tickle the fancy and delight the sensibilities of multitudes, very much after the manner of floral weddings *a la mode*. But it is quite a different motive to observe Easter as a part of the Church's perpetual witness and showing forth of the life of her Incarnate Lord—Lord both of the dead and of the living—in His mighty regeneration and redemption, by the supernatural workings of His own sacramental Presence in the Church, which is His Body, through the ministrations of the Holy Ghost. The joy of faith breaks out in song and blazing lights and flowers because the heart of the Church burns within her at the coming forth afresh of her Lord. The dogma kindles and irradiates the ritual. The ritual does not identify or emphasize the dogma; it is only the voice, the radiance of dogma.

The Examiner.

**ADVANTAGES OF A LITURGY.**—For one thing, a respectable and edifying service of devotion is almost insured by it, whatever the spiritual weakness or general incapacity of the minister. The worst rendering of such a form, and it is astonishing how badly Episcopalians, especially English Episcopalians, can render it—is preferable to the painful inanities, ignorances and even vulgarities that one sometimes encounters in non-liturgical churches. For another thing, the prescribed ritual gives the congregation something to do, makes them not mere passive recipients in the sanctuary, but sharers in a service of common prayer and praise,

This we are inclined to regard as the chief good accruing from a liturgy. Whatever may be its shortcomings, it also secures compliance with the comprehensive, apostolic injunction on, "Let all things be done decently and in order."

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

Easter has come and gone, and with it the most enthusiastic and churchly observance ever known in Canada. The day being fine, immense congregations turned out, and the music and decorations were generally of a high order, and very markedly "advanced" compared with even five years ago. The recurrence of these great festivals all seem to mark individual epochs in the great Catholic movement in the Canadian Church, and bring home to us, visibly and tangibly, the wonderful progress made by this branch of the Anglo-Catholic Church, within the last ten years. In hundreds of instances, choral services and elaborate decorations, which would, a few years ago, have rent congregations into fragments, are now welcomed by the people and expected, and this state of things has come about, not by any specific efforts on the part of what are still called by antediluvians the "High Church" party, but by the perfectly natural and irresistible growth of a more enlightened public opinion, and the self-evident use and propriety of these things. Common sense, more than anything, has won the victory and led people to see that there is a virtue rather than a sin in having the services of God made solemn, decent and rationally attractive.

In Halifax, the number of communicants this year was 190 in excess of last year, the totals for the nine churches being 1,236 and 1,426, respectively. There were early Celebrations in all the churches. In Toronto, many of the churches were unable to seat the immense congregations who crowded thither, and hundreds were turned away. At the Easter vestries everything went off well. By the various city congregations, exclusive of the cathedral, there was raised last year, \$76,033 for Church purposes, which, with St. James, would probably bring the grand total up to the neighborhood of \$100,000, which is not bad for a city of considerably under 100,000 inhabitants. In Hamilton, also, the season was right royally observed, and early Communion and choral services were the rule.

The Church in Canada has sustained a severe loss in the recent death of Chief Justice Sprague, at the ripe age of 78.

The Bishop of Montreal will hold an ordination on May 22, when four candidates will present themselves for the priesthood, and five for the diaconate. No less than four of these gentlemen hail from England, and are, therefore, clear gain to the Church. There seems to be a steady influx of clergymen setting in towards Canada from England, at least twenty having joined us during the last year.

The Bishop of Saskatchewan following the example of the Bishop of Algoma has secured influential English patronage for his diocesan Missionary Fund. At a meeting lately held in the Mansion House, London, England, the Lord Mayor presided, and a letter of apology from the Marquis of Lorne was read. The ex-Governor General was to have delivered a lecture on "Manitoba and the North-west." At this meeting the Bishop of Bedford and Bishop Caldwell also spoke.

It is interesting to note that there are 8,652 places of worship in the Dominion. Of these 3,017 belong to the Methodists, 1,485 to the Roman Catholics, 1,353 to the Presbyterians, and 1,257 to the Church. The Baptists, Congregationalists, and Lutherans possess 944, 110, and 98 respectively. In the large and disproportionate number of Methodist churches there is something instructive for us, and that is their system of running up little cheap churches in every out of the way nook and corner, where they often do not possess a handful of members, and by this means gathering together a congregation. We in the Church too often wait till we have a congregation before we build a church, while the Methodists build the church first, and then hunt up the congregation. While we wait till the people come to us, the Methodists go to the people, and thus "step down" before us.

The appointment of Canon Carmichael to be Dean of Montreal, vice the Bishop of Huron is announced. This is an eminently suitable promotion, and meets with general favor everywhere. The new Dean is one of our very ablest preachers, and a man of great energy and force of character; being, I believe, very largely self-educated, and therefore, self-made. He is a sound Churchman.

The annual meeting of the Synod of Huron will take place on June 17th. It will be interesting as being the first Synod presided over by Bishop Baldwin. A large falling-off in the Mission Fund from the previous year is said to be expected.

Another important ecclesiastical law suit has just been decided, viz: Wright vs. Synod of Huron. The plaintiff, who is a clergyman in the town of St. Mary's, diocese of Huron, claims the sum of \$200 per annum, which was allowed to all clergymen of a certain standing in the diocese previous to 1876, but which was then, by resolution of Synod, cut off. In this annuity, Mr. Wright, on behalf of himself and others similarly situated, claims an inalien-

able vested interest. In the first suit he won his case, in the second, he lost, and has now appealed to the Supreme Court. Another law suit, affecting the right of the Bishop of Ontario to revoke a clergyman's license, is also pending, and will be argued very shortly. The Canadian Church is getting notorious for ecclesiastical law suits.

The *Church Guardian* will no longer be published in the Maritime Provinces, and the important town of Halifax will lose one of the brightest agencies of Church influence to that quarter. The *Guardian* falls into the hands of Leo H. Davidson, Esq., of Montreal, and will be carried on as usual. Three Canadian Church papers will, therefore, be published in the Upper Provinces of Canada, and the Maritime Provinces will be left desolate. The late editor of the paper, the Rev. J. D. H. Browne, has been seriously indisposed for some time past, and is obliged to seek a less rigorous climate. Mr. Browne goes to California and will probably be able to do some work there, when he recovers his health. For some time past, almost the entire management of the paper has fallen upon the assistant editor, the Rev. W. C. Wilson, who now has been appointed to assist Canon Partridge in the important work at St. George's, Halifax, and will also have charge of the growing St. Matthias' mission at Halifax.

Ontario, April 28, 1884.

GIRLS FRIENDLY SOCIETY.

The Annual Meeting of the "Girls Friendly Society for America," of which a general notice was printed in THE LIVING CHURCH, took place in St. Paul's church, Boston, Mass., Thursday morning, April 24. The Rev. A. E. Johnson, Salmon Falls, N. H., the Rev. J. A. Bevington, of St. Paul's, and the Rev. E. W. Osborne, of St. John the Evangelist's, conducted the service, the latter preaching a most stirring sermon on this work. An informal meeting of the associates and friends of the society, was held in the chapel rooms of the church, after the service, the Rev. A. E. Johnson, presiding.

The annual pamphlet, containing reports, was distributed to all in attendance, and indicates much good work being done, and many avenues opening for usefulness. The society now has 61 branches, in 27 dioceses, with 624 associates, and over one thousand members, but the good already accomplished cannot be estimated by figures alone; the work in this country should be second to none but the Woman's Auxiliary, and should be established in every city, and the larger towns. Inquiries and general information together with the report, will, we believe, be gladly supplied by the President, Miss E. M. Edson, Lowell, Mass., and the Secretary, Mrs. Alfred Evan Johnson, Salmon Falls, N. H. It is earnestly hoped that Rectors will avail themselves more generally, of this tried agency for good in their parishes.

CHURCH WORK.

COLORADO.

**Easter in the Rockies.**—In the heart of the Rocky Mountains there is little difference, in external appearance between Christmas and Easter; yet there as elsewhere, there are happy hearts of those who rejoice as they keep the feast commemorating Christ's Resurrection. Georgetown, Colorado, 50 miles west of Denver, is a mining town, with all the changes and chances, the good and bad fortune incident to places of that character. In Grace church the festival was hailed this year as an Easter for the parish, which after a long period of discouragements and inactivity, seems to be imbued with a new life, and to have the promise of brighter days. The present rector, the Rev. L. C. Rogers, has charge also of Idaho Springs, 14 miles distant, and so has been able to give but part of his time to Georgetown. Services have been held here every Sunday morning with a marked increase in attendance. On Easter Day the church was crowded with people all of whom seemed to have true Easter joy in their hearts. There were two Celebrations of the Holy Communion. The first at 7:30, and the second following Morning Prayer at 11 o'clock. The church was beautifully and tastefully decorated with cut flowers, and an abundance of plants in full bloom. The music was grand, the choir presenting an excellent programme, which was well rendered. The people presented the rector with a cassock and surplice, together with a set of Eucharistic vestments, which were made by the sisters of "All Saint's Home," Baltimore, and were worn for the first time at the Easter Celebrations.

The Sunday school festival was held in the afternoon. In spite of the driving snow storm without, the children sang their carols as merrily as if in a warmer place, where frost and cold had fled from Spring. Each scholar received a handsome Easter card, a colored egg, and a flowering plant, pleasing symbols of the Resurrection. Then Sunday school offering for a prayer desk amounted to nearly \$22, of which the greater part had been earned by the children.

QUINCY.

**Confirmations, etc.**—Before leaving to attend the meeting of the House of Bishops in New York, the Bishop visited Warsaw and confirmed 11; at Carthage he officiated on the evening of Good Friday; at Kewanee he confirmed 3; at Tiskilwa, 4. The Rev. Mr. Wahl was recently reported to be seriously ill. At Osco, on Passion Sunday, the Bishop confirmed six. Mr. V. H. Webb, the efficient lay-reader of Monmouth, has become a candidate for the Diaconate.

**Kewanee.**—The Lenten services of St. John's church were well attended. The Holy Eucharist was celebrated every Sunday; Easter Day Holy Communion at 6 A. M. Seventy or more communicated. Children's Festival was held at 4 P. M.; Evening Prayer at 7:30.

The church was beautifully decorated, congregations large, and the day a joyous one to all. The meeting of the Missionary Board on the 18th inst. was well attended and profitable. The Church keeps on her quiet orderly, working way and progress marks her course. The same vestry, wardens, superintendent, etc., were elected this year.

**Kewanee, Convocation.**—The Convocation of the North-western Deanery of the diocese met in St. John's church on the 17th inst. six or seven of the clergy being present with the Bishop. There was Evening Prayer with sermons, addresses, discussions, etc., which were interesting and instructive.

The Bishop confirmed three young ladies on the 18th inst., and delivered one of his

effective sermons and a most touching address to the class.

EAST CAROLINA.

**Wilmington, St. James' Church.**—On Sunday, April 20, Bishop Watson performed his first official act, by conferring the diaconate upon Mr. Robert Strange, a son of the late well-known Col. Strange. The opening services were conducted by the Rev. A. D. R. Meares, the venerable Bishop of Mississippi pronouncing the absolution. The lessons were read by the Rev. Mr. Quinn of Wadesboro, and the prayers by the Rev. Dr. Johnson of Brooklyn, N. Y., who also read the Epistle in the Ordination Service. Bishop Watson preached, his subject being the divine appointment of the orders of the ministry in the Church. It was a grand sermon, logical and eloquent, riveting the attention and carrying conviction to the minds of those who listened to him.

In the afternoon of the same day, the Bishop administered Confirmation to a class of eight, delivering a very impressive address.

LONG ISLAND.

**Brooklyn, Church of the Messiah.**—The stained glass memorial windows lately erected in this church, the Rev. C. Baker, rector, were executed by the firm of Cox Sons, Buckley & Co., of 253 Fifth Avenue, New York and London, at a cost of \$1,400, and not \$2,000 as previously reported.

**The Diocesan Convention.**—By a very admirable rule of the constitution of the Diocese, the Convention will be held this year on May 27th, as the 20th (the third Tuesday in May) falls in Ascension week. It is to be hoped that this rule will be adopted by other dioceses.

MINNESOTA.

**Marquette.**—The Rev. T. C. Hudson accepted the rectorship of St. John's parish in this city last Christmas beginning his labors as rector on that day. He found a parish ready for work, and a church building tastefully fitted up through the generous efforts of the young people of the parish. Under his earnest management the parish has sprung into new life, and promises to become one of the most influential of this diocese. The geographical position of this beautiful, prosperous, and rapidly growing city, her natural commercial and educational resources and advantages add force to the prophecy for the future of the parish. On Saturday of Holy Week, Holy Baptism was administered to eight persons, adults and infants. On that afternoon the young people of the parish paid off a debt, incurred in repairing the church, of \$150.

On Easter Sunday, Holy Communion was celebrated at 7 A. M., and at the regular morning service; many availing themselves of the sacred advantages of both services. At the morning service the church was crowded, and after the aisles and every available space was filled with chairs, over a hundred persons remained standing through the service, in the porch and entrances. The church was profusely and beautifully decorated with flowers, and on the altar were a beautiful cross and star of callas and roses, the gift of generous ladies. The music was excellent and the service hearty.

An interesting feature of the Sunday-school service at 3 o'clock P. M., was the processional by the banner class, carrying the new prize banner, and the presentation of offerings, and gifts for church use.

Miss M. E. Hutcheson and class presented a beautiful set of hand embroidered altar cloths and book marks, made in New York city. Miss Kittie Wise and class a handsome Prayer book and Hymnal for the rector and altar. A lady of the parish gave an elegant Bible for the reading desk and Mr. Gorrie's class \$5, to swell the fund for supplying the pews with prayer-books and hymnals. The offerings of the Sunday-school amounted to \$23; the offerings of the day to \$98.

The Rev. J. Winne Jones of the Seabury Divinity school preached to an overflowing congregation in the evening.

**Northfield.**—On Easter day All Saints' church was filled with worshippers at the half past six morning service. It was profusely decorated with cut flowers and plants. The altar, prayer desk and lectern were covered with beautifully embroidered hangings, made by loving hands. The rector was assisted by the Rev. Mr. Abbott of Seabury Hall, Fairbault.

At 10:30 the church was crowded for the principal service of the day, which consisted of Morning Prayers, sermon and Holy Communion. The largest number attended Communion ever known here. The rector, the Rev. Mr. Cooke, preached a powerful sermon from the words, "Thanks be to God, Who giveth us the victory through our Lord Jesus Christ."

At 4 o'clock the children's choral service was held. The music, under the direction of the Rev. Mr. Yarnall, of Seabury Hall, was heartily rendered by the children, assisted by the choir. Mr. Yarnall has rendered the rector most hearty and efficient service, by assisting in training the children for the occasion during Lent. Four infants were baptized at this service, and the new marble font, the gift of Dr. H. L. Crutenden, was used for the first time. The other gifts were a pair of altar vases of brass, by Mrs. Hyde; hymn-board, by Miss Wilkins; prayer books and hymnals for the altar, by the Bible class; surplice and stole and new lamp burners, amounting in all to about two hundred dollars. The Easter offerings amounted to forty-four dollars. At the close of the choral service colored eggs were distributed among the children, and Mr. Cooke, of Seabury Hall, made a short but pleasing address.

MASSACHUSETTS.

**Boston, St. Paul's Church.**—The Easter offering in this church amounted to \$25,000 completely freeing the parish from debt.

**Lowell, St. Anne's Church.**—A beautiful altar-cross was placed in this church on Easter Day. It is in memory of the late Rev. Dr. Edson, and indeed was designed as a gift to him on his ninetieth birthday, from the Bishop and clergy of the diocese.

**Lynn.**—The memorial to the late Mrs. Caroline Augusta Mudge, wife of the late E. Redington Mudge, donor of St. Stephen's Memorial church, has just been erected in the form of a rood-screen in the above church; it is the loving tribute of affection of her three children, Mrs. Charles H. Joy, Mrs. James Laurence, and Henry S. Mudge, and is a noble monument to her memory. It is made of hammered iron, and occupied the maker, Mr. J. H. Spear, of Boston, nearly a year before its completion. By competent judges, it is pronounced the finest piece of iron work ever attempted in this country. The stone rood-wall is pierced by five rods

on each side of the gates, and at a height of 12 feet from the base; the frieze is joined to the rods, thus giving an unobstructed view of the altar and choir. The frieze is three feet high, and consists of scroll work surmounted by finials in the shape of the "Aur de lis." The foliated cross, 10 feet high, joins the frieze, and is supported by most beautiful tracery of leaves, roses, cones, etc., at the base. The gates are ten feet in height. The whole work will bear the closest inspection. It adds greatly to the beauty of the interior of the church, and is so light and graceful in appearance that one hesitates to believe that the weight of it is over one ton. We should mention that at the base of the cross is an escutcheon in the form of a shield in brass "In Memoriam" C. A. M., and two similar ones on either side, with "J. H. S." wrought upon them. Entire width of screen, 32 feet; height, apex of cross to floor, 30 feet.

Micklethwaite, the well-known English architect, says in his "Modern Parish Churches" of rood-screens: "They add very much to the apparent size of buildings, and moreover, form a very valuable link in the gradual concentration of interest upon the altar." Again, "The rood-screen is generally the last piece of furniture which is put into a church, instead of being, as it should be, one of the first. I think it should take precedence of the pulpit," etc., etc.

The choir—consisting of 30 men and boys—is one of the best in the diocese; thanks to the zeal and energy of the rector, the Rev. Louis DeCormis, and the services, frequent, hearty and devotional; an early Celebration every Sunday, and on Holy Days, is the custom of the parish.

**Wareham.**—The first Easter Services held in the church of the Good Shepherd were very joyous and helpful. Full Morning Service with the Celebration of the Holy Eucharist at 10:30 A. M., Sunday-school Festival at 4 P. M., Evening Prayer at 7 o'clock. The Rev. B. R. Gifford of Wood's Hall officiated—preaching morning and evening, and addressing and catechizing the Sunday-school in the afternoon; forcibly in each sermon bringing out the great doctrine and hope of the Resurrection, and impressing the same truths upon the children. At the Sunday-school service five children were baptized—and three more, who had already received that holy Sacrament at home were received into the Church. The flowers, contributed by members of the congregation were many and beautiful. Handsome brass altar vases, a gift from the Altar Society of St. John's church, Detroit, were used for the first time that day. The Cross was crowned with flowers and the re-table was a perfect bank of the same lovely symbols of the Resurrection. The children of the Sunday-school gave, as an Easter offering a handsome brass altar desk, and the ladies of the Bible Class provided suitable vestments for the lay reader, which were worn for the first time on that day. The offerings of the day were good, showing that the people have taken heed to the great Lenten lesson of abstinence and self-denial. The music was beautiful and appropriate to the day—and expressively rendered by the well trained choir. Over six hundred persons were present during the three services, and the congregation each time was interested and attentive. Contrasting the well-filled and beautiful little church in which the services of this glad Easter Day were held, and the small "upper room" used for the same purpose last year, one cannot but feel much wonder and thankfulness at the great blessing our blessed Lord has given to the work of His Church so recently begun in this place.

MISSISSIPPI.

**Carrollton.**—On April 16, at this place, Bishop Thompson laid the corner-stone of a church, to be known as Grace Church. The entire village population assembled to do honor to the occasion. The Bishop made a forcible and appropriate address, which seemed deeply to impress the audience.

The church is to be 20x25 feet, with a bell tower attached. The plans and specifications are by Wentworth of Boston, and were presented to the parish by the Rev. Stephen H. Greene.

The walls are already nearly finished, and no effort will be spared to push the work rapidly forward to completion—to accomplish which a few hundred dollars are still needed.

**Greenwood.**—Attention is called to the appeal for the church here, published in this issue. The position is a very critical one, and what is done must be done quickly.

**Vicksburg, Easter Services.**—The great Festival was observed by Trinity and Christ churches with the usual solemnity. Bishop Thompson preached a most eloquent sermon in the former church, and addressed the Sunday school in the latter. Both churches were beautifully decorated. The offerings of Trinity Sunday school were \$675. At Christ church in the evening a large class was confirmed.

PENNSYLVANIA.

**Philadelphia.** A novel Ceremony.—The ceremony of "blessing and breaking ground" for the new building for the Church of the Annunciation, at the corner of Twelfth and Diamond streets, took place on Monday of last week. The congregation assembled at the temporary church at the corner of Norris and Camac streets, and walked in procession to the new ground. The vestry of the parish led the procession, and following them the congregation, with the choir. On reaching the ground the choir took their position in the centre of the lot, standing in the form of a cross, and the exercises began with singing "The Church's One Foundation." After this the rector, the Rev. H. G. Batterson, D. D., read the Eighty-fourth Psalm "O, how amiable are Thy dwellings," etc., which was followed by the Lord's Prayer and Collects suitable to the occasion.

The choir, which was nobly sustained by cornets and trombones, then sang the hymn, "Light's Abode, Celestial Salem." A lesson was then read from the second chapter of Isaiah, by the assistant minister, the Rev. E. B. Taylor. This was followed by the Apostles' Creed, and the choir sang the hymn, "To the Name of our Salvation." The rector, with his assistant, then proceeded to the centre of the lot, and broke the ground by cutting out the sod in the form of a cross, and blessing the ground in the name of the Father, and of the Son, and of the Holy Ghost, invoking the Divine benediction on the work so auspiciously begun. After the benediction of the people by the rector, the choir sang "Pleasant are Thy Courts Above," and the crowd dispersed, while the procession returned to the church.

The new church is to be built of brick inside and outside, and will seat about seven

hundred people. The land was purchased two years since, and cost \$10,500. This was paid for as soon as the deeds were handed to the parish authorities, and since then the work of raising money for the building has been going on. On Easter Day the offertory amounted to more than \$2,100, and the amount now on hand with which to erect the walls is \$6,725. Within three years the people have raised (with a little help from good friends outside the parish), the sum of \$17,225, beside the amount necessary to pay current expenses.

It must have been from very great self-denial, as we are told there is "not a man in the parish who does not earn his daily bread by his daily labor." It will require about \$15,000 more to complete the building, and unless aid comes from without, it will be necessary to cover the walls when finished, and wait a little longer, as the laudable determination to incur no debt is unanimous within the parish.

**Philadelphia, Easter Elections.**—In one or two of the parishes an exciting time was expected, but elections, as far as known, passed off very quietly. At the church of the Evangelists, the voting was conducted under the direction of a "master" appointed by the court of Common Pleas. It is understood that the result is largely in favor of the rector. At St. Luke's, all except three of the members are new men. Several of those who lately resigned have taken duty as vestrymen of the church of St. John the Evangelist. At the church of the Beloved Disciple there is an entirely new vestry. Ladies voted in some instances where the charter of the church permits it, and both the pew rent and the free church qualification for votes, was used concurrently in the same parish. Usually twelve vestrymen are chosen in this diocese, and the same man can serve in two or more parishes at the same time. There are no parochial boundaries in this city.—*Churchman.*

**NEW YORK.**

**New York, St. Edward the Martyr's Church.**—The rector and congregation were made happy on Easter Day by a present of a magnificent marble baptismal font, handsomely carved and worth about one hundred and fifty dollars. The gift came from the Rev. J. O. Bache, associate rector of Grace church, 116th street, and goes to show the feeling of friendliness which exists between these two parishes.

**DAKOTA.**

**Fargo.**—The services of Easter Day at Gethsemane church, were memorable in the history of the parish. Since the previous Easter the church had been enlarged to nearly double its former size, by the addition of a new chancel and a side room or Galilee, and during the few days before Easter a very fine pipe organ had been put up, and was used for the first time on that day. The choir which ordinarily numbers six men and sixteen boys was augmented by four additional men, several of whom joined the choir permanently, and by a number of ladies who were provided with temporary seats at the back of the choir. The choir was ably supported by Mr. Bass on the organ, and the singing throughout the day was excellent, perhaps the gem of the whole was the *Magnificat*, sung at the 7:30 p. m. Evensong. Two most excellent sermons were given during the day by the rector and the Rev. Dean Cooley. The Sunday school met at 2 p. m., and at 4 p. m. there was a special service in request of the Knight Templars, who attended, arrayed in their handsome uniforms. Their way of reciting the *Glorias* and the *Credo* with their drawn swords flashing in the air, made a most imposing ceremony.

At 7:30 p. m. there was a shortened Evensong without sermon, and at both the last mentioned services the congregations were nearly as large as in the morning, there must have been more than three hundred people in the church, every available space both sitting and standing room being taken. This church is the largest parish in the Territory, and thus far may be considered the leading one of the city, as the Church generally is, wherever it has fair play, and the people are sufficiently intelligent and refined to appreciate the beauty of its services.

The floral decorations of the chancel and font which were very beautiful were distributed next day amongst the sick of the city at the hospitals and in their own homes.

**SPRINGFIELD.**

**Cairo.**—The celebration of the Easter Festival at the church of the Redeemer was one of great interest and enjoyment. At the early celebration of the Holy Eucharist at seven o'clock, a large number of communicants were present. At the 11 o'clock service the church was crowded, many persons being unable to find seats, and at the evening service a large and attentive congregation was in attendance. The sermons by the rector, the Rev. F. P. Davenport, were masterly and full of feeling and fitting to the great themes of the Resurrection.

The music was of a high order and beautifully rendered by the choir. The decorations were very fine. Several substantial gifts were presented to the church and used for the first time. Chief among these was the elegant, solid, carved, black walnut altar, procured from J. R. Lamb & Co., of New York, which was the gift of the children of the Sunday school, and is a memorial to the late Bishop Whitehouse. It is a rich and beautiful piece of work giving dignity to the whole chancel, and a fit setting to the elegant memorial brasses, crosses, vases, candlesticks, and book rest, placed in the church at Christmas. At the back of the altar, bringing these things into fine relief, was placed a beautiful reredos, of crimson panels framed in gilt, with a gilt cross at the apex of each panel, flanked on either side by large panels of white similarly framed and bearing suitable emblems in gilt, and still further extended to the side of the chancel by crimson screens finished in gilt points, eight in number. This decoration, which will be permanent, was the gift of H. H. Candee and Mr. M. F. Gilbert, and adds greatly to the beauty and richness of the chancel.

The growing interest in the Church work, the full attendance upon Lenten services, especially the Three Hours' service on Good Friday, conducted by Bishop Seymour, all prepared the parishioners of the church of the Redeemer for a hearty participation in the Easter festival which they have just enjoyed.

**Chesterfield.**—The *Chesterfield Times* has the following account of the Easter services here:

"The great feast commemorative of the event on which the whole structure of Christianity rests, was celebrated at St. Peter's church last Sunday. Although the weather was unfavorable, the attendance was quite

large. After prayer the children of the Sunday school were addressed by the rector, the Rev. C. H. Whitley, and Easter eggs distributed. This ancient custom was alluded to, and eggs, also flowers, as emblems at this festival, explained. The service at 11 A. M. was in part choral; an explanatory sermon on the great event of the day was delivered, followed by the administration of the Holy Communion. In the evening divine service was again held, and so the queen of festivals closed. White violets and blooming flowers garlanded the altar, font and chancel, and perhaps never did the church in her floral garb appear more chaste to welcome her bridegroom. Much credit is due to all who aided in the floral tribute; also to the choir for the effective rendering of the musical parts of the ceremony."

**ILLINOIS.**

**Chicago, Death of a Prominent Churchman.**—On Thursday of last week the Hon. Isaac N. Arnold, at the age of sixty-nine, was called from his earthly home to rest. From the early days he had been a leading citizen of Chicago, foremost in good works, and influential in promoting the good name and interests of the city and State. Mr. Arnold was a gentleman of dignified and noble bearing, learned in the law and in letters, able as a writer, eloquent as a speaker, and of unsullied reputation in his public and private life. In 1842 he served in the State Legislature. During Lincoln's administration he was a member of Congress. He wrote a life of Lincoln and a life of Benedict Arnold, both valuable and well received.

**ALBANY.**

**Saratoga Springs.**—The Easter services in Bethesda church (the Rev. Dr. Carey, rector) were very joyful. The building was admirably decorated; the music was excellent, and the rector's sermon very eloquent.

**WESTERN MICHIGAN.**

**Battle Creek.**—The semi-annual missionary convocation of Western Michigan assembled in St. Thomas' church, (the Rev. Sidney Corbett, D.D., rector,) April 22, and continued in session with multiplied services for three days. Bishop Gillespie presided and fifteen clergymen were in attendance. The Rev. Edward A. Bradley, the rector of Christ church, Indianapolis, Ind., preached the sermon *ad vespem* Wednesday morning, and remained throughout the convocation, taking part in many of the discussions. Mr. Bradley's efforts were highly esteemed, and he won golden opinions for himself not only with his clerical brethren, but likewise with the laity of the city who listened to his earnest enunciations. The initial services on the opening night consisted of "five minute papers" upon various topics, which papers so soon as read, were thrown into the arena of debate, and were freely discussed by laymen as well as by clergymen. Bishop Gillespie attends to all the details of his convocations, and lends his presence to each session and that is the secret of their remarkable success. The rector and parishioners of St. Thomas' parish rejoice on account of this "feast of fat things," and feel this convocation has furnished them with a new inspiration for their Church work.

**TEXAS.**

**Galveston, Grace Church.**—The Bishop began his visitation of this church by celebrating the Holy Communion on Thursday in Holy Week. He was present at the Good Friday services, preaching at 11 A. M., and taking part with the rector, the Rev. Chas. M. Parkman, in the Three Hours' service. The Bishop preached most earnestly on four out of the Seven Words, the rector preaching the others.

On Easter Day Bishop Gregg celebrated the Holy Communion and preached, after which he administered Confirmation to 23 persons. In the afternoon the children had their usual Sunday school festival—some 200 marching with banners, presenting their floral and money offerings. As each class came to the chancel the banners were set up by the altar, while a cross was filled with small bouquets until it made a floral cross five feet high. The floor of the choir and the chancel was piled with a wreath of magnificent roses. The Bishop addressed the children in a happy manner.

Galveston, with its population of 30,000 people and only two churches, ought to give work to at least four clergymen. At present, there are only two in active parochial work: Mr. Bird at Trinity church (where 50 were confirmed on Palm Sunday), and Mr. Parkman at Grace church. The Rev. Albert Lyon has a school for boys in the city, and does what mission work he can.

**ARKANSAS.**

**Fayetteville.**—The Bishop visited St. John's parish on the first Sunday after Easter, and confirmed a class of eight persons, presented by the rector, the Rev. J. L. Berne. The church was beautifully decorated, and the altar was bright with lights. This is the second Confirmation class presented here this year.

**CALIFORNIA.**

**Los Angeles.**—The Convocation of Southern California met on Thursday and Friday, April 17 and 18, in St. Paul's church. The proceedings began with Morning Prayer, sermon and Celebration of the Holy Communion. The preacher was the Rev. Dr. Bakewell of Santa Barbara.

In the afternoon the dean (the Rev. A. G. L. Trew), read his report of the progress since last meeting, showing that the condition of all the missions is very satisfactory, while in some cases it is extremely so. The Rev. C. Linsley read a suggestive essay on "Methods of Missionary Work," which called forth a profitable discussion.

In the evening a missionary service was held, at which, after a brief sketch of the field and its needs by the dean, admirable addresses were delivered by the Rev. Messrs. A. W. MacNab, J. A. Emery, and S. G. Lines.

On the second day after prayer, the convocation took into consideration some matters affecting very importantly the welfare of the Church in Southern California, and resolved to take practical action in regard to them. Among other things a committee was appointed to initiate a movement for the establishment of a diocesan school for girls.

There were present the dean, the Rev. A. G. L. Trew, the Rev. Dr. Bakewell, and the Rev. Messrs. Elias Birdsall, H. J. Sheridan, S. G. Lines, J. A. Emery, C. S. Linsley, and A. W. MacNab. The next meeting will be held in October at Tustin.

**Pasadena.**—On Easter Sunday divine service was held in Library Hall, which is used as a temporary place of worship by the members of All Saints' Mission. The Rev. Alexander W. MacNab, the newly appointed

missionary, officiated; there was a large congregation present, the service throughout being very hearty and devotional. The musical portion of the service was well rendered, and reflected much credit on the members of the choir. There was a Celebration of the Holy Eucharist for the first time in the history of this mission (as up to this time the rector of San Gabriel has been single handed, and able only to hold an afternoon service in Pasadena.) There were some thirty communicants, and the offertory amounted to over seventy dollars.

A beautiful set of altar linen, presented by St. Agnes' Guild of St. Luke's parish, San Francisco, arrived in time to be used at this first Celebration of the Holy Communion, a coincidence which was not a chance. The altar was vested in festal white, and on the re-table was a beautiful floral cross.

**VERMONT.**

**Brattleboro.**—Easter was duly celebrated in St. Michael's parish by three public services, which were largely attended. Since then the rector has obtained subscriptions amounting to nearly fourteen hundred dollars, (payable June 1st) which will serve to pay the mortgage now outstanding on the rectory, and thus free the entire church property from debt and incumbrance.

**WESTERN TEXAS.**

**El Paso.**—St. Clements' church received at Easter, as a memorial gift, a very fine font of Caen stone, exquisitely carved; the gift of Mrs. Jennie M. Conrad, Chicago, in memory of her mother, Mrs. Jane A. Wulck, who died suddenly at El Paso on the 7th day of December, 1881. The church also had a present of a memorial altar cross of polished brass.

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Cash in Bank and Bankers' hands.	548,000 44
Loans with Collaterals.	735,654 00
Notes Receivable and unsettled Marine Premiums and Book Accounts due Company.	351,153 08
Net Cash Fire Premiums in course of transmission.	262,192 58
Accrued Interest and all other Property.	94,400 08
<b>Total Assets.</b>	<b>\$9,071,696 33</b>

Capital Stock.	\$3,000,000 00
Reserve for Reinsurance.	2,389,709 75
Reserve for Unadjusted Losses, and other Liabilities.	470,921 33
Surplus over all Liabilities.	3,211,964 65
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