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# The Living Church.

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

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Whole No. 332.

## INTO THE SHADOWS.

BY MARION COUTBURY.

Into the shadows, Lord, with Thee,  
Silent we go!  
They fall like the close of a melody—  
Like the dropping snow.

They come to earth when the eventide  
Grows dark and deep;  
Softly they cover the whole world wide  
With a film of sleep.

They come to the year when Lenten days  
Are long and still;  
When a calm is o'er us, like twilight haze  
O'er the eastern hill.

Gladly they come when church-bells chime  
In the dawning clear,—  
In the wondrous hush of that awful time  
When the Lord draws near.

They come to our lives when God's dear Love  
Will have its way,  
When He draws our eyes to the stars above,  
By veiling our day.

Shadows of stillness—shadows of peace—  
Shadows of woe,—  
Into them all, as the dear Lord please,  
Silent we go!

Round us they close as we follow His call,  
Feeling our way,  
Not knowing where next our feet shall fall,  
But fearing to stay.

We hold His Hand, and our heads are bowed,  
In deep, deep prayer;  
For we fear as we enter the silent cloud,  
Though He be there.

For the deepest shadow that yet shall be,  
We must enter in;  
It will come like the pause in a melody  
Ere the song begin.

But into the glad Light, after the shade,  
He leads, we know;  
So into the shadows, no more afraid,  
With Him we go.

Lent, 1885.

## NEWS AND NOTES.

THE new Bishop of Exeter has just completed a poem entitled "From Morn to Eve," which is intended to be a companion to his famous "Yesterday, To-day, and For Ever."

The *Spectator* Churchman answers my question concerning its attack upon Bishop Pierce, by the astounding statement that the Bishop has no right to beautify the house of God. I give it up.

BISHOP WORDSWORTH, with singular generosity, has declined the retiring pension of \$10,000 and the use of the Episcopal Palace to which he was entitled by law. It is not the tax-payer who is affected by this action, but the Bishop's successor, Dr. King, who would otherwise have had to forego one-third of his salary and the use of the Palace.

BISHOP HELLMUTH, who resigned the see of Huron for a Suffragan Bishopric in the diocese of Ripon, which he of course lost on the death of Dr. Bickersteth, has at last received from the Simeon Trustees a rectorate. He has become the successor of that well-known "Evangelical" champion, Canon Blakeney. His salary will be only \$1,500 a year.

THE REV. DR. MONTAGU BUTLER, the well-known Headmaster of Harrow, has been appointed to the vacant Deanery of Gloucester. The new Dean has never taken part in any controversy, and his theological views are supposed to be neutral, but he has been a very successful administrator, and is very popular with past and present Harrovians. His father was also in his time Headmaster of Harrow, and a Dean.

BISHOP McLAREN was one of the presenters of Dr. Worthington at the latter's consecration in St. John's church, Detroit, on St. Matthias's Day of this year. On St. Matthias's Day, thirteen years ago, in that same church, Dr. Worthington presented Dr. McLaren, a recent convert from Presbyterianism, for Confirmation. Not quite four years later, Dr. Worthington was one of the attendant priests at the consecration of his whilom candidate for Confirmation to the Episcopate of Illinois.

THE following is a summary of the general status of the Anglican Communion at the present time:

	Bishops.	Clergy.
United States	71	3,698
England, inc. 2 Archb'ps, 4 B'ps, and 4 Asst. B'ps	38	21,000
Ireland inc. 2 Archb'ps	12	1,750
Scotland	7	250
British Colonies, India, etc.	78	3,000
	206	29,698

This gives an average of one Bishop to every 144 clergy. In England there is only one Bishop to every 553 clergy; in Ireland, one to 146; Scotland, 35; Colonies, 38; and United States, 51.

ONLY two subjects of interest seem to have occupied the attention of the English Convocation at its recent meeting. One, in the Upper House, was "Reservation of the Blessed Sacrament," a practice, which, while admitted by the Bishops to be convenient, and, in some sort, primitive, was pronounced clearly illegal and therefore to

be deprecated. In the Lower House, the great question was the proposed House of Laity. The general feeling on the subject seemed to be that as the laity already legislated for the Church, controlled its revenues and appointed its dignitaries, they had quite influence enough. A long but very inconsequential debate took place in the Upper House, as to the use of unfermented wine for Holy Communion. No decision was, however, reached, though various and curious opinions were expressed.

MR. GLADSTONE, Lord Salisbury and Earl Granville reply as follows to a correspondent who asked, "Are the Bishops and clergy of the Church of England State-paid?"

Mr. Gladstone's secretary writes: "Mr. Gladstone, in reply to your letter, desires me to inform you that the clergy of the Church of England are not State-paid."

Lord Salisbury's secretary writes: "I am directed by the Marquis of Salisbury to acknowledge the receipt of your letter. In reply, I am to say that the bishops receive no grants from the State, but they receive a revenue from ancient endowment given to the Church."

Lord Granville's secretary says: "In reply to your letter, I am desired by Lord Granville to state that bishops and clergy existed in England before Acts of Parliament, though the present mode of assessment and payment was settled by the Tithe Commutation Act, 6 and 7, William IV., c. 79 and subsequent statutes. I am to add that you will find a short summary of the origin of tithes, which is very complicated, in Blackstone's Commentaries, or other text books of English law, or in most encyclopedias."

THE general acquiescence—one may say—the universal approval, with which the designation of Canon King to the bishopric of Lincoln has been received, affords very striking testimony to the subsidence of party feeling in the Church of England. For there can be no doubt that his views upon theological and ecclesiastical questions will render him quite the most "advanced" member of the Episcopal Bench. Soon after his promotion to his Oxford professorship (from Cuddesden), the leading organ of the Ritualistic party in the press specially urged Churchmen to support Mr. Gladstone, for the reason that he was the only man in England who would have dared to challenge public opinion by making such an appointment. The churches at which, for the most part, he has been seen and heard, are those which are in the van of the Catholic revival. With a thorough knowledge of this, the public applauds the appointment because of the high personal gifts and elevated character of the new Bishop, and no more weighty evidence to the "enlarged toleration" of the day could be given. The storms over the Hampden and Temple appointments would have been small compared to that with which the elevation of so pronounced a "Puseyite" would a few years ago have been received.

## OUR NEW YORK LETTER.

The music at the festival service at St. John's chapel, Trinity parish, on Sunday of last week, was of the usual high order of excellence. The anthem was Mendelssohn's oratorio of "Christus," and was sung with excellent effect. All the choruses were well rendered with the exception of the "Crucify Him" in which the too strict marking of the time marred the appropriate effect of a confused rabble. This defect was atoned for, however, by the excellence noticeable in the chorus, "Away with Him, and give Barabas to us," and in the closing chorale, which was well suited to the capabilities of the choir. The trio for men's voices, "Say, where is He born," was perhaps the best sung movement in the whole anthem. At the next festival service on Easter Day evening, Dr. Stainer's Sacred Cantata, the "Daughter of Jairus," will be sung. There is full choral litany at St. John's chapel on every Wednesday evening, during Lent. The anthem last Wednesday was from Gounod's "Gallia," the anthems for the next two Wednesdays will be from Haydn's Passion Music, on March 25 from Handel's "Messiah," and on April 1st, from the "Christus." In spite of the Sunday concert air which unavoidably attaches itself to these services, there is no doubt that they are doing much to foster a love for good Church music. Those who have a taste already formed will probably prefer the more dignified services of the other churches of Trinity parish. At St. John's, however, we have the same style of music made more popular; and, as more seem to appreciate its beauties, it is reasonable to hope, that its usefulness as an aid to devotion will be more generally understood. At the same

time it is only fair to say that the conduct of the congregation before the service is not as reverent as it should be.

Thinking as I do, that St. John's has gone to the utmost limit of safety in the direction of Sunday evening musical services, I must confess that I was surprised at seeing the printed programme of the Stabat Mater Recitation to be given in the church of St. Mary the Virgin on the morning of Passion Sunday. It is announced that admission, with reserved seat, will be one dollar; and that "Tickets can be obtained of the committee in the choir room on Sundays after the High Celebration and Vespers, and on week days after Evening Prayer." I had always supposed that the main objection to having sacred oratorios presented in a church building rather than in an opera house, was the distaste we naturally feel towards any fee for entrance into God's House. This fee is a common custom among the Roman Catholics, even for their Sunday services. The Sacred Concert in our theatres and other places of amusement on Sunday has now become a regular element in the observance of that day. But it does seem strange to hear of tickets being sold at a dollar a piece after the High Celebration, for entrance to a church to listen to a concert on Sunday evening, even though the concert be of the very highest order, and the music of the most religious and impressive kind. The programme shows that, besides opening and closing voluntaries, and the professional and recessional hymns, there will be a rendering of the music of the *Stabat Mater* by different composers, interspersed by four selections for the orchestra. This question of the observance of Sunday cannot be too carefully considered. Besides the large number of employments which necessarily require Sunday work, there is a growing disregard for the day in other industries. I am told that, among the smaller manufactories in the crowded districts of this city, it is a common thing for the hands to be required to work all day Sunday, or at least till one o'clock. The owners are in many cases Jews, who employ a Gentile foreman to superintend on Saturday, while they perform that duty on Sunday.

The Italian mission held a service in Italian, at the church of the Heavenly Rest, on Sunday evening of last week. The choir from the mission sang some hymns in Italian and Assistant-Bishop Potter delivered an address. This mission was organized on All Saints' Day, 1873, by the Rev. Constantine Stauder, who was the first clergyman of Italian birth in our Church. The work that has been done among the Italians has been faithful and persistent, and the members of the mission have spread all over the country. Nearly seven hundred have been confirmed. The regular services are held in Grace chapel every Sunday.

The Rev. Dr. Huntington made an address at the annual meeting of the Nursery and Child's Hospital, last Monday.

To-morrow evening, the first of the six lectures on the Bishop Paddock Lectureship Foundation, will be delivered before the General Theological Seminary, by the Bishop of Easton, in St. Peter's Church, at eight o'clock. The lectures will be delivered on Tuesday and Thursday evenings of this and the two following weeks. The subject is "Law, Liberty and Loyalty in a Church, National and Pure."

The subjects of the several lectures are as follows: I. March 10th—The Ideal of the Catholic Church. II. March 12th—The Autonomy of the Particular or National Church. III. March 17th—The Church in the United States, Legitimate and Pure. IV. March 19th—The Church's Duty to the Nation and to her own Children. V. March 24th—The Church's Duty to a Divided Christendom. VI. The Church's Right to the Loyalty Service of her Clergy.

E. P. Dutton & Co. will issue shortly two volumes of sermons by the Rev. Phillips Brooks. It is said that they will soon move into larger quarters. Jas. Pott & Co. have already moved into a more commodious store on Astor Place, next door to their former quarters.

The Rev. Wilbur F. Watkins, Jr., son of the Rev. Dr. Watkins, rector of the church of the Holy Trinity in this city, was advanced to the priesthood last Friday by Bishop Stevens, in the church of the Epiphany, Philadelphia.

The funeral of the late Rev. William Barnes Cooper took place last Tuesday in Holy Trinity Church, Brooklyn. He was chaplain of St. Phoebe's Mission and engaged in other mission work in that city. Twelve years ago he went as a missionary to Japan, and for ten years labored there. His wife's health compelled him to return to this country. He died at his home, at the age of thirty-five.

New York, March 9, 1885.

## REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XIV.

"If I know anything of Church History, it is that Episcopacy is a divine institution."—Bishop Wordsworth.

St. Clement, the companion of St. Paul, the Bishop of "the Church sojourning at Rome," wrote a letter to the Church at Corinth, not later than A. D. 97. In it he clearly teaches that there are "diverse orders in the Church," which he likens to the ranks of officers in the Roman army. "All," says he, "are not generals, nor commanders of a thousand, nor of a hundred, nor of fifty." Speaking of the duties of the clergy and laity, he uses language which shows that the Christian Ministry was three-fold: "His own peculiar services are assigned to the HIGH PRIEST, and their own proper place is prescribed to the Priests, and their own special ministrations devolve on the Levites; while the layman is bound by the laws which pertain to laymen." He also says: "The Apostles knew through our Lord Jesus Christ that contentions would arise about the office of the Episcopate; and for this reason, being endued with perfect foreknowledge, they appointed those already mentioned, and handed down a succession, so that when they should depart, other approved men should take their office and ministry."

Our next witness is St. Polycarp, that grand old Bishop and Martyr. Born while St. Paul and St. Peter were still alive, he was for more than thirty years contemporary with his master, St. John, and survived him by half a century, having, as he told the Roman Governor, served Christ "eighty and six years." He is portrayed to us by his pupil, St. Irenaeus, the Bishop of Lyons, in a passage of charming simplicity but tantalizing brevity: "I could describe the very place in which the blessed Polycarp sat and taught; his going out and his coming in; the whole tenor of his life; his personal appearance; how he would tell of conversations he had held with John and with others who had seen the Lord; how he would make mention of their words, and of whatever he had heard from them respecting the Lord."

Again Irenaeus says of him: "Polycarp also was not only instructed by the Apostles, and conversed with many who had seen Christ, but was also by Apostles in Asia, ordained Bishop of the Church in Smyrna, whom I also saw in my early youth, having always taught the things which he had learned from the Apostles, and which the Church has handed down, and which alone are true."

A single Epistle of St. Polycarp has come down to us, of the genuineness of which there can be no doubt. It is written as by a Bishop, surrounded by his "Corona Presbyterorum." "Polycarp and the Presbyters with him to the Church of God sojourning at Philippi." The Epistle is beautiful and breathes the spirit of a St. John. Its chief evidential value, however, as to the Episcopate, is to be found in the fact that this holy and apostolic man sets the seal of approval to the teachings of St. Ignatius, that devout and stalwart Episcopalian, the Bishop of Antioch. "The Epistles of Ignatius," says he, "written by him to us, and all the rest of his Epistles which we have by us, we have sent to you, as you requested. By them ye may be greatly profited; for they treat of faith and patience, and all things that tend to edification in the Lord." Let us appeal then to St. Ignatius.

He was born about A. D. 30. Tradition has assigned him the honor of being the "little child" whom Jesus placed in the midst of the Apostles. He succeeded St. Peter as Bishop of Antioch, the capital of Syria, and so he alludes to himself not only as the Bishop of Antioch, but as "the Bishop of Syria." A vivid account of his martyrdom (written probably about A. D. 110), says that in the year A. D. 98, "Ignatius, the Disciple of John the Apostle, a man in all respects of an Apostolic character, governed the church of the Antiochians," and that he had done so for many years. The story of his bold confession before the Emperor Trojan, in Antioch, A. D. 107, his arrest, his journey (like St. Paul's) to Rome, and his glorious martyrdom in that city which is "drunken with blood of martyrs," is familiar to all. On that memorable journey he was permitted to tarry quite a while at Smyrna of which the venerable Polycarp was

1 Chap. 37.  
2 Chap. 40. In like manner, says St. Jerome (in his *Epist. ad Sev.*) "What Aaron and his sons and the Levites (three orders) were in the Temple, that let the Bishops, and Presbyters, and Deacons, claim to be in the Church."  
3 Chap. 44.  
4 From the *De Oportate* of Irenaeus.  
5 *Adv. Hæc.* lib. 3, c. 4.  
6 *St. Mat.* xviii. 2.  
7 He is quoted from and mentioned with approval by Justin Martyr, Irenaeus and Origen who styles him "Ignatius, the second Bishop of Antioch, coming after Peter;" by Chrysostom, Jerome, Theodoret, Gelasius, etc.

the Bishop, and whither the Bishops of Ephesus, Magnesia, and Tralles, accompanied each by several Priests and Deacons, came to comfort him or rather to be comforted by him, and to receive the martyr's benediction. While in Smyrna he wrote four letters to the Ephesians, the Magnesians, the Trallians, and the Romans. Also at Troas, where he was detained a few days, he wrote three letters; to the Philadelphians, to the Smyrneans and to Polycarp, their Bishop. There are eight other letters extant purporting to have been written by St. Ignatius, but as their authenticity is doubtful, I pass them by. But these seem genuine letters of the Apostolic Bishop, Saint and Martyr—everyone ought to read them. And I leave it to any candid reader whether such letters could possibly have been written to leading Churches in the east and as far west as Rome, unless Episcopacy had been the universal polity of the Church, and believed by such competent witnesses as these personal friends of St. John, to be primitive, God-given, and necessary. Notice, then, a number of extracts which I have collected from the short and uncorrupted form of the Epistles, which even the most critical scholars allow to be genuine and authentic.

In his Epistle to the Ephesians he speaks of having seen their "Bishop, Onesimus," and blesses God for having granted them "such an excellent Bishop." He mentions also one of their Deacons and several Presbyters and exhorts them saying: "Be ye subject to the Bishop and the Presbytery" [i. e. the whole body of the Presbyters]. He lays great stress upon the universality of the Episcopate: "For even Jesus Christ, our inseparable Life, is the manifest Will of the Father; as also Bishops, to the uttermost bounds of the earth, are so by the Will of Jesus Christ." "Wherefore," he goes on to say, "it is fitting that ye should run together in accordance with the will of your Bishop, which thing also ye do; for your justly renowned Presbytery, worthy of God, is fitted as exactly to the Bishop as are the strings to the harp." "What a diocese that must have been! Let us then," he continued, "be careful not to set ourselves in opposition to the Bishop." "For we ought to receive every one whom the Master of the house sends to be over His Household, as we would receive Him that sent him. It is clear, therefore, that we should look upon the Bishop, even as the Lord Himself; and indeed Onesimus himself greatly commends your good order in God, and that ye all live according to the truth, and that no sect has any dwelling-place among you."

In his Epistle to the Magnesians, he says, "I have had the privilege of seeing you through Damas, your most worthy Bishop, and through your worthy Presbyters Bassus and Apollonius, and through my fellow-servant, the Deacon, Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the Bishop as to the grace of God, and to the Presbytery as to the law of Jesus Christ." The Bishop of the Magnesians, although a young man, was, by virtue of his Episcopal Office, exalted above all the rest, whether clergy or laity, and just as St. Paul had written to the young Bishop of Ephesus, some fifty years before, "Let no man despise thy youth," so now Ignatius writes to the Christians in Magnesia: "It becomes you also not to treat your Bishop too familiarly or account of his youth, but to yield him all reverence, having respect to the Power of God the Father, as I have known even holy Presbyters do, not judging rashly from the youthful appearance of THEIR BISHOP." "A Bishop then, though a young man, is entitled to the homage of his Presbyters, though 'holy' and venerable. And this is the teaching of a saint who was living while our Saviour was still on earth, the companion of St. John, and for more than forty years, the Bishop of the city where the disciples were first called Christians. Again he says: "Let nothing exist among you that may divide you; but be ye united with your Bishop, and them that preside over you." "Neither do anything without the Bishop and Presbyters." "Your most admirable Bishop, the well-compact spiritual crown of your Presbytery, and the Deacons who are according to God" (various persons) "salute you, along with Polycarp, the Bishop of the Smyrneans."

In his Epistle to the Trallians, whom he says he speaks "in the Apostolic character," he speaks of "Polybius your Bishop who

8. Chapter 1.  
9. Ch. 2.  
10. Ch. 3.  
11. Ch. 4.  
12. Ch. 5.  
13. Cf. our Lord's words to the Apostles: "He that received you receive Me," *Mat.* x. 40. and St. John xiii. 20.  
14. Ch. 6.  
15. Ch. 7.  
16. Ch. 8. Cf. I. Tim. iv. 12.  
17. Ch. 9.  
18. Ch. 10.  
19. Ch. 11.  
20. Ch. 12.  
21. Ch. 13.  
22. Ch. 14.  
23. Ch. 15.



has come to Smyrna." "Let all reverence the Deacons as the appointment of Jesus Christ, and the Bishops as Jesus Christ, Who is the Son of the Father, and the Presbyters as the Sanhedrim of God and assembly of the Apostles. APART FROM THESE THERE IS NO CHURCH."

In his Epistle to the Romans he says: "God has deemed me, the Bishop of Syria, worthy to be sent" etc. "Remember in your prayers the Church in Syria, which now has God for its Shepherd instead of me. Jesus Christ alone will oversee it."

In his letter to the Philadelphians he speaks of them as "in unity with the Bishop, the Presbyters and the Deacons, who have been appointed according to the mind of Jesus Christ."

In his Epistle to the Smyrnaeans he says: "See that ye follow the Bishop even as Jesus Christ does the Father, and the Presbytery as ye would the Apostles and the Deacons as being the institution of God."

Let no man do anything connected with the Church without the Bishop. Let that be deemed a proper Eucharist which is administered either by the Bishop or by one to whom he has entrusted it.

In his Epistle entitled "Ignatius, who is called Theophorus, to Polycarp, Bishop of the Church of the Smyrnaeans," he bids his Episcopal brethren: "Let nothing be done without thy consent."

So much then for the testimony of the Apostolic Bishop of Antioch, which comes to us ratified and endorsed by the Angel of the Church at Smyrna.

was organized, we moved over to the south side and occupied Montgomery's auction store. The walls were covered with platts of towns that were to be, and we used to go early in the morning and turn them face to the wall, so that the attention of the people might not be directed to worldly business.

Finally, services were regularly held in the building on the N. E. corner of Kinzie and Wolcott streets, in rooms fitted up by Mr. J. H. Kinzie, who afterwards gave to the church two lots near the S. W. corner of Cass and Illinois streets.

One feature about the old church, which was the especial pride of the congregation, was a large mahogany pulpit with screens on each side, before which stood the reading desk, and still in front of the desk was the Holy Table.

The rectorship of the Rev. S. B. Kellogg began in the spring of 1844, and lasted till Easter, 1849, just five years, and although the organization of Trinity Church had taken place shortly before Mr. Hallam's resignation, by which the number of communicants was reduced to 74, yet under the kind and gentle pastorate of Mr. Kellogg, the parish grew steadily but quietly in strength, and at the time of his resignation the number of communicants had increased to 116.

The Rev. Robert H. Clarkson, then in deacon's orders, took charge of the church in the spring of 1849, and under his vigorous administration the parish flourished abundantly and grew rapidly in numbers and influence.

It soon became necessary to make some provision for the accommodation of the increasing congregation, and accordingly in 1850 the church was enlarged by the addition of a tower, recess chancel and 26 pews, and beautified by the addition of the stained windows, at an expense of \$7,000.

Accordingly a lot was purchased for a new church, on the S. E. corner of Cass and Huron Streets, ground was broken on the 25th of March 1856, and the corner stone laid June 21st of the same year.

From a discourse delivered on the semi-centennial celebration of the foundation of St. James's Parish, Chicago, October 26, 1884.

rapid, wonderful growth witnesses strongly to the fidelity of the rector. The second church edifice was a large and handsome stone structure (72x148 ft.), and presented much the same appearance that the present church does, except it was fortunately devoid of transepts, and was without vestibule or tower.

When the congregation entered the church it was burdened with a debt of \$30,000; the bonds secured by mortgages drawing interest at 12 per cent., and also with a floating debt of \$15,000 or over. It was a heavy weight to carry, but after a few years the floating debt was paid off by the sale of a number of pews, by some donations, and by economy and good management.

During the rectorship of Dr. Clarkson (in 1854), a rectory was built on Cass Street, at a cost of over \$4,500, and a hospital was instituted in a house, formerly the residence of Judge Skinner, at the S. W. corner of State and Illinois Streets, which was supported entirely by the contributions of the members of this single parish.

During the first year of its maintenance it admitted sixty-nine patients, at a cost of \$1,498.48. The number of beds was something less than twenty, and they were kept occupied by incurable cases, the Hospital being mainly designed for such patients.

The rectorship of Dr. Clarkson, extending over a period of seventeen years, was marked with tokens of continued prosperity. Great interest was manifested in the subject of Missions, and large donations—greatly exceeding those now given—were contributed for the various branches of Mission-work, even while the congregation was heavily taxed for the work of church building, and for its own expenses.

(To be continued.)

Chronic nasal catarrh—guaranteed cure—Dr. Sage's Catarrh Remedy.

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RACINE COLLEGE. Racine, Wis. Report of Bishops: "Racine College is justly entitled to the confidence and support of the Church and public at large."

ST. MARY'S SCHOOL. Knoxville, Ill. Established A. D. 1868. Enlarged 1872 and 1880. The New Building completed 1883.

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The Household.

CALENDAR—MARCH, 1885.

- 15. FOURTH S. (Mid-Lent) IN LENT. "
22. FIFTH S. (Passion) IN LENT. "
25. ANNUNCIATION B. V. MARY. White.
29. SIXTH S. (Palm) IN LENT. Violet.
30. Monday before Easter.
31. Tuesday before Easter.

MARTHA AND MARY.

BY L. D. S.

Busy Martha spreads the board,
Where to entertain her Lord;
Mary sitteth, still and sweet,
Listening at the Master's feet.

Be it thine—O for it pray!
These in one to join away:
Earnest service for the King,
And the footstool, listening.

Bustly thy table spread,
For His needy, breaking bread;
While thy spirit sitteth still,
Listening for the Master's will.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XII.—CONCLUDED.

Mr. Voorhies looked about the little barn, praised the industry of the boys, and then, pointing to the large pile of boards, blocks, and slats on the floor said, "that's bad management. Every time you want anything you have to tumble over a whole lot to find it. Instead of throwing all down together when you brought the stuff in, you ought to have separated it, laying each by itself. A great deal of time is lost by careless handling of materials, and a great deal of material is spoiled for lack of precision in arranging."

"We were in such a hurry to get on, sir," said Donald.

"I know; but you have lost, instead of gaining, time by working in a slovenly manner. But the work is very well done. It is right to have the roosts at that end where it is warmest, sheltered by those evergreens, and you are making neat nests. Where will you keep your feed?"

"Here, sir," showing a bin partly constructed.

"That's very well, too. Let me know when you are ready and I'll have the fowls brought over;" and he went away leaving the boys much encouraged by his kind interest.

The next time they had an afternoon together was the day that Miss Grahame had asked them to come to her house and talk about the guild; which had been their own proposition but which she felt inclined to further as much as possible. Before going they went into the barn just to take a look at things.

"It seems a pity not to work this afternoon," said Jack.

"Yes, it seems as if we might better be working for the guild than talking about it."

"But we haven't got one yet," laughed Jack, "perhaps Miss Grahame means to organize it; that's what they call it?"

"Yes, but I don't like a lot 'o rules; I just like to call yourself something, and then go ahead."

Jack put the tools he had been using in the morning away neatly and then both looked around with satisfaction. Acting upon Mr. Voorhies's advice, the promiscuous pile had been straightened out, so that everything was ready to the hand when wanted, without shifting and injuring the rest. Donald closed the door, snapped the padlock, and put the key into his pocket with a feeling of proprietorship that was very pleasant to such an independent boy.

All the class except Archie were soon gathered in Miss Grahame's sitting room where, on the round table, were a number of books full of wood cuts and engravings that she told them to look at and see if they could select a badge that they would like, promising to get the badges for them, provided they did not choose one made of gold and precious stones.

Picture books are always a delight, and these being new to them were doubly attractive. Stanley was soon absorbed in one in which were the engravings of numerous coins of the earlier centuries. "Oh! Miss Grahame," he exclaimed, "here's a coin with a head on one side and a cross on the other. Why can't we have a badge something like that?"

"Whose head would you have?" was the reply.

Before Stanley could answer, Walter, who was looking over his shoulder, interrupted, "Here's another with a lamb on one side; I like that."

"I like the one with the shields," said Hugh; "but, Miss Grahame, these birds are very nice, and the dog."

"I think," said Lon, "that a dog on one side and a bird on the other would do."

"You must not think too much of the pictures themselves," said Miss Grahame, "but of what you mean them to represent. A dog would make you think of being careful, watchful and on the alert, and a bird perhaps of carrying good tidings; but I think you can do still better than that."

In the meantime Donald and Jack were looking over a book filled with scenes from the lives of the apostles and saints, Donald wishing that Archie were there to see it with them. Looking up to ask a question, Jack's eye accidentally fell upon an engraving of Raphael's vision of Ezekiel which hung on the wall opposite. He forgot his question to Miss Grahame and said to Donald instead: "see, there are the same that's in this book, only they're altogether there."

Miss Grahame noticing their interest, asked, "what have you found, boys?"

They showed the book open at the emblems of the evangelists, and asked her to explain about them.

"It is not known exactly," she told them, "when these emblems began to be used in connection with the evangelists; but it was very early in the Christian centuries. The emblem of St. Matthew is the cherub, or human semblance, because he dwells in his gospel more upon the human nature of Christ. That of St. Mark is the lion, the emblem of royal dignity. St. Mark has brought into especial prominence the kingly dignity of Christ. St. Luke has the ox as his emblem—the type of sacrifice, for he speaks more than the others of the priesthood of the Saviour. Last of all is St. John, and I think you can easily see why the eagle is appropriate to him. He took heavenly flights which none of the others did, penetrating far beyond the clouds into unseen wonders."

It was not long before they were all very much interested in this book, thinking these emblems more interesting than anything they had seen.

"But we can't have all four, can we, Miss Grahame?" asked Donald.

"No," she answered; "but I think you might choose two of these."

Then followed an eager discussion, for the boys had become accustomed to talking to each other in Miss Grahame's presence. Finally they all agreed that the eagle should be for one side of the badge and appealed to their friend to settle about the other.

"If I am to decide," said Miss Grahame, "I shall say the winged ox of St. Luke, as it is in this picture above our heads."

"Yes, I think so too," said Jack.

"And I like that," added other voices. "And now that you have chosen, tell me what these emblems mean to you," said Miss Grahame.

"The eagle means high, good thoughts, does it not?" asked Stanley.

"Yes, and the bullock?"

"Isn't that because he is so strong?" asked Lon.

"That is one good reason for choosing it," answered Miss Grahame. "Having high and noble aspirations, you want strength to carry them out; but there was another thought in my mind when I suggested the emblem of St. Luke. What was St. Luke, Walter?"

"A physician."

"I'm glad you remember," she said encouragingly. "Now the object of your guild is to help the sick and suffering, or those who need help in any way, and it seems to me very fitting that one side of your badge should bear the emblem of the good physician St. Luke. And what do you propose trying to do first?"

"There's the twins," said Jack, seeing Donald look up enquiringly.

"Yes, and Louis," said Stanley.

"Poor Louis!" added Miss Grahame. "He has been treated so cruelly that the doctor says it will be some time before he will be able to go to work. His nervous system has been so wrought upon by fear that he has far less strength than he ought to have; but, before the officers

took the man away who had treated him so badly, Mr. Voorhies made him give up all claim upon the boy, so he is to be here among us, and you can begin by being of real service to him even before you earn any money."

"How, Miss Grahame?" asked Lon.

"By taking him with you in your walks and games, by welcoming him to the class and helping him to forget the hard times he has been through."

"Louis started the guild anyhow!" said Donald. "We ought to do something for him."

THOUGHTS FOR LENT.

CULLED FROM PASTORALS.

LET us, by some self-sacrifice, give at least a portion of our time and means for the Church, as we humbly profess to follow in the footsteps of Him who "loved the Church and gave Himself for it." Do not let these weeks of prayer pass without resolution and effort, laying hold of the means of grace, for a higher and nobler life; that we may be citizens worthy of our country, Christians worthy of the Church, sons and daughters worthy of a Father's love. The light of Easter joys will always reflect its most resplendent rays from a well-spent Lent.—Rev. O. E. Ostensen, rector of St. Stephen's church, Longmont, Colo.

LENT must be a reality. By this we mean that with each one of us it must do something of spiritual gain, and in our own private hours to be kept with secret communings with God and solemn heart-searchings. The services of the House of God are not to be taken as a substitute for this personal, hidden use of Lent, but rather are to be helps and stimulants to devotion, supplying guidance and divine strength that that may be more easily performed.—Rev. A. U. Stanley, rector of the church of the Reconciliation, Webster, Mass.

LET me urge you one and all to be definite. Do not try to do too much, but whatever it be, let there be a definite plan, and let it be faithfully followed. Use all the means in your power of making your repentance sincere, of strengthening your faith, and of cultivating an humble and obedient spirit. Above all—neglect not to come near to His Altar, who vouchsafes to feed us with His own Body and Blood, that we may dwell in Him and He in us.—Rev. C. M. Davis, rector of St. Paul's church, Sacramento, Colo.

AVOID making a sham of this blessed season. We are liable to think that more frequent services, more penitential devotions and abstinence from certain kinds of food, sum up the duties of Lent. This is not the case, unless the outward attitudes of devotion express a purpose of the heart to lead a holier life. "Offer no more vain oblations" was spoken to a people full of devotion that had no heart in it. We want the heart in the occupations of Lent—we want its spirit as well as its letter. We want its heart-searchings, its repentances, its good resolutions, its earnest desire to live more for God and less for the world. This alone can give life to every service and earnestness in all devotion.

"But not in tears and fast alone, Let penitence appear By holier life and love be shown That penitence sincere."

—Rev. W. G. G. Thompson, priest in charge of St. Mary Magdalene's Church, Fayetteville, Tenn.

COME to all the services of the Church. Don't be ashamed of your Master. Show your friends and neighbors that you are not ashamed to be known as earnest, devout, consistent Catholic Churchmen. Repent, confess your sins, humble yourselves before God, give up your bad habits, do good to others, and when you come to Church, kneel in prayer, join in the service, listen to the words of instruction, and give more liberally and systematically to the support of the Church.—Rev. A. W. Little, rector of St. Paul's church, Portland, Me.

Is there one among us who does not need to heed this holy Lenten call? Is there one who can afford to disregard it? If not, I beg of you to renew with me our allegiance to our common Lord, to follow Christ, our example, who for our sake withdrew from the world and fasted forty days and forty nights, and struggled with the tempter, and found his food in God. I beg of you to heed His invitation, "Come ye yourselves apart and rest awhile."

There is no new way of salvation. There are no cross-cuts and by-ways in the Christian life. If we enter heaven, it must be through heaven's only door, Jesus Christ. He is the pearly gate. Would we overtake Him in this world? We must follow in the very path trod by His own blessed feet.—Rev. E. McGuffey, rector of the church of the Epiphany, Urbana, O.

WHAT shall we find to lay at His feet? Ourselves—miserable sinners that we are—ourselves, souls and bodies first. Then sacrifice our pet sins to Him who was sacrificed for us. Give up self and selfishness for Christ. Give our time to work for Him and His dear Church. Give our money for His use. In fine, make it a time of sweet and willing Christian sacrifice.—Rev. A. Marks, rector of Trinity church, Natchez, Miss.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

MID LENT, OR REFRESHMENT SUNDAY. This day has been called Dominica Refectionis from a very ancient period, no doubt from the Gospel in which our Lord is set forth as feeding the five thousand by a miracle in the wilderness. It has at some times been observed as a day of greater festivity than was permitted on any other Sunday in Lent; and the Mi-Careme of the French Church still gives an illustration of this usage. In Rome also, the "Golden Rose" is blessed on this day, and presented by the Pope to some distinguished person who is considered to have done good service to the Church in the past year: and the ceremony is accompanied by festive observances which make Mid-Lent Sunday conspicuously different from the others of the season. The "comfort" of the Collect, the "free Jerusalem" springing out of the bondage of Sinai of the Epistle, and the Feast in the midst of the wilderness, all point the same way.

The miracle which gives point to this Sunday exhibits our Lord as refreshing men literally by the operation of His Providence, and mystically as their spiritual Refresher.

[1] From the literal point of view the miracle was stupendous, and well calculated to show that the Providence of Him "by Whom all things were made" is able to take care of those whom He loves. Cornelius a Lapide, calculating from the Roman price of a loaf weighing from 8 to 10 ounces, concludes that the 200 pence named would have purchased 2000 such loaves. The average price of bread in England is 14d. a pound, at which rate the same money would purchase about 914 pounds, a quantity not very far from this estimate. This weight of bread distributed among 5000 persons only would give not quite three ounces to each, about as much as is ordinarily eaten as an accompaniment to other food at dinner. But St. Matthew [xiv. 21] says that there were "women and children," besides "about five thousand men," and if these are reckoned at only 5000 more, the quantity of bread provided for each by the 200 pence would have been only 1 1/2 ounce, literally "a little" as stated by Philip, and quite insufficient for satisfying a hungry person. But the actual quantity of bread present was much less than two hundred pennyworth, being only such a quantity as a lad could carry, five barley loaves (perhaps ten or twelve pounds altogether), and in that case enough to give a piece of bread of eight or ten grains weight to each person. When Elisha's servant said of "twenty loaves of barley and full ears of corn in the husk thereof," "What, should I set this before an hundred men?" it is no wonder that the servant of Christ should say of the five barley-loaves, "But what are these among so many," as ten thousand men, women and children? Yet in the course of subdivision this small quantity of bread increased so as to be sufficient for a full meal; the persons so satisfied being evidently in a fasting, and therefore hungry, condition. For such a full meal sixteen ounces of bread is not much, but 10,000 pounds of bread amounts to four and a half tons weight, a vast quantity, apparently a thousandfold exceeding that from which it originated. Such a calculation magnifies the miracle in appearance, yet it would have been as much an act of Divine power to have increased the bread twofold as a thousandfold; and acts of Divine power equally stupendous are daily being wrought around us by the loving-kindness of our Creator.

[2] The mystical meaning of the miracle is shewn by the course of the several acts recorded in the eleventh verse of the Gospel; and they are plainly of an Eucharistic character. a The loaves are placed in the hands of Jesus, as an oblation is offered to God of the Bread and Wine. b Jesus gave thanks before distributing to the disciples, this eucharistization of the loaves endowing them with capacities which they did not previously possess. c He distributes to His ministers as to persons receiving gifts from Him for the benefit of others. d And by the intervention of these ministers, not by direct communication between Jesus and the multitude, the latter receive the eucharistized bread by which they are satisfied.

Thus the mighty work of Christ in the midst of the wilderness is set before His Church in the midst of Lent as a sure token that the earth is the Lord's and the fulness thereof; and that both fasting and abundance are at His command. But still more as an earnest of that Divine gift the "Bread from Heaven," which He distributes to His people in the wilderness of this world, by the hands of ministers, for their spiritual refreshment and strength.

AMONG the many curious predictions touching the end of the world, the following, by the famous Nostradamus, which fixes the date about the year 1886, is not the least interesting. The reader will please bear in mind that we do not certify to the truth of the prediction. On a marble tablet at Oberemmel, in Germany, the following lines are engraved: "Quando Marcus Pascha dabit, Et Antonius Pentecostem celebrabit, Et Joannes Christum adorabit, Totus mundus vae clamabit."

This means that when Easter falls on St. Mark's Day, April 25th; Pentecost on St.

Anthony's Day, June 13th; and Corpus Christi on St. John the Baptist's Day, June 24th, all the world will cry Woe! Now, in 1886 all these feasts will fall on the dates mentioned. The famous Nostradamus, born December 14th, 1502, and died at Salon, June 24th, 1566, saith:

"Quand Georges Dieu crucifiera, Que Mark le resuscitera, Et que Saint Jean portera, La fin du monde arrivera,"

That is, when Good Friday falls on St. George's Day, April 23d; Easter on St. Mark's Day, April 25th; and Corpus Christi on St. John's Day, June 24th, the end of the world will come. In 1886 these three feasts will be celebrated on the days stated above.

HINTS FOR HOUSEWIVES.

TO WASH CALICO.—Blue calicoes or muslins will retain their color if one small teaspoonful of sugar of lead is put into a pail of water and the articles washed in the water.

PILLOW-SHAMS.—Take eight linen hem-stitch handkerchiefs, join them with fine rickrack insertion, trim the edge with a deep edge of rickrack trimming, and, if desired, there may be braided or embroidered the monogram.

DEVILLED CHICKEN.—Take pieces of cold roast chicken, fry them, make a sauce of two teaspoonsful of made mustard, two tablespoonsful of Worcestershire sauce, three spoonfuls of vinegar, boil all together, and pour over chicken. Turkey and mutton are very nice served in the same way.

THE following wash for the face and hands is harmless, and is highly recommended by those who have used it. Boil 600 grains of barley down to one-half with twelve quarts of soft water; strain the decoction through a cloth, and add twenty-five grains of Peruvian balsam. Use morning and night with a flannel cloth.

BEEF fritters are nice for breakfast; chop pieces of steak or cold roast beef very fine. Make a batter of milk, flour and egg, and mix the meat with it. Put a lump of butter into a saucepan, let it melt, then drop the batter into it from a large spoon. Fry until brown; season with pepper and salt and a little parsley.

INSTEAD of the boxes for presents of silver, which have been looked upon as quite as important as the silver itself, bags are now used of striped and superbly colored plush lined with satin. These make a rich background to display wedding presents, and are more convenient to pack, requiring less room, and altogether better.

TIME TABLE FOR FISH.—Halibut and salmon, fifteen minutes to a pound. Blue-fish, bass, etc., ten minutes to a pound.

Fresh cod, six minutes to a pound. Baked halibut, twelve minutes to a pound. Baked blue-fish, etc., ten minutes to a pound.

Trout, pickerel, etc., eight minutes to a pound. In Florida orange-groves rye is sown among the trees, covering the sand, keeping the roots moist and cool, and absorbing much of the heavy dew. The rye is in due time plowed in, and preparation made for another crop. Would not the sowing of rye among fruit trees in the North, particularly among young peach trees, be useful in protecting the tender bark from the blistering rays of the sun, and in enriching the soil?

CARE OF SILVER.—If silver is washed always in hot suds, and dried at once, it need never be rubbed oftener than once a month. If egg has discolored spoons, a little whitening removes it at once. When formal rubbing is required, make fine whitening into paste with hot water or alcohol, and rub on thoroughly, using a small brush for all corners or intricate work. Let the pieces stand till dry; then polish with a chamois-skin, using a brush to remove whitening from cracks.

A VERY pretty receptacle for needle work is an easel of plush on which a bag is fixed. The foundation is a small table easel, about fourteen inches in height, which is neatly covered in plush of old gold color; the joints are hidden with a very narrow satin ribbon. The bag is made of the same material, and lined with cardinal satin. A high fringe is left above the drawing cord, which allows a piece of the cardinal lining to be visible. This bag is fastened only to the two outer portions of the easel, the third being left free to open outward, so that it may stand upright on the table.

The curtains displayed for winter use are unusually handsome this season. Heavy red rep embroidered with crimson and dark gold chenille are hung from walnut and brass rods. Olive-green and dark blue plush, with tracery in gold thread and lining of white or pink satin, are hung in double or single folds, and even white velvet curtains are seen. Less expensive kinds are made of the new cotton plush, which sells for 15 and 20 cents a yard, and comes in all the rich dark colors. This latter material is especially appropriate for bed-rooms and dining apartments, and is also used for table covers.

EGG MINCE.—Choose some very fine streaky bacon; cut this into small, thin dice; throw the dice into a stew-pan, and set over a gentle fire, so that it may lose some of the fat. Then place the dice on a warm dish, and put into the pan a ladle of melted bacon-fat or lard (the former is preferable). Set it on the stove, and put in about a dozen of the dice; then bend the stew-pan to one side, and break in an egg; manage this very carefully, and the egg will presently be done. It should be very round, and the little dice of bacon will stick to it all over. Keep the egg on a hot plate while you do as many more as are required in the same way.

STAIN for dining-room floor: The following directions were published some time ago in a journal which is authority on such subjects: Dissolve equal parts of manganate of soda and crystallized Epsom salts in twenty to thirty times the amount of water, at about 144 degrees Fahrenheit, and brush the planed wood with the solution. The less water employed the darker the stain, and the hotter the solution the deeper it will penetrate. It may be used boiling hot. If the stain is not dark enough, a second application of a less concentrated solution should be made. After it is perfectly dry, it should be varnished with an entirely colorless oil varnish. If the stain is put on at a boiling temperature, it penetrates so deeply that it does not soon require a fresh application.



## The Living Church.

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

HE only who is in sympathy with a science, can realize its inner truth and beauty. So he only who is in spiritual accord with Christ and His Gospel can understand and appreciate the divine glory of the One, and the significance, sweetness and power of the latter. The intellect may be either clouded or illuminated, quickened or palsied, by the heart.

RELIGION and morality, or in other words, piety and virtue, are inseparable. There is no true religion without a solid substratum of genuine morality; and no perfect morality which is not both pervaded and crowned by pure religion. The error of much of the religion of the day is, that it so often practically puts asunder, "what God hath joined together."

WORLDLINESS blunts or perverts the most vital truths; obscures or warps the plainest convictions of duty; and dominates the whole field of Christian self-denial and devotion. How wisely, then, does the Church, through her Lenten Fast, strive to withdraw her children from the world and loosen its hold upon them? Its voice to them is "Know ye not that the friendship of the world is enmity with God?"

NO one comes heartily to Christ, other than as he awakens to a real sense of sin; and, through that, comes to feel his perishing need of a Saviour, and the beauty and blessedness of Christ as such a Saviour. Hence, it is one special object of the Holy Discipline of Lent, to awaken in the Christian that living sense of the baseness, the subtlety, and the power of sin, as will make Christ and His cause stand out before him in grander and more inspiring proportions.

WAS the Christianity of the Apostolic age, with its organic unity and individual strength and courage; its hearty concentration of all its forces on the one divine mission entrusted to it, and its splendid heroism of personal endeavor and endurance for Christ's sake, a mere peculiarity of the times, containing no lessons for after ages; no voice of warning for a divided Christendom; no stirring and mighty call to those who are in danger of being overcome of spiritual luxury, ease, and self-indulgence?

THE notice of THE LIVING CHURCH, which appeared in *The (N. Y.) Standard* last week, was evidently made under a misconception of the facts and was very unfair, as well as incorrect. The so-called "official statement" was \$1,200 a month. Our advertising agents inform us that as a matter of fact the receipts are very much more than this. If *The Standard* wishes to challenge our statements, on this or any other point, we have no objections, but the publication of its opinions about our private business must be construed as a violation of journalistic courtesy.

HE who treats his children with either brutal neglect or severity, and he who pampers their appetites and allows them an unbridled license, will in due time reap a stern reward of retributive contempt and abuse. So also with governments which either reduce the lower classes to a state of absolute poverty, ignorance, degradation and slavery; or, contrariwise, lavish upon them gifts of freedom, indulge them in license against law, and feed their passions with political excitements, partisan legislation, impotent exercise of authority, and contrived defaults of justice. They sow the wind and must reap the whirlwind. A wild retribution will sooner or later

overtake both. The one will perish for its cruelty to the subject; the other for its wicked abuse of liberty and law.

It is a most distressful, yet not infrequent thing, to find persons who are thoughtfully looking towards the Church for an assured landing place for their souls, staggered and beaten back towards scepticism by the general worldliness, formality and spiritual indifference of a parish, and the unworthy, un-Christian, and perhaps unmanly conduct of known communicants. Christianity wounded in the house of its friends, and the dear Lord crucified afresh in His sorrow for His unfaithful servants and His grief over souls repelled from the Kingdom of Heaven!

ASIDE from the systematic and faithful cultivation of personal piety, there is no one thing that needs to be so impressed upon our younger clergy, as the necessity of cultivating sound learning, both Biblical and theological. They are in great danger of allowing an exclusive absorption in parish work to obstruct and destroy the higher intellectual life of the workman. Practical activity has its place and value, but if they allow it to become sole master of their thoughts and energies, they wrong their sacred calling; they dwarf their character and usefulness; and they defraud the Church of her right to a foremost place in the intellectual movements of the age. Cost what it may, they should, next to time for private devotion, command also a time for study.

"ONE star differeth from another star in glory." The Life of Faith is not and cannot be one of equal development and attainment in all. As all have not the same gifts, and it is demanded of each according to what he hath, there must be gradations in Christian attainment and virtue. Hence, while there should be among all, moral and religious progress—and in each according to the real measure of his ability—Christianity provides for and seeks a Higher Christian Life in some—a few perhaps—but in all who are "able to bear it." They should practise a severer self-denial; they should seek out and follow a more arduous and painful labor; and those who would forbid them, should be commiserated as sadly forgetful of the injunction, "covet earnestly the best gifts."

FOR durability and appropriateness, granite has generally been considered the most desirable material for mortuary monuments. Marble is more beautiful, but more perishable. Iron and zinc have found favor of late, but they are admitted to be less expressive for memorials than stone. Glass is a material more durable than any of these, and it is quite unaccountable that in this age of improvement its merits have been overlooked by monument makers. This neglect is all the more remarkable when it is considered how suggestive this material is when properly managed. How appropriate, for example, in many cases, would be a pyramid constructed of the patent medicine bottles which were emptied by the deceased! If there are sermons in stones, there are funeral orations in glass.

THERE are few congregations that do not prefer a proper extempore preaching to written sermons. Unfortunately, however, few listeners are aware of certain of its necessary conditions. It is little likely to be successful without inspiration, adequate time, and absolute freedom. Stay away from church and fill the preacher's eye with the sight of empty pews, and inspiration is gone. Crowd him by a long service, or by over-musical display, to within twenty minutes of the time to close, and not only is the time too restricted, but the preacher is hampered by having to watch the hour, depart from his original plan, and make forced condensations of his matter. Follow him with sharp criticism for the more impassioned outcomings of his thought which result from the very nature and object of this species of discourse, and you produce an anxiety and self-distrust, which at once destroys freedom, enthusiasm, and perhaps even conscientious fidelity. Just in proportion, then, as a people demand, or delight

in extempore preaching, they need thoughtfully and justly to accept its necessary conditions, and to make corresponding allowance for the preacher.

FROM every direction comes the report of unusual interest in the Lenten services, both among clergy and people. The "time of refreshing" seems to have come. It is the soul made ready by sacrifice, that is able, with prompt faith, to lay hold of the promises of God, and to realize the full meaning and blessedness of the sacrifice on Calvary. We believe that Lenten sacrifices mean more than mechanical performance of duty, more than a fitful enthusiasm; they indicate the deepening of religious life, and the manifestation of God's spirit among us in greater power. They show that it is the love of Christ which is leading both clergy and people in their renewed activities, and that there is still the power of godliness in the Church, as well as the venerated form.

Another thing that this Lenten revival is showing, and its ingathering of souls to Christ will more plainly show, is this: that we do not need to depart from our primitive and apostolic methods to do Christ's work in saving men. We shall see, we do see, that the everlasting truth and order of the Kingdom of God need not be sacrificed for the sake of popularity; and that a faithful use of appointed means, in the spirit of love and sacrifice, will secure a blessing to our own souls, and win others to the cause of Christ and His Church.

In the midst of many discordant systems and varying beliefs, the Church holds her unchanging faith and form. She calls upon men to repent, believe and obey. She offers to them the Creed, the Lord's Prayer, and the Ten Commandments. She presents Christ to them in the reading and preaching of the Word, in the Sacraments, and in the Christian Year. There is but one thing more she can do, and this depends upon us, clergy and people—to present Christ in the devoted lives of his professed disciples. When we do this, the Pentecostal outpouring will come; why not, this Lent? It has begun, thank God! and nothing but our own weak faith shall hinder the mighty power of the Holy Ghost from coming down as in tongues of fire.

### LENT AND FRIENDS.

THERE are times when it is not well for us to see too much of our friends. Perhaps we have been together so much that we long to be together always, and become dependent creatures, not fit for anything one without the other—instead of being a help, becoming a positive injury to each other. We receive a kind of comfort from association with some one, a crumb or two of which is well enough, but a whole loaf is glutinous.

Lent is a time for retirement. We have seen so much of certain friends that they seem indispensable to us, and they shut out the greatest Friend of all—Jesus of Nazareth. We need not cut these friends entirely, but see less of them and more of those who have no friends; so that when God calls them or us, we may say—loving them none the less, but God all the more—"Thy will be done," and "Grant us grace so to follow Thy blessed saints that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee."

He is no true friend who would wish you to be always dependent on him. You must stand alone without him. The time will certainly come when friends will be taken from you, or you from them. Their society is very pleasant and oftentimes very profitable, but their society we cannot always have, and in some cases have no right to have. That we may be stronger men and women, stronger in God's grace, we must retire as much as possible from society, at times, must go by ourselves into a desert place, as it were.

The Church has appointed just such an opportunity for us in Lent, during which we retire from society and social gatherings, and even from too close an intimacy with personal friends. Then when Lent is over we shall discover how much real good these friends have done us, and we shall see that the dearest

friends have been drawn really closer together, by each one being drawn closer to Christ, and by all being one in Christ.

### RECONSTRUCTION OF THE BOARD OF MISSIONS.

AT a meeting of the Board of Managers, in December last, an important committee was appointed, which reported in January, at which time certain proposed alterations in the by-laws were approved, and the whole matter was ordered to come up for final action on the tenth instant. It is proposed to obviate the friction and other petty hindrances which have operated to impair the efficiency of present arrangements. The separation of the Board into two committees is to be done away with, which will carry with it the burden of two offices, two sets of officers, and two pay-rolls. All this is in the right direction, and will be hailed with grateful appreciation by the whole Church, for it cannot be gainsayed that there is always a sense of relief when machinery is reduced to the minimum consistent with a wise administration of affairs. This consolidation is to be rendered complete by the appointment of "one General Secretary with heart and mind large and broad enough to take in the whole field and to grasp the work in its various details." There can be no question that the changes proposed would relieve the Church from the embarrassing deficiencies which now confront us almost every year, and would tend to popularize a cause which now has to contend with so much indifference. We hope that the Board of Managers will consider the proposed changes in a broad and statesmanlike way.

### THE PARITY OF BISHOPS.

THE unity, or to use the modern term, solidarity, of the episcopate, is a fundamental maxim of the Church. It represents the perpetuation of certain functions of the "One Lord," so that whether there be ten or ten thousand Bishops throughout the earth, it is through them as one body or corporation that He is engaged in accomplishing His sublime purposes and ministering His grace. The principle of unity implies essential equality among them. Conventional differences of rank may be created in consequence of provincial, national or patriarchal relations, but these do not impair the absolute parity of office which is the consequence of solidarity. Even the Pope of Rome, so far as order goes, is simply a Bishop.

But the Pope of Rome is the great example of the tendency which conventional differences have ever shown to transform themselves into essential differences. Had Rome been an obscure See in Gaul or on the North African coast, the Church would never have been asked to swallow a gulp the exegesis by which the Petrine claims are supported. The chair of Peter would have been in no larger relation to the whole Church than the chair of James. But Rome was the world's centre, and as soon as Christianity emerged from the catacombs, and began to be something more than the superstition of a few Jews and many Greeks who were members of the foreign community in the imperial metropolis,—began, in fact, to win converts in the highest ranks of society and among the cultivated classes who, rejecting the popular mythology with contempt, were prepared to accept a new faith which proclaimed a beautiful morality while it ministered consolation to the troubled conscience,—it was no longer martyrdom to be the Bishop of Rome; and when the all-conquering religion of the Cross invaded the very palace of the Cæsars, that see naturally became of primary distinction and influence in Christendom. To go on would be to repeat the story of usurpation and ambition which in our own day has reached its climax in the dogma of infallibility. It is sufficient to remind the reader that the gradual accretion of power by the Bishop of Rome, of which much was acquired in the defence of the ancient faith, resulted from the undue accentuation of functions which did not inhere in him by virtue of his episcopal office.

It may be well to notice here how, through violence done to the substantial

parity which was conferred by our Lord upon the apostolic college when He called them to that office, the idea of unity has been eliminated from the Latin conception of the Church. The One Episcopate is recognized only as subsisting and capable of perpetuation under the One Apostolate as that is represented by the presumed successor of St. Peter. "I am the Vine, ye are the branches," said our Lord. But the Roman view would change these words to: I am the Vine, the Pope is the branch, and ye are the leaves! A writer of that communion, who has been so unduly advertised of late that we shall not name him, declares that our Lord established two indestructible elements in the organization of the Church: (1) The Apostolate, consisting in universal jurisdiction derived directly from Christ, and (2) the One Episcopate founded immediately by Christ and exercising corporate jurisdiction in the whole world. It is the Apostolate only which is derived from Christ. In other words there are two kinds of Bishops, and the first is represented by the Pope alone. The other is subordinate to this and is derived from it. The Pope represents Christ; the Bishops represent the Pope. Thus, with the destruction of the official parity that constituted a distinguishing feature of the college of the Apostles, the unity of the episcopate disappears, a new order never contemplated by our Lord is introduced, and Bishops become the mere vicars and creatures of one who holds a See that happened to be in Rome.

The lessons of history are eloquent, and we cannot be too attentive to their admonitions. There are many errors that go under the name of Roman, but not one against which we need to watch with more vigilance than the disposition to exalt prerogatives that are accidental or privileges that are conceded for convenience of administration, to such an extent as to endanger the absolute parity of the episcopate. Our Church may be seriously menaced by the efforts of a few young men to bind themselves with solemn promises to rescue forlorn and perishing people of the "Avenue D" class from sin and shame, but the average common sense kind pronounces the risk a slight one indeed. There is no great danger of a revival of individual monasticism. Even the monks of the Roman communion in our country are, as a rule, hard-working missionaries, self-denying hospitaliers, or humble teachers. We might not want them or their like, but we could not get their like if we wanted them. Our clergy evince no widespread enthusiasm in the direction of poverty, celibacy, and obedience, although so many of the laity would like to get "a young unmarried man for our minister!" But Romanism is not likely to steal into our ranks in the habit of a monk. There is more reason to fear in a hierarchical system the development of the papal spirit. Lawn sleeves may not wholly conceal the disposition to assume an autocratic tone in the relation of one bishop to another. There is nothing in the accidents of either age or position which justifies it. A "charge," however gently put, however delicately sheathed in terms of affection, might, if suffered to propagate itself through a century or two of our history, become a "bull" or an "encyclical." It is thoroughly within the province of every diocesan to instruct and admonish his own clergy since he is their overseer in the Lord, i. e., he has duties and rights which are of Divine institution. He is their *papa*—their father-in-God, and to his words of counsel and godly admonitions they are bound by the solemn vows of their priesthood to listen with a glad mind and will. But there is nothing in the structure of the Church which contemplates the exercise of episcopal functions over Bishops. To the archiepiscopal, there is no surrender of spiritual powers or essential functions. In any primacy of relation which may exist, the authority is delegated and the duties are specific. The *jurisdictio metropolitana* depends wholly on the concessions which the episcopate may have made or provided for, in canon law, although it must be acknowledged that in some ages of the Church attempts were made not without success to transcend these limi-



tations. In our own Church, this officer is known as the Presiding Bishop and his duties are clearly defined. Through him must be made all official communications from foreign Churches. He convenes the House of Bishops for special meetings, consecrates a Bishop-elect or appoints another to do so, appoints a council of five Bishops to settle differences between a parish and the Diocesan, receives the resignation of a Bishop and communicates it to each of the Bishops having jurisdiction in the Church, and upon their advice accepts or refuses such resignation, receives charges against, and arranges for the trial of, an accused Bishop. This seems to limit his duties within a very narrow circle, and we cannot but approve the wisdom of the Church in so doing. Power divinely bestowed will be divinely guarded. There is no need to suspect abuse where we are certified by divine promise that the Holy Spirit abides; but it is within the sphere of human device, the merely conventional arrangement, that danger lurks; and, as our American Church has most wisely pointed out in her canon law the specific duties that belong to the presidency of the House of Bishops, she will also not fail to contemplate with jealous eye any disposition, however amiable and well-meaning, to go beyond the letter of her law.

OPINIONS OF THE PRESS.

The Church Times. THE CHURCH AND ROME.—A correspondent of the Weekly Register calls in question our statement that there has been no solution of continuity between the Church of Augustine, of Anselm, of Becket, of Parker, of Laud, and of Benson; and we are informed that the paper in question has been largely circulated amongst English Churchmen. It is hardly to be expected that a writer in such a journal would be very strong in his history; but he might have known that the mission of St. Augustine, if not exactly a failure, had very little to do with the conversion of "our forefathers." Most of them really owed the Gospel to the Celtic missionaries, who knew nothing of the Pope, and cared nothing for Rome. This is proved by two incidents—one, the conference at St. Augustine's Oak, where the native Bishops flatly refused to have anything to do with the Italian mission; the other, the conference at Whitby, where King Colman, not only withstood the papal party, but when King Oswy decided against them, returned to Ireland rather than submit. Moreover, the Church of England was always resisting the Court of Rome; and, as a matter of fact, the statutes, for breaking which Henry VIII. entangled the whole clergy of the country in a *premunire*, and so brought about the Reformation, had been passed a century before. To contend that the present Church of England is not a continuation of the old Church, and that the present Roman Catholic body in this country is not a foreign sect, is about as hopeful an undertaking as to dispute the axioms of Euclid.

The Church Guardian. RIGHT KNOWLEDGE.—There is truth in the familiar maxim that "Knowledge is power," but let us not forget that it is power for good or evil, according as it is well or ill-directed. There is little need to plead for knowledge in this age of intense mental activity and keen competition in every walk of life. But we urge most earnestly for a well-directed knowledge at a time when every effort seems to be put forth to give the mind and heart a bias in favor of every intellectual and moral perversity. Well-directed knowledge is a power for good—let all look to it that, so far as their influence extends, the knowledge of the age is directed towards the accomplishment of this good.

The London Review. RELIGION vs. PLEASURE.—We are afraid that the greater freedom with which professedly earnest Christians indulge in all sorts of worldly pleasure (innocent in themselves, perhaps, for the most part, but still essentially of the world), is one cause why the pleasures of God's house are somewhat at a discount. The puritan attitude towards innocent pleasure is (to our mind at least) wholly indefensible, unnatural, and even secretly irreligious, but the other extreme exists, and before now has done infinite harm to religion; yes, to Catholic religion. It is not a good sign that young communicants now-a-days see no harm in any amount of theatre and ball-going, but look upon getting up to go to church at eight o'clock on a week-day morning as an exertion only to be contemplated on the rarest occasions.

The London Guardian. THE GOSPEL OF SOCIAL REFORMS.—It is a difficult and an invidious task for the Church to be perpetually probing the schemes of work to which she is enthusiastically invited, and testing the religious character of the advice which is so freely showered upon her; but it is nevertheless a task that must be undertaken. Nothing is easier than for a man to persuade himself that he is a Christian when he is being borne along by the strongest and purest current of contemporary feelings, and joining himself to what is best and noblest among the social forces of the day. When the "enthusiasm of humanity" is at its height, and philanthropy is the fashionable virtue, it is difficult and unpopular to try and teach men that religion means something more than this, and that the Church, if she will be true to her real vocation, dare not cease to be "the pillar and ground of the truth," and cannot join in any work which even tends to turn her aside from the great function of upholding the doctrine of Christ. We are being continually called to forget our "insoluble speculative questions," our dogmas, and our creeds, and to unite in the straightforward and unmistakable work of philanthropy. And no Christian, who is worthy of the name, can be without the deepest sympathy with such a call; he cannot help a deep desire to do something to make the world better than it is, and to gladden in this life the hearts of the poor and suffering. But, nevertheless, he must answer that the Church, as a Church, has her peculiar task and function elsewhere, that her primary vocation is to guide and to teach, that the things with which she deals are spiritual and moral rather than material. That this answer is unpopular we all know; the human mind, at least in our century, has a great dislike of dogma, and prefers to think that truth is unattainable by man, and that religion must give up right thinking and confine itself to well doing. But the Church's duty is plain, and, in spite of man's natural disinclination, she cannot turn aside from it.

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The Standard of the Cross. THE NEW BISHOP.—The consecration of Dr. Worthington gives us another Bishop, wise in heart, and of devout faith, to direct the upbuilding of the Church in a State destined to be one of the mightiest in the Union. The well-ordered solemnities at Detroit last week may be taken as indicative of the happy union of practical ability and spiritual earnestness which are anticipated in the administration of his great diocese.

The Pacific Churchman. A SEASONABLE HINT.—Lent is sometimes sadly broken in upon by preparations for guild "socials" and "sales" to be held in Easter-week. It is well enough for the more quiet preparations for such things—if they must be—as needle work, etc., to be prosecuted as special Lenten effort, but Holy-week should not be profaned by rehearsals and the rest of the exciting, absorbing details of getting ready for the Easter week bazaar or social. Far better put this off a fortnight. The habit of devoting the hours and days of Holy week to the milliners and dress makers, with a view to Easter morning in church, is equally to be deprecated. It is indeed difficult to imagine how one can keep both uses of Holy-week properly in one's head and on one's heart at once.

PERSONAL MENTION. The Rev. Howard T. Widemere has entered upon his duties as the rector of the church of the Beloved Disciple, Philadelphia. The address of the Rev. Joseph T. Wright, rector of St. James's church, Hestonville, is 5146 Franklin St., West Philadelphia. The Rev. William Augustus White is at present minister in charge of the church of the Holy Innocents, Tacony, Philadelphia. The address of the Rev. J. Milton Peck is Malden, Massachusetts. The Rev. Samuel Hall has resigned Grace church, Long Hill, and Trinity church, Nichols, Connecticut, and is connected with St. Luke's church, Franklin Square, Baltimore. The Rev. G. H. S. Somerville has resigned St. Andrew's, Bryan, and St. Paul's, Navasota, Texas, and accepted Trinity parish, Gouverneur, diocese of Albany, New York. All letters and communications to be addressed to him there. The Rev. Eitelbert Talbot, A. M., has resigned the rectorship of St. James's parish, Macon, Mo. The Rev. John H. Waterman, of Hamilton, Mo., has been called and has accepted.

TO CORRESPONDENTS. No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not acknowledged though some time may elapse before their appearance. The editor cannot, as a rule, reply privately to letters asking for information. A. L. C.—We do not usually publish acceptance of articles. "Watch" is accepted. A CONSTANT READER.—"Critical Scholarship" does not find in the Book of Lamentations prophetic reference to our Blessed Lord, Chapter I, v. 12 is generally applied to Christ, but is not classed among the "Messianic prophecies" by Biblical authorities.

APPEALS. The building of All Saints' Cathedral, Albany, will be continued in the spring, and the contract includes the memorial pillars—228 yet are needed to complete the "Bishop Donne Memorial Pillars." The undersigned requests the appeal to the graduates and former pupils of St. Mary's Hall, Burlington, to send the amount needed to her without delay. Mrs. Maria L. Reed, 71 Bartlett St., Boston, Mass. MCKEESPORT, PA., February 27, 1885. In making this appeal to you, I am aware of the fact that you have your own parish to help and sustain, yet I believe, if you will read and consider our position in McKeesport, your heart will enlarge, and your liberality prompt you to help us as far as you can. McKeesport has a population of 15,000 people. Ten years ago a frame church was built, costing \$2,500. The seating capacity is 240. The good people who love the Church dearly, have struggled along for ten years with only half the time and services of a clergyman. Since last October a clergyman has given the whole time and service to them. As a result the congregations are too large for the building, and it is absolutely necessary that a new and larger church be built at once. We have in McKeesport at least 600 church people. Many of these are from England who find employment in the National Tube Works. They are good, honest and worthy people, who are securing their own homes and are settling here to remain. Not having had a larger church and a minister giving his full time to the work, many of the Church people coming to McKeesport have wandered into the Presbyterian, Baptist and Methodist churches, and some have become negligent and attend no services at all. Every avenue to success is open now. Our Church has become popular among the people. Our own people are united and determined to succeed. But we must have a larger church building and cannot raise sufficient means among our people to begin it. At Easter we expect an offering of \$1,000 from the members. This sum is quite sure, yet we need more. Therefore this appeal is made to you, and to all Church people to come and help us in trying to give us one dollar and if you can, a little more. Our endeavor to build a church unto God. Will you not our endeavor to give us one dollar and if you can, a little more? Whatever you may give will be entered upon the books and published in our parish paper, a copy of which will be sent to you. We will need \$10,000 in all. We have no present debt. Contributions should be sent to the Rev. H. Greenfield Schorr, rector of St. Stephen's church, McKeesport, Pennsylvania, box 154. PITTSBURGH, February 24, 1885. I cheerfully endorse the foregoing appeal, being convinced of the need of a church in McKeesport, and also con-

stant of the loyalty and earnestness and devotion of the minister and people of St. Stephen's church. May God send them prosperously in this, their undertaking. CORRELAND WHITEHEAD, Bishop of Pittsburgh. SEABURY DIVINITY SCHOOL. This school has done and hopes to do an important work for the Church in the Northwest. There is reasonable assurance that in a few years the institution will be sufficiently endowed for all its needs. Meanwhile there is a great and pressing need for gifts from without to meet current expenses. Offerings may be sent to Mr. STEPHEN JEWETT, Treasurer, or to the Rev. F. D. HOSKINS, Warden, Fairbault, Minn.

OBITUARY. PHILLIPS.—Entered into rest on Saturday, March 7, 1885, Helen Mary, eldest daughter of Rev. T. D. Phillips, Chicago, aged 14 years and 6 months. Requiescat in pace. CAVANAGH.—Entered into rest, February 2, 1885, John Cavanagh, aged 74, of Pilot, Dakota. NESMITH.—Died at Vevey, Switzerland, Miss Hebe Lee Nesmith. BENTON.—At Covington, Kentucky, March 4, 1885, in the communion of the Catholic Church, and in the confidence of a certain faith, the Hon. Mortimer Murray Benton, in the seventy-eighth year of his age.

IN MEMORIAM. BOOTH.—In New Castle, Delaware, on February 28th, in the year of her death, Mrs. Mary Booth daughter of Daniel Rogers, of Colonial times, and widow of the late William Booth. When young, though beautiful and admired, she was as guileless as a little child. Like Mary, her mother, she early showed that better part, which could not be taken from her. She was ever at the foot of the Cross of her Redeemer. Her cry was always, "Save, Lord, or I perish." She was a devoted self-sacrificing mother; affectionate to relatives, and kind to all around her. The dark valley of the shadow of death had for her no fear; for she knew that her Saviour's guiding hand would take her safely through. "Sustained and soothed by an unflinching trust—she approached her grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

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OUR BIRTHRIGHT.

BY F. BURGE SMITH.

"Esau, who for one morsel of meat, sold his birthright."—Heb. xii. 16.  
A Birthright gone, for meat that perisheth!  
Folly beyond compare!  
No marvel that it could not be regained,  
Though sought with tearful care!  
Shall lusts of earth obscure our thought of Heaven?  
Shall mortal good outweigh  
The things divine, and tempt us to prefer  
The pleasures that decay?  
O Father, bless us! At Thy feet we bow;  
Though "at the point to die,"  
We spurn the wily bait of flesh, and keep  
Our heritage on high.  
Lent, 1885.

LETTERS TO THE EDITOR.

THE IRVINGITES.

To the Editor of The Living Church:  
Apropos of a remark of mine in the tenth article on "Reasons for Being a Churchman," I send you an extract from a letter, written by one of the most venerable and scholarly Doctors of Divinity in the diocese of New York. It throws a good deal of light on that estimable little body of Christians, commonly called the "Irvingites," who certainly have a "form of Godliness," and are perhaps the best of what Bishop Thompson calls "the imitation churches." A. W. L.  
I observe a note of enquiry about the Creeds of the Irvingites. It was my lot, years ago, to be in immediate contact with them, and with one of their most accomplished ministers, the Rev. Mr. A——; where I was rector, they had a small, but firm and well instructed, "congregation." Mr. A—— was an able man, most amiable and gentlemanly, and a frequent inmate of my study. In Catholic doctrine and ritual matters, he was so far in advance of anything and everybody in my parish, that when I wanted to have a good High Church talk, A—— was the man for the occasion.  
I had also the honor of a visit from one of the Irvingite "Apostles," a splendid old English gentleman, who spent a short time in the United States. Mr. A—— gave me a finely bound copy of the Irvingite Service Book, which is a most remarkable work, evidently put together by men familiar with Liturgical lore. There is no dodging or nonsense about the title, which runs thus, in bold black letters: "The Liturgy and Other Divine Offices of the Church, New York, 1851." That is all of it; and, what a rebuke it is to weak-kneed "Protestant Episcopalians!"  
But to the point. In this book, the first and most prominent thing is "The Order for the Celebration of the Holy Eucharist," covering fifty-one pages (not including specialities for holy days, etc.)  
In this Office is the Nicene Creed, different version only in having the words, "And was made man" being printed in capital letters.  
In both Morning and Evening Prayer, we have in this book the "Apostles' Creed," similar to ours, but without any daub of a cowardly paint brush on the words, "He descended into hell."  
In an elaborate Special Service for "All Saints' Day," we have the following rubric: "In the Celebration of the EUCHARIST the following CREED, commonly called the CREED OF ST. ATHANASIUS, shall be said or sung, instead of the NICENE CREED." Then follows this Creed in full, as in the English Prayer Book.  
The Irvingites have, of course, the Te Deum as in the English Book, without the "modern improvements" of American pedagogues.  
I do not myself believe that, in these days of laxity in all religious thought, the reception, the repeating, or the apparent defence of the Creeds, amounts to very much. Every man puts his own private interpretation on the words, and thus neutralizes their real meaning. Presbyterians and others will say that they hold the Apostles' Creed—I believe in "the Holy Catholic Church." But how would they stand if brought face to face with the Nicene Fathers? There is not a hymn on the Church in Ancient and Modern Hymns, which the leading sects do not sing as heartily as we do. In fact, they take all those hymns to themselves, and you may hear them singing about the Church being rent "by heresies and schisms," without the thought ever crossing their minds that they are the schismatics.  
As the Archbishop of Canterbury lately said, not one man in ten, even among ourselves, knows what "the Church" is. I once heard a drunken man singing with great delight, at a railroad station, these words:  
"Jerusalem, my happy home,  
When shall I come to thee?" etc.  
Ask any Sunday school child whether he belongs to the Catholic Church, and he will indignantly answer "no," while every little Roman boot-black or beggar would say "yes!" This is the position into which our wretched name, and our defective teaching, have brought us; and nothing but indomitable courage and plain speaking will ever correct public sentiment.  
In ritual, and courageous enunciation of their principles, they leave us far in the back-ground. When I visited their church in Gordon Square, London, some years ago, I was surprised at its magnitude and splendor. They look down on us, and on Greeks and Romans, as a sort of half-breed or imperfect Catholics. But they have some oddities which can hardly be called "Catholic," for instance, that death is a thing which the Catholic Church cannot consistently recog-

nize. For this reason, they have no Burial Service in their book, although it abounds with Litanies and forms for a multitude of other things. On asking Mr. A—— to explain this, he gave me the following answer. Christ, he said, had abolished death; and the only reason why a Christian dies, is because he lacks faith, which faith if as strong as it ought to be, would bid defiance to death. I put it to him, that the Apostles and the Saints of all ages, had died; and he ascribed it purely to the failure of their faith. At funerals Mr. A—— always used the Burial Service of the English Church, as he did not approve of the American alterations.

To the Editor of The Living Church:  
In your paper of February 14, one of your correspondents says, "Of the hundreds of Protestant sects, very few formally accept even the Apostles' Creed, and none, so far as I am aware, require a belief in the Nicene Creed, even on the part of their 'ordained' preachers." And he adds in a foot-note, "It may be the Irvingites retain the three Creeds in words, though they do not in sense. Perhaps some of the readers of THE LIVING CHURCH can tell."

As a member of that religious body which, with neither truth nor courtesy, your correspondent calls "Irvingites," I beg to inform him, that we use the Apostles' Creed in the daily morning and evening services; the Nicene in the Holy Eucharist every Sunday; and the Athanasian on the four great feasts of Christmas, Easter, Pentecost, and All Saints', and that we use them in the sense in which they have ever been received in the Catholic Church. We have no other Creeds.

If your correspondent will explain what he means by saying that we do not receive them "in sense," I shall be happy to show him that we attach no narrow or sectarian or heretical meaning to them; but that we hold in its integrity the One Faith to which the One Church, the "pillar and ground of the truth," has ever borne witness.

WILLIAM W. ANDREWS,  
A Minister in the Catholic Apostolic Church,  
Wethersfield, Conn.

CHURCH WORK IN CUBA.

To the Editor of The Living Church:  
Absence from home, on visitations in the interior of my diocese, has prevented my availing myself sooner of your invitation to use the columns of your valuable paper in explanation of the character of the Church work in the Island of Cuba.

And first of all, permit me to say that I was much surprised that my life-long record as a conservative Churchman, twelve years of which preceded my advancement to the Episcopate were passed in the service of Trinity church, New York, should not, of itself, have been presumptive proof that I could be no party to such a work as the scribbling whom you quote represents the enterprise in Cuba to be.

But not to trespass unnecessarily upon your space, I would say in a single word that the Church work in Cuba is simply an overflow of that of the diocese of Florida. For some ten years past an average of 5,000 Cubans have been residents of Key West, mainly engaged in, or connected with the manufacture of cigars. For the spiritual welfare of these it has been my aim as the Bishop of Florida, so far as I was able, to provide. In 1875, I established services for them in the Spanish language, under a lay reader. This lay reader, who before the Cuban Insurrection was a lawyer in Havana, I ordained to the Diaconate in 1877, and in 1879 the Bishop of Minnesota, acting by request, advanced him to the priesthood. Through the faithful ministrations of this worthy man, the Cuban residents in Key West, have been brought to the knowledge of our Church. And as since the proclamation of amnesty, they are constantly passing to and fro between Key West and Cuba, the knowledge of our Church has gradually extended throughout the island, resulting in the general desire for our services now existing in all the considerable centres of population. As Bishop of Florida I have endeavored to follow up and care for this overflow of the work of my own diocese. No separate organization whatever has been formed. Everything that has been, and will be done, is under the provision of the Canons of the General Convention, and those of the diocese of Florida.

To this general statement I need not add a word, but have to ask that by way of reparation of the damage that your onslaught has undoubtedly caused us, you will give space to the following summary of Mr. Baez's report of his work which was made to the Foreign Committee in August last:

It appears from the foregoing report, if I may be allowed to make a condensed summary of the same, that from Mr. Baez's return to Cuba after your temporary appropriation for him was made, up to August 20th, he has revived the work at Pueblo Nuevo, which had begun seriously to languish in consequence of his departure and the uncertainty as to his return, and has organized a new mission in Matanzas proper, of greater strength than the one at Pueblo Nuevo, and provided at the outset with a chapel and organ; and has performed the services of the Church, with a sermon, every week in Pueblo Nuevo, Matanzas proper, Havana, Bejucal, Guanabacoa, and Santiago, but has not been able to give any response to importunate calls for the establishment of our services in Cardenas, Cienfuegos, Sagua, Villa Clara

and Trinidad (which are among the most important cities of Cuba), from the indispensable necessity of confining his operations to places at such distances from Matanzas as would enable him to officiate every Sunday at Pueblo Nuevo and Matanzas.

As the result of Mr. Baez's labors, including three short visits to Cuba before your appropriation was made, and the local efforts of Mr. Diaz in the city of Havana, there have been gathered into congregations and duly registered as adherents of the Church in Pueblo Nuevo, four hundred; Matanzas, five hundred; Havana, four hundred; Bejucal, one hundred; Guanabacoa, one hundred; Santiago, one hundred and fifty; total, one thousand, six hundred and fifty. The numbers in Cerro and Tulipan, which Mr. Baez seems not to have reached in his routine of weekly ministrations, are not given, but the organization of a mission for these places is asked for, with the support of a resident ordained clergyman guaranteed by responsible persons holding a high position in society.

When and where, may I be permitted respectfully to ask, in the missionary operations, of our Church, have such results been realized, from so few efforts and so small an outlay of money, as we now see in Cuba? Has a field so fully white unto the harvest ever before invited the best efforts of our Church?

As the result of the labors of a layman, Mr. Diaz, in Havana, and two visits of Mr. Baez of a week or ten days each, before the one immediately preceding my visit, and one visitation of a Bishop, we have now six organized congregations numbering one thousand six hundred and fifty souls—the greater proportion of whom are of the educated and highly respectable classes, and all born and reared in the Church of Rome—one hundred and sixteen of whom out of two congregations presented themselves, on the occasion of a Bishop not a Roman, for the rite of Confirmation, with others in other towns, which I was not able to reach, desirous of receiving this rite; while importunate requests come to us from twice as many places as we have been able to occupy for the establishment of our Church, and a call comes from a place where our services have scarcely been held at all, for an ordained resident clergyman, whose support is guaranteed by responsible parties of the first position in society.

Has anything approaching this wide opening for the Church's entrance, too vast by far for her attempt to fill, ever been known before in all our missionary operations? I trow not. The Church cannot afford to fail in sustaining and carrying forward this work. It would be to close her ears to the loudest Macedonian cry she has ever heard.

JOHN F. YOUNG, Bishop of Florida.

[In justice to THE LIVING CHURCH, it should be said that the "scribbler" quoted by us was the correspondent of a respected Church contemporary. More than one Bishop had been deceived in the Mexican matter, and if the correspondence quoted was entitled to any confidence, we had reason to fear that another Bishop might be deceived in the same latitude. We are glad to be able to give facts as above showing a very different state of things than was reported.—ED. L. C.]

TAKING VOWS.

To the Editor of The Living Church:  
The assumption of certain vows by the Rev. Mr. Huntington, in New York, lately, appears to have called out adverse criticism mainly on account of such vows having been taken, and not so much on account of the things vowed to be performed.

Now, without discussing either the propriety or the lawfulness of these vows, it must be admitted that the clergyman in question took certain vows which were in the line of his profession. He pledged himself to "poverty, chastity and obedience," because he deemed that under the circumstances of his accepted sphere of labor, these conditions would enable him the better to discharge the duties of his priestly office.

Now, a great many men take vows in certain orders, as freemasonry and kindred societies, which vows, the leaders of these societies hold to be irrevocable, and which many good men have in all ages deemed to be bad, and which same vows are boasted of as superseding all the claims of Church or of religion. And yet, clergymen frequently take the vows of these societies, although not in the line of their profession, not helpful to their work, and claimed by some to be antagonistic to the same. If it is wrong for a clergyman to be known as a member of the "Order of St. John," why is it right for him to be known as a "Knight Templar"? Surely, religious vows should be judged by a rule as lenient as that we extend to Masonry, Pythians, or Molly Maguires.

A CORRECTION.

To the Editor of The Living Church:  
In answer to your correspondent, Presbyteros, who takes exception to some recent statements of mine, I would say that the term "silent sister," as applied to Newfoundland, implies in itself the fact of her not having yet entered the Canadian Confederation. I was guilty of no such gross ignorance, as to imagine that she had at any time entered the Dominion.

I am glad to find Presbyteros agrees with me, as to the crying necessity for a bishop for P. E. I., and I trust that, ere long, the matter will become a burning question, and as such force itself upon the careful consideration of the Provincial Synod, at its next session.

YOUR CANADIAN CORRESPONDENT.

DUTIES OF WARDENS AND VESTRIES.

The Editor of The Living Church:  
If your correspondent, "H. M. P. P." desires a pamphlet on this subject, he can probably procure it by addressing the Misses Cuming, Crescent Heights, Grand Rapids, Mich. I think they have a few remaining of those printed by the late Rev. F. H. Cuming, D. D., a clergyman widely known in the Church during his life, and remembered by Bishop Gillespie, and other venerable Churchmen. A. W.

A LARGE ESTIMATE.

To the Editor of The Living Church:  
I noticed lately in one of our papers that the Rev. Mr. Haskins had said in Trinity chapel, New York, something which justified the editor in the following remark:  
"So valuable a property as the old Jubilee estate seems to me ought not to lie fallow, if it can be made to maintain the Gospel among three-quarters of a million of people, who live in the diocese of Quincy."  
Is this, I would like to inquire, a correct statement? I have understood that the Jubilee Estate was worth but a few thousands and some debt. How can it do all this work mentioned—maintaining the Gospel among 750,000 people? Is it wise, is it right to make such statements? I.

CHURCH WORK.

LOUISIANA.

NEW ORLEANS—Christ Church.—On the evening of the second Sunday in Lent, a memorial service was held in this church for the late Rev. W. T. Leacock, rector for many years of this parish.

The reverend clergy were all present, with the Bishop of the diocese at their head. The sermon by the Rev. Dr. Percival, rector of the church of the Annunciation, was a masterly one, and very eloquently delivered. The reverend speaker held his hearers spell-bound during the entire sermon, which he closed with a very interesting account of 'the life of this beloved priest.'

CALIFORNIA.

CAKDALE.—The Church people residing here, have petitioned the Bishop for the organization of a mission. The Rev. H. S. Jefferys, of Medesto, held service here on St. Matthias's Day. Thirty people were present, of whom eighteen received Holy Communion.

QUINCY.

LEWISTOWN.—The Bishop visited St. James's parish, of which Rev. J. M. D. Davidson is priest in charge, on the third Sunday in Lent; he preached an eloquent sermon in the evening and confirmed a class of 19 persons, most of whom were adults. A number of the surpliced choir were in the class.

CHICAGO.

CHICAGO—St. Stephen's Church.—This parish under the retorship of the Rev. A. Lechner, is now in a flourishing condition. The Bishop visited the church on Wednesday evening of last week, and administered Confirmation to a class of twenty-seven. A strong effort is being made on the part of rector and people to pay off the mortgage on the church, and it is thought certain that in a short time the whole sum will be raised. Says a member of the church: "The parish is getting along first rate now, thanks to the energy of Mr. Lechner, and with a 'long pull a strong pull, and a pull altogether,' the members think they can put St. Stephen's church on the same footing that it was some fifteen years ago."

CHICAGO—A Church Club.—The rooms of the new St. James Club, at No. 268 Huron street, were thrown open for the inspection of members on last Saturday evening. The club was originated about a month ago by the Rev. Dr. Vibbert, rector of St. James's church, and several prominent members of his parish, with a view of providing evening entertainments for young men living away from home. The idea met with hearty indorsement, and a sum of money was immediately subscribed sufficient to lease and fit up in fine style, rooms in Drury's studio building, on Huron street, near Dearborn avenue. The reading-room and card-room are on the first floor, and are models of elegance in their upholstery and decoration. The reading-room is supplied with all the leading magazines and periodicals of England and America. The billiard and smoking rooms are on the second floor, and they are furnished with the same taste as the rooms on the lower floor. The expense of membership is very light, \$2 initiation fee and \$1 per quarter. No liquor is allowed on the premises, and playing at any game for money will not be tolerated. The club starts out with a membership of 100. The following are the officers: President, the Rev. Dr. W. H. Vibbert; Vice-President, Edwin J. Gardiner; Secretary, Francis W. Percival; Treasurer, Henry V. Donaldson; Board of Directors, the Rev. Dr. Vibbert, the Rev. Morton Stone, John De Koven, C. A. Street, J. L. Houghteling, E. J. Gardiner, H. B. Butler, E. L. Ryerson, H. V. Donaldson, H. O. Seale, M. R. Martin, F. W. Percival, C. R. Iliif.

MASSACHUSETTS.

SIGNS OF CHURCH GROWTH.—Since the Diocesan Convention of 1882, the value of the property in this diocese, accumulated in the erection of new churches, chapels and parish-houses, is \$563,700.  
Within two years the following parishes have secured parish-houses: St. Paul's, Malden, costing \$2,500; St. James's, Cambridge, costing \$4,000; St. Matthew's, Worcester, costing \$6,000; Grace, Newton, costing \$13,000, and Emmanuel, Boston, costing \$14,000.

TENNESSEE.

MEMPHIS.—Colored Work.—The various branches of this work are showing signs of more and more vigorous life. The Canfield schools, which have been in operation for a year past, now number over 90 day-scholars. These also attend services on Sundays, in St. Cyprian's chapel, and are thoroughly instructed in the Church's ways. Two teachers are employed there, and the prospects are very encouraging. At Emmanuel mission, in the heart of the city, after a number of years of discouragement from various causes, not the least being the want of a place of public worship, the little band of communicants has taken heart, and, as a pure ven-

ture of faith, has bought a suitable property with a neat Church building upon it. One thousand dollars has been paid in cash, and two thousand dollars more have still to be paid in instalments. The people have set themselves vigorously to work to meet this liability, but they are very few and very poor, and must have outside help. By what they have done themselves, they have shown that they will deserve any assistance which God may put it into the hearts of Church people to send them. Already received: "A Lenten Thank-offering," \$25. Contributions should be sent to the Rev. William Klein, St. Mary's Clergy House, 346 Poplar St., Memphis, Tenn.

INDIANA.

FRANKFORT.—The new St. Luke's church was opened on February 22. It is of semi-Gothic architecture, a frame building, 76x36 feet, with a tower sixty feet high, and with a recess, chancel and robing room. The building and tower are faced with California red wood shingles, which will be finished in oil. The inside finish, doors, etc., are white pine, the furniture is solid ash and walnut throughout. The font is a carved stone in one solid piece. It has a seating capacity of 250, and its total cost is inside of \$5,000. The building is due to the zeal, or rather to the faculty of imparting zeal to others, of the Rev. General Runkle. At the opening services, at which the Bishop officiated, a magnificent collection of \$450 was taken.

MICHIGAN.

DETROIT.—St. Peter's Church.—A memorial service was held on Sunday morning, March 1st, in this church, in memory of the three lovely children of Mr. and Mrs. Theodore S. Day, who died of diphtheria. Mr. Day is superintendent of the Sunday school. The memorial decorations were exceedingly beautiful and appropriate, consisting of white drapery, beautiful flowers, and a floral harp with three broken strings. White satin cloths covered the lectern and pulpit. The rector, the Rev. Dr. J. Hazard Hartzell, preached a very appropriate and eloquent sermon. The service was impressive and solemn, the church being filled with a deeply sympathetic congregation.

St. Peter's is to be painted, frescoed and re-carpeted, for Easter—six hundred dollars having been raised for that purpose.

PENNSYLVANIA.

PHILADELPHIA—Free Churches, Surpliced Choirs, Weekly Celebrations, etc.—There are now in this city upwards of forty churches, chapels and missions, where public services are held whose sittings are entirely free. The number of churches having surpliced choirs is eighteen. The last to adopt the system was St. Mary's, West Philadelphia. Weekly Communions are celebrated in twenty-one churches at least, and daily in three churches, to wit, St. Mark's, St. Clements, and the church of the Evangelists. Daily service is held in thirteen, and five are open throughout all the days in the week for private prayer. There may be one or two errors in this account, but it is believed to be perfectly correct. Of course the Lenten arrangements are not referred to, but the usual order of services. There are now quite one hundred parishes and missions in this city. The last mission founded was St. Ann's.

PHILADELPHIA—General Church Notes.

The Rev. Samuel E. Appleton completed the twenty-fifth year of the retorship of the church of the Mediator on Sunday, March 1. The Rev. Dr. Vaughn having resigned, he was called to this charge while he was rector of St. Paul's church, Columbia. He entered upon his duties in Philadelphia on the 1st of March, 1860. Since that time there have been added to the Communion list 1,083 names, 670 confirmed, 1,629 adult and infant baptisms, 498 marriages, and 840 burials. The text of the Doctor's anniversary sermon was Acts xiii. 38; his topic was "The Preaching of the Remission of Sin through Jesus Christ." During these twenty-five years, very marked improvements in the church property have been made. The largest single stained-glass window without mullions, in Philadelphia, has been placed in the east end of the church. A convenient robing room has been added, the tower completed, a brass memorial lectern and prayer-desk given, a Hook and Hastings organ built in the gallery. There have been, during the last year, 46 persons baptized, 24 confirmed, 40 admitted to the Holy Communion, 26 married, and 28 buried. Upon this occasion Dr. Appleton received a number of handsome gifts from his congregation, such as a large and beautiful silver dish, glassware, china, and books. The church was built in 1850; the rectors previous to Dr. Vaughn were the Rev. G. L. Platt, the Rev. Dr. Armit, and the Rev. W. W. Spear, D.D.

The usual meeting of the Clerical Brotherhood was held on Monday, March 2, the Rev. Herman L. Duhring in the chair. There was an earnest discussion upon Parochial Missions, which was participated in by the Rev. Messrs. Phillips, Palmer, Graff, Joseph R. Moore, Morsell, Mason, Snyder B. Simes, Fields, and Dr. Syle.

At the church of the Epiphany, on Friday, March 6, the Rt. Rev. Wm. Bacon Stevens, D.D., advanced the Rev. Wilbur Fisk Watkins, Jr., and the Rev. Thompson F. Egé, to the priesthood. The preacher was the Rev. G. H. Kingsolving, rector; the text was Colossians 1:28. Mr. Watkins was presented by his father, the Rev. Dr. Watkins, rector of Holy Trinity church, New York; he is to be assistant minister of St. Stephen's church, Wilkes-Barre; Mr. Egé by the Rev. Dr. Rumney, of St. Peter's church, Germantown, whose assistant he is. Bishop Stevens visited All Saints's church, the Rev. Herman L. Duhring, rector, on the morning of the second Sunday in Lent, and confirmed 24 persons. In the evening of the same day, at St. Barnabas's church, Kensington, he confirmed a class of 23, and on the following Wednesday evening he confirmed 28 persons at the church of the Redemption, Fairmount.

The Working Men's Clubs of this city and vicinity are very active in their special work. At a meeting of delegates, on Wednesday evening, March 4, it was resolved to form a central organization, to be called "The Philadelphia Association of Workingmen's Clubs." Mr. John Neil, chairman, in explanation of the purposes of the meeting, referred to the "United Coal Club," and to the "United Flour Club," the business of which had been left to a committee, which appreciated the responsibility attached to it by reason of the increasing demands for the advantage of the systems, and desired that the matter should be taken in hand by a regular organization. The business has increased to such an extent that sales amount-



ing to \$6,000 had already been effected during the present year. These were nearly three times as large as the sales for the whole of the year preceding.

KENTUCKY.

ASHLAND.—A most promising opportunity offers itself for establishing the Church in this thriving town. On a recent visitation the Bishop confirmed ten persons, and found there nineteen communicants, besides others who expressed themselves desirous of having the Church established there. One lady offers a lot valued at one thousand dollars for the purpose of erecting a church building.

CYNTHIANA.—A handsome and appropriate memorial font has recently been put up in the church of the Advent. It was made in Paris, of native blue freestone from a design of the Rev. G. A. Weeks, and is massive, weighing about half a ton. It is hexagonal in shape, bearing on the front surface of the bowl the inscription, "In memoriam Rev. J. Spivey, A. B. March 27, 1884." This font is not only a graceful memorial of the late rector, but supplies a long-felt want in the church.

OHIO.

TOLEDO.—Grace Church.—This parish (the Rev. W. C. Hopkins, rector), which has been carrying a heavy load of debt of \$4,242, and which, by a decision of the court, was threatened with the loss of all its property and the ruin of the parish, has been freed from its burden. A statement of the rector to the parishioners gives the following interesting history: A joint meeting of the parishioners of Trinity church (the Rev. Dr. E. R. Atwill, rector,) and Grace church was held in November last, when the subject of the debt of Grace church was considered. Mr. Horace H. Walbridge agreed to pay \$2,000—nearly half the debt.—Mr. O. S. Bond also volunteered a liberal sum, and the rector of Grace church was appointed a committee to solicit the remainder. After some delays, and a great deal of earnest exertion, the whole debt was paid on February 16th. At a meeting of the parish, resolutions of thanks to the Rev. Dr. Atwill, Mr. Walbridge, the parishioners of Trinity church, and other friends, were unanimously adopted, and an expression of gratitude to the rector was added thereto.

MISSISSIPPI.

VIKSBURG.—An Important Movement.—The following letter has been addressed to the Rev. Dr. Sansom, the veteran rector of Christ Church, by a large number of the colored people of the city:

REV. AND DEAR SIR: For some time past, we the undersigned, have had in serious contemplation, a religious movement, which should result in the organization of a parish of the P. E. Church for the colored people in this city. We have observed of late with much gratification, the deep interest which the Right Rev. Bishop Thompson is exhibiting in relation to the moral and religious instruction of our race, and have also heard of his intention to erect a church and school for the benefit of our people, at some point in his diocese, which he may deem best. And it is in connection with this subject that we desire to say, that the Right Rev. Bishop Thompson will be the most intelligent and respectable class of colored people will be found ready to unite and co-operate with him, and receive religious instruction from the Episcopal Church.

Under any circumstances, whether Bishop Thompson builds his church here or not, we desire to have some communication, or information from you, as to what steps are necessary for us to take in order to our organization as a parish of the Protestant Episcopal Church, under the firm belief, that under your guidance and instruction we should soon secure a large and flourishing congregation of the best class of our people in the city.

Dr. Sansom has replied as follows: SIR: Your communication of the 25th inst., has been received, and I shall at once refer it to the Bishop, requesting him at his earliest convenience to favor us with a visit, and inaugurate this auspicious movement, by a special address from him. In reply to that portion of your letter which relates to myself, I can assure you that it will afford me the highest gratification to comply with your wishes, and that I am ready most cordially to co-operate with you in any effort which may have for its object the moral and religious instruction of your people. I would suggest that a committee be appointed to meet me on Sunday evening next at three o'clock in the Sunday school room of Christ Church for consultation in relation to our future movement.

MISSOURI.

MACON.—Resignation of the Rector.—On the second Sunday in Lent, the Rev. Ethelbert Talbot, for twelve years rector of St. James's parish, preached his farewell sermons. In the morning he made a plain statement of the reason for his action. He said that he was so burdened by the increasing work at the school that he had lately been neglecting the spiritual cares of the parish. In the evening he preached a most eloquent sermon on Romans xiv., 12. The congregations in both morning and evening were very large, the church being crowded. The Rev. John H. Waterman, rector of Trinity church, Hamilton, Missouri, has been called by the vestry and will enter upon his duties on the third Sunday in Lent.

CENTRAL NEW YORK.

UTICA.—Ordination.—The Bishop held an ordination in Trinity church (the Rev. C. H. Gardner, rector), on Thursday, February 26, at eleven o'clock A. M., admitting to the Diaconate Mr. John Arthur and Mr. G. A. Ottmann. These gentlemen were members of Trinity parish, Utica, having pursued their studies with the rector, and having graduated recently from St. Andrew's Divinity School, Syracuse. The Rev. Mr. Fulton, of Oxford, New York, preached the sermon. There were sixteen of the clergy present in surplices. These two candidates, together with one now studying, make four men furnished for the ministry from Trinity parish within two years.

COLORADO.

LEADVILLE.—A mission has just been held in St. George's church. It began on Sunday, February 23, and lasted through the entire week. The services were held under the direction of the rector, the Rev. John Gray, assisted by Dean Hart, of the Cathedral, Denver. The latter opened the mission, on the Sunday above named, with a "Celebration of the Holy Communion in the morning at 8 A. M., followed by Litany, and a sermon at 11 A. M., from the text "Salt is good." In the afternoon he addressed the Sunday school, more than two hundred children being present, and at 4 o'clock spoke to Christian women, on their work in the Church. At 7:30 in the evening, he preached in the Opera House on an immense congregation, on the "Cleansing of Naaman." The canticles and hymns were sung by the children's choir of seventy-five voices sustained by the organ and four brass horns. On Monday, the Rev. Mr. Beaubien, of Salida, preached in Armory Hall to large congregations, and accompanied the rector in some visitations. Services were held daily in the parish school house, great interest being manifested in them. The parochial guild received large accessions of members and is doing a great work. The rector will baptize more than thirty children, and expects to have a large class for Confirmation at Easter. He is now suffering very much from overwork.

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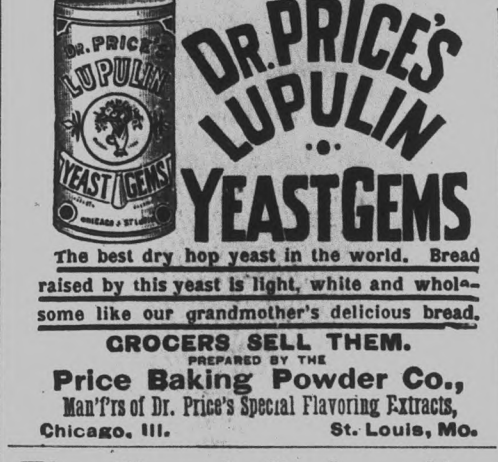
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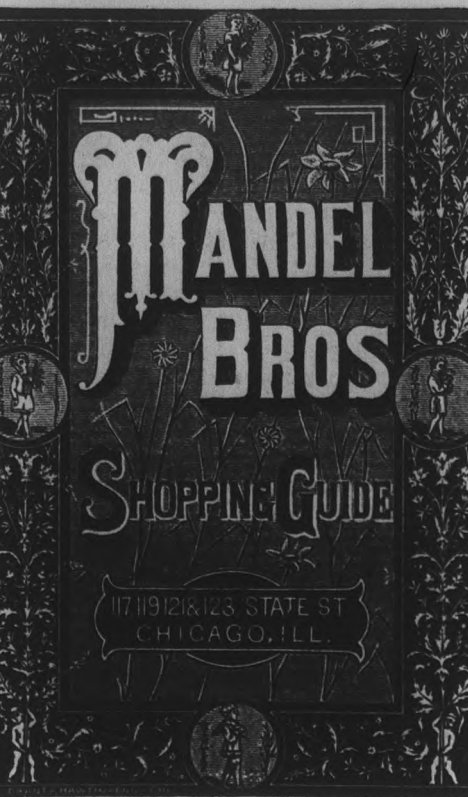
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