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The Living Church.

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

VOL. VIII. No. 52.

CHICAGO, SATURDAY, MARCH 27, 1886.

WHOLE No. 386.

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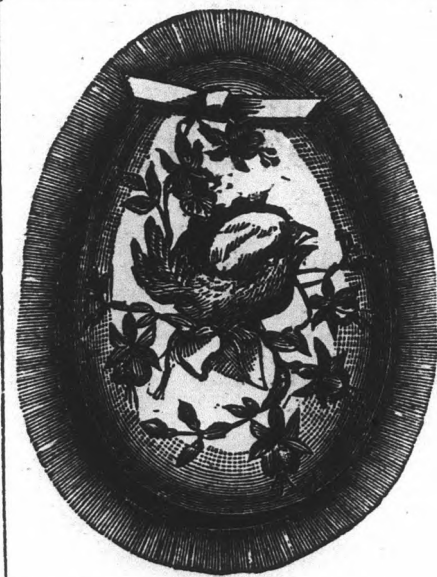
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The Living Church.

SATURDAY, MARCH 27, 1886.

A SONG FOR LENT.

BY FLORA L. STANFIELD.

The happiest time? If my halting rhyme
Should herald the happiest days
That ever appear in the Christian's year
And call us the Lord to praise,
It would turn to a song, with a purpose
strong,

To honor this season sweet,
When we meet with Him in the dawn so
dim
And kneel at His sacred feet.

The loveliest hue? It is neither the blue
That lives in the cloudless sky,
Nor the blush which glows on the face of
the rose
As the sunbeam passes by,
But the royal tint that its kisses print
On the cheeks of the passion-flower,
The violet sheen that is fitly seen
At the Lenten trysting hour.

The sweetest tale? Let the thoughtless rail
At the joy which the sick soul finds,
As the story old of the Cross is told
And the Lenten scroll unwinds.
But we rejoice as the preacher's voice
Grows faint with the hallowed theme,
To think that we may his hearers be
And the Lord's own servants seem.

And so we tread, all divinely led,
In the path that His patience tried,
And we share His fast that we may at last
With Him at His feast abide;
But we do not mourn for the garments torn
In the fray with the scoffing world,
As we walk each day, where He leads the
way,
With our violet flag unfurled.

NEWS AND NOTES.

MR. EDWARD WHITEHOUSE, a brother of the last Bishop of Illinois, died in Brooklyn, on March 19th. He was ever deeply interested in the welfare of the Church.

BISHOP ROBERTSON is lying in a critical condition, suffering from nervous prostration. His left side has been partially paralyzed, and his brain has been attacked. His physicians say that he may die at any moment.

By the death of Lord Forester, another priest becomes entitled to a seat in the English House of Lords. The new peer is a Canon of York, and by a privilege accorded to his ancestors by Henry VIII., has the right of remaining covered in the presence of his sovereign.

THE literature committee of the Parochial Missions' Society for the United States is at present engaged upon a pamphlet explaining the aims and methods of work, and noting the literature on the subject. This will speedily be published, and a copy will be sent to every clergyman in the country.

THE special council of the diocese of Florida will meet in Tallahassee next Tuesday for the election of a bishop. It was in Tallahassee, in January, 1838, that the diocese was organized, and in 1851 that Dr. Rutledge was elected its first bishop. It was here also in 1867 that the lamented Dr. Young was elected to succeed Dr. Rutledge.

By the addition of Dr. Taschereau, Archbishop of Quebec, to the Sacred College, Queen Victoria has no less than five subjects entitled to cast a vote in the election of the next Pope. These are Drs. Manning, Newman, Howard, Moran, and Taschereau. This latter makes the third American Cardinal.

THE most erudite will sometimes make mistakes which would provoke the risibility of a school-boy. For instance, in the Schaff-Herzog Encyclopædia one may read that Daniel was "thrown into a furnace for disobeying the royal command to bow down to a golden image." The Encyclopædia, however, does not state that Shadrach, Meshach, and Abednego were cast into a den of lions.

By the death of General J. B. Devreux of Ohio, the famous railway manager, the Church on earth loses a devoted son. His zeal was unbounded and his charities very large. For many years he was a deputy to General Convention. He was buried in Cleveland, on Saturday last, the funeral sermon being preached by his former pastor, Bishop Rulison.

A DEARTH of English ecclesiastical news in these columns this week is accounted for by the loss of the "Oregon." The great bulk of our English papers come by the Cunard mail, including all our Church exchanges, and very few of these have as yet reached us, though every day brings one or more water-soaked and dilapidated packages. It is wonderful how much salt water a paper can absorb without being ruined. Is the absorbing process at all dependent upon preceding "dryness"?

PROFESSOR DANA, while granting that the development theory may be consistent with the Bible record, sees no reason to believe that there was a special divine interposition in the process of evolution except at the times of the appearance of new species. In the nature of man, he maintains there is evidence of the work of an infinite being. Fossil remains, he says, do not approach the man-apes any more closely than do some tribes of existing men. The distinction indicated by the skeletons are clear. "Man's bones are for erection, the monkey's for an inclined posture."

THE President has reminded Congress that our treaty obligations with China do not bind us to indemnify Chinese subjects for damage inflicted on them by American mobs. It is doubtless true, and the same position was taken by Mr. Evarts and Mr. Blaine; though the treaty of 1844 guaranteed indemnity for American citizens in China from such acts of violence. Sauce for the goose is not, in this case, sauce for the gander. Yet it was at about the date of that treaty that American schoolmasters were writing in our copy-books, as a moral maxim to be traced on every line below, "Do unto others as you would have them do unto you." We wrote the copy "in round hand," but we did not learn the lesson. It may yet be taught us by "the argular hand" of war.

A FRIEND was conversing with Bishop Hannington the evening before he left for Africa. Speaking of human frailty and our very faulty and unworthy services in the cause of so great and good a Master, the Bishop said that, during his previous absence from home, he received many letters of interest, but that none afforded him such real pleasure and satisfaction as that from his own little girl, whose simple and only language was: "Dear father—may God bless you!" The Bishop went on to say

that, as a young beginner, the letter was smudged and soiled; but, notwithstanding, it was welcome, because it was from his child! He intended thereby to entertain and to impart the idea, that, poor and imperfect as our services are, they are those of children, and therefore acceptable to our gracious and long-suffering Lord God and Father!

THE HOLY SCRIPTURES.

BY THE REV. F. S. JEWELL, PH.D.

NO. II.

HOW TO USE THEM.

As the production of different authors, and as belonging to distinct periods, the several books of the Bible must be more or less diverse in character. Furthermore, as being genuine and honest, they must be true to both the men and the times—elements in the world's progress which do not repeat themselves. Hence, each book must possess characteristics more or less peculiarly its own. Accepting, also, the principle, that their authors were in some way and for a necessary use, inspired, it follows, that each will more or less distinctly, indicate its purport or design. It is, then, a matter of simple justice, that in both their critical study and practical use, the sacred books should be taken for what they purport to be, and for that alone. To force upon them, for any purpose, a character alien to their own scope and structure, is an abuse of the gravest magnitude.

To apply the principle: the sacred books of the holy Bible have come down to us, grouped according to certain broad resemblances or relations. Thus in the Old Testament, we have the Law, the Prophets and the Psalms; and in the New, the Gospels, the Acts, and the Epistles. But neither the order of the groups, nor that of their several books, is either chronological or critical. In fact, the Bible itself claims nothing for this order. It is not authoritative. Hence, no argument should be too closely associated with this order; and no appeal should be made from one book to another, without having some regard to its true period and proper place. In anything like comparative criticism, the rule is absolute.

Again, these books come to us marked by certain chapter and verse divisions so intimately associated with all our knowledge of Holy Scripture, that they are commonly taken as a part of Scripture. These divisions while seemingly a matter of mere form, often exercise a very serious influence. Through them, all Hebrew poetry has been obscured and vitiated as to its proper form and use. The connection of related truths has frequently been disturbed and their consequent meaning changed. And no end of encouragement is given to a fragmentary text use of Holy Scripture, chiefly of advantage to the theological partisan. Let it be borne in mind, that the sacred books put in no claim in behalf of these divisions. They are wholly arbitrary. They are a comparatively modern device, designed to facilitate Scripture references. Hence, it is an error, and, on some accounts, a mischievous thing, to study or use the Holy Scriptures in accordance with their chapter and verse divisions. Take no truth, or text, without careful study

of its natural connection. Rather seek to grasp the truth in paragraphs or larger divisions. This, only, gives the truth in its unity, consistency, and totality. In many cases, this method only, gives the truth, as distinct from what is erroneous or false. It is the only method which treats the sacred books according to their own structure and intent.

Again, it is not according to this structure and intent, that the sacred books should be read through in course, as formerly used to be the practice in the more religious families; certainly not that they should be thus consecutively read aloud in family worship, and throughout, in the course of the year. Were all its parts arranged in exact chronological order and divided only according to its topics; and were all the books equally important to the practical end sought by the Bible itself, the in-course method would be attended with some advantages. The gradual unfolding of the plans of Divine Providence; the stages of development in the truth itself; and the progress of the human mind under their combined light, might more distinctly be marked and comprehended. But the sacred books are not thus constructed and arranged. Hence, no such advantages can attend this particular method of reading or study. The method, then, to be pursued, must be more or less topical and select. If there be any exception to be made in favor of in-course reading and study, it must apply chiefly to such portions as the Gospels and the Acts of the Apostles. What method, then, should be pursued with regard to the Bible as a whole? Manifestly that marked out and followed by the Church in the Catholic Christian Year. The children of the kingdom can not do better than to follow the example of their holy mother. In following her order, a devout and studious attention will be given, first, to the Eucharistic Scriptures, or the selections embraced in the Holy Liturgy; after these, though in somewhat close connection, the Psalms; and, lastly, the daily lessons set forth for the year. For any particular course of reading or study aside from this or looking beyond it, the advice of some "godly and well-learned man," should be sought and taken. Perhaps, however, in view of the too common tendency to leave, not only the seriative reading of Holy Scripture, but even all reading of it, to the public reader in the services of the Church, it were unwise to suggest any restrictions as to method. A wrong method is better than the current and growing neglect of the study of the Scriptures. The former may be simply an error; the latter is a gross abuse.

THOUGHTS FOR LENT.

CULLED FROM PASTORALS.

THE essence of fasting is self-denial, self-control, the turning of the heart toward God, and the bringing of the human will into harmony with God's will. Therefore, bridle your tongue. Abstain from the use of many adjectives and extravagant speech and from all foolish talking and jesting. Set a guard over your thoughts, and drive out the suggestions of evil. Give up the reading of novels and the Sunday newspaper, and read instead God's holy Word, and such books as may help your spirit

ual life. Withdraw from public amusements and go to the House of Prayer as frequently as you may be able. Put the cross on your nature somewhere, so heavily that you feel it. Do not try by extraordinary acts of devotion, to make up for the lack of it all the rest of the year; but on the other hand do not make a mockery of the Lenten Fast by pretending to keep it in its spirit, while you make for yourself no rule, and exercise no real self-denial.—*The Assistant Bishop of Central Pennsylvania.*

THESE forty days well spent in fidelity to our Lord, to His Church, and to one another, will make a change in many a home, many a soul, for which there has been great need and long waiting. The Easter joy will be deepened by the companionship of many souls who are now unconscious of the love of Him who waiteth to be gracious! May it be deeper in your hearts than you have ever felt it before. All this a real Lent will give you. Make it real.—*Rev. J. D. Easter, D. D., rector of Trinity church, Jacksonville, Ill.*

LET our innocent enjoyments be curtailed, God's house be visited more frequently, and more unselfish work be done. No better time than this can be found for putting in practice the good resolutions we have been revolving in our minds. Let those who have neglected Holy Communion, attendance upon worship, family prayer, the systematic reading of God's word, begin now; thus habit will form and grow and strengthen with God's help as the days and weeks go by, and Easter will find us far advanced in our heavenly journey. Let some good work be undertaken; this is specially a time to work for God; let everyone do something.—*Rev. A. Leonard, rector of Trinity church, Atchison, Kans.*

THE man or the woman, old or young, or even the child, who will make a rule of abstinence from lawful pleasures and amusements, and keep it regularly for six weeks in a year, is not apt to come under the power of an unlawful appetite of any kind. The power of self-control is strengthened by such an exercise. Men and women, capable of self-government, are what this republic needs and will need if it is to be preserved.—*Rev. Chas. T. Susan, rector of St. John's church, Portage, Wis.*

WILL you not, as children of the Church, heed your Mother's bidding? Even they who, chilled by the indifference which is so sadly prevalent about us, have appeared to forget for a time the claims upon them of their own Spiritual Mother, and the solemn vows, by which they yet are bound, may well regard this solemn call, however it reaches them, as the voice of God, finding them out in their wanderings and bidding them home again. Let it be for us all, dear brethren, a season of special grace and blessing, through our devout use of the gracious means now especially placed at our disposal towards "perfecting holiness in the fear of God."—*Rev. H. C. Chetwood, rector of St. Paul's church, Oakland, Cal.*

Do not forget a duty you owe to your Church. A real Lent has a financial value. This is a high test of its genuineness. What you have gained by honest self-denial should go into the treasury of God. If you deny your tables this or that food, let its weekly value go into your mite chest. If you have left off this or that personal gratification let its equivalent also go there. And let such denial mean something,

cost you something. As you give up for self, give back to God. And, do this as the season passes. Wait not till Easter morning, and then offer up what may chance to be in hand; this is dishonest. You know the several purposes of the season's denial; let us see that they are lovingly and generously achieved.—*Rev. J. Davis, rector of Christ church, Lexington, Mo.*

OUR animal nature needs domesticating in the Church of God. If even our dear Lord's human nature was educated by His sufferings and fastings to finer susceptibilities of obedience, how greatly more have we need to bring our unruly natures into obedience by keeping our bodies under and bringing them into subjection! This can only be done by (as far as health allow) conforming bodily habits to the example of our Lord, fasting and separation from the world.—*Rev. P. C. Creveling, rector of St. John's church, Ellenville, N. Y.*

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

IX.

The Oneida mission passed, at different periods, through very serious dangers, when it seemed as if the ark of the Church in their midst was about to be severely wrecked. That it was saved by prayer we cannot doubt. There was earnest prayer offered for them in those hours of peril by the living; and we may well believe that the prayers of many in Paradise were also heard by Him Who careth for the poor. Who can doubt that we who are now living are receiving the benefit of prayers offered for us years ago, by those most interested in our welfare. Nay, who can doubt that we of this century, as a Church, and a nation, are receiving the benefit of earnest supplications offered by devout Christian hearts of past generations. The prayers of Bishop Kemper were assuredly heard in behalf of the Oneidas, and doubtless those of Bishop Hobart also brought a blessing. Prayer has a life beyond death.

On the second Sunday of October, 1853, the Rev. Edward A. Goodnough, a young deacon, recently ordained by Bishop Kemper, having resigned the parish at Portage for the purpose, entered on his arduous duties at Oneida. The parish had been vacant about two years. The people had lost ground sadly. A half-wild tribe are in the mental condition of children; they may have made a promising beginning, even decided progress in the right direction, but if abandoned by their guides they must inevitably fall back. When the brave young deacon came among the Oneidas everything was looking very dreary. He was a stranger among a wild race whose language he could neither speak nor understand. The majority of the people were very shy and suspicious. A few of the better men and women, however, received him very kindly. He was living alone in the mission house; they brought him bread, game and fish, washed his clothes and provided him with firewood; but there were others who hoped to drive him away as they had already driven two missionaries off the field. At night they would come about the house, making hideous cries, and savage yells. The Saturday nights were fearfully disorderly. They would go to Green Bay to trade and come back dreadfully intoxicated, shouting, fighting and yelling like so many fiends.

There were at that time white men at Green Bay whose object it was to debase the Indians by all the means in

their power, in order to render them odious to the whites, and thus bring about their expulsion from the reservation. They coveted the fertile lands and fine timber of the Oneidas, and to obtain possession of these were eager to drive the red man farther into the wilderness. There was no village on the reservation.

When the white race first explored the territory of the Iroquois tribes, more than two centuries earlier, the wild people lived in strongly stockaded villages of bark lodges. These lodges were well-built in their way, long, in proportion to their width, and occupied by a number of families, to each of whom a portion was allotted. The name given by the Konoshioui, or "United People," to their confederacy was the *People of the Long-House*. The eastern door of their long-house was in the Mohawk country, the western in the Seneca country. The Oneidas were next neighbors and "Daughters" of the Mohawks. The English called these stockaded villages "Castles," and affixed the arms of King George to their gates. During the war of the Revolution these villages were broken up, but the Oneidas, as allies of the Americans, rebuilt several hamlets on their old lands, the principal being dignified by the name of "Castle"—a name it preserved for some time. But there was no long-house, they lived in separate cabins. The people were divided early in this century into the Christian and the Pagan parties, both distinctly organized. The Pagan division, having become Christians also, took the name of the "Orchard Party," from a fine butternut grove where they had built their scattered cabins. Butternut Orchard in Oneida is Ka-na-da-ga-hoc.

From the day when the Oneidas first took possession of their reservation in Wisconsin to the present hour there has been no hamlet in their midst; they were found by their young missionary, in 1853, living on small farms, in separate cabins, on each side of the Duck Creek, which was crossed by six bridges, cabins and bridges being alike built by themselves. The farms were very roughly worked, and carelessly fenced. The cabins, chiefly of logs, were comfortless and untidy. It was surprising how little English was spoken by the people, after two centuries of intercourse with an English-speaking race; there were few men who spoke the language with any facility, and among the women, with one or two exceptions, there were none who could say more than a word or two. It was at first difficult to find a good interpreter; while the Oneida Prayer Book was used, of course, in church, the sermon was interpreted; on one occasion, early in Mr. Goodnough's ministry, he quoted the text relating to the poor widow's two mites; this was interpreted: "She threw into the treasury two little worms!" The church building was in a very dilapidated condition, needing many repairs, while the white paint had been almost entirely washed away by the rain. The congregation was at first very small. At the first celebration of the Holy Communion there were only thirty present. Two years earlier there had been 150 communicants. At the first Confirmation there were only five to receive the rite. The school house was an old tumble-down shanty, with a door at each end, and for chimney an old stove pipe running up boldly through the roof. There were often heavy drifts of snow on the floor during the winter months. The average attendance was

only fifteen. The mission house about 300 yards from the church was small, a story and a half high; there were out-houses about it, and a glebe of eight acres. Everything was out of order.

To this desolate mission house, in April '54, came a brave young girl not yet seventeen, the newly married wife of the missionary, to whom she had been betrothed for some time previous. Blessed was the day when Ellen Saxton Goodnough came among the Oneidas, with her brave spirit, her warm generous heart, her cheerful, vigorous, healthy nature, and her good judgment. From the day when she first crossed the threshold of the mission house, she scarcely left the reservation even for a few hours, during her busy Christian life, of more than sixteen years. A true helpmeet to her husband, she gave heart and strength to the work among the red people. The Rev. Mr. Davis, and the Rev. Mr. Haff had both been married men, and their wives labored faithfully with them in behalf of the Indian women, but they were not so long connected with the mission, and their influence was not lasting. The cheerful, untiring zeal, the affectionate sympathy, the wise and helpful guidance, with which Ellen Goodnough moved about, day by day, during all those years, among the Oneidas, could scarcely be surpassed in devotion. "She gave her life," said one who knew her intimately, "through self-denial, and many hardships, and some reproach to the task of elevating the Oneidas; and they loved her warmly in return." "Her influence became almost unbounded, and her words were law to a great many of the women and girls." The Oneida Mission begun more than two centuries earlier by the zealous, celibate Jesuit priest from Canada, was now to be carried on to a higher development by married missionaries of the Anglican branch of the Church Catholic. Associate missions of unmarried men have already done good work in our Church, and may yet do more; probably it would be better for the Church if there were more of this class of missionaries, especially on new ground. But it is clear that much good has also been done by married missionaries, husband and wife working together. Happily our Church is not tied down to either course. She leaves the question of celibate service, where our Lord and His Apostles have left it—to the individual conscience.

WHAT ARE THE FACTS?

The question between the Church and the sects is simply one of Divine authority and sanction. It is not a question of State recognition; the Bethel worship was established and endowed by Jeroboam. It is not a question of political geography; the division of the ten tribes from Judah did not involve the creation of a new Church. There was one true Church of Israel, after the two kingdoms of Israel and Judah were formed, just as there was one Church of England while as yet there were seven kingdoms. It is not a question of human convenience; it is simply a question as to what system of worship and what ministry is of Divine institution, and therefore of Divine obligation. The appeal is to history. As a matter of fact, there was in the beginning one Christian Church, as there was one Jewish; or rather, we should say, there never has been but one Church of God from the beginning, what we call the Christian Church, or the Catholic Church, being the same as that which God constituted for Israel, only recon-

stituted by Jesus Christ. What we claim for the Catholic Church is that it is the representative historically of that one Church which alone appears in its unbroken unity in the Acts and the Epistles. Whence, then, the 150 sects which call themselves "churches?" We say unhesitatingly that if you trace any one of them back, to its beginning, you will find a human founder, a Jeroboam, who, for his own purposes or to please the people, or perhaps merely through ignorance, has drawn away souls from the true Church. We assert this with the deep and solemn conviction that we are asserting the truth, and we are ready to bear the opprobrium of narrow-mindedness and bigotry which is charged against all who will not give way to the doctrine that one "church" is as good as another. If we are wrong, the *onus probandi* will lie with our opponents. It will be for them to show warrant from Holy Scripture for the existence of a multitude of sects in place of that one Church which we find in the Bible. It will be for them to say what there was that was sinful in Jeroboam's priesthood and sacrifices and altar at Bethel, which is not also to be found in the various new organizations which from time to time have separated from the one Holy Catholic and Apostolic Church.—*Selected.*

MARYLAND NOTES.

SPECIAL CORRESPONDENCE.

The Rev. Dean Meyer Lewin, of Upper Marlboro, Maryland, has in preparation the biography of the late Bishop of the diocese. No one is better fitted for this labor of love, whether by reason of literary ability, or from intimate personal acquaintance with the honored subject of the proposed memoirs, than the Dean, who, beyond doubt, will have the aid of others specially fitted for the work—notably among whom may be mentioned the name of the late Bishop's near kinsman, the Rev. Dr. Orlando Hatton. As the labor for collecting the material for the foregoing work will be great it will be necessarily slow, and any letters and other matter now in the possession of friends of the deceased Bishop, and which the owners may feel disposed to lend, will be thankfully received, and if request be made to that effect, returned, when used by his biographer, whose address is given above.

The Bishop's "Quiet Day" in Washington, and his other in Baltimore, were enjoyed of all present. It is hoped that such days may become regular retreats for the clergy. His late parish (the Rev. Dr. Giesy, rector,) has contributed of late nearly \$1,800 to the various branches of missionary and other benevolent work, and the best of it is that it can keep on, and does keep on, at this quiet and effective method of proving its faith.

I am very ignorant on the subject of appellate courts, and all that, but it occurs to me that an appeal might be taken in this way: Where there is any reasonable doubt of the justice done by a trial, let the judgment be suspended *pro tempore*, then at the next convention let a new court be appointed by the bishop and a full re-hearing carefully had of the case. Legislation could very easily provide for this. If I be wrong, correct me. This seems to me better than the suggestion of "Nemo." Yet is not the bishop now a practical appellate court? he can lower the punishment "recommended" by the court, at any time.

I spoke in a late letter of a certain business-man-rector. I know him; "D. D. C." does not, yet he ventured to suggest that he is possibly "unfitted" for his spiritual work by his helping to do the secular work of his parish. If many Baptisms; very many burials (for which he is sought for, twenty miles around), his cottage services, his Lenten work, his sermons and lectures, Confirmation classes, and so on, may testify, then would that more were similarly "unfitted" by their knowledge of prices and per cents. I preached for him on Quinquagesima, to a large congregation, in the church which its learned and talented rector had had to close, for want of one—the very mother church of his present parish! Said the late Hugh Roy Scott once in his Baltimore paper: "Another generation of student-rectors will empty our churches." What we need is direct preaching like our Bishop's—direct methods like our Bishop's—clear-headed business judgment like his, as well as all the other nice things, if we can get them, provided they don't get in the way of the wheels and do more harm than good.

The St. Mark's Friendly League has grown, in the twelve years of its existence, from three members to nearly five hundred. Hearing, one day, a sermon by Bishop Tuttle, three friends organized it. It has now branches in seven dioceses and is stronger in Washington than elsewhere. Its membership corresponds by means of a paper called *The Round Robin*, and votes by means of the same singular agency. The Rev. Dr. Leonard was, and the Rev. Dr. Elliott now is, president of the Washington branch. Nearly one thousand dollars in boxes for stations, barrels of goods for Mrs. Buford, and other gifts, were raised and expended during the year just closed. There are now sixteen branches of the League, twelve of which are in the city of Washington. The first beneficiary of the League was a Mormon lad. The members are children, and the success of the League shows what may be done by them. Miss Louise Watkins, 1111 M St., N. W., Washington, will give further information.

THE PASTOR'S REWARDS.

If the human hearts are dear to a pastor's heart; if he can find his loves, his joys, and his reward in human life and in ministering to Christ's redeemed, then the Christian pastor has a tribute and a recompense that is better than gold and precious stones. He ministers to many who reward him with genuine affection, with practical gratitude, with constant support in all good works. He ministers to some who are glad to testify that his name and character must be precious in their hearts to the last beatings of its pulse. He identifies himself with so many tender relations of humanity that he becomes a brother to all his kind. Nay, he identifies himself with the Good Shepherd. He does so, with the babe whom he takes into his arms to christen at the font: and day after day, with the little one in advancing life, catechised at the chancel rail, taught in the Sunday school, learning with a sweet familiarity that the rector is a father, whose white raiment he would kiss with reverence and love. The boy awaits his blessing and his smile as he enters the holy place on the day of the Lord. Oh, the blessings of a faithful pastor, whether it be in country or in town; when he goes in and out among his people, to bless them, to make himself welcome as he crosses the

threshold, because he certainly says in heart, if he does not with his voice, as the Church prescribes: "Peace be unto this house, and all that dwell in it." Oh, the joy of the Christian pastor, who realizes what is said of George Herbert, saint of God that he was, in little Bemerton, among a few poor families. There he ministered, and when on a week day the bell in his little chapel tinkled its call from the belfry, the ploughman turned aside from the furrow and gave a half hour to God and to say his prayers in the holy place. Are not these incidents that bring a blessed reward to the faithful pastor? This work is carried on sometimes amid poverty and with tears, but he reaps in joy. He praises God, nevertheless, that He was pleased to call him to the sacred ministry; to emancipate him from the pursuit of gain and a perilous strife after lucre, and to give him souls to save for his labour. Surely, such as these, who following the Master, have turned aside from houses and lands and possessions in this life, to make themselves useful in the sacred ministry, realize all that the Master meant when He said "he shall have a hundredfold more, even in this world, with persecution, and in the world to come life, everlasting.—*Bishop Cox.*

OPINIONS OF THE PRESS.

The Christian at Work.

HOW TO USE LENT.—The practical question is: How and in what degree can the Lenten fast help us as individuals, no matter to what branch of the Church militant we may belong? For one thing, if we would have our Easter more than a mere flash of sentimentalism evoked and wafted on by music and the perfume of flowers, forgotten as soon as Easter anthems die away, there must, as a preparation, be inwoven in our lives some copy, faint though it may be, of that Divine yet human life that found meat to eat that others knew not of, in obedience and self-sacrifice. Some honest, humble acts there must be tributary to the memory of the historic cross, or there will be no note of genuine, grateful triumph rising from our hearts for having conquered in His strength; no personal joy in the victory which Jehovah, taking an arm of flesh, hath wrought for us. While we remain in the Church militant perpetual self-sacrifice must be the price of perpetual victory; and by self-sacrifice we mean the sacrifice of the hereditary and acquired, evil, selfish, grovelling, un-Christian-like nature.

The Springfield Republican.

LABOR TROUBLES.—The Knights are acting like fools in trying to dictate to managers of enterprises whom they shall have for foremen and employes. They are almost as big fools as the railroad managers themselves, who keep up an interminable squabble about freight rates. They will provoke the same warfare from employers, and several concerns east and west already announce that they want no more Knights in their employ. No man can undertake to carry on a large business successfully and contend with a town-meeting among his employes every morning. What is going to be the result? In the first place, it knocks the promised revival of business in the head for this year, if this sort of turmoil goes on. The best preventive is a cordial understanding between the employers and their help, and a mutual disposition on either hand to "do the square thing,"

to give such wages as can be afforded, to give loyal service, obedient to that mastery of the business which is the indispensable quality of the man who is responsible for its success or failure, and who loses most if it fails. In the meantime workmen should be jealous of their own right to employment and not lightly surrender it or infringe upon the rights of other laborers. Let the civil authorities be alert and stern to protect property and protect the right to labor and earn wages. Let the little politicians get over their scare. If the Knights undertake to corner the labor market, they have undertaken a vastly bigger corner than ever Jay Gould undertook. They number perhaps 1 in 17 of the 17,000,000 occupied persons in this country. They are not "bigger than all out-doors" yet.

Irish Ecclesiastical Gazette.

SUBJECTIVE HYMNS.—Should a revision of our Hymnal be undertaken we hope we shall be able to secure an additional number of hymns of praise and adoration. It is clear from the popularity of Sankey's Hymns that modern worshippers will have a large proportion of subjective hymns. But the Church has always endeavored to control that tendency, and to direct the thoughts of her congregations to the higher employment—the angelic employment of adoring God. The Hymnal contains some fine hymns of this character; but let any one try for some months to supply the congregation with a large proportion of hymns of worship and adoration, and he will find the resources of our Hymnal too soon exhausted. Hymns are surely of highest use when at the same time impressing great objective truths and offering homage to the Most High. But the hymns of emotion are in most favor now—those which dwell on our feeling of penitence, or faith, or spiritual desolation, or hope.

The Southern Churchman.

ECCLESIASTICAL COURTS.—There have been two ecclesiastical trials recently which are unfavorably discussed. Both these trials were for immoralities, both defendants found guilty of the charges, and both the courts have received no little abuse, and have been spoken of so as to make one think justice was a thing of the past, and that to sit on an ecclesiastical court was to demonstrate its members were the scum of the earth; that if they ever were otherwise, they, by sitting as a court, had all at once become utterly evil.

There has been so much talk of freedom in the Church, and it is so difficult to assemble a court to try a man for false doctrine, that every clergyman is beginning to think he can believe what he pleases, and teach what he pleases, and nobody is to interfere with him.

We want to see as few trials for heresy as possible. As long as a minister of this Church is not a Unitarian, on the one hand, or a Romanist, on the other, liberty by all means. But when it comes to drunkenness, or impurity, or dishonesty, or falsehood, there is nothing left for the Church but to have such brought to trial, and, if found guilty, deposed. And courts which assemble for the trial of their brother minister are to be treated with profound respect. They may err, as they are but men; but to suppose they are guided by jealousy or ill-will is to bring all courts into disrepute and to make such courts almost impossible. Whether a military, or naval, or ecclesiastical court, we ought to suppose its members have acted as honorable men, wanting to do justice.

The Household.

CALENDAR—MARCH, 1886.

28. 3rd Sunday in Lent.

Violet.

SHE WALKS IN WHITE.

[From the Memoir of Miss Abby Bolton, Pelham Priory, near New York.]

She walked in white!
In graceful garments richly bright
With all of maiden seemliness;
No ornament shone in her dress
But such as it becometh fair—
A woman beautiful to wear;
A meek and quiet spirit blest
With measurement of full content;
Obedience, retiring grace,
Home-keeping, forward yet to trace
The steps of grief, with bounteous store,
Of pity for the sick and poor.

She walked in white!
In graceful garments pure and bright;
In white because she walked in Truth,
It seeking in her comely youth.
Not lightly caught with glittering glow,
With pride and pageantry and show;
But looking always there and there,
If in God's Book these written were;
Where if of them she might not read,
Gave after neither heart nor heed,
And turning from the semblance bright,
Held fast the substance of delight.

She walked in white!
In garments beautiful and bright;
In white because she walked in Love,
Nothing might in her anger move,
She, falling not, for other's fault
Had pity; halting not, for halts
An outstretched arm to help them on;
Words wherein hope and wisdom shone.
Comfortable solacings,
Precepts sweet and promissings,
Patience and long sufferings,
Joy and gentle offerings.

She walked in white!
In garments glowing all with light;
In white because she walked in Faith,
Not seeking things that cling to earth,
But looking upward, saw unfold
A city beautiful with gold;
And dimly through the clouds could trace
A shining host—a royal race—
Who, as they walked, sang music clear,
Which faintly fell upon her ear,
And touched jewelled harps, whose strings
Sent down to her far echoings.

She walked in white!
In garments gloriously bright,
In white, because she walked in God,
He was around her, and His word
Was in her heart, so she stood there
In raiment wonderfully fair—
No fuller, the whole earth sought through,
Could give so beautiful a hue;
For Truth is white, and Love is white,
And Faith is white, but oh! the light
That falls from God is of such whiteness
Eyes scarcely may behold for brightness.

THE HOLY COMMUNION.

BY THE REV. W. J. MILLER, A. M.

The number of regular communicants in a parish is generally very small in proportion to the number of persons who have been confirmed. Many content themselves with receiving the Holy Communion at very long intervals, many habitually absent themselves, and many fail to receive even on such days as Christmas, Easter and Whitsun Day, which are days of obligation.

When the Lord invites His followers to His Board, it is sad to see them pass by. However "grievous and unkind a thing" such refusal is, I cannot but think it is the result of thoughtlessness and want of a clear understanding of what this Sacrament is, rather than of wilful neglect and wrong doing.

Our Blessed Lord in instituting His Supper, made it an everlasting memorial in the Church, and commanded all who would be His followers: "Do this in Remembrance of Me." St. Paul

shows how by receiving the Holy Communion we do keep this memorial, for he says: "As oft as ye eat this Bread and drink this Cup ye do show the Lord's death till He come."

Again, our Lord, to show that He intended this Sacrament to be for our spiritual nourishment and strengthening, as well as a memorial, declared: "Whoso eateth my flesh and drinketh my blood hath eternal life." He gave also this admonition: "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." He also added, as a reason for the foregoing: "For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in Me and I in him, * * * He that eateth Me, even he shall live by Me," and He declared this to be as eternally true as that the living Father had sent Him, and that He lived by the Father. (St. John vi: 25 to 59.)

From the above we learn:

1. That this Holy Sacrament is Christ's appointed method of witnessing before God and man His Sacrifice and Death.

2. That it is intended to be our spiritual food for "the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the Bread and Wine."

3. That bound up with the reception of the Holy Communion is the life which is in Christ Jesus, the Life Everlasting, manifesting itself here on earth, in acts of devotion and works of mercy, and having its fruition in the world to come, in the heavenly places with Christ.

We learn also, from the "Except" of our Lord, that to neglect this Holy Communion is:

1. To dishonor Christ, for we do not keep up His memorial, and

2. To dwarf and injure our spirituality, to lessen our personal piety, to destroy our usefulness and to hinder our advance in the way of the Divine Life.

Here is a way to witness for Christ. Here is a means of grace for perfecting holiness, for dwelling in Christ. If you receive it not, the result can only be a deadness to things that make for godliness—a reproduction in the Church of to-day of that sad scene in the ancient Church of Sardis, of which the Lord said by His Spirit: "Thou hast a name that thou livest, and art dead."

Consider the effect of this neglect of the Holy Communion by so many of our people. Consider the irregularity with which other duties of the Christian life are discharged; the infrequency of church going, of Sunday and week-day worship, on the part of even the confirmed; consider how far short we come of carrying out the Prayer Book system; how little is done in the way of Christian works of mercy, instruction of the young, caring for the spiritual welfare of others, bringing children and youth to Holy Baptism and Confirmation, visiting the sick and the poor, contributing to the support of the Church and the spread of the Gospel, and the many details that mark a live, vigorous and active parish whose people are spiritually-minded and imbued with the spirit of the Master.

We connect these works of righteousness with the Holy Communion for the reason that this Sacrament is the means that Christ has given us, to warm our love, to strengthen our resolve, and to enable us to walk worthy of the vocation wherewith we are called. This is recognized in the Prayer of Thanksgiving after the reception of the Holy Communion, when we beseech God so to

assist us with His grace that we may "do all such good works as thou hast prepared for us to walk in."

Can we doubt, therefore, that regular attendance at the altar will prompt each one who has been confirmed to discharge these other duties and obligations of the Christian life with greater regularity and with more conscientious care? Will the "Earnest Communicant" permit the trifles and feigned excuses that prevail to keep him from the House of God and the performance of those acts that should characterize the faithful and devout Christian? And, when thus individual Christians are quickened in their religious life by the "dear Feast of Jesus dying," can we doubt that the parish will present a very different aspect, that it will make a deeper impression on the community, and that the world will be constrained to say: "We will go with you, for we have heard God is with you."

(To be continued.)

TO THE CONFIRMED.

BY THE REV. EDWIN B. RUSSELL.

Remember the solemn promise made, the sacred Blessing given, the seal of the Divine Spirit received.

Resolve, in every temptation, to pray that the grace of your Confirmation may help you to withstand all evil influences.

Be faithful in your attendance on all the services of the House of God. Be punctually in your place when the service begins; avoid all needless conversation; be reverent in your devotions; join heartily in the responses. Take such a sincere interest in the sacred worship, that you may not only enjoy it yourself, but communicate the same earnest feeling to others.

Be faithful at the celebrations of the Holy Sacrament. Do not, after Confirmation, neglect the reception of this highest means of grace, this pledge of Christ's presence in the heart, assured to us in this central act of Christian worship, this Communion holy and heavenly, between the soul and the Saviour, and with each other, and all the faithful. Be in your place regularly, when in health, at the Lord's Supper, and ask for its administration to you in serious illness. It is our Lord's especial Service, His Perpetual Memory, the representation of Calvary, of His precious Death and Sacrifice until His coming again. Approaching it in faith, charity and true repentance, you shall receive remission of your sins, and all other benefits of His Passion. "Do this in remembrance of Me!" That was His loving commandment. If we obey it, we can say with confidence in our last hour: "Lord, remember me in Thy Kingdom!"

Read daily a verse or two, at least, in your Bible or Prayer Book. Pray, though ever so briefly or silently, for God's blessing on you through the day; for forgiveness of your sins; for protection of you through the night; for His loving reception of you when this life shall be ended.

Be true and honest, and just in your daily life. Speak kindly, judge mercifully, be gentle and peaceable, so far as it is possible, with all.

Remember, that there is a gradual growth in grace. Seek to overcome your failings, not only by self-control, but by all the helps the Church gives you, and cultivate all the good qualities of your better self. Love God as Father and Friend, and Jesus Christ as Saviour and Brother, and the Holy Spirit as your Guide into all truth.

Remember the day of your Confirmation. Remember the great value of this present life. Regard it as the introduction of the immortal life beyond. As it passes day by day, may it be a happy and beautiful, and holy life to you, its light and shadow consecrated in Christ.

THE OBSERVANCE OF LENT.

BY THE REV. HENRY J. VAN DYKE, D. D.

There is reason to believe that some wear their religion once a week as they do their Sunday clothes; but is that a good reason for abolishing the fourth commandment? God has required us by positive law to keep one day in seven holy; but at the same time He has left us free to consecrate as many more days and parts of days to His worship as our secular interests will permit, or our spiritual wants may demand. The command, "Six days shalt thou labor and do all thy work," obviously means that we are in no case to devote more than six days out of seven to worldly occupations, leaving us free to determine how much more than one-seventh of our time we will redeem and consecrate to religious uses. The universal Church has always acted on this principle. No denomination of Christians has ever confined the public use of the means of grace to the Sabbath [Lord's] day. There is a growing reaction against the puritanic strictness which sought to abolish all holidays both secular and Christian. The historic prejudice which associates the observance of such days with political and spiritual tyranny and with moral looseness, is passing away. Large bodies of Christian people who once avoided and denounced the keeping of Christmas and Easter, are coming back to these time-honored observances. And though there are many Christian families in which it seems to be still an open question whether these glad anniversaries shall be consecrated to Santa Claus or to Christ, to the boiling and picking of eggs, or to the commemoration of the Saviour's resurrection, we have no doubt that historic Christianity will recover her own.

And does not the same practical judgment apply to the observance of Lent? What are our days and weeks of prayer, our fast days, our protracted and revival meetings—what are they all but the keeping of Lent under other names at different times of the year? The connecting of such observances with any particular event in the history of the Church, such as the fasting of Christ in the wilderness, is an incidental matter. So, also, is the particular time of year, and the precise number of days which shall be set apart to religious uses. The periodical recurrence of the consecrated time—whether the interval shall be a day, a week, or a year, or whether the period shall be irregular, does not touch the essence of the question as to the consecration of secular time to God. Admit that we may thus set apart one day or one week with profit and without the violation of any Christian principle, and then the question of how many days and at what intervals they shall recur, is left entirely to the decision of Christian expediency. Now, the observance of Lent by large bodies of Christian people is a fact and a fact that is felt, and as we believe exerts a wholesome influence in all large communities. At this season there is a perceptible ebb in the tide of worldliness, a pause in the rush and hurry of life. What is called "society," in which the richer members of other churches are quite as prominent as

Episcopalians are, moderates for a time its music and dancing, its feasting and inane amusements. Would it be wrong to avail ourselves of the opportunity presented by this lull in the world's noise and folly, to bring people under the continuous power of Christian ordinances and into steady contact with the world of God? We think not. A Presbyterian minister, for example, who with the consent of the elders should open his church for prayer and preaching during forty successive days, would violate no law, doctrine, or principle of the Presbyterian Church; nor would he be guilty of any evil conformity or any disloyalty to his own church if he should do it at the same time with the Episcopalians. It is true the Presbyterian standards say nothing about Lent; neither do they say anything about prayer-meetings, about Sunday schools, or the week of prayer. Nothing but invincible ignorance would conclude that a Presbyterian minister had become an Episcopalian by doing as we have supposed.

Does it make people more worldly the rest of the year to bring them every day for a season to the house of God? We do not believe it. Reasoning from what we know of the power of the Gospel and the efficacy of prayer, as well as from our observation of facts, we believe that the observance of special seasons of religious devotion weakens the power of the world and builds people up in the faith. Our only complaint against the Episcopalians in regard to the observance of Lent is that they do not keep it more thoroughly—that their practice falls below their theory. We believe it would be a good and blessed thing if we could all join them in our own way in such observances. There are a great many good things besides the Lord's Prayer, the Apostle's Creed, and the treasures of ancient Christian art and literature which belong to us as well as to them. To use our Christian heritage and our Christian liberty in regard to any of these things involves no denominational concession. And if it did, what then? The time is coming when the secret yearning of all Christian hearts for the healing of unnecessary divisions in the body of Christ will make itself heard and felt; and blessed will they be who are the first and most liberal in breaking the bonds of prejudice, and giving up non-essential differences for the sake of the visible unity of "the Holy Catholic Church."—*The Christian at Work.*

EASTER falls low, this year, touching its lowest possible limit, the 25th of April. They who see another such Easter will be the men and women of a remote posterity. Not one of us ever saw such an Easter, before. This reflection has a certain kind of interest of itself, but its practical use is this: It projects our thoughts into the far future, and bids us reflect on the interests that outlast our times. Children's children and their children will be the people who will keep that far-off Easter, and they will look back to this, as belonging to a remote past, concerning which little will be remembered that is personal to any of us. But we shall be exploring the realities of eternity, among the dead and long-forgotten. Oh! where shall our souls be then? Let us answer that awful question by being wise "while it is called to-day."—*Bishop Coxe.*

THERE are 658 places for religious worship in Philadelphia. The Church has 103 of these places.

BRIEF MENTION.

So witty a compliment is rarely made as that of Sydney Smith to his friends, Mrs. Tighe and Mrs. Cuffe: "Ah! there you are, the cuff that every one should be glad to wear and the tie no one should loose."

APROPOS of the visit of preacher E.L. Magoon to the city, says the Richmond, (Va.), *State*, the following incident is told: "Sometime about 1844, one night after Dr. Jeter of sainted memory had preached for Mr. Magoon, he turned to the latter and said: 'Dear Brother Magoon, please raise the tune;' Mr. M. responded, 'Dear Brother Jeter, I've lost the meter.' At this, an old deacon standing by, said, 'Why bless my time, they speak in rhyme;' and an elderly lady sang out to the late James C. Crane, one of the pillars of the church, 'Dear Brother Jim, do raise the hymn.'" When the audible smiles that had been provoked, subsided, some one struck up: Come, Thou fount of every blessing Tune my heart to sing Thy praise.— and the good old Baptists had a real love feast.

PERVERSION of holy Scripture, so frequent in the use of texts, is illustrated by a recent occurrence "down East." A clergyman recently preached a sermon on "The Sunday Paper," and used as his text the story of Zacchæus, "He sought to see Jesus, who He was, and could not for the press."

SIR JOHN HERSCHEL tells an amusing story illustrating the pleasure to be derived from a book. It seems that a village blacksmith had got hold of a novel—one of the old three-volume kind; and seated upon his anvil in the long evenings of an English summer, he read it aloud to a crowd of eagerly attentive rustics. When the hero and heroine were dismissed to the happiness which every well-regulated novel of the olden time was sure to provide for them, the listeners to the story were so delighted that they got the church keys and actually set the parish bells ringing!

A PARISH clerk once gave out that "Mr. A—and Mr. B— would preach every Sunday to all eternity;" he meant, alternately. Another mistake was: "that there would be no service next Wednesday," as master had gone a-fishing for another clergyman." Officiate was the word intended.

THE Rev. J. H. Hobart DeMille sends us a curious "Lent Kalendar," which he has printed for distribution in the form given below:

A LENT KALENDAR.

MORS
IMPERAT
REGIBUS, MAXIMIS,
MINIMIS,
DENIQUE
OMNIBUS.

DEATH
CONQUERS
KINGS, GREATEST,
HUMBLEST,
AND LASTLY
ALL.

In Lamousin, a former province of France, it was usual to place over the chimney at the beginning of Lent, a tablet with the above Latin sentence, containing as many letters as there were days in Lent, Sundays included. Every evening one letter would be crossed off, thus keeping a convenient Kalendar for Lent. On Easter morning the whole sentence is found to be effaced, as in one sense, death itself is effaced in the triumph of the Resurrection. It will be observed that there

are as many letters in each of the Latin words, as there are days in each week of Lent, including the Sundays; while the English translation has the number of days equal, but not the same in the division.

It is said that there is a Roman monastery at Latrobe not very far from Pittsburgh, which owns and runs an immense brewery and from it beer is shipped all over the United States.

It speaks rather unfavorably for European morality that all the tribes of the West African coast agree in representing Satan under the form of a white man, a fact turned to formidable account in the epigram written on poor Sir George Grey, when Governor-General of Cape Colony:

About the devil's color there's a fight,
The white men say he's black, the black men white,
But this dispute is at an end to-day,
For now we're all agreed the devil's Grey.

DR. J. H. FOY, until a year ago a prominent minister of the Campbellite denomination, was on January 31, ordained a priest of the Church.

THE mysterious impulse which makes people, presumably sane, chip monuments and carry off as relics anything belonging to fame or infamy, has a peculiar development in Phoenix Park, Dublin. The spot where James Carey's confederates murdered Cavendish and Burke has been scooped out until it presents the appearance of an excavation, and a detail of military now keep guard to prevent the further carrying away of the earth.

Man's plea to man is, that he never more will beg, and that he never begged before: Man's plea to God is, that he did obtain A former suit, and therefore sues again; How good a God we serve, that, when we sue, Makes His old gifts the examples of His new! *Quarles.*

DR. DEEMS, in his suggestions for a Home service, found in *The Christian Herald*, gives prominence to the prayer of St. Chrysostom, and has this rubric of his own at the end of the service: "The Lord's Prayer should be used somewhere in each service, and the service may be closed with the *Gloria* or other doxology."

CHURCH and charity-fair maidens who have been palming off ten-cent pin-cushions for a dollar and dispensing the stew built up of one oyster and five gallons of water, will imbibe renewed courage on hearing that the Crown Princess of Germany, at a charity fair, has been selling sausages at \$35 a piece and sponge cake at \$1 a slice.

JOHN B. GOUGH had in his home three large volumes, containing about 150,000 signatures to the pledge; among these were many college students and young men exposed to the temptations of city life.

THE "Black Pope," Father Beckx, formerly the chief of the Jesuits, is quite infirm. He was born as long ago as 1795, and was compelled to retire from his position as Superior General of the Jesuits two or three years ago. Father Anderledy succeeded him in that influential office.

French Visitor.—"I call to see Monsieur Rollard." *Maid.*—"You can't see him, sir; he's not up yet." *French Visitor.*—"Vat you tell? I com' yester, and you say can't see heem because he not down; now you say can't see heem because he not oop. Ven vill he be in ze middle, mademoiselle? I no com'p'hend?"

HINTS FOR HOUSEWIVES.

To test the quality of nutmegs, prick them with a pin; if good, oil will instantly ooze out.

DAISY tidies of rick-rack, with strips of ribbon painted with daisies and wheat, are very pretty. The ends of the ribbon, and the web of daisies are pointed and finished with tassels, balls, or brass ornaments.

A PRETTY whisk broom holder is made in the shape of a guitar, the strings of silver threads, and the cross piece, worked, or painted, and fastened at each side with a bow of ribbon, or other ornament.

TERMS USED IN KNITTING.—The following key to the abbreviations frequently used in the instructions for knitting, may prove a convenience to persons unfamiliar with them: K. knit; P., puri; N., narrow; Sl., slip; O., or TT. O. throw thread over.

TO CLEANSE A NURSING BOTTLE.—Buy five cents worth of shot and put into the bottle, with a little water, and shake it well. Every bit of sour milk or curd will come off readily. Pour out the shot, rinse the bottle, and it is ready for use. Keep the shot in a dry place for next time.

NEGRO COCOANUT CAKES.—Take a large cocoanut, grate it with the brown rind on it. Then take one pound of brown sugar, boil it with two or three table-spoonsful of the milk of the cocoanut. Boil until a thick syrup, then add the grated cocoanut. Boil until stiff. Have a large dish well greased with butter. Make the cakes in small heaps. Set them aside to cool.

TO REMOVE MILDEW.—Soap the linen, previously wetted, and apply salt and lemon juice on both sides, or apply finely powdered pipeclay, or Fuller's earth, or finely powdered chalk. Expose it for several hours to the atmosphere. Still another way is to soak the article in buttermilk for several hours and then put it to dry out-doors where the sun shines strongly.

A CORRESPONDENT inquires as to the efficacy of glycerine and litharge as a cement. We do not find that it was recommended in this column and think that substitutes may be found which will prove more satisfactory. Stratena is the best for mending glass, china, bric-a-brac, rubber goods, etc. It may be obtained of any druggist at 25 cents per bottle. Water does not destroy its cementing power.

DISINFECTANTS.—Experiments have been made by a committee of French experts, including M. Pasteur, in order to ascertain the best means of disinfecting chambers in which cases of contagious diseases have been lodged. The committee reports that sulphurous acid gas is the best disinfectant, but recommends that instead of simply burning sulphur, as is done in barracks and such places, bi-sulphate of carbon should be burned in rooms, as it is less injurious to furniture or metals.

THISTLE TEA FOR NEURALGIA.—A gentleman of Norfolk, Va., was cured by a noted physician in Germany; the doctor freely gave him the simple remedy used, which was nothing but a poultice of tea made from our common field thistle. The leaves are macerated, and used on the parts affected as a poultice, while a small quantity of the leaves are boiled down in the proportion of a quart to a pint, and a small wine-glassful of the decoction drank before each meal.

KNITTED LACE.—Make a foundation of 13 stitches:
1st round.—Slip 1, k 2, tt o, k 2 together, k 8.
2nd round.—Slip 1, k 1, tt o, k 3 together, tt o, k 2, k 2 together, tt o, k 3 on the last stitch k 1, p 1.
3rd round.—Slip 1, k 5, tt o, k 2 together, k 6.
4th round.—Slip 1, k 1, tt o, k 3 together, tt o, k 2 together, tt o, k 6, on the last stitch k 1, p 1.
5th round.—Slip 1, k 5, k 2 together, tt o, k 7.
6th round.—Slip 1, k 1, tt o, k 3, together, tt o, k 3, tt o, k 2 together, k 3, k 2 together.
7th round.—Slip 1, k 2, k 2 together, tt o, k 9.
8th round.—Slip 1, k 1, tt o 3 together, tt o, k 5, tt o, k 1, k 3 together.

The Living Church.

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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

EVERY church vestibule should have a bulletin board for the posting of parish items interesting to the congregation, and a rack or table for tracts and Church periodicals, which may be placed there for distribution.

THE complacent self-confidence of *The Unity* editor would be amusing if it were not shocking, when he says: "We never quite liked that sentence attributed to Jesus, 'Father, I have finished the work Thou gavest me to do.' There is no end to what a good man will find to do, no end to what God finds to do."

NOT in your outward observances—your services, your devotions, your reverence—does your Lenten discipline show its better fruits. Not in the cleansing of "the cup and platter"—modifying the outward manner—but in the purifying of the heart, the transformation of the inner life, the attainment of a higher personal religion, or piety.

A BARREN and beggarly Lent will hit him who has not the firmness to set himself about the practice of some true and vigorous self-denial. Without the wisdom and devotion to undertake such an abiding self-denial and discipline as will last beyond Easter Even, the benefit will be short-lived, "as the early cloud and the morning dew" of the obedience of backsliding Ephraim.

REGULARITY, steadfastness, and determination can not well be expected of finite beings, without the highest kind of effort. They are, under our human conditions, chiefly ideal, the objects of aim and struggle; rarely the objects of approximate attainment. Even in our religious life we cannot fail to see that we greatly come short in these respects. However well we may plan for that life, we follow the plan only by fits and starts; now standing our ground and then yielding it; pursuing the struggle with only, here and there, an outburst of resolution and devotion. As we fasten upon it a Lenten scr-

tiny, dare we persuade ourselves, either that it becomes us as citizens of the Kingdom, or that it is a safe example for perishing souls to follow?

How forlorn and cheerless is the weary winter drift of the field ice on our great northern lake, now swinging slowly in along shore, and then again as idly moving off and out toward the horizon line! How truthful a picture of the lives of some Christians; now apparently drawing near the solid shore of truth, as though they might become anchored to duty; and then all unconcernedly drifting away on the far-off idle swell of the world's thoughtlessness and sin; in all their movement, aimless, cold, and only drifting!

A CLAIM to an estate may prove to be ineffective or valueless, simply from the loss of some links in the descent of the title. To recover these links and complete the chain is the first work of a claimant. So it is with the authority of the ministry of the Church. It is a matter of transmitted title and, hence, it depends on the continuity of its claim. This is the ground on which rests the law of the Apostolical Succession. But for that law, there would be not only missing links, but there would even be no semblance of a chain. There would be only an individual happening, but no organic succeeding. "Lo! I am with you always," would have no significance.

WE ridicule the superstitions of other people, of those who trust in the virtue of charms, images, "Ave Marias," pilgrimages to miracle-marked shrines, and then contrive superstitions of our own. For if we make a point of going through the form of punctiliously attending the services and repeating *verbatim* the words of the Prayer Book, with no feeling sense of their force, with no better purpose for a holier life, and with no results other than an easy self-satisfied spirit, what are we doing but treating our religious forms as though they possessed a sort of magical power? We need to have a care lest we make a charm, or a fetich, out of the mere words and forms of the service.

WHAT can a man do for his spiritual life, before he knows what are its wants? How can he know what these wants are, without looking closely at his spiritual condition? This last is simply self-examination, one of the nearly lost spiritual arts, and yet the art, the duty, the necessity, for spiritual growth. Alas! who now practices this self-examination; who thinks of it as a part of his Lenten work; who, through it, finds out the plague of his own heart; who is driven by its revelations of his sins

and difficulties, to seek spiritual counsel? The measure of our Lenten self-examination may be safely regarded as the measure of our Lenten progress in the divine life.

MR. C. A. FREEMAN is one of the few men in England who can write with even-mindedness on whatever nationality he takes in hand. This is seen in what he has written about the people of the United States, about the Servians, and last of all about the Irish. His exact historical knowledge has made him to be a man of just views and large sympathies. It has quite taken him out of that insular, isolated world in which the universe itself, so to speak, is made subordinate to Great Britain. Whoever has read his "Norman Conquest" understands perfectly well how he comes to write well-nigh as dispassionately about the Irish as about the English. He is not a worshipper of "Imperialism," because he knows how much England has done to abuse it. He believes in Irish rights as well as English rights; in Home Rule as well as in Foreign Rule. Years ago he set forth what seemed to him to be just in this matter, but the people of England had not ears to hear. Now, however, the question is uppermost and he returns to it with some hope that his words will not be wasted. Perhaps he and all the rest will fail, but all generous souls will hope and pray that the counsel given and the efforts made to right the wrongs of Ireland may be crowned with success.

THE public will be glad to learn that so far from its costing the Missionary Board a dollar to send a dollar to the heathen, it costs in any case only a fraction over seven-and-a-half cents. Furthermore, the total amount administered by the treasurer, costs considerably less than six per cent. In case this is not cheap enough, the Board are in the way of figuring it down cheaper still. They make English money the basis of exchange for the Chinese tael, the value of which is \$1.50. But on each tael is saved twenty cents, because it goes further in consequence of its greater purchasing value. Now, of these taels, 35,000 were put into the Chinese market last year, thus making a saving in the expenses of the central office of the Board of \$7,000. But this amounts nearly or quite to the seven-and-a-half cents on a dollar spoken of, so that in reality every dollar that is sent to the Missionary Board is sent to the heathen. It is high time that people should know this who have fallen into the idea that the lion's share of the money sent to the heathen has somehow disappeared before it reaches them. If

people can do better than send a dollar to China for seven-and-a-half cents, they certainly could not hope to do better than send it for nothing.

THE ENROLLMENT FUND.

The last issue of *The Church* contains a full and admirable report of the great meeting held in Philadelphia on March 10th, to promote the five-dollar enrollment plan for raising a million of dollars for our missions. The meeting was held in the Academy of Music. An immense audience was present, and distinguished speakers from near and far made addresses. Chief Justice Mercur presided. Several letters were read, among them one from the honored Bishop of Pennsylvania, warmly endorsing the plan, and expressing regret that he could not be present. At the close of the meeting an enthusiastic message was sent to him from "this great house filled from parquet to highest gallery, and also Horticultural Hall." Mr. Geo. C. Thomas, of Philadelphia, stated the purpose of the meeting. The plan proposed is very simple, viz.: That a pledge of five dollars shall be secured from every member of the Church who can be reached, to be paid on or before the 15th day of September, 1886; the collections to be presented as an offering at the opening of the General Convention in Chicago in October next. A subscription book with instructions is furnished to all rectors who are interested in the work. The plan has been taken up in the diocese of Pennsylvania, with enthusiasm. In one city parish three hundred pledges have been secured; in a country parish one-third of that number. In a parish composed entirely of working men and their families a hundred names are enrolled. This shows what can be done. The idea of reaching the masses is a good one, and if the time is not too short a grand result may be achieved.

The Assistant-Bishop of New York made a happy and forcible speech. He said it was the first Ash Wednesday evening that he had ever spent in an opera house. He paid a deserved tribute to the laity for inaugurating this great work, and deprecated the tendency of our Church work towards parochialism. Referring to the vastness of the schemes which combined capital in this age conceives and executes, Bishop Potter made an eloquent appeal for a combination of Church effort which should girdle the globe with its beneficent influence.

The Rev. Wm. Kirkus, of Baltimore, reminded the audience of the ease with which "one poor million" could be raised in a single evening, for any cause which they had at heart. If the Church had been convinced of the importance of mission-

ary work for all these years, there would be no need to get up this five-dollar movement. But there is need of it. There is need of this large meeting and awakened enthusiasm for making known the blessings and consolations of the Gospel. This will only prepare us for greater work, and greater sacrifice in the service of the blessed Master.

The Rev. Dr. Langford, General Secretary of the Board of Missions, welcomed the enrollment plan, and hoped it would extend to every city and hamlet. He did not believe there was any jealousy on the part of the clergy because it originated with the laity, who are the hope of the Church. He did not believe the five-dollar pledges would lessen the regular contributions to the work undertaken by the Board.

Bishop Dudley came a thousand miles to attend the meeting, and "would like to go five thousand to attend one like it." He thought it was none of our business to enquire if some of the heathen might not be saved who did not hear the Gospel. The question for us was: Could we be saved without making an effort to give it to them? No interest in missions means no interest in Jesus Christ. The amount of missionary work that can be done is in proportion to the amount of money that is given. The laity do not give to missions because they know so little about them. We must teach them and give them the facts. How few of them read *The Spirit of Missions*, or know anything about it! If this enrollment plan is to succeed it will be because we interest the people in all the parishes. The clergy as the leaders must take hold of it and get their leading laymen to take hold of it, going from house to house. If you can get them to do that, there is no need of anxiety about current expenses of the Board.

The Rev. S. D. McConnell said that one-third of the clergy of the Church in this country were missionaries; that is, every two self-sustaining parishes, on the average, are supporting a mission. The Moravians alone "stand in missionary activity proportionally before us."

Several addresses were made in Horticultural Hall, where an overflow meeting was held. The papers speak most hopefully of the effect produced by these meetings and of the probable results in the future. It will be not a little humiliating if the effort fails after such a public display. As a dependence for raising money such a scheme cannot safely be put to frequent use, though it may do once in a hundred years. THE LIVING CHURCH wishes it full and speedy success, and will gladly circulate information that may aid the managers in reaching the parishes.

A UNITARIAN ON UNITARIANISM.

The Rev. E. E. Hale tells us in *The North American* for March why he is a Unitarian. Even so, he comes near telling why he might not as well be anything else. "Let every man," he says, "have such a theology as he likes." Suppose, then, his theology takes a mythological turn or a negative, destructive, turn. Will that make no difference with his "Church of the Holy Spirit," which is concerned for nothing except faith, hope and love? "It is not his"—the Unitarian's business—"to understand the nature of Christ," etc. But what if failing to make it his business to understand it, so far as revealed, has been the cause of his misunderstanding of it? How did Mr. Hale come to be a Unitarian at all? By thinking on the subject, or by taking for granted that it was not a subject to be thought of? But if he thought about it his thinking took some certain shape; as that there is a God, that He is finite or infinite, one or many, etc. But that, so far as it goes, is theology. "The leaders of other organizations," says Mr. Hale, "do not yet dare proclaim the severance from religion of human opinion about God and man and Christ. When they do, they also will proclaim themselves Unitarians." If they do not dare proclaim such severance, it is because they have no right or power to do it. They will become Unitarians, if at all, not by the severance of opinion from religion, but by connecting them in such way that their opinions, notions, or conceptions, of religion compel them to be Unitarians and nothing else. Religion without a theology of some sort is like a body without a frame. This theology need not be cut and dried, necessarily, absurdly elaborate and formal, but a theology there must be, or else even "the religion of faith, hope and love" will take the form of a jelly fish.

The truth is, what Mr. Hale considers the strength of the Unitarian denomination is really its weakness. It counts out polity and doctrine, and, meanwhile, its churches have scarcely more connection than a rope of sand, while its religion is cold, negative, unimpressive, and too often combative and destructive. We need go no further to see why the Unitarian denomination has never been heard of, in the language of Mr. Hale, by most of the readers of *The North American*. Seeing it was the "original church," we may be sure it would have been the prevailing church of these latter days, had it not so far cast out of its thinking that which is so essential to a true church and a true religion, that it can never hope to influence more than a fraction of the community, if indeed by more than that it will even be heard of.

OUR NEW YORK LETTER.

Last Monday morning while in Mr. Whittaker's book store, a tall, pale-faced, thin gentleman entered and inquired for Mr. W. It was soon ascertained that he was the Bishop of Nassau, and one of the unfortunate passengers on board the Oregon. He was a total stranger in the city, and had lost his entire luggage, and escaped with a most scanty covering, looking very unlike a bishop. He wanted clothing, and he soon found a number of gentlemen in the store who offered their assistance in meeting his wants. The story of the collision and the wonderful escape of eight hundred souls have all been told. The Bishop has recently been consecrated, and he lost all of his robes and other articles which he had just purchased for diocesan work. THE LIVING CHURCH was in error in its paragraph stating that he had lost his library. Fortunately this and other goods were shipped direct to Nassau. After the Bishop was clad, and made as comfortable as he could be by warm sympathy and a generous welcome, he went in company with Mr. Whittaker to Grace church, where before the altar he rendered thanks for his safety and deliverance. Bishop Potter and Dr. Huntington paid him generous attention. He left for his home on Friday.

The deep interest in the "Half Saturday Holiday," for working men and women, and which has met with so much favor by nearly all of the churches in the city, is still growing in favor, and on Monday evening next there will be a rousing meeting in Chickering Hall in advocacy of this movement. Notice what a mixture of clergy, who will then make addresses. Bishop H. C. Potter will preside. The Rev. Dr. McGlynn, perhaps the most eloquent as well as the most popular Roman Catholic priest; the Rev. Dr. McArthur, the well-known Baptist clergyman; and the Rev. Henry Ward Beecher, are among the speakers.

The graduating class from the General Theological Seminary this year will not be as large as usual, but excellent in character. Among the graduates is Mr. F. L. H. Potts, a son of the well-known Church publisher. He has signified his intention of going as missionary to China, and has been accepted by the Board of Missions, and has also met with the strongest sympathy from the Assistant-Bishop, and in fact from all who know him. I have not heard of a braver young Christian spirit than this for a long time. Born and reared in this city, surrounded by every inducement that makes life enjoyable, a good speaker, and a most active worker, with a score of opportunities to enter his profession in the city of his birth, he has chosen this difficult foreign field for his future work. It is a pleasant coincidence that Dr. Hawks, for whom Mr. Potts was named, was also offered the first missionary bishopric in the American Church. Another graduate of this class goes to Persia.

The money raised for the different hospitals in the city on Hospital Saturday and Sunday, has been distributed, and it seems a little strange that St. Luke's Hospital receives so little, when we consider that it was the churches of our Faith which gave more than any of the denominations. For instance, St. Thomas's church gave \$2,000, and yet this great hospital of the Church receives but \$3,693.26, while the Hebrew Hospital receives over \$5,000.

The Rev. Charles W. Ward at present rector of St. Paul's church, in Engle-

wood, N. J., has been called to Trinity church, Buffalo, where the Rev. Dr. Van Bokkelen has for so many years officiated. The church edifice has recently been completed, and will be consecrated at Easter, when the former rector ceases his labors and takes a well-earned rest. Mr. Ward is a young man but a growing one, and is well-known in this city where he frequently ministers.

The first of the series of five lectures by the Rev. Dr. Dix in Trinity chapel, having for their subject "The Re-adjustment of Religion," was given last night, and was as well attended as all of his former special services. The special topic at this first lecture was "The Darkness of the World which Know not Christ." He said, "In considering the broad question of the re-adjustment of religion it was conceded that in Christianity, as in other systems, re-adjustment may be needed, and from time to time has been made. But in his mind the thing to be re-adjusted was not ours, and that we must not lay profane hands upon it. Mathematical instruments need re-adjusting. What else in God's creation is so marvellous as man? Must not a system intended to act on this masterpiece of the Creator's hand be itself a wonderful and delicate mechanism?" Dr. Dix then continued by asking, "What is Man? How did Christ's religion meet man? How did it come in contact with his daily life? The problem before us is not about setting up a new system, but of reviving the power of one which already exists. The creature is the same to-day as when Christ came to help it. And no new system can be required unless man has essentially changed." He then spoke of the Higher Life, and said that in man, are, over and above the physical senses, these three—the intellectual sense, the moral sense, and the æsthetic sense—and then he very plainly and beautifully showed how these could, and should be developed, and closed with the idea that faith is the greatest of all the essentials towards leading and living the higher life. Next Friday evening the second lecture in the course will be given.

The Rev. Dr. Huntington of Grace church, preaches upon the following topics on Sunday mornings in Lent: March 14, Lent a Quiet Time; March 11, The Missionary Motive; March 28, Secret Faults; April 4, Presumptuous Sins; April 11, Vanity an Obstacle to Faith; April 18, The Entry into Jerusalem.

Daily services are held in this church and on Wednesday mornings Dr. Huntington gives expository readings on the 15th and 16th chapters of St. John's Gospel. The Rev. Charles W. Ward, mentioned above as having been called to Buffalo, gives lectures in Grace church, every Friday evening.

Dr. Huntington has chosen for his subjects during Holy Week the following: Monday, The Betrayal; Tuesday, The Denial; Wednesday, Christ before Pilate; Thursday, *Ecce Homo*; Friday, A. M., "No King but Cæsar," P. M., The Writing on the Cross; Saturday, The Entombment.

The attendance at nearly all of the churches continues excellent, and on last Monday noon, St. George's church with its great seating capacity was filled with ladies, to listen to the last address of Bishop Potter to the Women Workers in the Church.

The Hon. W. W. Astor has been appointed treasurer of the General Convention, vice Mr. Coddington lately deceased.

New York, March 20, 1886.

MISSING LINKS.

Science can give no account of four essential constituents of the world as it is. Revelation supplies the missing links. (1) The origin of matter with its marvellous atoms and molecules, which will only unite chemically in definite proportions, and which are proved by the spectroscopy to have one and the same properties in the sun and most distant stars; so that Herschel felicitously calls them, "manufactured articles." God's hand "in the beginning created" them (Gen. i: 1). (2) The origin of force, without which matter would be an inert mass, God's Word accounts for it: "God said, Let there be light; and there was light." The calling of light into being involved with it, its correlatives (according to the scientific theory of the correlation of forces) heat, motion, chemical action, gravitation, and electricity. (3) The origin of life (Gen. i: 20, 21). (4) The origin of man (Gen. i: 26, 27); so vastly lifted above the brute. The gorilla, the nearest ape to man, has a brain of 30.51 cubic inches; the Australian savage, the lowest type of man, 99.35-68.84 cubic inches above the gorilla; whereas the Australian is but 12.64 less than the highest type of European. Science can give no satisfactory account of man's God, consciousness and sense of moral accountability, of which no trace appears in the brute. Creative agency interposed to give him intellectual and moral powers exactly at the point where physical science fails to explain the vast bound from the highest brute to man. Thrice his "creation" is emphatically attributed to God. "God created man in His own image, in the image of God created He him, male and female, created He them." As the material forces and creatures of the earth obey man's will, so the palpable unity of matter, force, and design, indicates that there must be one God whose will is supreme over man and nature alike, "upholding all things by the Word of His power" (Heb. i:3).

THE PAPAL SUPREMACY IN ENGLAND.—*The Church Times*, in answer to correspondents, says: "The statement implying that all Christendom was at some time or other subject to the Pope is not true, for the Eastern Church was never under his authority at all, and he never had lawful Patriarchal jurisdiction outside Central and Southern Italy, with the Italian islands. And, finally, as we proved some time back, there has been no valid and authentic Pope of Rome, capable of exercising spiritual jurisdiction at all, since 1492, because the electoral body (the College of Cardinals) was then and speedily after so entirely poisoned and voided by the disabling offence of simony, that it has never been competent to elect, and thus no Pope has had since the power of creating valid cardinals to cure the defect, because the people who have gone through the form of electing himself have not been in rightful possession of their franchise. This is not a matter of doubt; it is absolutely certain as matter of history and canon law; and until the Roman Catholics can get a genuine Pope (and it is not clear how they are to set about it) they can set up no claim to jurisdiction, even if it were true, as it is false, that St. Peter was given jurisdiction over the whole Church, that he transmitted this power to his heirs, and that the Popes of Rome, until the Papal succession failed, were those heirs. That will do for the present; and you will see that most of

Bishop Bagshawe's space is taken up with proving what nobody denies, that the Popes did in fact exercise considerable authority in mediæval England. The real points, whether they did so rightfully, and to the spiritual benefit of the country are judiciously left out of sight; nor does he mention the crucial fact that Roman canon law never was current in England, as it would have been under a Papal 'supremacy.'"

BISHOP TUTTLE, in *The Spirit of Missions*, thus speaks on the Mormon question: "I cannot persuade myself to look with approval upon the enactment of measures at Washington (even upon the plea that extraordinary diseases require extraordinary remedies), which are to put the control of the property of the Mormon 'church,' without its desire and consent, in the hands of appointees of the State, and to deny to the Mormon people the right to give and use money for the purposes to which their religious earnestness and missionary zeal urge them. Punish polygamists. Make every square inch of American soil hot and yet more hot for the soles of their feet. Compel deep respect and entire obedience to the laws of the sovereign Congress in this matter. But am I wrong to feel that for the 'State' at Washington to claim control over the 'church' in Utah, in the detailed management of the latter's property, and in the thwarting of the missionary ardour of its people, is to move along the dangerous line of usurpation, un-American and unfair, quite side by side with the high-handed despotism with which the 'church' in Utah ignores and murders the 'State.'?"

SPECIAL COMBINATION OFFER

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

THE LIVING CHURCH (in advance) and	
Harper's Monthly	\$4 50
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Young Churchman	1 50
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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

After April 1st the address of the Rev. M. P. Charlott will be 159 St. Clair St., Cleveland, O.

The Rev. W. E. Wright, of St. John's church, Somerville, N. J., has been elected to the rectors' ip of the new parish of All Saints', Omaha, Nebraska. He will enter upon his duties on May 9th, and until Easter mail matter may be addressed to him at Somerville.

The Rev. Stanley Pentz of St. Paul, Navasota, has been unanimously elected rector of St. Luke's, Belton, diocese of Texas.

Bishop Boone and Mrs. Boone purpose soon to leave China for a visit home, on the usual vacation after seven years' work in the field. We are not yet informed of the date of the Bishop's departure from China, but are requested by the Bishop to ask that, until further notice, all mail matter intended for himself and Mrs. Boone should be addressed to No. 22 Bible House, New York. During the absence of the Bishop from China, correspondence with reference to the general details of the work there, should be addressed to the Rev. E. H. Thomson, President of the Standing Committee, St. John's College, Shanghai. In matters connected with St. Mary's Hall and Orphanage, correspondence should be addressed to Mrs. S. C. Partridge, St. John's College, Shanghai.

TO CORRESPONDENTS.

L. L.—(1). The first prayer book explicitly ordered the use of the *Benedicite* instead of the *Te Deum* during Lent. The rubric was altered to its present form in 1522, to allow of a more frequent use of the former.

(2). *Pater de cælis Deus* is the rendering in the Latin version of the Prayer Book. The phrase comes from St. Luke xi:13.

A SUBSCRIBER.—A lay reader may wear surplice and cassock; he may read entire the Morning and Evening Prayers and the Litany, except the Absolution; in presence of a priest he may read the Lessons and the Litany.

W. R. W.—Your contribution will appear in issue of April 24th.

DECLINED.—"Lent;" "The Moravians;" "Easter Morn;" "The Dead-Shot-Clergy-Canon;" "Satisfied;" "Good Friday Thoughts."

OFFICIAL.

PROVINCIAL SYNOD.

A session of the Synod of the Province of Illinois will be held in the Cathedral of SS. Peter and Paul, Chicago, on Thursday, April 29, at 9:30 A. M. All business, which may be transacted at the annual session, will be in order.

ALEXANDER BURGESS, Primus.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts. Many worthy pupils have received aid at St. Mary's, and it is hoped that the liberality of Churchmen will enable the Rector to extend aid to a still larger number.

WISCONSIN.

The following appeal, which should enlist the generous sympathy of every one interested in mission work, comes to us from the diocese of Wisconsin, where the Rev. W. H. H. Ross has done faithfully in a purely missionary field for the past twelve years, enduring many privations and discomforts, that he might help those that are out of the way, and who possess scarcely any pecuniary ability to help themselves. The missions are located at Rice Lake and Shell Lake, in the lumbering districts of Northwestern Wisconsin, and the work is among a class of people who depend entirely upon their daily toil for support. Yet these people have, out of their penury, by self-denying zeal, erected two substantial chapels, in growing towns, where services have been held every Sunday since the first of last June, besides contributing cheerfully and regularly towards the support of services. Their buildings, however, are unfinished, and entirely unfurnished, besides a mortgage of \$800, and it is for this purpose that the aid and sympathy of our Church people are most earnestly solicited. Two thousand dollars are sorely needed for this work, which it is anxiously hoped may be obtained by the coming Easter. Are we willing during this great annual fast of the Church, to deny ourselves a little, that we may help those who are constantly deprived of so much. N. B.—Contributions may be sent to Mr. G. Theodore Roberts, 1805 Walnut St., Philadelphia, or to the Rev. W. H. H. Ross, Rice Lake, Wis.

THE SEABURY DIVINITY SCHOOL

This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work larger endowments are needed, and also prompt and generous offerings. Address the Rev. F. D. HOSKINS, Warden, Faribault, Minn., or the Treasurer, STEPHEN JEWETT, ESQ.

THE BOARD OF MISSIONS

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$400,000 are required for the fiscal year to September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

REV. A. G. SHEARS, M. D., Founder of the first HOME SCHOOL, offers a rare chance in his family, New Haven, Conn., for the best training of a few young boys, in health, morals, manners and books. References.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., a handsome and commodious residence, built expressly for patrons of the school; \$240 a year. Also a nice cottage, suitable for a small family, \$150 a year.

WANTED.—By a young married priest who has been successful as a Western rector, a position as assistant to a Catholic-minded rector in a large city. School work and work amongst the poor would be gladly undertaken. An immediate engagement not necessary. Address, WESTERN RECTOR, LIVING CHURCH Office, Chicago.

A WELL educated young man wishing to visit Europe during the summer, offers his services to parents intending to travel abroad with their boys. Highest references can be furnished as to character, ability, social position, etc. Address F. B. G., 1415 N. St., N. W., Washington, D. C.

WORK AT HOME.—The Women's Educational and Industrial Union of Boston, Mass., cautions all women to be wary of advertisements and circulars promising—on receipt of a certain sum—work at home, with large earnings. We are receiving letters from women far and near who have been defrauded by these promises. Either the person forwarding the money gets no answer at all, or the materials and implements sent are of little worth, or the finished work is rejected even if well done, or other obstacles are placed in the way (the object being simply to get rid of her). The parties advertising make frequent changes of name and address, with some difference in circulars. They are now sending out through the United States, Canada and the Provinces, hundreds of thousands of plausible circulars well calculated to deceive, for not many of the hundreds of thousands of women receiving them are aware that by a single advertisement any city firm can get plenty of workers close at hand.

Learning that this evil can best be checked by enlightening the public, we solicited the aid of the press, and the following continuous notice appears in our daily papers, each in turn giving it one week's insertion:

"The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home."

It is earnestly desired that newspapers everywhere help to enlighten the public by copying the whole of this present article and by giving the

above notice, or a similar one, frequent insertions; also that Women's Associations, variously located, join us in this work, and by suitable advertising make themselves known as centres of information. Any needed assistance from us will be gladly rendered. Individuals can aid by procuring the insertion of this article in their local papers.

Such general concurrence of effort will save multitudes of women from sorrow and loss, and work effectively against the swindlers, and promote the interests of the honest advertisers.

MRS. ABBY MORTON DIAZ,
President Women's E. and I. Union.
Address letters to our Employment Department.

OBITUARY.

BARROWS.—Entered into rest, at Milwaukee, on Sunday, March 21st, Elizabeth Morehouse, wife of Frank L. Barrows, and daughter of James L. Ketcham.

YENOWINE.—Tuesday, March 16, at Forest Home, Milwaukee, Wis., Anna Nelson Yenowine, aged 14 months.

O tender gem, and full of heaven!
Not in the twilight stars on high,
Not in moist flowers at even
See we our God so nigh.

TAPPAN.—In Brookfield, N. H., Feb. 27, J. W. Tappan, aged 77 years and 3 months.

MEYERS.—In Manistee, Mich., February 25th, 1886, Adeline Taylor, beloved wife of Charles Walter Meyers. "In the Communion of the Catholic Church."

THE LIVING CHURCH ANNUAL AND CLERGY QUARTERLY.

The February number contains a corrected Clergy List to the 15th. Subscription price 25 cents per year. All subscriptions will begin with the Advent number. The Bishop of Chicago writes: "The Quarterly Clergy List is invaluable. Now that we have it, we realize how much we needed it." Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

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MARAH.

BY FRANCES E. GORDON.

With feet that are way-worn and weary,
Do we tread life's desert plain;
While blind with the dust of its pleasures,
And faint 'neath its burden of pain,

And we think of that goodly country
Where the stately palm-trees grow,
With our souls athirst for the fountains
Whence the living waters flow.

In this great and terrible desert
Our courage is well-nigh spent;
When lo! at our feet there uprises
The spring of a holy Lent.

Through the sands of the days around it
Does its crystal coolness rise;
But we shrink from those bitter waters
Where the curse of Marah lies.

Not thus should the fount of God's blessing
Its comfort and healing pour;
Not thus to our sin-wearied spirits
Their courage and strength restore,

But a draught of those mystic waters
Should seem like heavenly wine,
That can change earth's sin and sorrow
Into joy and peace divine,

And here at our feet there uprises
But the bitter stream of Lent;
So we turn away from our Marah
In murmuring discontent,

Till we learn of that tree which groweth
So close to the fountain's brink,
That has power to sweeten the waters
Or ever we stoop to drink.

Then low in the dust by our treasure
In gladness and joy we kneel,
For this is the fount of God's blessing
That floweth to cleanse and heal.

Though the waters of Lent be bitter
With watching, and fast, and prayer,
They can rise in infinite sweetness
As the tree of faith they bear.

And we see that through all the desert
There floweth no spring so sweet,
As where faith, on the troubled waters,
And the myrrh of repentance, meet.

BOOK NOTICES.

[The ordinary title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

TIME FLIES. By Christina Rossetti. Boston: Roberts Brothers; Chicago: Jansen, McClurg & Co. Price \$1.00.

This is more than a text book; for each day there is a thought, sometimes but a few words, oftener expanded to a page's length. Besides the reading for the three hundred and sixty-five days, there are added thoughts for the Church's festivals and fasts, particularly for the Ember Days.

THE CRIMSON STAIN. By Annie Bradshaw. Rainbow Series. Cassell & Co. New York: Price 25 cts.

It is to be regretted that the uniform high standard of these well-known publications should be lowered by the issue of this Rainbow Series, if "The Crimson Stain" is a specimen of the whole. Cover and title are sufficient to repel the reader, and he who braves the sulphurous cover will find nothing but the veriest trash.

LIFE AFTER DEATH, and other sermons. By Edwin Emerson Johnson. Second Edition. Hartford: Brown & Gross. 1886. Pp. 345. Price \$1.25.

We have only the warmest commendation to express concerning this book. It is a tribute made up from the works of a pure and able man, and dedicated to his memory. The sermons are of a thoroughly Scriptural character, and indicate also from first to last how loyal Professor Johnson's heart was to the Church of God. No better book for family Sunday reading could be recommended.

SERMONS AND ADDRESSES DELIVERED IN AMERICA. By Frederick W. Farrar, D. D. With an Introduction by Phillips Brooks, D. D. New York: E. P. Dutton & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$2.00.

Everybody knows that Archdeacon Farrar is a very charming man and a

very charming writer. His sermons glow with love of God and man; they charm the ear by their rhythmical language, and delight the mind by their lofty thought. This is not the place to discuss the latitudinarian proclivities of the great preacher, and we pass them by, thankful for the indications of a charity as broad as the Churchmanship displayed in some of these discourses.

STRANGE CASE OF DR. JEKYLL AND MR. HYDE by Robert Louis Stevenson. Authorized edition. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.00.

Mr. Stevenson treats the theme in this marvellous book with a simple, straightforward realism that carries the reader spell-bound to the realm of the impossible. Yet is it impossible only in the domain of the physical? The author deals with the duality of human nature, the warfare between good and evil, and in this "Strange Case" preaches a most powerful sermon. Who has not witnessed transformations as subtle and terrible in the life of the soul as that of Dr. Jekyll. Mr. Stevenson's genius is akin to that of Hawthorne. Each tells his story as the truth, and thus impresses it upon the reader.

CLEOPATRA. By Henry Greville, author of "Dostia's Daughter," etc. Boston: Ticknor & Co.; Chicago: Jansen, McClurg & Co. 1886. Pp. 229. Price \$1.25.

A story of intense, dramatic interest; a tale of high life in Russia. The dénouement is a sad exhibition of ingratitude, and the indulgence of a selfish and unlawful passion which brought only disaster. Strongly and brilliantly written, the story yet presents a picture one would not care to look on twice. The characters of the Grand Duke Boris, and General Néoutof, with the little incident of Kamoutzine's encounter with the seal, are the only redeeming features in a scene of depressing and disheartening selfishness, frailty and wrong.

GOD'S REVELATIONS OF HIMSELF TO MEN as successfully made in the Patriarchal, Jewish, and Christian Dispensations and in the Messianic Kingdom. By Samuel J. Andrews. Chicago: S. A. Maxwell & Co. 1886. Pp. 391. Price, \$2.50.

The author sets about a laborious task in dealing with so large a theme within such limits. We always feel in reference to Biblical truth, as we do concerning historical or scientific truth, that the narrower the ground treated the greater the success is likely to be. The details are lost in the breadth of the subject. Even the genius of Jonathan Edwards was not equal to rendering "The History of Redemption" interesting. The spirit of this book is thoroughly fair and Christian, and the "proportion of faith," is maintained with clearness and fidelity, but the reader is not given time to pause and consider any one theme. The plan involves so much that each separate truth is crowded into too narrow a compass for its intrinsic merits to be dealt with with any degree of adequacy.

ROMISH TEACHINGS IN THE PROTESTANT CHURCHES. A Tract for the Times. Issued for the Author. New York: N. Tibbals & Sons. 1886.

We do not see why the anonymous author of this "Tract for the Times" should attempt to disguise his real purpose. It is very evident that the title he has given this thin volume is merely a device under cover of which to attack most of the distinctive doctrines of Christianity. We presume that all will admit that Roman Christianity is still Christianity, and that the definitions of "the Faith" given by the great Roman doctors, so far as they treat common themes, are regarded as sound and catholic.

When an author comes forward, therefore, and assaults "The Church," "The Christian Ministry," "The Atonement," "Justification by Faith," etc.,

on the score of their being survivals of Romanism, we say that he is deluding himself in his use of terms. It is neither Romanism nor Protestantism that he is attempting to undermine, but the common heritage of Christian truth.

THE DISCIPLINE OF THE CHRISTIAN CHARACTER By R. W. Church, Dean of St. Paul's, London. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 139. Price \$1.25.

These sermons were preached at the afternoon service in St. Paul's cathedral, during last August. They are five in number, being entitled, Abraham, The Moral Law, The Psalms and the Prophets, The Manifestation of Jesus Christ, The Imitation of Jesus Christ. They are intended to set before us "the mind of Christ," that which most essentially belonged to His ineffable and transcendent character. The Christian character is the realization in human life of this mind of Christ; "in all its fullness, and variety, and beauty and strength." This character has the same spiritual basis through all its forms. A moral unity runs through the life of faith and obedience from the beginning. The process of its unfolding is reverently traced in these sermons, through the period of patriarch, psalmist and prophet, to the fullness of time when God sent forth His Son.

THE SEVEN GIFTS. Addressed to the diocese of Canterbury in his primary visitation by Edward White, Archbishop of Canterbury. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 252. Price \$2.00.

Next to the advantage which the clergy will gain by their own spiritual elevation in the reading of this book, is the service it will render as an aid to the preparation of candidates for Confirmation. No thoughtful man or woman can read it without being deeply impressed with the profound truths discussed, and grateful to Archbishop Benson for his reverent and thoughtful presentation of them; all the more, as these truths of the Dispensation of the Spirit seem to be but feebly grasped by many who receive the doctrine of the Incarnation as the foundation of theology and the basis of Christian living.

"The seven lamps shine clear," says the author, "wherever Christ is truly enthroned!" "If we are led by the Spirit, Christians in more than imagination, our Christian Thought is under the guidance of the Spirit of Wisdom, our Christian Education under the Spirit of Understanding; our Deliberations are charged with His Spirit of Counsel, our Action with His Spirit of Strength, our Doctrine inspired by His Spirit of Knowledge, our Worship by His Spirit of Godliness, and our Morals by the Spirit of the Fear of God."

MESSRS. E. & J. B. YOUNG & Co. have issued in pamphlet form "A Devotion for Good Friday," a service in commemoration of the three hours' agony of our Most Holy Redeemer upon the Cross. Hymns and prayers are given, with instructions for conducting the devotions and meditations for the three hours' service. A copy should be in the hands of every worshipper. With such a help every pastor may make the solemn service most interesting and edifying, and none should let the day pass without using it, or one similarly arranged.

The Art Amateur as usual contains many valuable papers for Art students. The colored supplement is a head of a steer re-produced from one of James Hart's fine paintings. A lesson in Animal painting from the same artist's pen is well worth the price of the journal. Amateur photographers will find useful suggestions in that department. The artist specially noticed in this number is Ferdinand Victor Leon Royfet. The

"Talks with Amanda" are continued, and are full of sound teaching on art subjects.

Golden Days is popular with the boys and girls as a weekly visitor, and supplies a natural craving for stories and pictures of stirring scenes. Useful knowledge is imparted in fair proportion, and instruction is given in mechanical and scientific pursuits. [James Elverson, Publisher, Ninth and Spruce streets, Philadelphia. Price, \$3.00 a year.]

Cassell's Family Magazine for April, in addition to its ordinary allowance of good healthy stories, has some very useful papers, such as those on Gardening, Co-operative Housekeeping, Dress, Decoration, Accidents, Inventions, etc. Many articles are handsomely illustrated. [Cassell & Co., 739 Broadway, New York. Price \$1.50 a year.]

THE April number of The Magazine of Art is remarkably rich. The frontispiece, a reproduction of Franz Von Defregger's "Susi," is exquisite. The articles devoted to the artists Defregger and Holbein, The Annunciation in Art, and American Embroideries, are of special value.

A SECOND edition of Mr. Little's celebrated "Reasons for being a Churchman," which originally appeared in this journal, has just been issued, the first having been exhausted in six weeks. (Milwaukee: The Young Churchman Co. Price \$1.10, free by mail.)

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

LETTERS TO THE EDITOR.

AN UNPROGRESSIVE CHURCH.

To the Editor of The Living Church:

I send you some statistics of the so-called Reformed Episcopal Church, for the years 1884 and 1885, taken from an authoritative source, and arranged in tabular form for comparison, as follows:

	1884	1885
Dioceses	12	12
Bishops (so-called)	12	12
Clergy	120	120
Congregations	90	90
Members	12,000	12,000
Communicants	8,000	7,877
Contributions	\$184,000	\$152,000
Church and Educational Property	\$1,000,000	\$1,009,843
S. S. Teachers and scholars	11,000	12,227

There is evidently no real growth in this latest and most unnecessary sect. In some particulars, as in the number of communicants, and total amount of contributions, there is serious diminution. In almost all other particulars there seems to be stagnation.

SPECTATOR.

New York, March, 1886.

OUR LITURGY IN GERMAN.

To the Editor of The Living Church:

The Church German Society publishes with "Episcopal authority" a ritual which contains some real liturgical treasures, and omits some decided drawbacks to our present office. There is a preparatory office of decidedly penitential character built up from the Commandments, the Confession in the Communion Office, Exhortations and other important matter, and a distinctly Eucharistic tone is struck at once in the Communion Office Proper. The Gloria in Excelsis is in almost the place provided for in the office of 1548. "Hallelujah," is the response after the Epistle, and "Thanks be to Thee, O Lord," after the Gospel. Benedictus qui venit, Agnus Dei, and Nunc Dimittis are all provided for. In the edition of 1882 is a full set of introits and graduals. Now I would earnestly request information, how it is possible to get Episcopal authority for these things in German, and

not in English. What does the imprint mean on the title page of the Church German Society's Book? Does one bishop, or all the bishops authorize these things—in German? Must we become Germans to enjoy these liturgical treasures, or may we not work for them in English?

G. MOTT WILLIAMS.

Detroit, March 11, 1886.

THE ORDER OF READERS.

To the Editor of *The Living Church*:

Through your courtesy in printing a letter of mine on this subject a few weeks ago, I have been brought into correspondence with persons interested in it.

Bishop A. C. Coxe, in a recent address, says: "We should have at least one reader for every parish, and for every station. I wish to reverse the grudging traditional policy of the Church in this matter, and to make the *Lectors*, as of old, a recognized and efficient ecclesiastical order of Christian men."

Your Editorial article, page 725, contains this statement: "We call to mind one diocese where there are five cities, each with a church building, and with more or less of a constituency of Church people, but not one of which has had for a long time a clergyman in residence, or any regular weekly services."

Similarly, Bishop Randolph of Virginia, in his last annual report, speaks of parishes where there are three or four churches, none of which can expect more than two services a month. Facts like these are more eloquent than much argument. Some addition to our present machinery is absolutely necessary, and nowhere more so than in the great West.

Our present canon (Canon 9, Title I) does not fairly meet the requirements of the case. The provision as to the vesting of readers is ambiguous; and our custom in that regard is consequently irregular. A priest in Nebraska writes to me as follows: "One obstacle has been the canon forbidding a reader to take any part in the service, whenever a clergyman is present. How shall a clergyman guide and instruct the reader, if he has no opportunity to observe his manner of conducting service?"

In order to bring this matter to a crisis, I propose to have a petition or petitions presented to the General Convention. I have good reason to believe that resolutions looking to the same end will be introduced in several of the diocesan conventions. The petitions and resolutions should substantially embody the following representations, in preparing which, the suggestion of one of your correspondents, to omit the word "*Lay*," has been cordially adopted.

(1) That there was in the Early Church a distinct order of readers, as the ancient liturgies and canons fully show.

(2) That the services of laymen are being utilized in the office of readers in the Church of England, and in the English colonial Churches, and in a few of our own dioceses, with excellent results.

(3) That although a certain canon exists in this Church, touching this matter, yet the employment of readers is not fully appreciated, and the Church suffers for want of using the energy she possesses.

(4) That Canon 9, Title I, Section 5, on the dress worn by readers, is subject to misapprehension.

(5) That it is desirable to take new action in the premises, and to place the order of readers on a permanent footing.

The prayer should be for the repeal of the present canon, and the enactment in its place of a canon to the following effect:

CONCERNING THE ORDER OF READERS.

(1) It shall be the office and duty of the bishop, in every diocese and jurisdiction, to examine, appoint, and license fit persons to exercise the function of readers; and one reader shall be thus appointed, if possible, to every parish church, chapel, or separate mission.

(2) The persons so to be appointed shall be men of good repute and sufficient learning, regular communicants in this Church, of the age of twenty-three years at least; but this limit of age shall not be applied to exclude postulants for Orders from acting as readers.

(3) The specific duty of a reader shall be to assist the clergy in conducting public worship, and to hold services when the clergy are absent.

(4) When no priest of the Church is present and officiating, the reader shall commence the morning or evening office, with the Lord's Prayer, omitting the sentences, exhortations, confession, and absolution. He shall in no case read any part of the Communion Office, excepting the offertory sentences, which he may read when the offerings of the congregation are collected. He shall not use any dictative benediction, or perform any other sacerdotal function. He shall not prepare sermons, unless expressly licensed thereto, but shall have authority to read sermons, under the guidance of the rector, or, if there be no rector, of the bishop.

(5) The canonical dress of a reader shall be a short surplice worn over a cassock, without any stole or the ecclesiastical vestment or ornament.

(6) The names and addresses of the readers shall be entered in the returns of diocesan statistics, after those of the clergy.

(7) The bishop shall have summary power to suspend or cancel the license of any reader in his diocese or jurisdiction.

After a reasonable time has been allowed for further suggestions, the petitions will be printed and circulated. I shall be glad to hear from any of your readers who will assist in this work, which will involve some expense and a good deal of trouble.

RICHARD H. THORNTON.

Portland, Oregon, March 6, 1886.

AN APPELLATE COURT.

To the Editor of *The Living Church*:

Of late there has been a new impetus given to the subject of an appellate court. A great deal has been written, and perhaps more has been said, that ought to have a very decided effect upon the Church in general. In almost every communication that has come under my observation, there has been much fault, if not condemnation, for those who acted as the court which tried the accused. It seems to have been taken for granted that only one man could have been innocent, and that all others who were concerned in the trials were guilty. And as if this were not sufficient, there has been a severe condemnation of those of the episcopal order who have chosen, or dared, to pronounce sentence upon the condemned. Now certainly this is a very strange condition of things. One would suppose from the communications to the public press that our bishops were a lot of tyrants whose whole ambition and desire was to have an opportunity to pronounce sentence upon some presbyter (or priest) who had been tried and found guilty by his peers. It might be

supposed that the court had been packed by these tyrannical bishops for the express purpose of having the privilege of sentencing some one to suspension or degradation. Do the facts warrant any such conclusions? Look at the constitution of the courts which have tried these persons. In most, if not every instance, they have had the right to challenge until they could trust the composition of the court. But even if this is not true, the clergy as a rule are, I hope, respectable men, and know enough to give an intelligent decision upon testimony given before them. If they are not, then their critics (who are generally clergymen) stand condemned by their own verdict. But this reveals a condition of things that is pitiable in the extreme. Men are permitted to give advice to troubled souls who have not discretion enough to decide upon an attested case of one of their brethren. I cannot understand this to be the condition of the clergy. They may be an indifferently body of men, but they never could have a more powerful indictment brought against them. For one, I am prepared to resent the charge. I do not believe that the clergy who are called upon to act in the unhappy position of members of a court are so devoid of all common decency and intelligence as this would seem to intimate. It is not a question of Christianity, but of common intelligence. When to this we add those higher motives of Christian brotherhood and nobleness of character, which are supposed to be in the average candidate for Holy Orders, I must repel the charge of imbecility brought by the condemned or their friends. No condemned person ever has been satisfied with the court that condemned him.

It is however upon the bishop that the principal part of the accusation rests, because he does not keep on giving the accused a new trial, until he finds some court entirely willing to acquit him. If this were a fair charge to make against the bishops, it would not become me to say a word in their behalf. But it is a case where they must suffer in silence, or have their motives impugned by stepping down to a level very much beneath the dignity of their office. No bishop can notice a criticism of his official action in which he is responsible to God alone. Now, are the charges fair, or do the facts warrant the insinuations of tyranny that are freely thrown out? Does election to the office of a bishop do away with all the character which belonged to the man who was thought worthy of the office? Then the presumption is that he is actuated by high motives in the administration of his holy office. As an overseer, he must hear the complaints that are made against his clergy. Naturally his sympathy is with them. Only when the honor of the Church is involved, and no excuse can be made, will he take the part of a judge. Then he has nothing else that he can do. I take it for granted that he will try to do right. There are times when he must act with firmness, because the cause of the Gospel is at stake. Friends do not desire to see the dishonor that accrues to religion from the unfaithfulness of a teacher of that religion. All such unfaithfulness becomes common property by rumor, or otherwise, long before any action is taken. When at last, action becomes necessary, at once the accused becomes the only innocent party in the case, and everybody from the bishop to the most unimportant witness, form a body to hound the victim on to a conviction. It is time for us to have done with such nonsense, and it is equally time for all

such trials to be kept out of the papers calling themselves Church papers. **THE LIVING CHURCH** has abstained from such trials, and all honor to it. If a trial becomes necessary, it gives the bishop more pain than any other person. He knows only too well that every man, even the most degraded, has some friends, and he must suffer. They do not receive a great deal of sympathy, and we have no right to add to their heavy burden by making accusations which are directly against the probabilities in every instance.

We may need an appellate court, but let us take care not to build it upon the insinuated failure of the episcopate. At least let us stand by truth, even if some of the brethren have not avoided the appearance of evil. To restore discipline of the early Church has been the dream of many who have studied the history of that Church, but such restoration will never be accomplished by hinting that bishops are tyrants, and clerical courts are guilty of imbecility, or worse—prejudice.

C. M. PERKINS.

Salem, N. J., March 13th, 1886.

"THE PASTOR IN HIS CLOSET."

To the Editor of *The Living Church*:

I was glad to see in a recent issue an article under the above heading, the name of a book as "a help to the devotions of the clergy," by Bishop Armstrong. I purchased the book thirty years ago, and after using it a short time I sent a letter of thanks to my friend Dr. Kerfoot, the American editor, for the good work he had done in procuring its publication in this country. And for thirty years I have used it every week of my life. Through all these years I think I have scarcely ever entered upon my Sunday services without refreshing my mind and my soul, with its self-examinations and its earnest devotions.

I therefore heartily concur with "E. K. S." in the wish that some Church publisher would give us a new edition.

Its need to the ministry can never pass away. It is as fresh and as necessary to me now as it was in my earlier ministry. Of all the devotional helps I have, I prize this the most, next to my Prayer Book. It needs but to be known, to be appreciated.

S. M. H.

St. Mark's rectory, Brooklyn, E. D.

CHURCH UNITY.

To the Editor of *The Living Church*:

The Rev. W. S. Sayre's "Notes on Unity" contained in **THE LIVING CHURCH** for February 27th, revives in me a hope long cherished of some day seeing the historical and spiritual claims of the Church, put in an aggressive manner, before the many who seem to be groping toward the light of true unity, through the darkness of sectarianism. Without doubt, both money and zeal can be found for the purpose, if they could both be organized and directed from some central and authoritative source.

I think I am not alone in my opinion that the wonderful progress of the Church in this country has been made, more by divine direction, and rather in spite of, than by virtue of, any efforts of its own.

Would the following plan be feasible? viz.: The formation of a guild or society for the spread of the Church, from among the readers of **THE LIVING CHURCH** and others, with nominal dues for membership, of say 25 cents per annum; the object being as far as possible to direct a concerted effort toward the accomplishment of unity with the

Church, to disseminate Church literature, tracts, statistics, etc.

If such an organization could be formed with a membership of say 1,000, a vast amount of good could be accomplished. It would require for the first year some self-sacrifice on the part of a few energetic workers, but after the society was in working order, comparatively little trouble would result.

A plan of this kind has vast possibilities. With the organization sub-divided and a local executive in each diocese, documents could be distributed intelligently, and it would not be expecting too much to look forward to the time when a concerted effort could be made, by the holding of special services, lectures, etc., to convince the multitude of the sin of sectarianism.

"I will not trouble you further in the matter for the present. If, however, you think the plan worthy of serious consideration, I trust that you will treat it so. And, failing other and better, I should be pleased to submit a plan for preliminary organization. W. H.

New York, March 15, 1886.

THE AMERICAN CHURCH.

SPRINGFIELD.

HAVANA.—The Bishop visited St. Barnabas mission on Ash-Wednesday, conducted Matins and celebrated in the morning, and in the evening preached and confirmed a class presented by the Rev. J. M. D. Davidson, priest-in-charge. Efforts will be made to build a church here this year.

CAIRO.—We regret to learn that Mr. H. H. Candee, secretary of the Provincial Synod, has been seriously ill with brain fever, and has been obliged to go to Florida for recuperation.

WISCONSIN.

EPISCOPAL VISITATION.—During the week March 7-14: Bishop Welles visited the missions and congregations on the railroad between Lake St. Croix and Lake Superior, being at Hudson Sunday, March 7th and at Superior City March 14th. At Hudson he confirmed D. F. Thompson who has given up the Methodist ministry to take Orders in the Church. At Cumberland he baptized 15 children presented from a Sunday school of 45 which has been gathered during the winter. And at every station and mission he was cheered with evidences of the extending influence of the Church. At Superior the priest of the Church and the Romish Father are the only resident ministers. At Shell Lake our chapel is the only place of worship and at Baldwin our church is the only one for English-speaking people.

MICHIGAN.

YPSILANTI.—An eight days' Mission was concluded on Quinquagesima Sunday in St. Luke's parish. Everything conspired to make it a very successful one so far as external marks are concerned. The weather from first to last was favorable for attendance, and the interest kept growing till the end. The singing was reinforced by a large chorus choir and became more and more congregational in character. Holy Communion was celebrated daily at 8 o'clock in the morning and the total of Communions made are 218. The preaching service was held daily at 7 P. M., and was exceedingly well attended. The Rev. Mott Williams, of St. George's church, Detroit, was the Mission preacher, and his conferences and Bible readings were listened to with deep interest by all. A spiritual awakening was evident, and it is believed it will continue during Lent, and will be manifested in the strengthening of the Church here.

ST. CLAIR.—Sunday the 14th inst., was a day long to be remembered in St. Clair. On that day the new church edifice, erected to take the place of that burned down on September 22, 1873, was opened for divine service by the Bishop of Michigan. A baptismal service was held at 9:30 A. M., when six children and one adult were admitted to Holy Baptism.

At 10:30 A. M., and 7:30 P. M., services were held, the Bishop preaching elo-

quent and appropriate sermons. In the evening the rite of Confirmation was administered to ten persons. The new church is built of brick; open roof ceiled in sixty-four panels with Norway pine resting on heavy trusses, which are stained in imitation of walnut. All other wood-work is oiled, showing natural color of timber. The style is pure Gothic and Churchly throughout. The dimensions are: Nave, 26 x 51 ft.; chancel, 12 x 16 ft.; vestry, 11 x 12 ft.; porch, 11 x 11 ft.

There is a basement under the whole church, in which a heater has been placed. The foundation is of sandstone from the shore of Lake Huron. The pews are of white pine, the chancel furniture of red oak. The church is carpeted throughout.

The chancel furniture was the gift of the ladies of the Auxiliaries of St. Paul's and Christ church, Detroit. The Bible for lectern, prayer and hymn books for prayer-desk, and books of altar services with two very handsome alms basins, were the gift of Mr. and Mrs. Bryson of St. James's church, Chicago, presented in memoriam of the late Mrs. C. Huse, of St. Clair. These books are the finest of the kind and form a gift highly valued by the rector and congregation.

The total cost of building and furniture is nearly \$3,000. No debt rests on the sacred edifice. The Churchmen of Detroit assisted nobly in this work.

In the afternoon of the same day, the Bishop accompanied the rector to Marine City, and held a service in St. Mark's church, confirming nine persons and baptizing an adult.

The present rector, the Rev. Isaac Barr, has been in charge of St. Clair and Marine City only eight months. This makes the third church he has been the means of getting built within three years. The St. Clair parish had lain fallow for thirteen years.

TENNESSEE.

NASHVILLE.—The Missions in the churches of the Advent and Holy Trinity, conducted by Father Convers and the Rev. C. B. Perry, closed on the 18th inst., with an early Celebration, which was largely attended. It was begun with a Retreat for the clergy, at which were present the Rev. Messrs. F. A. Shoup, D. D., of Sewanee; C. M. Gray, of Franklin; W. G. G. Thompson of Fayetteville; H. F. Grabau, of Nashville; and the rectors of the city parishes.

Interest in the Missions continued unabated from its beginning. The Catholic faith was preached in a clear, logical and wonderfully forcible manner, and while some little timidity was manifested by a few, which was speedily reassured, a large number of persons thankfully exclaimed that they had acquired invaluable knowledge of the Church, its doctrine and methods.

The instructions to women at the morning Bible class were fully appreciated, and had a marked effect for good upon those who heard them. At the same service was one of the most interesting features of the whole Mission, which was a Litany of special petitions or requests for prayer, presented by the people. Each petition was written on a slip of paper, and placed in a box at the door of the churches, and, as new petitions were added morning after morning, it grew to lengthy proportions. This method of offering the prayers of the faithful was deeply impressive, and drew forth many expressions of admiration and thankfulness. Kneeling on the steps of the choir, the missionary announces each petition thus: "Let us pray that [e. g.] a son be reclaimed from intemperance," and the whole congregation would respond, "We beseech Thee to hear us, Good Lord." Much has been written about the indisposition of parents to consecrate their sons to the ministry. But in this small Mission there were petitions severally made by parents that eight children and young men might be led to enter the ministry. At the conclusion of the Mission, a large number of persons asked for memorial cards, upon which they made one or two definite resolutions in the presence of a missionary with whom they knelt in private prayer, for grace and strength to keep the promise made.

Unquestionably nothing has ever occurred in the Church in this city that promises more for renewed life and strength to its members.

Other items of interest are, the formation of a branch of the "Guild of the

Iron Cross," which begins with nearly twenty members, and the taking of active steps to establish a Church Infirmary, which will, it is hoped, eventually be placed under the charge of some existing Sisterhood. The Tithe Guild has added a few names to its roll, and will soon have a meeting for more active work.

CENTRAL PENNSYLVANIA.

BLOOMSBURG.—It is scarcely probable that the eye, in searching the beauties of nature, could rest upon a more pleasing prospect than the above-mentioned place, a town of perhaps 9,000 inhabitants, the county seat of a large and populous county, situated in a valley upon the banks of the Susquehanna, surrounded by high hills and mountain spurs, enhancing the scene, while the tall stacks of her numerous furnaces, foundries, car-shops, and factories, betoken the home of industry and thrift.

The parish is one of the principal parishes of the diocese, being the seat of the Dean, the Rev. Louis Zahner. The church building is large and commodious, being Gothic in architecture.

Within the last year, through the untiring efforts of the rector, a heavy church debt, which has been hanging over the church for years, has been raised, and the church consecrated, the grounds cleared and ornamented, and a cosy rectory built, of modern style, combining both beauty and utility of architecture.

The communicants of the Church have entered heartily into a scheme for erecting a chapel for the accommodation of the Sunday school, and for the week-day services; and for the furtherance of this scheme, several Guilds have been organized with considerable success.

While the financial condition of the parish has been looked after with such zealous care, the rector has not been less earnest in promoting the spiritual welfare of the parish, improving every opportunity to establish a Churchly service, where old and young may gather together to worship and continue in the Faith once delivered to the saints.

And it is to be hoped that what has been planted, may not have been planted in vain, but may spring forth and bear much fruit, and through its bright example, others may awake and dwell together in the unity of Christ, to the glory of God.

MISSOURI.

ST. LOUIS.—We are pained to hear that Bishop Robertson is still very ill, and that the life of a beloved son is despaired of. Some days ago he was cut in the leg by a knife, and internal bleeding has been going on, notwithstanding all efforts of surgical skill. Amputation is said to be the only remedy, and he is too weak to bear it. The good Bishop and his family have our sincere sympathy and prayers. It is reported in the St. Louis papers that the Rev. Dr. Fulton has resigned his parish or is about to do so.

WESTERN NEW YORK.

OAKFIELD.—St. Michael's Church.—Sunday, March 14th, was a day of unusual interest here. The Rev. A. A. Brockway of Attica, general missionary of the deanery, who, along with many other places, has had the pastoral care of this parish during the past three years, with visits more or less frequent, held his first services in the new church, as above, preaching a third anniversary sermon in the evening.

The congregations more than doubled the former average in the old chapel, the attendance being especially large at night. Among the facts brought out in the sermon, are these—as resulting from forty-six services by him during the three years, on the occasion of only twenty-five separate visits, he has baptized twenty-eight persons, sixteen being adults, fourteen of the twenty-eight being baptized on one day; has presented thirteen persons for Confirmation, and made very many pastoral calls.

Almost the final work done before his departure for Europe in July last, was the raising of a large amount of money by subscription, for building a church, by which the parish was enabled to consummate their long-cherished desire; and one of the most enjoyable features of his journey, was a letter from Oakfield, received at London and answered at Cologne, Germany, advising him that the building contract had

been made and the work about to begin. The interior of the church is most beautiful, and the whole structure does great credit to all concerned. It is of wood, the seating capacity being from two hundred and fifty to three hundred, and the entire cost about \$5,000. The three chancel windows are memorials. The consecration is hoped for at no very distant day. It is twenty-eight years since Church work was begun in this place.

Owing to other engagements, the pastor has been unable to comply with the desire of the parish to be with them on some previous occasions of late, and the recent meeting was a no less pleasure to him than to them, and a surprise to find into what fair proportions the "plans" had "materialized."

IOWA.

THE CONVENTION.—The vestry of St. John's, Dubuque, having unanimously requested a change of the place of meeting of the next Convention, the Bishop, with the advice and consent of the Standing Committee, has appointed the Cathedral, Davenport, as the place of the next session which will meet on the 25th of May, at half-past 10 o'clock, A. M.

INDIANA.

INDIANAPOLIS.—Grace Church.—On Sunday, February 21st, a farewell service was held in this church for the medical missionary to Africa, Dr. R. St. J. Perry. Dr. Perry is now in New York awaiting the sailing of the ship *Monrovia*, direct for Africa. He was a chorister of Grace church, and sat in the choir stalls robed during the service.

The first Retreat for the clergy in this diocese was held in this church from February 21st to 26th, followed by a "Quiet Day" for women. Both were conducted by the Rev. Prof. Riley, of Nashotah.

A Lenten parochial Mission is now being preached by the Rev. Fathers Prescott and Gardner, of Fond du Lac.

CONNECTICUT.

NEW HAVEN.—Christ Church.—The Rev. E. Van Deerlin announced to his congregation on Sunday morning that he had determined to relinquish the charge of the parish. To all it was a complete surprise, and no one seemed able to guess, or to give even the faintest cause for his resignation. It is fifteen months since Mr. Van Deerlin was called to the rectorship of Christ church, and during that short time he has succeeded in clearing the church of \$8,000 indebtedness and making for himself scores of friends, not only among his own parishioners, but among all who had the good fortune to meet him. A parish meeting will shortly be held when it is thought that an earnest effort will be made to have Mr. Van Deerlin remain at Christ church.

FLORIDA.

EUSTIS.—On March 15th, in St. Thomas's church, the Rev. J. C. B. Beaubien, rector, the Rt. Rev. H. B. Whipple, Bishop of Minnesota, (who has been wintering in Florida), administered Confirmation to a class of nine persons, four males and five females, amongst them were Mr. Huntress, lately a minister of the Congregational society at Mount Dora, and also his wife. Mr. Huntress desires to prepare for Ordination.

The Bishop preached a plain, practical, sound sermon, on the present scientific infidelity, and God's love to man in the gift of His only begotten Son. Bishop Whipple came here from Cedar Keys and goes hence to Cuba, on episcopal work.

COLORADO.

LEADVILLE.—On Quinquagesima Sunday the Bishop instituted the Rev. Thos. B. Kemp, D. D., as rector of St. George's church, preaching also the sermon. At the missionary services of the Sunday school, at 3 P. M., the Bishop made an address. The Sunday school numbers 150 or more. This feature, of a monthly missionary Sunday, works admirably; the offerings are for missions. Much interest has been aroused in the missionary work outside the parish. In the evening the Bishop preached and confirmed a class of fifteen and addressed them. Dr. Kemp has found out and registered 390 Church people in Leadville. This parish is becoming a model parish for the systematic, thor-

ough, way in which it is worked. The Dorcas Guild is admirably organized, has an office for admission of members and for meetings, and is doing splendid work.

QUINCY.

QUINCY—Church of the Good Shepherd.—The work of Prof. Parker, the indefatigable choir master, is becoming apparent, and the path to excellent attainments is being rapidly paved. The music rendered by the choir men and boys last Sunday elicited many favorable comments. The recent changes and artistic improvements on the chancel add very much to the dignity and striking effect of the services.

CENTRAL NEW YORK.

CLINTON.—In St. James's church, the Rev. W. DeL. Wilson, rector, a very successful pre-Lent parochial Mission was held by the Rev. A. S. Crapsey, of Rochester. In spite of a severe storm, the church was well filled at all the services. Many were attracted to the church who never came before, and all went away with the conviction that a religious revival is not necessarily attended with undignified extravagance. The result has been to give the Church a higher place in the village, to attract many as regular worshippers, to deepen the religious life of the communicants; in short, to set the parish forward several years of ordinary progress. Mr. Crapsey has proved that the parochial Mission is an agency that can be made to do untold good in country villages.

MISSISSIPPI.

VICKSBURG—Trinity Church.—This parish is just now in great trouble, as it is probably on the point of losing its large and beautiful church, the handsomest ecclesiastical building in the State and one of the largest. There is a mortgage of \$10,000 on it. Some months ago this was offered to the vestry of Trinity for \$7,500, and the congregation began working faithfully and hopefully to raise the amount, but later the offer was withdrawn, and suit entered in the courts to foreclose the mortgage. The vestry cannot hope to raise the whole amount, principal and interest amounting to over \$12,000, and have given up hope, and will not defend the suit. The Jews and Romanists both stand ready to buy the building, and soon this beautiful structure will in all probability be lost to the Church, unless some generous Churchman step in and redeem it, and make it over to Bishop Green as his cathedral—of which, however, there is little hope.

MINNESOTA.

GENERAL NOTES.—The Rev. Sylvester Clark, late of Bridgeport, Conn., the newly elected professor of Church History in Seabury Hall, arrived in Faribault, the middle of February, and commenced work at once.

It is interesting to note that among the young men preparing for Holy Orders at Seabury Hall, there is one quite young man, until recently a travelling evangelist, another a minister in the Methodist denomination of some half dozen years, and still another from the Congregationalists, where he had ministered successfully for a like number of years, the latter being a graduate of Yale, and afterwards a special student at Berlin. Mr. Chandler, a college man, and another denominational minister, is preparing for orders under the Rev. Mr. Thomas of St. Paul's church, St. Paul, while Mr. F. D. Thompson, a young minister among the Methodists, and lately holding a charge at Richfield, Minn., has applied for Holy Orders.

The following Missions have been held recently in this diocese: A seven days' Mission conducted by the Rev. W. C. Pope, at Kenyon; a Mission of six days' duration in Stillwater, the Rev. Messrs. Thomas, Gilbert, Cooke, Wells and Langlois taking part; a ten days' Mission from Feb. 10th to 20th in Montevideo, the Rev. Mr. Graves, missionary.

The Rev. Mr. Graves of Gethsemane, Minneapolis, has planned for a mid-Lent Mission beginning the 28th of March and lasting for eight days, which will be conducted by the Rev. Mr. Gilbert of St. Paul and the Rev. Mr. Gilfillan of White Earth.

The Rev. Mr. Graham of Holy Trinity, East Minneapolis, has recently addressed a strong and manly letter to the vestry and congregation of his parish, calling upon them to abandon fairs, sup-

pers, and entertainments, intended as a means to raise money for the support of the Church. He asks them to discontinue their sociables only as money-making gatherings.

The Bishop has issued a pastoral calling upon the congregation of the diocese to make their offerings for the second Sunday in Lent, for the Sheltering Arms, Minneapolis, which is doing a great and good work in the diocese, but much in need of funds.

TEXAS.

BISHOP GREGG'S SPRING VISITATION.

APRIL.

4. Galveston, Trinity church, 4th Sunday in Lent, Ordination.
6. Livingston.
8. Nacogdoches.
11. San Augustine.
18. Richmond, Sunday before Easter.
21. Willis.
- 23-25. Huntsville, Good Friday and Easter Day.
26. Crockett.

MAY.

2. Austin, Sunday after Easter.
 4. Columbia.
 6. Caney.
 9. Matagorda, Second Sunday after Easter.
 16. Brazoria, Third Sunday after Easter.
 19. To close with meeting of Council at Houston.
- Offertories will be applied to Diocesan Mission Fund, and Theological Department of the University of the South.

NEW JERSEY.

DAILY CELEBRATION.—By the co-operation of several parishes, it is arranged that there shall be a celebration of the Holy Eucharist in this diocese, every day during Lent, with "special intention" for the diocese.

With our growing faith in the efficacy of Eucharistic Intercession, the time cannot be far distant, when there will be at least one daily Celebration maintained in each diocese.

NEBRASKA.

ASHLAND—Convocation.—The convocation of the South Platte held its pre-Lent session in St. Stephen's church, the Rev. E. Lewis, rector, on the 2nd and 3d days of March. Besides the Bishop of the diocese, fourteen clergymen were present, and all had something to do. Papers were read and discussions followed on nine different subjects, all of a practical character. The Bishop presided in his usual business-like manner. His closing address to the clergy was very stirring, and touched upon many points concerning the life and character of the priest. It made a deep impression upon all, and prompted good resolutions to make this Lent a season of spiritual revival in themselves as well as in their people.

A discussion of the subject of Associate Missions resulted in the appointment of a committee to memorialize the diocesan council for their establishment in this diocese.

St. Stephen's parish, like many others in the diocese, has entered upon a new life of works as well as of faith the past year; and the first year of Bishop Worthington's administration of the diocese will show a record of much done everywhere.

PENNSYLVANIA.

EPISCOPAL APPOINTMENTS.

APRIL.

4. Fourth Sunday in Lent, A. M., St. Andrew's; evening, St. Matthias.
7. Wednesday evening, church of the Redemption.
9. Friday evening, Holy Trinity chapel.
11. Fifth Sunday in Lent, A. M., Holy Trinity; evening, St. Mark's, Frankford.
14. Wednesday evening, Christ church chapel.
16. Friday evening, St. Mary's, W. Philadelphia.
18. Palm Sunday, A. M., St. Peter's; evening, church of the Resurrection.
19. Monday evening, Epiphany.
20. Tuesday evening, Advent.
21. Wednesday evening, church of the Holy Comforter.
22. Maundy Thursday evening, Holy Trinity, West Chester.
23. Good Friday, A. M., St. James's; evening, Grace church.
24. Easter Even, P. M., St. Mark's.
25. Easter Day, A. M., Christ church; evening, Atonement.
27. Tuesday evening, Trinity, West Philadelphia.
28. Wednesday evening, Calvary, Germantown.
30. Friday evening, Grace church, Mt. Airy.

MAY.

2. First Sunday after Easter, A. M., Christ church, Bridgeport; evening, St. John's.
4. Tuesday, Convention, church of the Epiphany, Norristown.

The Bishop of the diocese hopes to fill the above appointments himself. He is steadily improv. ng.

GENERAL NOTES.—A Pre-Lent service for the clergy, arranged by a committee of the Clerical Brotherhood, was held in the church of the Epiphany on Monday before Ash Wednesday, when there was a celebration of the Holy Communion, and a most earnest and practical address by Archdeacon Kirkby. Fully a hundred of the clergy of the diocese were present.

At the contest for a prize of \$300 offered by Mr. J. Henry Zeilen to the student of our several theological seminaries,

who should be judged "the most correct, intelligent, and impressive reader of the Bible and Prayer Book." Mr. Edmund S. Rousmaniere of the Seminary at Cambridge received five out of the nine votes cast and was awarded the prize. The other contestants were S. L. Gilbertson, of the Philadelphia Divinity School, William S. Guerry, of Summerville, S. C., and William Holden of the General Theological Seminary.

The great event of the season has been the most remarkable meetings held in the Academy of Music and Horticultural Hall on Ash Wednesday evening in behalf of the Missionary Enrollment Fund. The Academy with its seating capacity of 3500 was packed. The Horticultural Hall was also filled. Many were obliged to go away because an entrance could be had in neither. On the stage of the Academy was a goodly audience of clergymen and laymen, while the auditorium was a sea of faces, presenting a sight not soon to be forgotten. The audience was composed of representatives from the parishes of the diocese. The heartiness with which the Creed and the Lord's Prayer were repeated would have done honor to any of our most earnest congregations. The Hon. Ulysses S. Mercur, Chief Justice of the Supreme Court of Pennsylvania, presided. The Bishop of Central Pennsylvania led the devotions.

The first speaker was Mr. George C. Thomas, one of the committee appointed by the Bishop of the diocese to have charge of the fund. In his address he showed with what vigor the committee had worked and how earnestly the matter was being taken hold of in the city by all classes, citing one of the large parishes as having secured 600 names as contributors, and another composed of working people who would furnish 150 names. The committee fully expects by the earnest efforts of the clergy to raise the \$1,000,000.

Bishop Henry C. Potter showed how the Church was bursting its narrow bounds of parochialism and was becoming more and more interested in general matters. He paid a high tribute to the Bishop of the diocese, regretting that his illness prevented his being present and seeing this most remarkable gathering for missionary purposes. He earnestly urged the taking hold of the enrollment plan. That as men in business availed themselves of large opportunities to put forth larger plans, he contended that it was the duty of Churchmen to be as wise, and that thereby the kingdoms of this world would be brought into the Kingdom of our Lord and of His Christ.

The Rev. Dr. William Kirkus followed, and showed that if the enthusiasm of that meeting spread over the land, the amount would be raised. He praised the enthusiasm, but urged them to go earnestly to work.

The Rev. Dr. W. S. Langford, general secretary of the Board of Missions, said that the Board most cordially welcomed the plan, and would do all they could to further it.

The Bishop of Kentucky stated that he had journeyed 1,000 miles to attend this meeting, and that he would gladly go 5,000 to attend another like it. He made a strong point when he showed that no interest in missions meant no interest in Christ; for all who know the Gospel are bound to labor for its spread. He said that if the clergy wished to make this plan a success, let them appoint some layman, and with him visit each member of his congregation.

The Rev. S. D. McConnell stated that the project grew out of a layman hearing the reports of the missionary bishops at the last meeting of the General Convention. He hoped that the \$1,000,000 would be raised and offered upon the altar in Chicago in October next.

The following telegram was sent to Bishop Stevens: "This great house filled from parquet to the highest galleries, and also Horticultural Hall. Great enthusiasm manifested. The meeting sends greeting to the beloved Bishop with hearty wishes and earnest prayers for his speedy restoration to the work he loves so well." The benediction was pronounced by Bishop Howe.

At the overflow meeting the Bishop of New Jersey presided. In the opening address he stated that the missionary enrollment fund was started by a single layman in this city, and that it

is one of the grandest movements ever started in the American Church.

The speakers were Dr. Wm. N. McVickar, Bishops Dudley, Brewer, and Potter, the Rev. Dr. Kirkus, and Mr. George C. Thomas.

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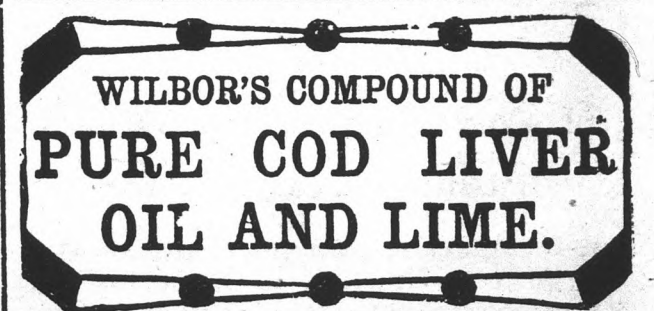
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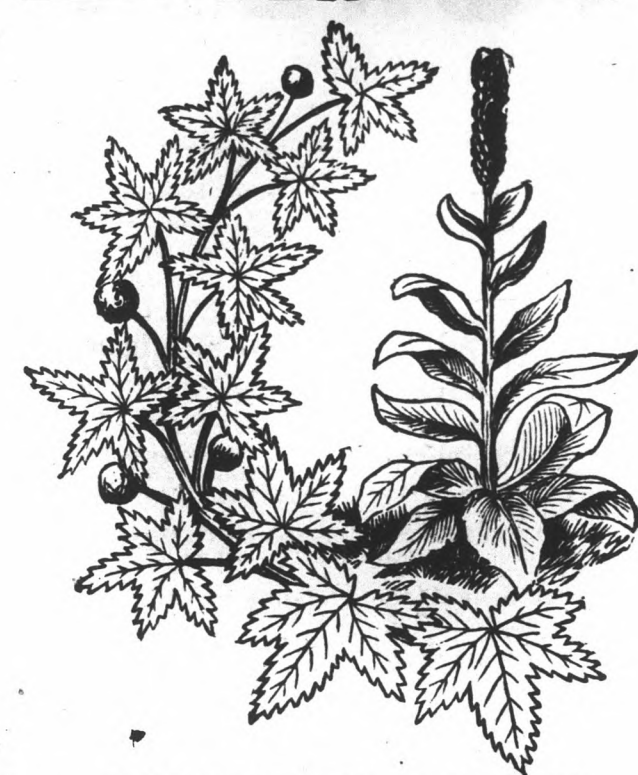
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"Is this Dr. Walter Taylor?" The speaker was an elderly man of fine appearance, and evidently a stranger in the city. The question was addressed to Dr. Walter A. Taylor, who sat in his office immersed in the correspondence of his immense business.

"That is my name, sir," he replied, looking inquiringly from his work.

"My name is Austin. I live at Culman, Ala. I have come to see you, Dr. Taylor, to express to you my gratitude."

Dr. Taylor smiled, and inquired as to the occasion of his gratitude.

"You have saved my life, sir, and I come to tell you that, and to shake your hand. About a year ago I was taken with pneumonia, and it developed into a very ugly case. I was in my bed for nine months, and was harassed and weakened with a cough that was almost constant. Nothing would relieve it. I had physician after physician, and tried remedy after remedy. I have studied medicine myself, and had about given up my case as hopeless. One day I staggered out of bed to have a consultation with all the physicians, to see if I could not, as a last resort, obtain some relief from my ills. The physicians in consultation told me that they could do nothing for me, and, hardly able to walk, I made my way to a drug store, and while in there I spoke of the consultation just held on my case to the druggist, and he said: 'Here is a remedy that I hear very highly spoken of. I know nothing of it from personal experience, but it has a good reputation and my customers like it.' The remedy handed me was Taylor's Cherokee Remedy of Sweet Gum and Mullein. I took it with about the same spirit that a drowning man would catch at a straw. I had little hope of its efficacy, but I thought I ought to try everything, and therefore took the bottle. I was barely able to get back to my bed again. It was an effort for me to walk down stairs. I was dispirited, hopeless and weak beyond expression, and continually growing weaker. With the very first bottle of Sweet Gum and Mullein my condition improved. It has been less than five weeks since I began on your remedy, and now I walk and travel without the slightest inconvenience up stairs or down stairs. My cough has left me, my health is almost restored, and I am in good condition. It is my earnest conviction that Taylor's Cherokee Remedy of Sweet Gum and Mullein saved my life, and I felt that I wanted to look you in the face, and take you by the hand and tell you so. I want to tell it also for the benefit of thousands of others who are suffering, and who are growing weaker and weaker from the use of inefficient remedies."

The above is the exact statement of this remarkable case. Mr. Austin insisted on seeing Mr. Taylor's laboratory, press rooms, packing rooms and every part of his immense establishment. He wanted to see where Sweet Gum and Mullein was made. He took the greatest interest in every part of the process, and having been a physician, was enabled to look at intelligently and to testify to the correct curative principles involved in the materials out of which the remedy is made, and the manner in which it is compounded. After a half hour's pleasant sightseeing, and conversation he took his departure, saying to Dr. Taylor as he went out of the door, "I am satisfied now that I have seen the man that saved my life, for I tell you that mullein is what stopped the progress of my disease, when everything else had failed, and hope had almost gone."

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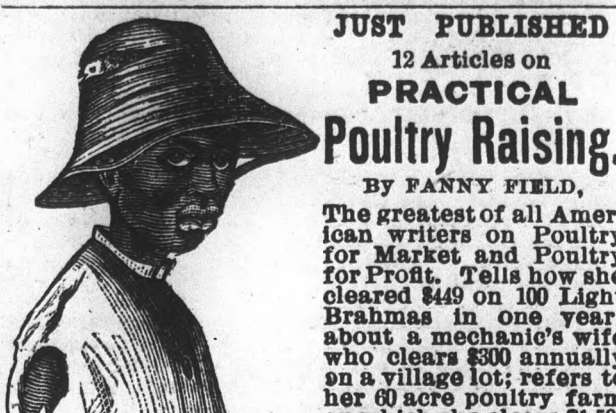


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