

The Living Church.

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

VOL. IX. No. 52

CHICAGO, SATURDAY, MARCH 26, 1887.

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Ayer's Sarsaparilla

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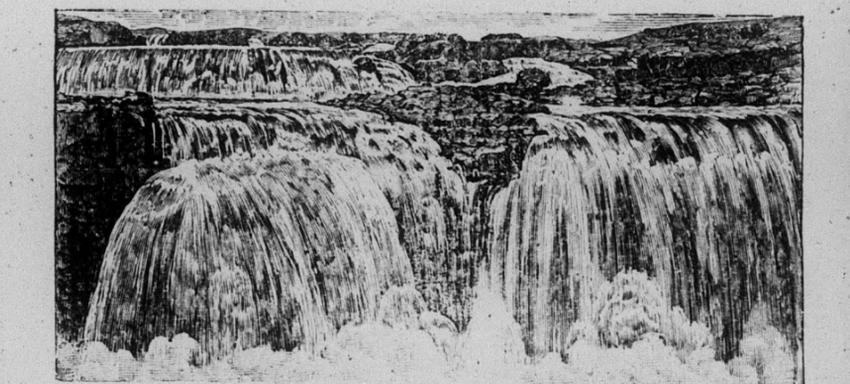
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The Living Church.

SATURDAY, MARCH 26, 1887.

The clergy and others desiring extra copies of our Easter issue are requested to send their orders, stating the number they will require, before April 2nd. Price, per 25 copies and over, 3 cts. each; per 50 copies, 2 cts.

LENT.

BY THOMAS MAIR

As the soft gleams at daylight's gentle close
 With ling'ring beauty fill the scene with
 peace;
 When the low murmurs of the woodland
 cease
 And every care is soothed to sweet repose
 That life in fervid noon-tide never knows,
 So com'st thou, Lent, to bring my soul re-
 lease.
 From thrall of sin—to cleanse the soiled
 fleece
 Of Christ's own flock in that pure stream
 which flows
 Forever living from His riven side,
 We rest beneath the shadow of the cross
 Where once He hung, and though the world
 counts loss
 Glad joys resigned, if we with Christ may
 bide
 And share His sorrow, all the rest is dross,
 For we shall gain the life for which He
 died.

NEWS AND NOTES.

THEY must be a sombre-minded and lugubrious people in the town of Denbigh, Wales. "To celebrate the jubilee of her Majesty's reign the inhabitants have resolved to form a new graveyard."

"LIGHT refreshments," says *Truth*, will be provided for the clergy in the Church House. The Bishop of London thinks it a strong argument in favor of the House that the members of Convocation will no longer be compelled to dodge about the streets of Westminster in search of a penny bun.

WE understand that the troubles between the rector and vestry of St. John's church in the Wilderness, of Denver, and the Bishop and chapter of the cathedral of St. John the Evangelist, are being amicably adjusted, all issues heretofore made being withdrawn, and to be buried in oblivion.

By far the largest library in the world is the Bibliotheque National at Paris. It is so large that nobody knows how many books it contains. They have never yet been all catalogued or counted. Current works and new acquisitions are now catalogued in this library as received, but many old collections—amongst others, the official documents relating to the Revolution—still lie unassorted.

THE Bishop of Gibraltar recently consecrated a new church at Cannes. The church is dedicated to St. George, and has been built in memory of the late Duke of Albany. It stands within a few hundred yards of the Villa Nevada, where he died three years ago. The church is very nearly finished internally, but the tower is only half built, and sometime must elapse before this part of the work is completed. It is a striking and beautiful edifice.

CARDINAL NEWMAN, having been born on February 21st, 1800, has just completed his eighty-sixth year. He seceded from the Church of England on October 9th, 1845, on which date he was received into the Romish Communion, and appointed head of the

Oratory of St. Philip Neri, Birmingham, where he still, though of such advanced age, exercises his spiritual functions. His elevation to the Cardinalate dates from May 12th, 1879.

A LAUDABLE effort has been inaugurated in the diocese most concerned, with a view of purchasing the Armagh archiepiscopal residence for the use of the present and future primates of Ireland. In the language of the circular recently issued: "The council, in the name of the synod, appeal most earnestly to the members of the Church, not only in this diocese but throughout Ireland and elsewhere, to aid them in preserving to the primatial see of St. Patrick the sacred associations connected with the primatial residence. The sum required, large though it may seem—£5 800—is not after all very great when compared with the number and the means of those who may fairly be regarded as interested in this matter."

A CATHEDRAL, in part constructed by a present from the Maharajah of Kashmir, was consecrated at Lahore by the Bishop of Lahore on the Feast of the Conversion of St. Paul. It has been built from designs by Mr. Oldred Scott at a cost of £34 000. Its style is Early English, and it is constructed of red brick and greystone. No less than fifty clergy were present, some having traveled hundreds of miles. The civilian population filled every inch of the naves and transepts, the soldiers the south aisle, and the natives the north aisle. The Bishop consecrated the font and altar separately. The offertory was 5,600 rupees, the largest ever collected in India.

WHILE yet Mr. H. M. Stanley has scarcely started on his expedition for the relief of Emin Bey, the news comes of the safety of Mr. Mackay, the C.M.S. missionary imprisoned at Uganda, and to whose succour it was that Bishop Hannington started on his fatal journey. The Bishop of Rochester, preaching at St. Paul's at a thanksgiving service held in connection with the February simultaneous meetings, read the following letter, which, he said, had just been placed in his hands: "By God's grace I shall hold on here, in the hope that gradually greater liberty will be allowed. Every day and every night a number of people come for a little instruction." If this be the case, it would seem that Mwanga, the young king who ordered the murder of Hannington, is relenting, and may yet, like his predecessor Mtesa, be converted to Christianity.

THE American Church Building Fund Commission, at its meeting last week, voted the following loans, to assist in church building: Grace church, Montevideo, Minn., \$700; St. Paul's church, Greenville, N. Carolina, \$500; Christ church, Richmond, Kentucky, \$1200; Mission, Federalsburg, Easton, \$300; Mission, Redlands, California, \$500; Trinity church, Marshall, Texas, \$160; Christ church, Sidney, Neb., \$500; Grace church, Sauk Rapids, Minn., \$700; Mission, Frankfort, Albany, \$800. A number of other applications are before the Commission, waiting for funds. At this meeting Judge Prince gave an account of the progress of the work of augmenting the fund, which was very encouraging. Renewed interest is being manifested all over the country,

Special services or meetings, with addresses, are arranged for the leading cities. Diocesan action, by the bishop or commissioners, is already in progress in twenty-nine dioceses, and several jurisdictions. There is every prospect of a very large increase in the fund during the year.

THERE was an unusual and disconcerting scene at the City Temple, London, recently, just before the commencement of evening service. A congregation of nearly three thousand filled the building, and Dr. Parker was on the point of entering the pulpit when a working man, standing on the west side, jumped on to the dais, and, flinging his cap to the ground, exclaimed in a powerful voice: "Behold, I come as a thief in the night." Instantly every face was turned upon the intruder, but no one approached him. Continuing in the same tone the man shouted: "Ye shall worship no other God but me," and as he spoke he struck the Communion table several heavy blows, and then flung himself into the pastor's chair. Fortunately the congregation remained seated, there was no panic of any kind, and a constable quickly walked down the aisle and drew the man out of the chair. The intruder passed out of the Temple without saying another word. At the door he was asked the reason for his conduct, when he simply replied: "I was doing the work of Him or them that sent me." He was not charged by the officials, and he walked away.

PREPARATIONS for the eleventh annual Church Congress are being pushed to completion by the energetic general secretary, Dr. Wildes, and the executive committee. The acceptance of the invitation of the Bishop of Kentucky to meet in Louisville has given great satisfaction to Church people within and beyond that diocese. It was necessary to decline an invitation to meet in Milwaukee, cordially extended by the Bishop of Wisconsin, on account of partial arrangements having already been made to meet in Louisville. The congress will begin its sessions on Tuesday the 18th of October, continuing them till the following Friday inclusive. The topics thus far formulated are: "The Function and Power of the Christian Preacher of To-day;" "The Higher Education of Women;" "The Proposal to Change the Name of the Church;" "The Historic Episcopate and Apostolic Succession;" "The Hymnal we Need;" "What should be the Basis of Representation at the General Convention;" "Prayer Meetings." The Rt. Rev. T. U. Dudley, D. D., Bishop of Kentucky, will preside at the several sessions. It is understood that a large number of the clergy and laity from other dioceses will be present. Among the names of appointees as "writers" and "speakers" are those of Dr. Phillips Brooks, of Boston; Dr. Greer, of Providence; Bishop Seymour of Springfield; Bishop Harris; Dr. Goodwin, of Philadelphia; Dr. Huntington, of New York; Bishop Cox, of Washington; Dr. Holland, of St. Louis; Judge Calvin, of New York; Drs. Donald and Satterlee, of New York; James S. Biddles, Esq.; C. Stuart Patterson, Esq.; Dr. Riley; the Rev. Dr. Henry Wilson; Dr. Pitkin, of St. Louis; Dr. Ziegenfuss, of Poughkeepsie; and others who have not been heard from.

A STRANGE scene was witnessed in and around St. Paul's cathedral, London, on the first Sunday in Lent. A vast crowd of socialists packed the cathedral and the neighborhood, on the occasion of a service and sermon for the unemployed. The crowd outside bore banners with flaming inscriptions, "We will have Work or Bread," "Justice and Liberty or Death," etc. Ludgate street as far as the eye could see was black with humanity. The crowd in the immediate vicinity of the cathedral is estimated at 15,000, and the space inside set aside for the socialists and unemployed was filled with about 7,000 more. The march of the socialists from their various club centres to the cathedral was with difficulty, and the police had to clear a way for them through Ludgate street. As seen from the steps of the grand entrance the scene suggested anything but a religious observance. Socialists carrying the red flag, bands playing the Marseillaise with more vigor than melody, portions of the crowd singing it in discordant chorus, 2,000 uniformed policemen on the cathedral steps, as many more scattered through the crowd; mounted police officers hurrying along the flanks of the procession, orators holding forth here and there, and the noise made by the officers in attempting to suppress them—all these caused an uproar which probably the venerable old cathedral never witnessed before during its centuries of existence. The socialists behaved better than was expected. During the service no growls against the Queen were uttered, when it was over they marched off in various directions to hold jubilation meetings, and finally the vast crowd melted away without any mishap having occurred.

CANON HOLE in speaking upon the subject of free and open churches, related that a workingman once said: "I was told in a sermon that, when I came to God's house in a right spirit, I was laying up treasures in heaven. Well, I thought one day, having a little leisure, that I would act upon this advice, and that I would go and say a prayer in the church. I found it locked, and I was told that it was opened only on the Sunday; and it seemed to me, following out the idea of the sermon, that the reverend gentleman who presided over that establishment had six bank holidays a week!" In another case, within my cognisance, where the church doors were constructed out of hebdomal boards, but were opened brief whiles on a week-day for purposes of ablution, some children playing in the rectory garden ran with awe and astonishment, such as his who "drew Priam's curtain in the dead of night, and told him half his Troy was burnt," upon their little faces, to the parental study, and exclaimed, "Oh, pa, there's a man gone into the church!" The butler, instantly instructed to eject this audacious intruder, returned in grave perplexity to say, that "the man seemed from his dress to be thoroughly respectable" (what a power the tailors have in the formation of our characters!) "and that though he did not suppose he could be all there, because he was on his knees in prayer, he was doing it very quietly, and he did not like to disturb him." It is said that the doors of that church were henceforth open continually.

JEWISH MISSIONS.

In Immanuel chapel, New York, belonging to the Church Society for Promoting Christianity amongst the Jews, services are held in English, German and Hebrew. The latter service is especially interesting, the Hebrew translation of the Prayer Book of the Church of England being used, by license of the Bishop of New York. This is probably the only Christian service in the United States, where the Law and the Prophets are read in the original tongue and the Psalms used just as our Lord and His Apostles used them. The attendance of Jews has been, of late, steadily increasing. Jewish Christians also, regularly form part of the congregation; and notwithstanding a considerable scattered membership in other parishes, and occasional removals, an average of between 30 and 40 of them are always to be found attached to this chapel. They belong to a highly respectable class and are an honor to their Christian profession. An organization of them, called the Hebrew Christian Brotherhood has much aided the work. It is affiliated with a similar organization of Christian Jews in the Church of England. The society carries on a Sunday school for Jewish children, an industrial school and a day school, and employs four missionaries in New York, besides sustaining like missionary effort in eight other of the large cities, the entire work, with the organized aid of parochial clergy, reaching the Jews in 258 cities and towns of the United States.

CANADA.

MONTREAL.—As in former years, the Rev. J. G. Norton, rector of Christ church cathedral, is preaching every day in Lent at the 5 P. M., services in the nave of the cathedral, which is usually well filled with reverent and attentive worshippers, showing that these services supply a need in the city. Each service lasts three-quarters of an hour, from 5 to 5:45 P. M., and consists of the shortened form of Evening Prayer, with good congregational singing, and an extempore address delivered by the rector from the chancel steps. It appears that nearly all the West End merchants pass the cathedral every morning on their way to business, and at the earnest request of a few of them, a 20-minute service, with a short address by the rector is being held every morning at 8:45 A. M.

CHICAGO.

CITY.—The Bishop of Nebraska began his visitation in the diocese on Sunday, the 13th, when he confirmed 25 at the church of the Saviour, in the morning, and 25 at the church of the Ascension in the evening. On Tuesday at Austin, 8 were confirmed. Wednesday the 16th, at Grace church, Oak Park, he confirmed 8 and 1 at the church of the Holy Communion, Maywood on Thursday. The visitation at Pullman was postponed. The Bishop will fill any postponed visitations, if desired, after his diocesan council in May.

AUSTIN.—The Rt. Rev. Geo. Worthington, S. T. D., Bishop of Nebraska, visited St. Paul's, March 15th, and confirmed a class of 15. It was an interesting class on many accounts, being composed of the old and young, parents and children; girls in white and choristers in their vestments. The Bishop preached with marked ability, and held the attention closely of a large congregation gathered to hear him. His address to the candidates was very appropriate and most impressive, and will never be forgotten by them. The Rev. A. A. Tiske was appointed priest-in-charge of

this suburban parish but a few months ago, and this is his first Confirmation class in this his new field of labor.

NEW YORK.

CITY.—It is proposed by the church of the Redeemer, the Rev. Dr. Shackelford, rector, to erect a new edifice at a cost of some \$50,000. The present building, which was merely temporary, is quite inadequate, and the parish is fortunate in owning the entire east side of the block between 81st and 82nd Sts., on which to place the new structure. The plans contemplate a handsome church with a seating capacity of 800 or 900 people, a spacious clergy house, etc., the present building being retained for guild rooms and the like. The work has been taken hold of with such earnestness by Dr. Shackelford, that it is hoped to have the church completed and paid for within a year. The church will be an ornament to the neighborhood, being of the Norman Gothic style of architecture, with the principal material of stone. The inner walls will be of brick work and terracotta. The architect is Mr. Woods, of Newark.

The Rev. D. Parker Morgan, who for several years has been assistant-minister of the church of the Heavenly Rest, has been unanimously elected rector of the church to succeed the late Dr. Howland. Mr. Parker's work has been most successful, and the church is full of promise for the future. Very large congregations assemble at this church at the Friday afternoon services. The Ven. Archdeacon Kirkby is the preacher, and each service has been marked with much power and blessing.

On Sunday, March 13th, the Bishop visited the colored parish of St. Philip's, and confirmed a class of 23. Since its removal up town a year or two ago, its prospects have improved, and with the exception of \$2,000 or \$3,000, it has money enough in hand to buy and remodel the building which the parish now occupies.

The regular monthly meeting of the executive committee of the Parochial Mission Society was held at Calvary rectory, March 14th. Reports were read from the Missions held at Muskegon, Mich., by the Rev. Campbell Fair, D. D., and at Salem, N. Y., by the Rev. Geo. C. Foley; also of a Quiet Day held at Cold Spring, N. Y., by the Rev. Dr. Shackelford. The holding of a general Mission in some large city next Advent was warmly discussed, and the Committee on Missions was authorized to enter into correspondence looking towards this end.

After special devotions, a vote was taken on the election of a missionary for the society to serve for one year, and the Rev. George R. Van De Water, D. D., was unanimously chosen. The salary as formerly determined upon is \$4,000 and expenses. It is not proposed to elect a missionary for life, as in the case of Mr. Aitken, but to commission a new man from year to year. It is understood that Dr. Van De Water will accept, in case he may retain the rectorship of St. Luke's parish, Brooklyn, of which he is rector. This, it is believed he will be permitted to do, being voted a leave of absence. Dr. Van De Water was made secretary of the society at its formation, having shown his interest in the movement by inviting Mr. Aitken to hold a Mission in St. Luke's. The mission was a highly successful one, Dr. Van De Water joining heartily in the work, and giving undoubted evidence of those peculiar gifts which make a successful

missioner. Of this he gave further proof by conducting a two weeks' Mission in Cleveland, the Bishop of the diocese having commended his work and methods.

With a missionary of its own, the Society can hold many Missions which in the past it has been obliged to decline, and an impetus will be given to the work which cannot easily be estimated.

Mr. James B. Young, of the publishing house of E. & J. B. Young & Co., New York, died, after an illness of a few weeks, on Sunday, February 27th. Mr. Young was an earnest Churchman, being a member of St. Timothy's parish. His genial face, so long familiar to those who have visited the bookstore in Cooper Union, will be sadly missed. To us, who have been intimately associated with him in business relations, the news of his death comes with earnest sorrow. To his surviving relatives and friends, we tender our heartfelt sympathy.

FLORIDA.

The grave of the Rt. Rev. J. F. Young, late Bishop of Florida, has been marked by an appropriate monument, consisting of a massive Latin cross of polished granite, bearing the inscription: "Be thou faithful unto death, and I will give thee a crown of life."

Two beautiful church buildings have been recently completed at Melbourne and Rock Ledge on the Indian River. The Rev. Dr. Du Bose of the University of the South, kindly presented his winter vacation to Melbourne, where his services have been greatly appreciated. Occasional services have been held at Rock Ledge, and on each occasion the church has been filled to overflowing. Great interest has been manifested in the work of the Church all along the Indian River, and throughout South Florida. Lands and money have been freely offered, but where are the men to take hold of the work? There are five vacant mission stations and parishes in the Southern Convocation, all capable of affording a decent support to an unmarried man. Here, as elsewhere, earnest, Catholic-minded young men are needed, and to such, in this pleasant land, with its perfect climate and rapidly increasing population, a career of great usefulness can be promised.

Archdeacon Carpenter has determined to resign his parish at Sanford, and devote his entire time to general mission work and church construction. A rectory has been completed and furnished at Melbourne, funds for another have been raised at Enterprise, lands and money have been offered for churches at Titusville, Merritt, New Smyrna, Kimmell, Barton, Ft. Meade, Brooksville, Orange City and elsewhere. St. Gabriel's Mission at Titusville will be organized at once.

LONG ISLAND.

BROOKLYN.—The rector of St. Paul's church, the Rev. Warren C. Hubbard, has received as a personal gift, valued at \$750, several handsome and costly pieces, consisting of frontal, super-frontal, re-table cover, credence cover, pulpit frontal, two stall coverings, and two markers embroidered with white silk. On one is the Christmas star and on the other the monogram I. H. S. In the centre of the pulpit frontal is the cross surrounded by a crown, the border being of Easter lilies, and holly leaves and berries. It is also set with garnets. The altar frontal is adorned with blue satin, on which are the holly leaf and berries in natural colors. The main design of the altar piece is to introduce the symbols of the five great festivals

of the Church. There is an Easter cross in three shades of blue and behind this, in olive green, an emblem of the Trinity in circles and triangles. Above is the Ascension crown in gold with embroidered gems around the head-piece. The Christmas star in red, surrounded by a halo of Japanese gilt, is above in the middle point of the crown, and above the star is a dove, the Whitsun Day emblem. Above the dove in natural colors are sprays of roses, daisies, pansies, etc. Between these and the altar, in red. On the retable, beneath the altar, is a cross, and across the face, the palm leaf of victory. Running across the cover in ecclesiastical letters are the words: "In loving memory of Martha D. Washington." In the centre of the altar frontal is fastened a cross of gold beads which has been in the Washington family about 200 years.

The rector of St. John's church, the Rev. Pycott, who has been pro-rector for several months by a troublesome and tedious disease, has tendered his resignation, to take effect immediately. The disease seems to have been brought on by over-work in connection with enlarging the church a year or two ago, raising money, etc. The enlargement was at one greatly increased, and his sickness has been singularly fortunate and disheartening. His physicians have no doubt of his ultimate recovery which however may require a year or more. It is understood that he will remain in the rectory, till his health is sufficiently restored for the church which it consists of a Sunday school, and is rector with years and in accepting his resignation, it is proposed by the vestry to present him with a purse of \$2500. For the present the church is in charge of the Rev. T. S. Tyng, who has so long been connected with missionary work in Japan.

LITTLE NECK.—According to the will of the late Dr. Beare, rector of Zion church, \$1,000 is to be devoted to the poor of the parish, and the same amount is set apart as the beginning of a fund with which to support a minister. There is also given \$1,000 each, to the Church Charity Foundation, the Sheltering Arms, Bureau of Charities, Home for Working Women, the Bible Society, Seaside Home for Children, Society for Preventing Cruelty to Children, etc. The valuable library is given to Garden City Cathedral.

LOUISIANA.

The Louisiana commissioners of the Church Building Fund, the Rev. H. H. Watson, D. D., and Mr. Carlton Hunt, have issued a letter to the clergy and laity asking for contributions.

LAKE CHARLES.—The church of the Good Shepherd has just been presented with an elegant set of black walnut chancel furniture and a beautiful Caen stone baptismal font. The chancel furniture consists of a bishop's and rector's chair, a lectern, a hymn tablet, and an alms chest. The donor of these welcome gifts very generously contributed towards the erection of the church several hundred dollars, and also donated the chaste and Churchly silver Communion service now in use. This parish is a new one, for a year a mission under the charge of the Bishop's missionary, the Rev. E. W. Hunter, but since the new year blessed with a rector of its own, the Rev. George Davis Adams, who is doing a grand work in this new field. The church is growing in influence and strength daily. Lenten services are well attended, and on Sun-

day mornings and evenings the church is crowded to its utmost capacity. The rector has made himself very popular not only with his own parishioners, but also with the members of the denominations, and his earnestness and devotion to the Church are bringing forth much fruit.

SPRINGFIELD.

CARROLLTON.—The Rev. G. W. G. Van Winkle, rector of Trinity church, has prepared plans for a new building to take the place of one recently destroyed by fire. Mr. Van Winkle, a sides being a faithful and able pastor, is also an architect of no mean ability. The plan prepared by Mr. Van Winkle calls for a cruciform gothic church of brick and stone, 32x65, with chapel attached 12x26. The walls are 12 feet from the foundation to the roof, which runs up in a sharp Gothic point. The building will furnish sittings for 220 people. The roof will be finished with chamfered timbers and a pine ceiling. In the east end of the chancel, separated from the nave by a graceful arch. At the northeast corner of the edifice will be a sort of transept. This will contain a small chapel 12x26, but with sittings for 42 people with altar, etc., conchoidal, and a robing room. The latter will communicate with the chancel, and the latter by sliding doors with the nave. The church proper will be warmed by a furnace, but the chapel will contain a stove and an outside door on the north, so that for small gatherings the furnace need not be used. Above the roof will be covered with asbestos. There will be no tower, but the roof will be surmounted by a cross.

Work on the new building will be commenced very soon, and Mr. Van Winkle will personally superintend its construction, offering his services as a gift to the church.

PENNSYLVANIA.

PHILADELPHIA.—The theatre services which have been the means of gathering together a very large number of non-church goers—sometimes as many as 1,700, being present on a Sunday night—have been placed under the care of the Rev. J. Edgar Johnson, by whom the movement was started. Several of our leading clergymen are very active in the matter. It is the intention to make the organization a permanent one, and give those who come some pastoral oversight. A large number have expressed a desire for such. It is also contemplated to start in connection therewith a house-to-house visitation.

At the request of the Bishop of the diocese, the Bishop of Shanghai visited the memorial church of the Holy Comforter on Sunday evening, March 13, and confirmed a class of 50.

In his fifteenth anniversary sermon the Rev. John A. Goodfellow, rector of the church of the Good Shepherd, reviewed the progress of the parish since he became its rector on March 1, 1872. Then there was but a handful of people worshipping in a hall. Three months afterwards, with only \$300 in cash they were obliged to vacate the hall. With the consent of councils a frame structure was built, in which the congregation worshipped until five years ago, when stone walls took the place of the frame sides. In two years more they were able to procure an organ at the cost of \$800. The following year at an expense of \$600 the infant school was enlarged, a Bible class room was added, and a

receiving vault was constructed. For the first ten years the congregation paid a yearly ground rent of 6 per cent. on \$7,000; at the end of that time \$1,500 was paid off and the interest reduced one per cent. At a meeting of the North-east Convocation about a year ago, Mr. Goodfellow explained the state of affairs at the church of which he is the rector, and \$1,500 more was soon taken off the ground rent. On the anniversary \$4,225 was in hand to pay off this debt, and also a small floating debt, which will leave \$125 as a nucleus for a new parish building. This is a noble record of hard, earnest work among a people who have but little to give, and among a constantly changing people as they are who for the most part are mill operatives. During his rectorship he has baptized 825 adults and infants; prepared and presented 14 classes, or 221 persons for Confirmation. Bishop Stevens' illness prevented the fifteenth, of 90, being confirmed on that night. He married 35 couples, officiated at 706 funerals, and held 2,947 services. There are 140 communicants connected with the parish. The receipts during the last year were \$7,892.13; during the 15 years, \$41,894.71.

At a meeting of the wardens and vestrymen of the church, held March 1st, a minute was unanimously adopted, expressive of their gratitude for, and appreciation of Mr. Goodfellow's labors, "the effect of whose work has already reached far beyond the immediate boundaries of his charge."

On the same evening the Rev. Samuel E. Appleton, D. D., preached his 27th annual sermon as rector of the church of the Mediator. In it he showed that during his rectorship 418 women and 176 men had been confirmed. Reviewing the work of the past year he said 49 had been baptized, 14 confirmed, 14 couples married, and 32 funerals attended. The men's and women's beneficial societies have a combined membership of 238.

The Woman's Auxiliary to the Board of Missions in this diocese, held its annual meeting at the church of the Holy Trinity, on Thursday, March 10, Bishop Whitaker presiding. In opening he made a brief address, in which he referred to the work of the Woman's Auxiliary. The Rev. J. Andrews Harris followed, and spoke of certain features of the missionary work among the Indians, particularly in South Dakota. Bishop Hare was obliged to leave early, and so was able to only briefly urge the needs of his jurisdiction. The Bishop of Shanghai was the next speaker, who gave an account of his work, and spoke of the great earnestness of the Christian converts and the missionaries in China. The Rev. Dr. Langford set forth the needs of the work among the colored people of the South, and its importance. The discussion of missionary topics was closed by Bishop Whitaker, who emphasized the fact that the interests of the various missionary departments in no way conflicted, much as some may think to the contrary. At a subsequent business meeting it was shown that the value of missionary boxes sent out and the money collected was \$28,145.37, or almost one-eighth of the work done by all the 44 branches in the United States.

A meeting of the members of the mission at Ardmore was held on Tuesday, March 15, for the purpose of organizing the parish of St. Mary and electing a vestry. The canonical consent was obtained from the rectors of the church of the Redeemer, Bryn Mawr; St. John's, Lower Merion, and

the church of the Good Shepherd, Rosemont. The 12 persons so elected to secure a charter and make final arrangements are: Ellis Yarnall, Thomas E. Baird, Frank M. Wirgman, Effingham B. Morris, Homer Smith, Dr. Joseph W. Anderson, Allen Evans, James Morgan, R. Francis Wood, George L. Rowland, George M. Coates, James M. Rhoades. The Rev. Lawrence Buckley Thomas is minister-in-charge. It is expected that the new church will be ready for occupancy early in May.

The Rev. Dr. Charles G. Currie, rector of St. Luke's church, Nineteenth street below Spruce, has, it is understood, tendered his resignation, on account of needing a rest, and has in contemplation a trip abroad. Dr. Currie has had charge of St. Luke's church for a number of years, and under his administration the church has prospered.

ALBANY.

VISITATION OF THE DIOCESE.

MARCH.

- 25. P.M., The Cathedral.
- 27. P.M., St. John's, Troy.

APRIL.

- 3. Albany: A.M., St. Peter's; P.M., St. Paul's.
- 4. P.M., Christ church Hudson.
- 5. P.M., Holy Innocents, Albany.
- 6. P.M., Trinity, Albany.
- 7. P.M., Grace, Albany.
- 11. P.M., Trinity, West Troy.
- 17. Troy: Aft'n, St. Barnabas; Eve., Christ church.
- 18. A.M., Trinity, Athens, Consecration; Aft'n All Saint's church, Hudson; Eve., St. Barnabas Stottville.
- 19. A.M., St. John's, Stockport; Aft'n, Rossmann's Mills; Eve., St. Luke's, Catskill.
- 24. Aft'n, St. Mark's, Green Island; Eve., St. Luke's, Troy.
- 25. P.M., Trinity, Lansingburgh.

MAY.

- 1. Aft'n, Holy Cross, Troy; Eve., St. John's, Cohoes.
- 2. P.M., St. Augustine's, Ilion.
- 3. A.M., St. Alban's, Frankfort; P.M., Christ church, Herkimer.
- 4. A.M., Grace church, Mohawk; P.M., Emmanuel, Little Falls.
- 5. A.M., Holy Cross, Fort Plain; Aft'n, Good Shepherd, Canajoharie; Eve., Zion, Fonda.
- 6. A.M., St. John's, Johnstown; Aft'n, Christ church, Gloversville; Eve., St. Ann's, Amsterdam.
- 8. Schenectady: Aft'n, Christ church; Eve., St. George's.
- 9. A.M., Calvary, Burnt Hills; Aft'n, St. Paul's, Carlton.
- 13. A.M., St. John's, East Line; P.M., Bethesda, Saratoga.
- 14. A.M., St. Stephen's, Schuylerville; P.M., Christ church, Ballston.
- 15. A.M., Zion, Sandy Hill; Aft'n, St. James', Fort Edward; Eve., Messiah, Glens Falls.
- 16. A.M., St. James', Lake George; P.M., Trinity, Whitehall.
- 17. A.M., North Granville; Aft'n, Granville; Eve., St. Paul's, Salem.
- 18. A.M., St. Luke's, Cambridge; Aft'n, St. Paul's, Greenwich.
- 19. P.M., church of the Ascension, Troy.
- 22. Aft'n, St. Luke's, Chatham; Eve., St. Mark's, Philmont.
- 23. A.M., Trinity, Claverack; Aft'n, St. John's, Copske; Eve., St. Paul's, Kinderhook.
- 24. A.M., church of Our Saviour, Leb'n Springs.

SARATOGA SPRINGS.—On Wednesday, March 16th, the corner-stone of the new tower of Bethesda church, was laid by Bishop Doane, assisted in the service by the Rev. Joseph Carey, rector of the parish, the Rev. Dr. Shackelford, and the Rev. J. K. Mendenhall.

This enlargement, which amounts to a practical re-building of the church, received its impetus from an offer made in writing, on the 12th of October last, to a meeting of the rector, wardens and vestrymen, by Mrs. E. H. Putnam of this place, to provide for the building of the main tower, and furnish it with a peal of bells, if the work were undertaken. On St. Andrew's Day, ground was broken for the enlargement, with full ceremonies, the act itself being by Mrs. Putnam, the generous benefactor whose above offer implies a gift of about \$5,500. The corner-stone, on the front of the main tower, is a fine block of the light gray stone of which the facade is being built, and contains a cavity in which was placed a sealed lead box, six inches square and 15 inches long, containing the usual list of articles placed in such a recepta-

cle. The Rev. Dr. Carey read a list of the articles, the cap stone was swung to its place, when the Bishop assumed the trowel, and subsequently the hammer. As a concluding act he struck the stone three times with the hammer, and pronounced the stone laid in the name of "the Father, the Son, and the Holy Ghost, Amen." He then made a brief congratulatory address, a hymn was sung, and the Bishop pronounced the benediction. The assemblage then turned to the parish house where Evening Prayer was said by the rector at 4:30 o'clock.

CONNECTICUT.

"SPRING AND SUMMER VISITATION, 1887. Appointments up to and including Easter have been made by letter. The order of visitation after Easter will be, God willing, as follows:

APRIL.

- 15. Evening, St. Peter's, Milford.
- 17. A. M., Trinity, Southport; P. M., St. Paul's, Fairfield; evening, Christ Church, Stratford.
- 18. 3 P. M., Trinity, Nichol's Farms.
- 19. 3 P. M., Grace, Long Hill.
- 22. Evening, Trinity, Bristol.
- 23. Evening, St. John's, Rockville.
- 24. A. M., Grace, Broad Brook; P. M., St. Mary's, Hazardville; evening, St. Andrew's, Thompsonville.
- 27. 3 P. M., Grace, Saybrook.
- 30. 3 P. M., Christ Church, Bethany.

MAY.

- 1. A. M., St. Peter's, Cheshire; evening, St. Paul's, Wallingford.
- 2. 3 P. M., St. John's, North Haven.
- 6. Evening, St. Thomas', Bethel.
- 8. A. M., St. Paul's, Norwalk; P. M., Holy Trinity, Westport.
- 9. 3 P. M., Christ Church, Easton.
- 10. 2 P. M., Christ Church, Easton.
- 13. 3 P. M., St. Paul's, Windham; evening, Mission, Willimantic.
- 14. 3 P. M., Trinity, Brooklyn.
- 15. A. M., St. Alban's, Danielsonville; evening, St. Philip's, Putnam.
- 16. 3 P. M., Christ Church, Pomfret.
- 19. A. M., St. John's; evening, St. Andrew's, Stamford.
- 20. Evening, St. James', Birmingham.
- 21. Evening, St. Michael's, Naugatuck.
- 22. A. M., St. John's; evening, Trinity, Waterbury.
- 23. P. M., St. Peter's, Plymouth; evening, Trinity, Thomaston.
- 24, 25, 27. Examinations at Berkeley Div. Sch.
- 26. A. M., Ordination of priests at Cheshire.
- 28. A. M., Christ Church; P. M., Trinity, Norwich.

HARTFORD.—Some of the clergy of this diocese have thought that the methods of secret societies might be profitably used in the Church with a view to attract and hold young men. A meeting was therefore held in the parish building of Christ church, on Monday evening, Feb. 28th, to organize an order to be called "The Church Brotherhood." Constitutions and by-laws of diocesan and local chapters were adopted. The Bishop of the diocese is *ex-officio* dean, and the Rev. W. F. Nichols, of Christ church, was elected sub dean. The constitutions state the object of the order to be "the spreading and deepening of Christ's kingdom among young men." Also, that "this order shall not organize or transact business until such time as it shall have received the sanction of the Bishop of the diocese;" and, "in case of the consecration of a new diocesan, the order shall be suspended until his sanction shall be received." Charters for local chapters have been already granted to two parishes, St. Paul's, Bridgeport, and St. Mary's, South Manchester.

The Monday morning "Ministers' Meetings" have been discontinued for the present, for lack of interest, but the meetings of the Church clergy on Monday afternoons, which have been held for five or six years past in the rector's study, at Christ church, are still kept up. Here live questions are discussed and plans laid for the greater efficiency of the work of the Church in that vicinity.

BRIDGEPORT.—The Rev. B. E. Warner, who was obliged to leave his parish for Europe, to recruit his health, has returned much improved, and was warmly received by his parishioners.

FOND DU LAC.

The Rev. Pere Vilatte has returned from the East whither he went to raise funds for his work among the Old Catholics. His success may be judged from the list of acknowledgments to be found in another column. He hopes to begin the seminary this coming summer.

QUINCY.

CARTHAGE.—The Bishop visited St. Cyprian's mission, on the second Sunday in Lent, preached two grand sermons, and confirmed a class of six. Large congregations were present at both services. The Rev. Dean Bardens, of Warsaw, is holding Thursday evening services at St. Cyprian's during Lent.

CALIFORNIA.

Tulare county, just south of Fresno, in the great San Joaquin valley, territorially nearly one-fourth as large as the State of Ohio, and with a present population of 20,000, now has a missionary of its own. For seven years the county has formed a part of the missionary district of the Rev. D. O. Kelly, latterly aided by the Rev. H. H. Clapham and the Rev. John Acworth. Three missions have been organized in Tulare county—at Hamford, Visalia, and Tulare city, and a church has been built and consecrated at the first-named place. It is a fine missionary field, and is rapidly filling up with enterprising people. Mr. Kelley's more immediate charge in Fresno county had become so absorbing that he could not longer give proper attention to Tulare county, and now the Bishop and Board of Missions have appointed the Rev. C. S. Linsley, lately at Wilmington and San Pedro, to the charge of these three missions. Mr. Linsley has entered upon his new work, and promises to be just the man for the place.

MISSISSIPPI.

VICKSBURG.—The debt of Holy Trinity parish has reached a final and amicable settlement through the generosity of the Rev. Dr. Sansom who accepted \$6,000 as full payment of the amount, \$12,920 due him. The vestry adopted resolutions expressing their "appreciation of his liberality in making a large deduction from the amount of the debt, which was a valid and just debt against the said parish and has never been questioned by it." Much satisfaction is expressed by Dr. Sansom and the friends of both parishes over this fortunate settlement of the matter.

MINNESOTA.

LAKE CITY.—An eight days' Mission was held in St. Mark's church, beginning Sunday, March 6 and ending Sunday, March 13. The services were inaugurated by the Rev. E. S. Thomas of St. Paul, Bishop elect of Kansas. His subjects were: "Sins of Omission," and "Forgiveness and Law." Monday, the Rev. C. H. Plummer of Red Wing preached on "Humility as a means to the attainment of the Christian Life." Tuesday, Wednesday, Thursday, and Friday, the Rev. W. E. Wright of the diocese of Fond du Lac, was the preacher. His subjects were: "The Duty of taking up the Responsibilities of Life," "Excuses for not doing so," "Salvation, What is it?" "The Way of Obedience." Saturday and Sunday, the Assistant-Bishop closed the Mission. The congregations were large throughout, the interest growing sensibly each evening, notwithstanding the fact that locomotion was a matter of extreme difficulty on account of the flooded streets. The final service was very impressive, the Assistant-Bishop speaking to a large con-

gregation on the excuses men make for not crossing the dividing line between the sphere of Christian life and the sphere of mere worldliness, taking as his text: "Speak unto the children of Israel, that they go forward," Exodus xiv: 15. The Mission has left a powerful effect upon the community, the results of which must be picked up and wrought into Churchly life by the ordinary yet stimulated ministrations of the rector, upon whom this special effort but puts larger duties and heavier burdens.

INDIANA.

The Lenten season in this diocese gives promise of being better observed than ever before. The churches are open for daily services, and the clergy are doing their best to lead their people to secure the real benefits of the holy season. The influence of the Indianapolis Mission is felt in the large congregations in attendance, and in the deeper spiritual feeling manifest on all sides. The Bishop is making extended visitations over the diocese, visiting the parishes for Confirmation, and many towns where the services of the Church are not established, in order to minister to the scattered sheep who are without a shepherd. The services on these occasions are generally on week-day evenings in a borrowed church. Large congregations are present, including ministers of all denominations. On the morning after the evening service, the communicants are gathered in some private house for celebration of Holy Communion and the privilege of renewing their allegiance to the Church of their love. This mission work done by the Bishop is creating a demand for the services of the Church in many prosperous towns where the Church has been hitherto unknown, and this is provided for by the Bishop's arranging for the nearest clergy to visit them for a monthly week-day and occasional Sunday service—some of the clergy have as many as half a dozen stations to which they thus carry the ministrations of the Church—and this soon leads to the organization of a mission or a guild, and the gathering of a fund for buying a lot and building a church. Recently the Bishop has held the benediction service for two church buildings; St. Philip's, Kennard, (a comparatively new town), is a neat wooden church complete in every respect with bell, font, etc., capable of seating 150 people, at the low cost of \$1,000 for lot and building, only \$250 of which came from the Diocesan Church Building Fund, the balance being raised in the community where there was not a single Churchman when the services were begun two years ago. At the benediction of the church two were confirmed, and a large class are preparing for Confirmation. A Sunday school of 50 children has been organized. The second benediction was that of the beautiful stone church of St. John's, erected at Greencastle, a town of 5,000 people and the seat of a Methodist university of 700 students. It was built at a cost of \$3,000, and will accommodate 200. The Bishop has confirmed 31 persons here in the past four months. A Sunday school has been organized with 50 children. The growth of the Church at this place has been very encouraging. At New Castle, in Henry Co., within the past two years a church has been erected, 38 persons confirmed, and 100 children gathered in Sunday school. Sunday, March 6, a commodious chapel was opened by the Rev. W. W. Raymond at Marion. The ladies of Gethsemane Mission had rented a store-room and fitted it up neatly with proper seats and

furniture. It will hold 100 persons. The mission has purchased an eligible lot in the heart of this town of 4,000 people, at a cost of \$1,000, and hopes within a short time to build a comfortable church.

A parochial Mission was recently held in Christ church, Madison, Bishop Penick, of Louisville, being the missionary. Great interest was awakened by his earnest preaching. The large parish church was crowded night after night, and three times on Sunday. The Mission was followed by a visitation from Bishop Knickerbacker, and 20 persons were confirmed, an unusually large class for this parish. Many of them were young men.

The Bishop has confirmed recently 13 in Plymouth, 18 in Evansville, 7 in Muncie, and 4 in New Albany. During the past month a clergyman has been settled in Garrett; Emmanuel church there had been vacant for more than a year and being very much injured and defaced, has been restored at a cost of \$125, and is crowded every Sunday with worshippers. A Sunday school of 83 children has been gathered. The missionary has service at Auburn 5 miles away every Sunday afternoon, in the German Methodist church rented for the services, and has large congregations. St. Matthias' Mission has been organized in Albion, 15 miles away, a church rented and the missionary from Garrett will hold services twice a month on Monday evenings. There are 9 communicants at Albion, 13 at Garrett and 8 at Auburn. In St. James' parish, Goshen, a neat brick chapel has recently been completed, beside the church, that answers well for parish rooms and week-day services. The tasteful rectory next to the chapel will be in readiness for occupancy in April. Barker Hall at Michigan City, has 83 scholars enrolled as day pupils, with a corps of four teachers. The school is a great blessing to the town. The Howe Grammar School is growing steadily in numbers and efficiency. Though its capacity was more than doubled last summer, it promises to be all needed the coming school year. Mrs. Howe has given \$600 to the school to pay for furnace and heating the buildings, and has provided a scholarship for a postulant for the ministry in the school. Mr. James Howe and a sister of Mrs. Howe's in Boston, have also promised scholarships. The Diocesan School for girls established in Indianapolis, is progressing very encouragingly. Its first year as a day school has demonstrated the need of its conversion into a boarding school, and it has been decided to rent the large building adjoining the school for the boarding department, and the Bishop is asking the Churchwomen of the diocese to give him \$1,000 to provide the furniture. One generous layman at Vincennes, has established a Church day school in a mission chapel among the poor, and pays its entire expenses; 45 children are gathered there for daily instruction under the Church's care. Grace church, Indianapolis—the Bishop's church—is undergoing repairs and improvement. The chancel is being decorated and the interior made more attractive. The new rector, the Rev. Mr. Swan, has taken hold of the work under most encouraging auspices and finds a good opportunity for work.

The Bishop in his visitation is pushing the endowment of the diocese, and already one-third of the parishes have subscribed the full amount of their proportion of the whole capital, and \$4,000 cash has been paid in. The interest manifested in this important matter is greatly encouraging to the Bishop.

The Howe estate of Lima in this diocese has recently paid a legacy of \$25,000 to Nashotah House. Mr. and Mrs. Charles Viele, of Evansville, are to build a beautiful stone chapel beside the church this summer, and rebuild the house they purchased for a rectory.

The second week in Lent the different branches of the Woman's Auxiliary in Indianapolis, enjoyed a visit from Miss Sybil Carter, who spent four days with them, culminating in a grand union missionary meeting in Christ church on Friday evening, March 4th, when the church was filled and a stirring missionary address given by Miss Carter.

The outlook for the Church in Indiana grows more hopeful every month, and Bishop, clergy, and laity, are working heart and hand together to push the Church more and more to the front.

PITTSBURGH.

St. David's Mission, Pardo, is one of the old missions of the diocese, and under the patient persistent care of the Rev. John London, of Butler, is steadily building up. The Miner's Union Hall is now used for services in place of the old school house, a new organ has been recently purchased, and a small house of worship contracted for.

The new parish building of St. Mark's, Johnstown, is now completed. As the Bishop could not be present at the opening he prepared a service of benediction which was used on the occasion by the rector, the Rev. Alonzo Potter Diller. The building is built of brick with stone facings, following the architectural style of the school room 30 ft. square, an alcove which is used as a chancel and infant class room, with a small wash room attached. At the front which is adorned by a neat porch, there is a hall connecting the building with the church on the south side, and on the north a room 14 x 24 which is used on Sundays for a Bible class room, and on week-days for the rector's study, and vestry meeting. The windows are Gothic, the trimmings of oak and chestnut, and the whole heated by natural gas. The building was a gift, as has been noted in these columns, and the cost was \$3,000. The church has also been repaired, natural gas introduced, and a new organ of 900 pipes put in. A velvet carpet has been purchased which will be put down as soon as the aisles are tiled. All the funds have been secured.

The Rev. George W. Williams, who has recently taken charge of St. John's, Sharon, was elected some months since, but could not take charge on account of serious illness. While waiting for him, the church was put in complete order, the walls being frescoed and the building re-fitted. It is the intention of the vestry to build a new church within a year.

Miss Sybil Carter spoke to a small audience in Pittsburgh, on the 11th day of Lent.

TENNESSEE.

After a long period of depression, in fact since the last visitation of yellow fever to Memphis and the neighboring railroad towns, Trinity parish and Trinity church, Mason, Tipton Co., are beginning to evince better prospects for the future. On the first Sunday morning of the new year Bishop Quintard, assisted by the Rev. C. T. Wright, commenced in Trinity church at Mason, a series of well attended, interesting and instructive services, which continued until Thursday following. After morning service the Bishop delivered an able sermon, and administered

the Communion to quite a large number of communicants. The Rev. Mr. Wright held services Monday at 11 o'clock, and preached a short but forcible sermon. After evening service the Bishop baptized three children, and delivered an animated, effective address, which was continued at the 11 o'clock forenoon service, the next day. The Rev. Davis Sessums preached a deeply impressive sermon from Acts ii: 39. The Bishop preached and administered the Communion again Wednesday morning, and after evening service concluded his series of addresses. After Mr. Sessums delivered his sermon, (the night before) the Bishop suggested that a subscription be taken from the congregation for the purpose of building a rectory on the vacant lot of ground adjoining and belonging to the church. Quite a liberal sum was subscribed, and the Ladies' Aid Society of this parish, pledged \$100 of which amount the Bishop has paid in \$25 on his own account, and the Rev. Mr. Sessums contributed \$20 to the general subscription fund. As an evidence of interest manifested in the success of the project, it is cheering to state that the whole amount of lumber requisite for the building was hauled and delivered on the ground by the following Saturday. But the end is not yet quite attained. All the outside work, including roof, doors and windows, has been finished in a neat manner, but no provision has been made for lathing and plastering, and for heating, either by stoves or chimneys. It also needs painting, and a couple of porches to protect the body from the bad effects of driving rains. In addition to the expense already incurred, a new roof has been placed upon the church since last September.

Since the organization of the Ladies' Aid Society several years ago their labors have been patient, energetic and untiring. But with all their zeal in the good cause in which they have been cheerful and willing workers they cannot accomplish their desired end, without some available resources offered from abroad. Mrs. H. R. Somerville is the president of the Society.

BOOK NOTICES.

ACCIDENTS AND POISONS: their Remedies and Antidotes. Chicago: Rand. McNally & Co. Price 25 cents.

This well-known firm have issued this valuable family hand-book. It is such a book as should be in every house, for its value would be at once appreciated in the sudden exigencies which may arise in any family. A chapter is added on calisthenics and the laws of health.

STORIES OF THE MARCH. Romance of the Nineteenth Century Crusade. Vol. I. Compiled by Mary Allen West. Chicago: Woman's Temperance Publication Association. Pp. 320. Price \$1.

A collection of short stories published by the Woman's Christian Temperance Union, in the interest of the cause it represents. They are well written, and will doubtless be productive of good in the special line for which they are intended.

A CHARGE FULFILLED. By Mrs. Molesworth, author of "Lettice," etc. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co.

That anything written by Mrs. Molesworth and published by the venerable S. P. C. K. must be of worth is an assured fact. This story does not prove an exception; it is a touching tale of faithful service for love and duty's sake. It may well find a place in the Sunday school or parish library.

AGATHA AND THE SHADOW. A novel. Boston: Roberts Bros.; Chicago: A. C. McClurg & Co. 1887. Pp. 321. Price \$1.50.

An uncommon and superior book, giving an interesting and graphic picture

of the Pilgrim days in New England. There is a vein of sadness pervading it, and the weirdness of the Jewess seems unnatural in these days. The characters are well sustained, but towards the close, the book is somewhat prolix.

IN QUIETNESS AND IN CONFIDENCE. A Heart-to-Heart Diary. By Rose Porter, author of "Honoring the Shadow of His Hand," etc. New York: Anson D. F. Randolph & Co.; Chicago: S. A. Maxwell & Co. Pp. 216. Price \$1.

A delightful little book. One could read it again and again with profit, which can be said of few books. The author evinces a living heart-felt experience of the higher Christian life, which will prove a help to many. The style is original and interesting.

THE BÜCHHÖLZ FAMILY. Sketches of Berlin Life. By Julius Stinde. Translated from the Forty-Ninth Edition of the German Original. By I. Dora Schmitz. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.25.

This book has attained phenomenal popularity in Germany where it has reached its fiftieth edition. It is a series of letters from the typical German Hausfrau. The reason of its great popularity is doubtless, that its characters are drawn from the great middle class which is in German novels, a novelty. The translation is good.

MAKE THY WAY MINE, and other poems. By George Kingle. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. Parchment paper covers with photo-etching on cover. \$1; cloth with silver and gold ornamentation, \$1; half calf gilt top, \$2; etc.

A collection of forty-six short poems—lyrics, perhaps we may call them—having for their basis of thought mainly the ideas of sacrifice, loss, and pain, and the comforting lessons to be learnt therefrom. Many of them, notably "Our Legacies," "Love's Prayer," "Trust," "His to Lay Aside," "Sacrifice," "Footprints," "Hour by Hour," and "Recompense," are very sweet and helpful in their uplifting. To those in sorrow, this dainty booklet will be a very welcome, comforting little message bearer.

JESS. A Novel. By H. Rider Haggard. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, 75 cents.

This is a story of considerable power; but how anyone can be better, wiser, or happier for reading it, we cannot conceive. The heroine, after an unhappy life culminating in a bloody murder by her own hand, dies a miserable death. "She might have been a good woman, but fate ordained it otherwise." We don't think fate had anything to do with it. "Her troubles are done with." We doubt that. The tendency of such books is not healthy; the teaching about sin and death is not true. We are surprised that Harper & Brothers should publish this.

WAYS AND MEANS. By Margaret Vandergriff. Philadelphia: Porter & Coates; Chicago: S. A. Maxwell & Co. Pp. 343. Price, \$1.50.

Margaret Vandergriff is always sure of enthusiastic readers among her girl friends, and well deserves it. Her stories are bright and attractive, though sometimes a little spun out. The tone is pure and elevated. In "Ways and Means" old acquaintances will be found again, Rose Raymond and dear Aunt Sally, the latter being one of the chief characters. Although Miss Janvier is a Churchwoman she is not always careful in the teaching conveyed by her books. In the present volume she ignores the existence of an intermediate state, and more than once speaks of heaven as already attained by the saints at rest.

WHAT IS THE CHURCH? or, Plain Instruction about the Church, especially in England; her Doctrine, her Discipline, her Offices. With notes and a supplementary chapter on the Protestant Episcopal Church in the United States. By R. I. Woodhouse. M. A. London: J. A. Spencer, D.D. American editor: New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co.

The description of this little book, or rather tract, as given in the title, indi-

cates its value. The clergy will find it very useful for Confirmation classes, and for persons seeking the Church. It gives much information about officers, titles, and tithes in the Church of England, which is particularly useful here as giving clear ideas of the questions of establishment and endowment. The first chapter, upon the history of the Church in England, is of great value, as showing its existence from very early times before Roman claims were heard of. The work is in catechetical form and may profitably be introduced into Church schools.

WILLIAM SHAKESPEARE. By Victor Hugo. Translated by Melville B. Anderson. Chicago: A. C. McClurg & Co. 1887. Pp. 424. Price \$1.50.

Victor Hugo's "William Shakespeare" was published in 1864; the present translation is made by Prof. Melville B. Anderson, and issued in an attractive volume by the enterprising Chicago firm. This work, while adding little of real value to the critical, and nothing to the historical literature of our great English poet and dramatist, is a brilliant production worthy the genius of the great Frenchman. The volume abounds in eloquent passages unrivalled by any in his former works. The estimate of one man of genius for another, will be thoroughly enjoyed by those familiar with both authors, but to those seeking information it will be found altogether unreliable and bewildering.

THEIR PILGRIMAGE. By Charles Dudley Warner. Illustrated by C. S. Reinhart. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 363. Price \$2.00.

Those who have followed the pleasure party in their wanderings from month to month, in *Harper's Magazine*, will be glad to see the pleasant sketches in the attractive and substantial form in which they have been issued. Through the volume runs the slender thread of a love story, but it is the charming description and keen, though kindly, criticism that delights the reader. From Fortress Monroe to the Thousand Isles, and finally, in October, to the mountains and Berkshire Hills, we journey with our genial guide, and see with his eyes the varied moods of our great nation of pleasure seekers on its annual outing. There is intense reality in all Mr. Warner describes, the hotel piazza, the beach, the maidens in broom drill, youths in tennis suit, the dining-room, the waiters, the anxious chaperone, the lovers, all are more than typical. Mr. Warner never looks at life with the eye of a cynic, always good natured, he carries his reader irresistibly along. The accompanying sketches are usually capital, often equalling those of Du Maurier.

OLD FAITHS IN NEW LIGHT. By Newman Smyth. Revised edition. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 391. 1887. Price \$1.50.

"Old Faiths in New Light" was an attempt to look at these old faiths in the light of the latest religious thought and scientific knowledge. Those who read the original edition will remember that the three constructive principles that ran through the whole argument were an evolutionary science of nature, an educational philosophy of history, and a metaphysical faith in the spiritual unity of the creation. A Churchman might be disposed to call these principles old lights, as he recalls how the early Fathers recognized these same fundamental truths. Time has only proved them more clearly, and Prof. Smyth has done good service to the old faiths by resetting them in the results of the best Christian scholarship of our own age. In this "revised edition" the author himself asserts that this movement which has disparagingly been called "new theology" represents in

many of its conceptions an older orthodoxy than the current New England theologies. We welcome this defence of the faith once delivered to the saints against all limiting theologies of the past few centuries. The bold print on the clear white page fitly enshrines the manful and clear setting of old faiths in new light. It is a book that must stimulate thought, and we do not wonder that repeated calls have been made upon the publishers for a new edition.

The Contemporary, Nineteenth Century, and Fortnightly Reviews, are received. "Theology as an Academic Discipline" by Dr. A. M. Fairbairn, in the first-named review is an article full of merit and is a strong plea for the recognition of theology in the university. "The great theologian is the greatest of all human forces in religion," "the sciences he studies are the sublimest and most far-reaching, they deal with the most universal, abiding and sovereign elements in human nature, the mightiest forces in history, the grandest monuments of literature and art, the most wonderful social phenomena, the most silent, yet most irresistible factors of political evolution and change. On the lowest ground, to deny these sciences an academic position would be to leave the cycle of knowledge incomplete."

(Leonard Scott Pub. Co., 1104 Walnut St., Phila., Pa.)

THE Journal of General Convention, 1886, is out in good form and good time. It is a volume of about a thousand pages, containing the official proceedings of the Convention and a Digest of the Canons. No one without experience in editorial and publishing work can appreciate the enormous amount of work and talent necessary for the production of such a book. An accurate edition, such as we believe this to be, is the product of special training, experience, and skill. The Rev. Charles L. Hutchins, secretary of the House of Deputies, upon whom the work principally devolves, should have praise and congratulation at the successful completion of such a task, done in three months, amid the distractions of other duties.

MESSRS. L. PRANG & CO., Boston, in sending out new designs in Easter Cards for the approaching season, announce that they have "endeavored to keep pace with the demand for more artistic results, as regards original designs, truthful reproduction, appropriate sentiment, and taste in ornamentation and embellishment." Many of the new designs are painted on satin, and mounted with plush, lace and ribbons, and made up into book-marks, perfumed sachets, banners, handkerchief holders, etc., all bearing joyous greetings for the Easter season.

MR. THOMAS WHITTAKER will publish early in April Canon C. A. Row's "Future Retribution Viewed in the Light of Reason and Revelation." It will make a volume the size of the author's widely known Bampton Lectures, and no doubt will be greeted with very considerable interest.

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

PAMPHLETS RECEIVED.

EASTER VESPERS for the Sunday School. By J. F. Ohi, Philadelphia; the Lutheran Book Store, 117 North Sixth St.
"EASTER MORN." A new Easter Carol. Words and Music by Mrs. R. S. Cook, author of "Merry Merry Christmas," "The Christmas Tree," etc. Price 5 cts., each; 50 cts. per dozen, \$3 per 100. (T. B. Ventres, 69 Court St., Brooklyn, N. Y.)

The Living Church.

Chicago, Saturday, March 26, 1887.

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

Every pastor should endeavor to place a weekly Church paper in every home in his parish. He can come very near to doing this, by advising his people in public and reminding them, from time to time, in private. There is scarcely a family which cannot take THE LIVING CHURCH, at One Dollar a year. There is scarcely a family which would not be pleased with it after becoming acquainted with it.

OF the many books which are recommended as good Lenten reading, says a correspondent, none are better than Bishop Huntington's "New Helps to a Holy Lent," a precious little volume which will carry comfort and encouragement to all who read it.

A CORRESPONDENT asks for the numbers and kinds of Baptists, Methodists, and Presbyterians in this country. The U. S. census reports ought to give these figures, but so far as received or heard from they do not. The latest we can get are statistics of 1877, ten years old. When we can get the statistics of 1880, we will publish as requested.

A PASTOR was heard to say, that in very few of the families in his cure was there a daily offering of family prayer; and in the majority of them, not even was grace said at the table. His experience may be exceptional, but at the best the neglect is doubtless great. Are our clergy alive to it? Do they instruct their people on this point, "line upon line, precept upon precept?" Do they enquire into the neglect, warn against it, and seek to reform it? They cannot be too earnest in their endeavor to lay this foundation of personal piety and parochial life. A parish in which daily prayers are offered in every family is sure to grow and prosper.

IN one of the Brooklyn parishes a course of Lenten lectures is being given by laymen. This, it is believed, is a new departure and may

be worth looking into. Some, and probably all of the lecturers are specially engaged in some kind of Christian work, and may be expected to speak out of their own experience. Why may not this be a way to stir up other laymen to work in Christ's vineyard? Laymen are being more and more pressed into the Church's service, and there will be an ever-increasing work to do. In regard to special departments of work, they could perhaps say some things which the clergy could not, and they could, at least, say them in their own way. If a layman has been called to do things, and has been obedient to that call, he may be also called to tell how he has done them and with what success. There would seem to be little danger that they who have helped the Church by their doing, would hinder it by their speaking.

IN a late issue of *The Church Magazine* the Rev. Dr. Langdon has an article entitled "The Catholic Indictment of an Erastian Polity," that is to say, the arraignment of our parochial system on true Church principles. The article is able and timely. There is perhaps no other writer in our Communion who could present that subject with such clearness and completeness. Dr. Langdon has done heroic service in the advocacy of diocesan as opposed to parochial supremacy, in ecclesiastical administration; and in this article he has collected a vast number of quotations from Episcopal and other writers, bearing upon this point. He shows that while the true principle of the Church requires mission from the bishop to the clergy, and their maintenance by the diocese, we always have been, in this country, practically organized upon the Erastian principle of the call and control of the clergy by the civil power represented by a corporation known as a vestry. His quotations show that there has been for many years a growing dissatisfaction, in all orders of the Church, with this abnormal practice, and a desire to return to more primitive and Catholic principles. How the return is to be accomplished, does not yet appear, but the first thing to be accomplished doubtless is the molding of public opinion and the information of clergy and laity upon the facts and merits of the case. For this purpose nothing could be more admirable than this paper of Dr. Langdon's, who will be recognized by our readers as a frequent contributor to our columns.

A WRITER in the Presbyterian *Interior* thinks the expression of our House of Bishops on Church Unity very much like the invitation of the spider to the fly. He says that no church in America has been so ag-

gressive in proselyting as "the Episcopal Church." Probably fifty per cent of our clergy and laity, he thinks, have been gained by proselytism "from other Protestant churches." He says of the bishops:

The Onderdonks were of Dutch Reformed antecedents, the Potters of Quaker origin, and so was Talbot; Cummins and Pinckney were Methodist. Ives was a Congregationalist. Odenheimer was of Lutheran blood. Lee was of Presbyterian family. Littlejohn comes of the same stock and was a Presbyterian student of theology at Princeton. Arthur Cleveland Coxe had the Presbyterian Boanerges, Samuel Hansen Coxe, for a father. McLaren is of good old seceder stock; had father, uncles and cousins, like himself, Presbyterian ministers, and was in the Episcopal Church only three years, when the great diocese of Chicago declared him their best man for bishop. Huntington was a Unitarian minister; the father of Bishop Perry was a Unitarian. Knickerbacker must be of Dutch Reformed stock.

Admitting that there have been very large gains to our Communion and ministry from other Christian bodies, it does not by any means follow that they have been won over by "proselyting," or "captured in raids and forays upon peaceful neighbors." We could wish, indeed, that our people were ten times more active than they are in making known the truth "as this Church hath received it"; and even then this cantankerous "Presbyterian Bishop" would have no right to say: "It has been a foment of discord and trouble in the very churches from which, having bitten off a piece here and there, it now would prepare to be swallowed whole by anointing them with an unction of soft words."

ANGLO-CATHOLIC.

We have in hand several letters on the name of the Church, for the publication of which we have not space. If we could see that great good might result, we should be willing to crowd out other matter and make room for them. So far as we can see, they throw no light on the subject, but tend to obscure it. One letter, entitled "Another Protest," objects to "Anglo-Catholic" because it means the Church of England. "For us in the United States," the writer says, "Anglicanism is no more Catholicity than Romanism. We have a Catholicity of our own." He thinks if we "unprotestantize" now, in about a hundred years we shall have to "un-Anglicanize." He wants the simple name of "The Church," and says: "See New Testament." We have a New Testament and we sometimes see it; we also have a Dictionary of Sects, mostly called "churches," and we have an idea that the title of "The Church" is, not definitive among English-speaking Christians.

Another correspondent thinks that "The Church in the United States

describes a reality and conveys an intelligible idea, which Anglo-American, or other invention of men, does not." Let him try to apply that name as a descriptive title, and he will see the practical absurdity of it.

A correspondent who signs himself "A Germano-Iberno-Anglo-American" has no especial fondness for the present P. E. title, but objects to "Anglo-Catholic," because some American Churchmen do not reverence what is English in origin. He deprecates "Anglican emphasis."

We welcome all such candid expressions of opinion, and commend them to the consideration of our readers. We are not, however, convinced by any argument so far advanced, that "Anglo-Catholic" is not the proper designation of our Communion. By ecclesiastical descent, and for the most part by natural descent, we are Anglicans; and those among us who are not such, need not be ashamed to adopt the name and acknowledge the relation. The name has now no political significance, but refers only to ecclesiastical affiliation.

PRAYER BOOK REVISION.

XI.—ALTERNATIVES.

One of the great watchwords connected with the present revision movement, was "Enrichment," another which seemed to many persons even more fascinating was "Flexibility." Rightly understood nothing could be better than to enrich our offices with treasures new and old, and on the other hand, to introduce all proper flexibility in their use. If the object was to make the services of the Church as beautiful and perfect *after their kind* as possible, and to introduce a greater degree of flexibility in accordance with the purposes for which they were designed, the result might indeed be open to criticism in details, but the method would be unimpeachable.

The trouble was that in the first scheme of revision, as represented by the Book Annexed, neither of these important limitations was regarded. The "enrichments" were not "after the kind" of the services into which they were introduced, nor was the proper purpose of the services adequately considered. They were not regarded as parts of a great constant system of worship, each office having a distinct character of its own, and containing certain fixed features on which its significance greatly depended; but were looked upon as forms set forth to be used "before all sermons and lectures, and on all other occasions of public worship." Consequently it was thought that the end to be achieved was to introduce into them the greatest possible variety in order to adapt them to all possible "occasions."

This was accomplished by inserting a large number of alternate forms. Nowhere was this carried farther than in the Evening Prayer. We find in the Book Annexed, in this office, two Exhortations, two Confessions, two Absolutions, two Doxologies, four Canticles after the First Lesson, four again after the Second, and to crown all, permission to close with a series of verses, responses and prayers called "The Beatitudes of the Gospel."

It was pointed out repeatedly, while these proposals were before the Church, that such a system completely destroyed the character of the old Evening Prayer, and converted it into a mere jumble of forms out of which the officiating minister might construct almost any kind of service. But as this came to be understood in the Church at large, opposition was developed against such sweeping methods. It was this feeling which made those who were familiar with the subject most averse to making the Book Annexed the basis of revision. If the movement must go on, they said, let us begin *de novo*, upon sounder principles. But eagerness on the part of those who considered it a point in which some reputation was involved that the committee of 1880-1883, should be sustained,—fear on the part of others, that some greatly-desired changes might miscarry, overpowered the opposition of those who begged for greater caution and longer consideration. Thus the committee of fifteen appointed on the second day of the Convention of 1886, found itself obliged to base its report upon the propositions contained in the Notification of 1883.

Restricted as they were by the limitations laid upon them, they, nevertheless, succeeded by the application of better liturgical principles; in sweeping away much that was most objectionable in the material before them.

But in the consideration of the Evening Prayer, they were further embarrassed by the fact that an overwhelming demand seemed to require that that service should be shortened and also that the *Magnificat* and *Nunc Dimittis* should be legalized, and that these objects should be effected at once, at whatever cost. It was inevitable that such a committee must yield to this pressure. They were able to exclude one of the Confessions and to cut out the Beatitudes; but otherwise they left the office substantially as it stood in the Book Annexed. They sanctioned the use of the *Gloria in Excelsis* which was not demanded by any extensive popular sentiment, and the use of which in our Evening Prayer is, as we have endeavored to show, a liturgical blunder and they also left the eight canticles. The result is that while it is open to an intelli-

gent and properly trained priest, to use this service in a form more correct from a liturgical point of view, and more in accordance with its true significance than at any time since the revision of 1789, it is equally open to others to construct out of the elements now given, an office which will have little likeness to the old Prayer Book in points of high importance. They may for example, use the *Gloria in Excelsis*, the *Quemadmodum*, and the *Judicame Deus*.

With regard to the last-named canticles, it is well known that the joint committee of the last General Convention only allowed them to appear in their report on account of the unfortunate fact that they were indissolubly bound up in single propositions with other matters of high importance. The error was rectified so far as it could be, by the immediate passage of resolutions cancelling the permission to use these forms. These resolutions will come before the Church under the new Notification, to be finally acted upon in 1889. Meanwhile it was hoped that they would be allowed to remain in a condition of *innocuous desuetude*, to use a well known phrase.

THE LIVING CHURCH, however, pointed out in November, how precarious such a hope was likely to be, and how probable it was that, through ignorant or wilful disregard of the intention of the Convention as well as of the sound liturgical principles on which it had acted, these canticles would be brought into use and an effort made to render them so popular that the next Convention might find it difficult to ratify the action of 1886. This process is actually going on. We have lately seen leaflets containing the evening services for the Sundays in Lent, in which these two Psalms appear as the canticles for the season. A pamphlet also comes from Boston in which they are printed under the title: "The Lenten Psalms for use after the First and Second Lessons in Evening Service during Lent." Lastly, *The Churchman* lends its influence to the same cause by printing them in its issue of Feb. 26, pointed and set to music "in anticipation of the wants of choirs in rural districts," without a word to indicate their real position before the Church.

It seems probable, therefore, unless those who desire to maintain the significance of the Evening Prayer, set themselves vigorously against it, that these bits of fancy liturgies, which nobody ever asked for and nobody wanted, will through the sheer persistency of those who delight in novelty, become a permanent feature of our offices.

It must be understood that the only ground for urging the restoration of the *Magnificat* and *Nunc Di-*

mittis was because the Evening Prayer of the Church was never without them until this last hundred years here in America, and because, without them, that service is shorn of much of its significance. But it will be a high price to pay for their insertion, if we must also admit with them three alternatives. The retention of the old canticles, while objectionable in theory, and sadly at variance with the principle of simplicity, may be defended as a concession to the very natural feeling of attachment on the part of old Churchmen for the forms they have always used; but the addition of new ones would be an intolerable blot upon the pages of the Prayer Book and a serious injury to the proper character of our ancient Evensong.

TRUE RELIGION.

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

VII.—CERTAIN OTHER ESSENTIALS.

Another of these essentials in a true, practical religion, is a sense of sin; not a mere speculative notion of it as a negation of holiness, nor a vague, general impression of it as a disturbing evil in the moral system of the world, but a deep feeling of its reality and enormity in the sinner's own character and conduct. This realizing sense of sin is not only necessary in itself; it is also a necessary product of a true knowledge of God and the living sense of His personal presence. How can a man truly know the holy God, as He is set forth in His revealed word, and realize, as he may, through meditation and prayer, that in every thought, word, and deed, he stands always in His very presence, without seeing and feeling somewhat of the distance, the contrast, the antagonism, which exist between his sinfulness and the divine holiness? Indeed, as St. Paul says: "By the law, is the knowledge of sin," so it is only by discovering what God is in His holiness, that man comes to a full consciousness of the real nature and enormity of sin. Hence it is, that as man grows into a true knowledge of God, he must also grow into clearer views and a keener sense of the evil of sin. Looking at this fact, it is easy to see why it is, that the men of this age seem to be so destitute of a sense of sin; why it is, that that sense appears to be dying out of even what is called religious experience. However they may flatter themselves to the contrary, men generally have not the true knowledge of God. It is painful to think this; but must it not be even so? If it be not true, that men are thus destitute of a realizing sense of sin, how comes it, that even among Christian people, so many can regularly repeat the Church's most solemn, and one might say, awful "general confession," without a trace of emotion, and with no perceptible amendment of life; or how is it, that next to none, when unable to quiet their conscience, come to the minister of God's Word, in search of spiritual counsel and relief from the burden of their sins? The reason can only be this; that they have no realizing sense of either sin or holiness. It is as though their whole spiritual vision had become so dulled and dead, that the darkness and the light are both alike to them, undistinguishable and indifferent.

From this it may be seen how important to practical religion, as requiring to be personal and positive, this sense of sin must be. But how, if it is not possessed, must it be gained? The general answer is clear: By cultivating a knowledge of God and a living sense of His presence. More directly, it may be said, by the study of the holy Scriptures, for they reveal the origin and evil of sin; and by meditation and prayer, for they quicken both the spiritual apprehension and sensibility. The specifics needed, however, to be used in addition to the foregoing, are self-examination and confession. There can, of course, be no sense of sin, save as sins are detected, dragged to the light, and disclosed in their true character. Vague generalities cannot produce sharp impressions. Only the particular has point. Hence, a man's sins must be particularized. This can only be effected through a severe self-examination. To realize his insolvency, the debtor must determine his specific liabilities. To comprehend his true position, and realize his peril, the prisoner at the bar needs to know the several counts of his indictment, and to note critically the distinct points of the evidence against him. So with him who is a debtor to God's violated law, or who is to be arraigned before the bar of conscience. Hence the Church's earnest appeal to those who may be delinquent, to "diligently try and examine themselves." Close and impartial self-examination is, then, absolutely necessary to the sinner's just knowledge of himself, and a true sense of his guilt before God. And yet, how few even of those who profess to believe in the evil of sin, the reality of the divine displeasure against it, and the pains and penalties which must overtake the impenitent, give any proper heed to the duty of self-examination? But so long as they do not, how can they have any just sense of sin? And if they have no growing sense of sin, how can they make any progress in personal holiness? Has it not been written: "He that covereth his sins shall not prosper?" But what worse covering of one's sins can there be, than the concealing of them from one's own conscience!

Self-examination and its resulting discovery of specific sins, are, however, designed to lead to confession. Confession is, therefore, another means of cultivating a just sense of sin. It is not only a proper means; it is a powerful one. For how can a man confess his sins, unless he has, by self-examination, set them severally and sharply before him; and with these thus staring him in the face, and pointing at him with condemning finger, how can he be other than deeply moved? Besides this, when in confession, there comes the struggle with pride and shame—those unscrupulous allies of sin which so often overcome the weaker natures—how can he help feeling both the dark and determined character of sin, and his own guilt and degradation, as not only subject to it, but as also a half-conspirator with it against the Lord of Life? It is not to be doubted, that general absence among men, of a realizing sense of sin, is largely due to the fact, that they do not confess their sins. Their one constant effort is only to conceal, palliate, excuse, and even justify them.

But confession, to fulfil this most important and salutary function, is not what so many are so willing to make it, a mere formal confession of a vague, general, and unrealized *sinfulness*. It must be a sincere, particularizing, and unreserved confession of the *sins* them-

selves, the very sins which have been dragged from their hiding places, by self-examination. What are termed "general confessions," are too commonly a means of concealing sin, and evading the duty of actual confession and reparation. It is easy to stand up in a prayer meeting and say: "Brethren, I acknowledge that I am a great sinner;" to kneel in the Church service and repeat the words: "We have erred and strayed from Thy ways like lost sheep;" and even to bow down in the presence of the priest, and exclaim: "I confess my sins, my grievous sins, my most grievous sins;" but when it comes to the "especially the following of which I accuse myself," that is altogether a different thing. That is the "crux," the test act, the self-crucifying act. It requires something; means something; effects something. Out of it may be expected to come a real sense of sin; a loathing of it; a hatred of oneself for having committed it. But nothing of the kind need be expected from a mere general confession. It might be, if men would but carefully and honestly, as in the sight of a heart-searching God, prepare for it, accompany it, and follow it up, with a distinct particularizing of the sins which they mean it to cover. But, it is, alas, so much easier to content oneself with the general, the indefinite, the non-committing!

There is still to be mentioned, in this connection, another of these essentials in practical religion. Out of a realizing sense of sin, must grow a corresponding sense of the worth of Jesus. Out of that sense of sin, must arise many gloomy doubts and distressful fears. The cry of the convicted soul must be: "Who shall deliver me from the body of this death?" To awake to a sense of one's sins, is to become painfully conscious both of his bondage and his weakness. How shall he be relieved from condemnation for the past, be released from his fetters now, and be preserved in the future from falling again under the old, evil yoke? These come in the hope, the help, the comfort, offered in the one only Saviour of sinners. And how beyond all worth, is that marvellous combination in Him, of human sympathy and divine power; of sinless purity and matchless grace; of holy counsel and sweet forgiveness; of present blessing and future promise! To feel this worth is to find in the heart the very spring of a true religious life. It is life, health, inspiration, power. Without it, what men call religion, is either a foolish pretence, or a dread delusion. But men will do well to beware of that other equal delusion,—taking the earnest, effusive, conference-meeting talk and sentimental hymn singing "about Jesus," and the free singing of changes on "the Gospel," and the use of pseudo-pious familiarity of address in prayer, as evidences of this deep sense of the worth of Christ to the soul. True feeling is not voluble. Before all others a feeling like the one in question is incapable of noisy utterances and a lavish effusion of fine words. He whose soul is filled with a sense of the wondrous grace of God in Christ, will, like Mary at the feet of Jesus, rather look than speak his wonder and delight.

It is much safer to obey than to govern. Who is so wise that he can fully know all things? Be not, therefore, too confident in thine own opinion, but be willing to bear the judgment of others.
—Thomas a Kempis.

PASSION SUNDAY.

BY E. O. P.

The two weeks' commemoration of our Lord's Passion mystically expresses the fact of His suffering for two peoples, Jews and Gentiles. It also signifies the two Testaments, one prophesying of His sufferings, the other narrating them. Until after St. Augustine's time the name Passion-season was applied only to Good Friday, nor is any earlier date assigned for the practice of two weeks' preparation for the great Easter feast.

To-day's collect is from St. Gregory, and it cannot but be regretted that in our Prayer Book translation the word "people" is substituted for "household." The original word is warmer, and it presents anew the fact of family relation between God and His Church. In three other collects however, household is used, and probably for this reason a change was decided upon by the reviewers of 1549.

The "manifold and great mercies" of the prayer of humble access; our plea that because "we have no power of ourselves to help ourselves" we ask God's continual keeping; the reasonable offering of "ourselves, our souls, and bodies" unto the Lord—these and echoes from other prayers are all blended in to-day's collect into one harmonious strain, and have perpetual answer in the Sacrament of the altar. The words used by the priest as he communicates each kneeling member of Christ's mystical body, are thus breathed back in prayer which holds a miserere and a benediction, and ever God "giveth more grace," grace for grace. It is the Body and Blood of our blessed Lord that shall preserve each body and soul unto everlasting life. But the very words, "so to eat," are confession that not the mere partaking shall avail to bring the preservation which we seek. Self-clearing, continued discipline, earnest prayer, who does not know that these all are needful ere any shall verily and indeed receive Him Who unites Himself with us, "changing us into Himself?"

And when the words ascend which present in living sacrifice unto the Lord those souls and bodies which we would have Him preserve, we will not fail to ask ourselves "how fully do we mean this consecration of our lives?" God's acceptance comes perhaps in slaying every living hope; or He calls into a solitary place and it may be withdraws Himself. He deepens one form of suffering or bestows another, and some fresh love-token from the wounded Hand, a fuller pulse beat from the Passion of the dear sacred Heart, is ever His answering sign upon each life that truly gives soul and body a whole burnt-offering unto God. As the Saviour's touch comes where one is most sensitive, as the chastening strokes descend and the cup of bitterness is drained, when the heart is desolated and the whole soul thrills with anguish, now at least, this Passion-tide, it shall be remembered that by the sign of His Holy Cross we know the offering is accepted, and that body and soul are thus being surely preserved. God is not taking us at our word, and we will not hesitate to take Him at His own word, knowing that at last, awaking in His likeness, we shall be satisfied with it.

But our collect reminds God's people that ere they seek His preservation, His look must mercifully rest upon them. It may be helpful therefore to recall words which a devout soul has offered: "O sweet Saviour, before I can look on Thee, Thou must look on me, for unless Thou look on me I remain blind, and with Thy look I shall recover sight to look on Thee."

In heaven, as we know, our Lord's Passion is forever continued, for "He ever liveth to make intercession for us." So in union with this perpetual

sacrifice the Passion-tide collect is to be offered not only for ourselves individually, but for "all Thy whole Church."

He Who upon the Cross thirsted for souls, is pledged to help our prayers for all whom His precious Blood was shed to redeem, and angels also pray with us rejoicing in victories God wills to have through agency of men. But if intercessory prayer is a special work of the Passion-season, it includes praise not less; then "louder still and louder, praise the precious Blood."

PERSONAL MENTION.

The Rev. Charles M. Pyne has accepted the position of assistant minister in St. John's parish, Washington, D.C., with charge of St. John's chapel. He will enter upon his duties on Sunday, March 27.

The address of the Rev. Geo. W. Harrod is 1503 Lexington St., Baltimore, Md.

The P. O. address of the Rev. H. G. Wood is Beachmont, Mass.

The Rev. Fred Leigh will not visit Richmond, Texas, after Easter; from that time his address will be Hempstead, Waller Co., Texas.

The Rev. F. W. Henry has accepted a call to the rectory of Grace church, Muncie, Indiana, and takes charge of the parish (D.V.) the 5th Sunday in Lent, March 27th, 1887; please send mail matter accordingly after that date.

The Rev. J. S. Sidel of Hudson, Wis. has accepted a call to Trinity church, Janesville, Wis. Address accordingly.

The Rev. Ormes B. Keith having removed from Allentown, Pa., to No. 44 Stuyvesant St., New York, requests that mail matter be addressed accordingly.

The Rev. R. G. Hsmilton desires to say that he has not accepted any call, and that he has not resigned the rectory of Grace church, Clinton, N.Y.

The Rev. John O. Ferris has succeeded the Rev. Mr. Sidel in the charge of St. Paul's church, Hudson, Wis., and the adjacent missions. P. O. address Hudson, Wis.

The Rev. C. J. Whipple has resigned the mission of the Good Shepherd, Chestertown, and accepted the rectory of St. Mary's church, Luzerne, N. Y.

The Rev. C. J. Wingate, having removed to Owensboro, Ky., has resigned the office of secretary of the diocese of Georgia. All documents intended for the secretary of that diocese should be sent to the Rev. W. J. Page, Darien, Georgia.

The Rev. J. H. McCrackan, assistant at Christ church, Hartford, Conn., has been obliged to give up work at present on account of his health. He expects to sail for Europe about the first of April. The Rev. Allen E. Beeman supplies his place.

The Rev. J. E. Bold, of Teconderoga, has changed his address to 207 E. Eagle St., Buffalo, N. Y. having accepted a call to the position of assistant in St. James' parish, in that city.

The address of the Rev. L. R. Dickinson, until May 1st, is Greenville, S. C.; after that date, Ascension rectory, West Park, N. Y.

The Rev. H. Ashton Henry, having accepted a unanimous call as rector of Trinity parish, Wilmington, Del., will enter upon his duties on the 5th Sunday in Lent, March 27th, 1887. Address accordingly.

ORDINATIONS.

On Wednesday, March 9th, in Trinity Cathedral, Little Rock, Ark., Bishop Pierce ordained to the diaconate, H. A. L. Peabody. The sermon which was preached by the Rev. Wallace Carnahan, rector of Christ church, Little Rock, was a stirring and strong one, pointing out particularly the duty the laity have towards the clergy. Mr. Peabody is to work under the Bishop at the cathedral.

TO CORRESPONDENTS.

"FLORIDA."—You are quite correct in calling it "The Bloody Shirt," and in denouncing the waving of it in ecclesiastical controversy; but we cannot admit the term to our correspondence columns.

"OBSERVER."—The Church of England has a prescriptive right to the title. There is no assumption in her remaining what she has always been. Here the distinction between "Church" and "Chapel" is not recognized by the general public.

QUERY.—Can you tell me where I can find the "Prayer of Hildebert"? It begins, I think, *In intrare me non sinas.*

Internales officinas.

W. H. V.

E. S. M.—There is a faulty line in your poem. We have lost your address.

JULE.—We do not know the address. Write to the rector, the Rev. Dr. Huntington, of Grace church.

C. B. KENRICK.—The priest in charge at Ravenswood is the Rev. A. Louderback, 536 E. Division St., Chicago.

MISS PALMER.—1. The altar, the centre of worship, is in the east, the source of light. 2. The minister, in the most solemn acts of worship, properly faces with the congregation, not towards them, but towards the altar. 3. In the Holy Communion he takes the eastward position as the priest offering the sacrifice. He stands facing the cross in showing forth the Lord's death. 4. "The Congregation in Church" gives full explanation of "ritualistic" services. In saying this we do not mean to endorse everything in it.

B. B.—Doubtless the passage you mention refers to schismatics, as well as to members of those branches of the Church which have lost or perverted any portion of the Faith once delivered.

C. V. T.—1. The origin of the *Te Deum* is obscure. It was used as early as the sixth century. Was probably a growth from the devotional hymns of the early Church. The tradition that St. Ambrose improvised it at the Baptism of St. Augustine lacks proof. 2. The *Benedicite* is the "Song of the Three Children," Hannukah, Michael, and Azariah, after their deliverance from the fiery furnace, as recorded in Daniel iii. It is found in the Apocrypha. The American Prayer Book omits the last verse.

CHURCHMAN.—1. There is none. In the opinion of the best philologists the name of God is not derived from "good." 3. "Devil" and "evil" have no

etymological relation. Similarity of form is often misleading; in tracing the origin of words.

LAYMAN.—1. No canon of the Church forbids them. The 24th Canon (English) mentions the cope. Censer and cope were retained by "the ornaments Rubric." The first P. B. of Edward VI. specifies the cope as one of the vestments. 2. Yes, a bishop can forbid their use. One bishop has lately done so. 3. No; there is no appeal save by a trial. Of the two evils choose the less; give up the cope. 4. It is doubtful if any discipline could reach Dr. —, unless in practice as well as theory he ignores the law. 5. From the "make up" of the Church Building Society we have confidence that its funds will be impartially administered.

STUDIOUS.—We think that the universities and colleges generally would grant degrees upon examination without requiring residence. We would advise you to make inquiry directly, however. Write to the president of Trinity College, Hartford, Ct.

W. T. V.—We do not see that any criticism upon Dr. Hall for officiating at the burial of Mr. Beecher could fairly be made. The Office is for baptized persons, and the Bishops' Declaration includes all such as members of the Church.

INQUIRER.—1. The Litany is often and properly said from a stool at the foot of the chancel steps. This indicates two things: first, it marks a transition in the service, showing that Litany and Morning Prayer are distinct offices; and next, it conveys the symbolism that in this searching *Miserere* minister and people should alike be found together confessing the same sins before the same Mercy Seat. 2. In Holy Scripture the north frequently appears as a type of evil and darkness. Consequently, the south has been taken as the opposite type; and the Gospel is read at the north of the altar to symbolize its being preached to sinners lying in darkness, while the Epistle, as addressed to those who are already Christians, is read at the south. This same reason has made it the rule to begin communicating the people at the south end of the altar, as the children are to be fed before the dogs.

NOTE.—Only subscribers are entitled to attention in these notes. The editor cannot reply to inquiries by private letter, nor acknowledge the receipt or rejection of copy in that way. Unless an article is "Declined" in this column within two or three weeks of its reception it may be understood to be accepted and waiting space for publication.

OBITUARY.

McFARLANE.—At Rocky Hill, N. J., on Friday, March 11th, after a short illness, Henry McFarlane, in the 77th year of his age.

OFFICIAL.

The annual meeting of the Girl's Friendly Society for America will be held in Baltimore, Md., Tuesday, May 10th. Further particulars will be given later.

APPEALS.

For Acknowledgments see page 834.
I ASK aid for my missions in Louisiana. Information given by letter, I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer.

For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to:
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DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The work in all departments—Domestic, Foreign, Indian, Colored—calls for many large gifts and for gifts and sacrifices from all Church people at this time. Contributions through parish treasurers or direct to order of R. Fulton Cutting, Treasurer, 22 Bible House, New York.

MISCELLANEOUS.

WANTED.—In one of the most prominent city parishes in the West, an experienced Church organist and vested choir trainer. Position desirable and salary liberal to the right man. Address A. B. C. care of THE LIVING CHURCH.

WANTED.—An earnest Catholic priest as rector in a parish accustomed to five points, and situated in a beautiful flourishing and healthy Western city. Temporary church, 200 capacity; pipe organ, and full equipment for correct services, seats for supplified choir of 30 inside rood screen. Late rector received \$1,000. Address WESTERN CHURCHMAN, LIVING CHURCH OFFICE.

JACKSON KEMPER GARRETT, 521 Columbia St., Burlington, Iowa, has for sale Foreign and U. S. postage stamps. Send for approval sheets and price list.

An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows:
For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management.
Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel, not only to the points mentioned, but via its line, to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound, points.

The Household.

CALENDAR—MARCH, 1887.

25. ANNUNCIATION B. V. M. White.
27. 5th Sunday (Passion)-in Lent. Violet.

MARCH 25.—THE ANNUNCIATION of the Blessed Virgin Mary. This is an ancient and honored Festival, the only one which is named in honor of the Blessed Virgin alone.

LENTEN HYMN.

BY MRS. J. L. MOORE.

Hear Thy servant's meditations, Lord of light and love divine—
Hear my sad soul's supplications, and incline my will to Thine!
I have suffered long and sadly, and my soul in darkness pines—

OSCAR II., the present pious King of Sweden and Norway, has the name of being the most learned monarch in the world. His queen is a most devoted and pious woman.

THE need of absolute temperance among railroad employes, says The Cleveland Leader, is becoming more and more clearly recognized on all sides.

DR. GEORG FROMMAN, the celebrated linguist, is dead. At one period of his life he was able to converse with entire facility in forty-nine languages, including dialects.

ACCORDING to a statement in The Lutheran, Milwaukee has 17 congregations in connection with the Synodical Conference.

A WRITER in The Banner (a Church of England newspaper) objects to "attractive services," and pleads for more solemnity in worship.

THE old family Bible that belonged to "Mary, the mother of Geo. Washington," is still in existence, and is kept in a branch of the Washington family in Virginia.

In the Temple Church at Strasburg is to be seen the monument of John Tauler, the Dominican monk, who became the founder of the German school of mysticism, and who was in a great measure the creator of German prose literature.

THE star supposed by Tycho Brahe to be the Star of Bethlehem should make its sixth return in 1887. It should make its appearance some night in the Northern constellation of Cassiopeia's chair.

PROF. SALMON represents the Roman Church under the figure of a vast manufactory of beliefs. "As when you go into some great manufactory you may be shown the article in all its stages—the finished product with the manufacturer's stamp upon it; the half-finished work; the raw material out of which the article is made; so it is in the Roman Church."

A CORRESPONDENT of The Church says: "My main purpose in writing is to disburden myself of indignation that a wealthy body like our own, practically leaves its less able clergy to starve. Methodism wouldn't do it, Romanism doesn't, even a Mason's Lodge will not do it."

"THE Swan's Song," a famous and genuine Stradivarius violin, which dates from the year 1737, has just been sold in Paris for the sum of 15,000f. (£604.) Stradivarius was forty-three years old when he made this much-coveted prize.

A GOOD anecdote is related of Dr. Rice which enforces its own lesson: When he was at the head of the Theological Seminary in Prince Edward, one of the out-parishes of Virginia sent to him for a minister.

"NEVER, I believe," says a writer in The Fortnightly Review, "were literature and thought so rich in good men and true under fifty as they are at this moment. All the available protoplasm in the country was not used up in the production of Tennyson, and Arnold, and Browning."

cause, on the other hand, there are far too many. We live in an age when high genius is a drug in the market, the supply of originality, of brilliancy, of first-rate workmanship, far exceeds the effective demand.

A LANDLORD noted for his bulk of person was lying seriously ill, and one of his tenants who came to inquire after "the mather" was informed that he was being kept up by the occasional administration of teaspoonsful of brandy.

SIR PERCIVAL. A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE. AUTHOR OF "JOHN INGLESANT," "THE LITTLE SCHOOLMASTER MARK," ETC.

"I saw a damoyzel as me thoughte, alle in whyte with a vessel in both her handes, and forth with al I was hole."—Le Morte D'Arthur, Book XI.

CHAPTER IV.—Continued. A CHANTREY OF PRIESTS.

When we had reached the wall we found that the sun had already advanced so far towards the south as to take away all shade, and we therefore walked once or twice up and down the broad path beneath the wall before seeking a cooler seat elsewhere.

We found our way after this to a tulip tree on the lawn, which cast an alluring shade, and I read to Percival the Keble for St. Peter's Day; of the Apostle, who, sleeping the night before his expected execution, dreams of the Master whom he had denied, yet loved, of

Th' inverted tree, Which firm embraced, with heart and arm, Might cast o'er hope and memory, O'er life and death, its awful charm.

Then all himself, all joy and calm, Though for awhile his hand forego, Just as it touch'd, the martyr's palm, He turns him to his task below:

The pastoral staff, the keys of heaven, To wield awhile in gray-hair'd might; Then from his cross to spring forgiven, And follow Jesus out of sight.

When I had done, I sat silent, turning over the leaves. Percival did not speak.

'Oh, Percival!' I said at last; 'listen to this. This is what I read on Ascension Day, not so long ago. That was before you came.' And I read—

Soft cloud, that while the breeze of May, Chants her glad matins in the leafy arch, Draw'st thy bright veil across the heaven-ly way, Meet pavement for an angel's glorious march,

My soul is envious of mine eye, That it should soar and glide with thee so fast. The while my grovelling thoughts half-buried lie, Or lawless roam around this earthly waste.

Chains of my heart, avaunt! I say: I will arise, and in the strength of love Pursue the bright track ere it fade away— My Saviour's pathway to His home above.

The sun and every vassal star, All space, beyond the soar of angel wings, Wait on His word; and yet He stays His ear For every sigh a contrite suppliant brings.

He listens to the silent tear, For all the anthems of the boundless sky— And shall our dreams of music bar our ear To His soul-piercing voice for ever nigh?

Percival sat still when I had finished, looking straight before him, with the old puzzled look in his hazel eyes. His eyes were a combination of gray and brown, and seemed the inheritance of different races.

I sat looking at him for a moment, hoping that he would speak.

'It is so strange to me, Constance,' he said, all of a sudden, 'all so strange. Of course, I've been to church and heard sermons, and I know we ought to pray, and all that; but I never knew any one who seemed to see all this as you do. It seems to be so real to you. Do you really mean that you hear this

"Soul-piercing voice," that you see Him, that you see Christ, as you see me, as you see the Duke?"

'Yes,' I said; 'I do.' It escaped me before I was aware. It hardly seemed as though it were myself that spoke the words, so suddenly, so confidently, had they leapt forth. The boldness of the assertion struck me with a kind of awe, and I buried my face in my hands.

'You have something,' said Percival, beneath his breath, 'which I have not.' The time was approaching when we were to go to church, and we went out through the mystic doorway into the chase. For the first hundred yards there was a narrow footpath through the grass that led to the carriage drive. It was a fitful summer morning, with soft sunshine breaking out from passing rain-clouds, and sudden showers that scarcely moistened the ground.

As I had warned Percival, he and I formed the entire congregation. 'That man reads well,' Percival said as we came out. 'I like to hear the prayers read sometimes without music. One seems to understand them.' 'Let us wait and speak to him,' I

ilarity of form is often origin of words.

of the Church forbids (English) mentions the ere retained by "the Or- st P. B. of Edward VI. the vestments. 2. Yes. r use. One bishop has ere is no appeal save to choose the less; give up if any discipline could practice as well as theory on the "make up" of the e have confidence that y administered.

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re entitled to attention not reply to inquiries. ledge the receipt or y. Unless an article is within two or three y be understood to be or publication.

Hill, N. J., on Friday, ess, Henry McFarlane,

L. Girl's Friendly Society Baltimore, Md., Tues- ulars will be given

S. see page 834. Louisiana, Informa- Bishop Galleher. The bishop's Missionary, sa.

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Home. cago Herald has ment, precision of of the passenger s the Burlington. line-card tell the feet of masterful,

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said; 'I should like you to like him. Perhaps he will come to lunch.'

Mr. de Lys came out of the vestry, and came up to us at once.

I thought Percival must be struck with his venerable appearance and mild, beneficent air.

'Sir Percival Massareen,' I said, as I shook his hand. 'Will you come to lunch, Mr. de Lys? there is no one at the house but ourselves.'

He did not accept or decline, but walked by my side.

'You have had the Marquis down,' he said; 'was he well?'

'Yes; he seemed quite well; didn't he, Sir Percival? But we are going to have another guest, a Miss Clare, a most beautiful girl, Lord Clare says.'

'It is a pleasant day, Sir Percival,' Mr. de Lys said.

'Yes,' said Percival, as I thought, somewhat bluntly; 'it is. I think one ought to be thankful for every fine day. My father used to say the only thing we had to do in this life was to seize on the brightness of the present. Every pleasant moment, every day passed with some success, was so much snatched from inexorable fate.'

Looking back afterwards on this most eventful day, I think I see that Percival was beginning to feel the reaction from an unaccustomed strain, and that from the religious effort of the morning his thoughts had reverted, with relief, to the unrestrained life his father had led; but I did not see this at the time, and perhaps I did not act wisely in what I did.

'Mr. de Lys,' I said, 'I wish you would tell Sir Percival that beautiful story of your grandfather, the Vicomte de Lys. It will not take long, and it has something to do with what we were talking about in the garden before church. The story about Mademoiselle Desessart, I mean.'

'Yes, it is a pretty story,' said Mr. de Lys; 'and there is a certain appropriateness in telling it to Sir Percival, because it is related of one who, though he was my grandfather, in youth, in rank, and in grace resembled himself.'

Percival bowed at this speech, but, I thought, with some shyness. I began to fear that the old-fashioned, half-foreign manner of Mr. de Lys would estrange him.

'My grandfather,' said Mr. de Lys, 'was the second son of a French noble, and was called the Vicomte de Lys. His grandfather had been an intimate friend of the celebrated Abbé de St. Cyran, of Port-Royal. The family had always, therefore, been "bien réglée," and the Vicomte's father, the Marquis de Lys, held an appointment in the family of Monseigneur le Dauphin, father of the unfortunate Louis XVI., whose household was very religious. The Vicomte's elder sister, Madame la Comtesse de Civrac, a very beautiful woman, who had married a relation of the Duke of that name, was truly religious, having been brought up by her parents in all the traditions of the Port-Royalists. She was devotedly attached to her younger brother, whom she kept constantly with her, and endeavored to preserve from the contagion of the Court and the world. In this, to a great extent, she succeeded. The Vicomte, when he had attained his twentieth year, was a man of what was called in those days "une conduite parfaitement régulière." He was extremely handsome, tall, and of a perfect figure. He was sincerely religious; he took the Sacrament every fifteenth day, and his sister's heart overflowed with gratitude to God that her prayers had been an-

swered. But though the Vicomte preserved so fair an appearance before the world, he was not altogether satisfied in his mind. He was a favorite among his companions. He mixed freely, as did all his family, with the Court and the world, and he was oppressed with the apprehension that the paths of the religious life were rough and stony, and that to follow them would entail a sacrifice of so much that was dear to his habits and to his taste that he would be miserable for life. This feeling and this dread, which had been growing upon him for some time, were accelerated by some trifling incidents which happened when he was little more than twenty years of age, and became extremely oppressive. He was ashamed to confess his trouble to his sister, or to any human being, but he had been trained to the habit of prayer.

'The chateau of the Comte de Civrac, where he almost constantly resided, was situated on the bank of the Seine, some distance from Paris. One night in the spring of the year he had retired to rest, after a visit of some days to the city, in a troubled frame of mind. The difficulties of maintaining the religious life appeared to him to be more insurmountable than ever, and the gloomy future that lay before him seemed more oppressive and dark. In this mood he fell into an uneasy slumber, from which he awoke a little before sunrise. The chamber which was appropriated to him was situated in a wing of the chateau which faced the east, and looked out upon the Seine. In front of his windows were groves of thorn-trees—"les belles aubepines" my grandfather always called them—at that time of the year in full blossom. On the other side of the river was a forest of oaks. The night had been very warm and the windows had been left open, and when the Vicomte awoke the room was full of the delicious odor of the hawthorn and of the sweet morning air. The rising sun, not yet visible, sent, in advance of his rising, a roseate light and glow, soft yet brilliant. An inexpressible sense of peace and joy suffused the Vicomte's spirits as he awoke. There was not, as he described it, any sense of personal presence, but the whole universe seemed instinct with peace and light. The words were impressed upon his mind with an overpowering force: "My yoke is easy and my burden is light." "Only follow Me," an all-persuading voice seemed to say, "and the troubles and fears that haunt you shall vanish away. There will be no unhappiness; no regret. The pleasures you fancy that you will have to renounce are not pleasures, are not even such as you yourself really covet. The pleasures which you are formed to enjoy are of good report, they are all compatible with the Divine will; there is no voice that will call you to renounce these."

'The Vicomte rose from his bed in a rapture of gratitude and joy. The load that lay upon him was not only taken away, but a world of joy and pleasure seemed to open before him wide as life itself.

'He had been engaged to return to Paris that night to attend a ball at the Hotel du Valois-Desessart, given in honor of the eldest daughter of the duke of that name, who was that night to be introduced into society. The Vicomte's first idea was to send an excuse and remain at the Chateau de Civrac. It seemed to him, in his excited state of mind, that a gay and brilliant ball, at which all the rank and fashion of a luxurious city would be present,

would be the last place in which he could expect to find pleasure and satisfaction—that among the thorn bushes of the park and on the banks of the placid Seine, with some holy book for his companion, he should pass the hours far more in accordance with that beautiful and holy life to which he felt that now at last he had devoted himself for good and all. But, to his surprise, he was not allowed to act thus. He heard a voice, clear and distinct as the one which had brought him such comfort in the early morning, saying to him: "Go to this ball." Its insistence upon his spirit was too great to leave a moment's doubt as to his conduct. He returned to Paris in the morning to his father's hotel, and at the proper time he dressed for the ball. He remembered to his dying day the dress which he wore—a peach-colored suit embroidered with silk.

(To be continued.)

"THE LAITY IN THE CHURCH."

CORRESPONDENCE BETWEEN A BISHOP AND A PRESBYTER.

June 19, 1886.

REV. AND DEAR SIR:

You have at sundry times published thoughtful articles on the relations of the laity to the clergy, *i. e.*, on their influence, lawful or otherwise, in the government of parishes, and in the Church generally. The subject has often been before me, and I have reached certain conclusions. I do not wish, however, to act upon them until I shall be assured that I have not been biased by private judgment processes.

I have selected three presbyters, in widely sundered parts of the Church, to whom to write, and you are one of them. If not too much trouble, I should be glad to get your settled and definite convictions on the subject, *i. e.*, the laity in the Church, considered with regard to the power they wield in the Church, whether rightly or wrongly used, and the correctives.

Any facts or arguments that you may have time to work up will be most acceptable.

Very faithfully yours,

To the Rev. _____

Answer to the foregoing.

I. July 5, 1886.

RT. REV. AND DEAR BISHOP:

I hardly know how to answer your kind letter of the 19th ult, the subject is so large, and is such a many-sided one; but I will try to present some views of the matter which have not usually been considered. You doubtless will think me an unpracticable dreamer, and that my speculations are wholly outside of and beyond the region of accomplishment. Very likely, but it may be worth while to dream dreams sometimes. One thing, however, is certain, some change must be made in our working system in this country, if we are to be anything more than a respectable sect.

My attention was first called to the possibilities of the great wrongs which can be committed under our so-called "parish system," by these circumstances, briefly told:

In 1869 I was called by the Bishop of C—, from a pleasant missionary field to undertake a new parochial work in the old part of S— F—, from which the old parishes had removed, following their parishioners "up town." They had sold their old property, of course, and built new churches with the proceeds in part. I found a section of the city with 22,000 people, and in it only one Roman church and a small Congregational chapel. On careful enquiry I found in this region 16 families registered as belonging to the Church.

On entering upon the work, one day I met the senior warden of one of the old parishes, a man of great wealth and influence, a personal friend, who angrily asked me if I were going to undertake that new work; I told him I was. He broke out in a passion and assured me that they, *i. e.*, his parish, would not allow it,—would "smash" us, etc., etc. For the four years I was there, the rector, wardens, vestry, and people of that parish did their best to keep that promise.

This led me to a long and careful study of our methods, in every light I could get upon them, and the conclusion then formed, and since strengthened, was, that the Church Catholic has had nothing to show, so cunningly devised to make mischief and hinder Church growth, as the invention we so fondly call our "parish system." * * *

In considering the matter of the power and influence of "laymen," we must first define the term.

A "layman" properly speaking is a Christian man, not in Holy Orders, but under Christian vows and obligations, otherwise, the same as the clergy. It implies Christian training, intellectual and moral, and a conscientious sense of obligation and duty to the Church. A "layman" is of course, baptized, and is supposed to be confirmed, and a communicant, and hence subject to Church law and discipline. Were the "laity" with which for the most part, we have to do, such as these, the problem would be simplified; but what in fact are the "laity" very largely, who compose our "parishes," and in fact sometimes our vestries?

At present, here, my vestry is composed wholly of communicants; but it is the first time in my experience as rector that such has been the fact. My last vestry in a "strong parish," had two communicants upon it, and they very poor examples of Christian men; the others were thoroughly worldly men, some of them not baptized, all of them ignorant of the Church, and caring little, except for their families and in a social way, for her ways. Such is pretty much the rule everywhere, outside of some of the older parishes. I doubt if among the 25,000 more or less "vestrymen" of the Church there are 10,000 communicants, or 5,000 fairly intelligent, conscientious Christian men. Those of the clergy whose experience has been confined to the old parishes have little knowledge of this matter. We have little, almost no discipline for our "laymen" of any kind, we have reserved all that for the clergy, none whatever for these half-Christian or non-Christian men, whom we have put in possession of great trusts in the Church. We shall see what these trusts are.

The existing state of things is our misfortune, doubtless, but we must consider how it came about before we can proceed intelligently to look for a remedy.

The first half of the first century of the Church in this country was taken up in the "struggle for existence;" the second half in clearing her doctrinal position, establishing her catholicity in this respect, and differentiating her from the sects. Meantime her polity and organization was a medley, an accident, being pretty much as it happened, but in practice being chiefly the outgrowth of Puritan principle and practice, as we shall see.

The work now before us concerns largely polity and organization, machinery, which needs to be regulated and restored to a Catholic basis as has been done in the past in regard to doctrine.

But I apprehend that this will be a more difficult task, so completely has the "lay element" got possession of the field, and this element will resist all and any change; the franchise, so to speak, is in their hands.*

We have seen of what material that "lay element" is largely composed. To restore to the Church, if possible, a genuine catholic polity and working system, will, I take it, be a large part of the work of the Church for the century to come.

To this end we are not to look to England for precedent and example, but to the Scriptures and the Early Church. Since the time of Constantine there is little to guide us, except as showing what to avoid.

As intimated above, the chief basis of our working system is independency, which is a reaction from nationalism, which was a reaction from Romanism, all contemplating a union in some sense of Church and State, but upon a different basis; the "Church unit" and the "State unit" being different in every case. (To develop this idea needs a treatise.) The Puritan made the "congregation" the Church unit, and the "township" the secular unit. Out of this grew the "society" of the Puritan, which was the secular counterpart of the "Church," and from the same source has come the secular legal entity we call a "parish."

From this it will be seen that Church and State are very far from being separated in this country; in fact the connection is maintained in a very vicious form, as we shall see.

This thing we call a "parish" is a double-headed concern, its chief and larger head the creature of the State by statute law, and in its operations governed by the same. The ecclesiastical aspect is purely secondary, and canon law has no power over it, except as provided for by the statute itself.

Now this (chiefly) secular thing called a "parish," like the Puritan "society," is made up of "all sorts and conditions of men." We have seen of what sort of "laymen," for the most part, even our "vestries" are made up; but the "parish" is a corporate body, and anybody by contributing a sum of money, ever so small, is a member of that, and has a voice in its control. We cannot call this a government by the "laity," in any proper sense.

Erastianism, I take it, in the essence, is the subordination of the ecclesiastical to the secular. I know of nothing in which the secular is more supreme than in the management of our parishes today. In the first place, to these 3,000, more or less corporate bodies created by State law, and answerable only to the State and controlled (under the statute) by anybody who chooses to take any interest in them, the Church has turned over all (or nearly all) her property of present value, say, \$50,000,000! The possession and control of property is the most potent of all powers for good or ill. In this matter the Church in her organic capacity, has no voice whatever. "Laymen" may or may not be "trustees" or "vestrymen" but if so, it is not to the Church, except so far as their consciences may govern, but to the State they are responsible; and the State will not interfere so long as statute law is not violated.

* Just as the above was written a letter is at hand from a clergyman in C—, in which is the following sentence: "It is strange how impossible it is to get the laity to take a forward action. They are sometimes too conservative. One instance of it occurred in regard to incorporating the diocese here. They insisted one way and another, on doing nothing, and putting it over for another year, because it was something a little out of the rodden way."

That "corporations have no souls" is as true now as in Lord Coke's day, and "vestries" as trustees of corporations, even when composed of Christian men, have not disproved the adage. It is a source of great damage to Christian men very often, to be made members and trustees of any corporation; and sensitiveness of conscience is not improved thereby.

In the next place the Church not only turns over her property to these corporations, but turns over her clergy in the same way. I do not know that it is necessary to show how this is done, it shows itself. Herein I consider, is the greatest vice of our system. The Church compels her clergy to farm themselves out to these corporations on the best terms they can. It is a matter of so much service, so much money, and in the most worldly way; and men are reckoned and "hired" and paid for at their money value. I, a priest of the Church of Christ, am driven in very stress for bread, to engage myself to a secular corporation, and on the terms and conditions of "pleasing" and suiting the whims and caprices, humoring the "likes" and "dislikes" of those who go to make up that corporation! Is not this so? The Church ordains her clergy, gives them vocation, but the power of mission she has abandoned, not directly to the laity as such, if so it would be better, though that would be a reversal of the divine order—"As my Father hath sent Me, so send I you"—but to these secular corporations!

We think it an extraordinary, an un-Christian thing, that in England the bishops are nominated by government; what should we think if every priest were elected to his cure by, and became the virtual employé of corporations created by and subject to the State? Is the Erastian power the greater on that side of the Atlantic or on this?

The creation of these innumerable and irresponsible corporations is the root-evil of our working system. It is practically the Puritan idea adopted wholesale by the Church. We shall miss wholly the situation if we attempt to consider the power of the "laity" as apart from the power lodged in these corporations.

(To be Continued.)

LETTERS TO THE EDITOR.

SOLEMNIZING MARRIAGES IN OTHER PARISHES.

To the Editor of *The Living Church*:

The following is a reply to a request to unite in marriage a couple residing in another parish:

"MY DEAR MISS:—I thank you for the courtesy shown in asking me to solemnize your marriage with Mr. —, on the — inst. Ordinarily it would be a pleasant duty to do as you request, but while thanking you for the invitation, I feel that I must decline for reasons which I think you will appreciate. You are no longer my parishioner, but are under the spiritual care of another and faithful pastor. It is a courtesy due to him above all others. It will be a bond of sympathy, and aid him in his various duties and spiritual relations hereafter. He will be called upon for the exercise of the ordinary offices of religion, sacramental visitation of the sick, in counselling and comforting. Let your marriage include him in the new tie to be formed. Again, it is his privilege, protected by a Canon of the Church, so that I could not render this service without his formal consent. I know that such would not be refused, but his feelings must be respected. Accept my best wishes and a God-speed on the happy event.

Yours ever faithfully, —."

The writer is not the only clergyman who declines all such services, and there is no doubt a growing feeling

against this orange-blossom sort of intrusion. For there are abuses of this nature that strain the point of delicacy and fraternal courtesy. Many clergymen will not speak of it lest their motive may be misunderstood. But it is an evil and does harm which would be avoided if the golden rule were always the guide in this matter. There are various influences that lead people to ask for such clerical intrusion, and the clergy themselves to consent. These are old pastoral ties and associations, social considerations, and ambition for a "swell wedding," etc. The hard-working pastor—good enough for usual occasions—is slighted without hardly a thought of his feelings and rights, and another is called in. But ought such considerations to be entertained? A citizen removing from one State or city to another renders his civil obligations where he resides. When any person changes his parochial residence, he owes a duty and respect to the minister of the parish where he lives. How much of the coldness and indifference, found in so many who go into another parish where all are strangers, would be avoided if it were strongly impressed upon their minds by a former pastor that the welfare of the Church where they abide should be paramount—the feelings and wishes of the rector there be always considered.

But, if clergymen consent to follow up such migratory parishioners for special occasions, or themselves return to parishes they have vacated and come between the resident brother and his people in the performance of their intimate and delicate functions, is it a wonder that so many take little part in the welfare of the parish, or show little encouragement and less respect for the parish clergyman?

Instances exist where some "dear former rector" comes and goes without even calling upon the brother in whose parish he comes to officiate, and where the rector of the parish has neither been consulted by the parishioner nor invited to be present at the rite celebrated in his own flock. The writer has heard of one rector who resigned his parish on the ground that it could not have two rectors. The meaning of this was that his predecessor had been called to the episcopal office and was continually travelling to and from his former parish to marry and baptize in families of "dear old parishioners." It was remarked by "lookers-on in Venice" that usually such services were among the "first families," the gilt-edged "old friends," who could sustain their claims by deeds. In fact, the "fee" seems to be the law of gravitation that holds the encircling bodies to the "old centre."

Leave out the "fee" from the equation, and how much would the argument from "old acquaintance" figure in the result? And yet, to the local parish priest such perquisites are not only his due, but are often of much value to a poor clergyman on a miserable salary. Now and then, the motive to invite another clergyman to the marriage is only to make a "fair show in the flesh." The writer has heard of one such instance, in which no less than a bishop was thought adequate to lend becoming dignity. A special car was chartered at great expense to convey the prelate. But this good bishop, as his custom was, turned over the fee entire and simple to the modest rector's wife, and it amounted to the splendid sum of ten dollars. The car, and advertising, and notoriety, the journey and time given by the bishop, were for

the public. The ten dollars was strictly private. The bishop was the ornamental figure-head; the railroad company was the party chiefly benefitted.

But generally, if plain English must be spoken, the "fee" is a prime factor. In all this, perhaps, the delicate sensibilities of the invaded parson are not the only ones wounded. The fine sense of propriety and fitness of things on the part of the minister who comes into another parish on such errands, also suffers some sharp twinges. It is harder when such services are asked by parties who are piqued or wish to snub the rector. Some time ago, a faithful rector had occasion to admonish a parishioner for omission of duty. It was done in all kindness, but was resented. The "aggrieved parishioner" soon after desired to be married and wishing to sting his rector, asked a neighboring rector to solemnize the rite. He did so, and thus took from the rector in charge a golden opportunity to re-establish the old confidence. The excuse of the intruding minister was his youth and inexperience. But when the facts became known, he then and there recorded a resolution never to marry a couple in a brother clergyman's parish, and he has kept that resolve for twenty-five years.

There is a higher canon than is to be found in the Digest—the principle of tender thoughtfulness for others—the law of refined sensibility and consideration that should render a clergyman most cautious in such circumstances. An absolute refusal to respond to a request of this nature may help to educate a thoughtless laity to remember those who are over them in the Lord. As the clergy show respect and reverence for one another, they may reasonably expect to find them among their people. V. A.

AN INTERESTING WORK.

To the Editor of *The Living Church*:

Permit a priest of the diocese of Milwaukee, wintering in the South, to tell, from personal observation, something of the church of the Good Shepherd, our mission to the negroes in Mobile. His impressions may serve to rouse new interest in the work and to swell the much needed funds for carrying it on.

Mobile is a city of about 40,000 souls, of whom the negro population form more than one-third. The Rev. A. W. Pierce, son of the Bishop of Arkansas, is missionary priest, in charge of the Church's work among them. Amid many difficulties he has accomplished some solid results. The mission grounds comprise the greater part of a block in a thickly populated negro quarter. Here the missionary, who is a practical architect, has planned a church-like and effective structure consisting of a chapel flanked by a clergy house at one end and a school house at the other; the main entrance to the chapel being at the side next the street through a good tower forming a porch and vestibule below, and a bell-cote above, surmounted by a large Latin cross. The several buildings thus joined in one are conveniently adapted to their purposes. The chapel is noticeable for its correct appointments, and will seat a large congregation by simply sliding back the light screens which separate it from the schoolroom. The altar is a dignified structure, and when fully completed will be handsome, and worthy of its sacred purpose.

A surprised choir of men and boys show careful training by the missionary, who is a thorough musician and well versed in Gregorian music; and they render the old music in a very creditable manner.

said; 'I Perhaps Mr. d and car I the with I mild, b 'Sir I shook lunch, the hou He d walked 'You he said 'Yes: Sir Per another beautif 'It is Mr. de 'Yes, somew ought t My fat we had the bri pleasa with so ed from Look most e Perciva action and th the mor with re father l the tim wisely i 'Mr. would t story of de Lys. has som talking church. Desessa 'Yes, Lys; 'an ateness cause it he was rank, an Perci the rht to fear t eign m trange l 'My g 'was the and was His gra friend o Cyran, c always, and the de Lys, family of father of whose l The Vic Comtes woman, the Duk ligious, l parents i Royalist to her yo constant preserve Court an extent, s when he year, wa those da régulière some, tal was sinc Sacrame sister's h to God th

A parochial school has been established, numbering about sixty pupils. It is conducted by one of the Sisters of the diocesan order of the Good Shepherd, assisted by a colored woman. The missionary opens the school daily with Prayers in the chapel. There is a celebration of the Blessed Eucharist every Lord's Day, with sermon and Offertory preceded by Morning Prayer, and at night the Evening Office with sermon. The attendance at the services is not large, but is steadily if slowly growing; and some of the best colored people in the city are becoming interested. Mr. Pierce is laying solid foundations, and his work is one of great promise and possibilities. Yet it lives, and he lives, from 'hand to mouth'—as dependant as Nashotah ever was, upon charity. Hitherto he has eked out for himself and his work a bare maintenance by means of letters and circulars addressed periodically to individuals among the wealthy laity of the North, the diocese and the city parishes having their hands full with mission work among white people. Surely this work is worthy of a more generous support, and that must come if the work is to grow. It is too good and holy a work to be allowed to stand still.

H. A. S.

MEMORIAL TO BISHOP GREEN.

To the Editor of The Living Church:

The following is an appeal which explains itself. It will be mailed to a great many who are supposed to be friends of the late Bishop of this diocese. It might be well, I think, to have it appear in THE LIVING CHURCH, which is largely taken in the diocese of Mississippi.

H. M. T.

AN APPEAL.

The Bishop, and Standing Committee of the diocese of Mississippi, by resolution at their meeting of February, have determined to make this appeal to all interested in Church work in the South, and especially to those who honor the memory of that gentle and saintly Bishop, William Mercer Green. They desire to erect some worthy monument to his dear memory—such as he would himself have desired—no useless marble for display, but something to link his name forever to the work he loved so well, in the city where his ashes rest, and on the spot that overlooks his grave.

There can be but one decision as to what that memorial should be. St. Andrew's College and the Episcopal residence in Jackson were burned in 1863, by the Federal troops, the Bishop's library and household goods consumed. Both stood upon a domain given by his friend, the late Dr. Mercer, of New Orleans—the property of the diocese.

Mainly by gifts from abroad, the Episcopal residence, a modest but sufficient house, has been restored. Bishop Green's heart was rejoiced to know this. It was his hope to be his successor's guest under the new roof, at the next council. He more than once expressed his deep satisfaction that so much had been restored, and that a bishop was on the old ground again.

But to complete what is the purpose of the Bishop's residence upon this hill, plowed by shot and shell, and still trenched with the rifle-pits and earthworks of the battle—a school and chapel are needed.

They are needed at once, and must be had, if even in the cheapest and most temporary form.

It occurs to those concerned that they should be made a special memorial to the late Bishop, and be substantially and permanently built. There is an increasing community about the residence now, without Church or school privileges.

So this appeal is made for a chapel and school, memorial of the revered and beloved first Bishop of Mississippi.

Remittances may be addressed to HUGH MILLER THOMPSON, Bishop of Mississippi, Jackson, Miss.

LENTEN HYMNS.

To the Editor of The Living Church:

My request for a list of ten of the best devotional hymns for Lent brought replies from all parts of the United States, but not as many as I expected. A careful examination of the lists received results in the following table. The hymns are arranged according to

the number of votes each received, the most popular hymn first. The Hymnals are designated by their initial letters; T 2, means Tucker's Hymnal, second tune; H, is Hutchins', and G & G is Goodrich & Gilbert.

Table with 3 columns: HYMN, TUNE, WHERE FOUND. Lists hymns 67, 53, 57, 63, 49, 62, 83, 393, 514, 10, 74, 443 with their respective tunes and where found.

There are two tunes given for Hymn 57, and also 514, because in each case the votes for the tune were equally divided. There are twelve hymns given, because Nos. 10, 74, and 443 received each the same number of votes. The votes were very scattering, there being no less than sixty-six different hymns named. Hymns 52, 54, 71, 237, and 393 received but one less vote each than the last three in the above table. I would thank those who kindly sent the lists from which the table is derived.

ALFORD A. BUTLER.

THE WHITE CROSS.

To the Editor of The Living Church:

One chief reason why the White Cross movement has become so terrible a necessity is the almost universal misapplication formerly of the text: "God is in His holy temple." Under this dispensation God's temples are walking up and down our streets. Fix the Christian doctrine in the mind in contrast to the Jewish, and morals are revolutionized; the "exceeding sacredness of sacred things," being transferred from brick and mortar, marble and gold, to the more marvellous structure of the human form.

J. S. COLE.

Manitowaning, Algoma, Feb. 1887.

OPINIONS OF THE PRESS.

The Christian at Work.

LENT.—Not a thing for laughter, or sneer, or jest, is this season of spiritual refreshing to the devout soul. Flip-pant spirits may make a jest of the fast and may find nothing better to serve as a target for their cheap jibes and dull wit. But the truly devout soul, whatever his denominational affiliations, will rejoice at the thought that the religious sense has so strong a hold upon so large a part of God's heritage; nor will it be surprising if he too shall form one of these assembled worshippers. Lent, Sunday, Thanksgiving Day, Christmas, Easter—all special periods of religious character—become what each makes it for himself. To some, indeed, they are but occasions for a mock abstinence or a thoughtless jubilation. But to others they come as a clear spring in a thirsty land. Many souls will be quickened, stimulated, strengthened, by the beautiful devotions of this Lenten season; and happy is the heart that is helped forward on such occasions on the climbing steep to heaven. For such, however rough the way, there falls a light, bright, shining, clear as the white radiance of eternity.

The Sanitary Era.

CURE OF DISEASE.—The progress of medical and biological knowledge steadily tends to reduce disease to negation, or defect, and the remedial process to a simple restoration of vital force. Given a being possessed naturally or supernaturally, of a sufficient impartable surplus of vitality (whatever that may be) and it is now generally understood that there would be nothing miraculous, in the sense of being inconsistent with the laws of nature, in the healing of any disease by the touch or even the will of such being. It is now undisputed that miracles of this kind, in a small way, are daily performed by persons of abnormal nervous power. Even the germs of pestilence that enter the blood are understood to be negative in their operation, by disintegrating, devouring and displacing the constituents of the vital fluid. Carbonic acid, it is said, asphyxiates by displacement of oxygen, the same as water or an air-pump. There are various palliatives and diversions of morbid symptoms, which are of local, temporary or provisional utility; but as the real disease, however localized, is privation of vitality, at bottom, so the real

cure is, as the London Lancet says, in the re-establishment of health—in other words, of vitality—through the displacement of insanitary by sanitary conditions.

The Church Times.

THE JERUSALEM BISHOPRIC.—The Archbishop of Canterbury has come to the unwise and deplorable decision of reviving the extinct Jerusalem Bishopric, after we had been rid of it in God's good Providence without any action of our own. When one remembers what a scandal it has been, and how it helped the secession of Cardinal Newman from the Church of England, how improbable is any good to come of it, how probable and all but inevitable is the evil, we cannot sufficiently deprecate such action. True, it is now rid of one of the most objectionable features of the original foundation, that syncretism with Lutheranism which was the claiming of a living body to a corpse. But with the two Low Church societies which are to find money for the revenues of the bishopric given the voice they may fairly claim in any appointment, this gain becomes seriously discounted. A Catholic-minded candidate even if one could be found to accept the nomination, would not be willingly received by the pay-masters; a Puritan one is certain to be either inert or noxious. There is not one single example of a successful Low Church episcopate producible in all English Church history, no matter how high the character of any member of that school may have stood before his promotion, because there is something irreconcilably antagonistic between the episcopal office and Puritan doctrine. And if this holds good here at home, much more is it certain that disaster must come of sending any Low Churchman to Jerusalem, to misrepresent the Church of England, and to harry, as he would harry, the ancient Church of the country. Arch-deacon Popham Blyth, late of Rangoon, who is mentioned as the nominee of the Archbishop to this vacancy, is known to us only as the author of a fairly good book on Holy Week and Ea-tertide.

ACKNOWLEDGEMENTS.

The Rev. Father Vlatte very gratefully acknowledges the following contributions for his work amongst the French Catholics: New York City.—Grace church by W. R. H. \$150; Rev. Morgan Dix, D.D. \$150; Rev. Arthur Ritchie for support of one student \$80; St. Ignatius' church \$100; Rev. H. Y. Satterlee, D.D. \$100; Rev. T. McKee Brown for church St. Mary the Virgin \$100; Rev. P. A. H. Brown \$50; Rev. G. H. Houghton \$20; Mr. David, of the Seminary, a chasuble; Mr. de Beaumont, an alb. Albany.—Bishop Doane \$25; St. Peter's church \$25; Holy Innocent's church \$10. Troy.—St. John's church \$15; St. Barnabas' church \$15; Church of Holy Cross \$25; Church of the Ascension \$5. Warrensburgh, N. Y.—Mrs. F. O. Burhans \$10; Boston, Mass.—Church of the Advent \$100. Detroit, Mich.—Sarah Tillinghast \$10; Rev. S. W. Frisbie \$5; Rev. J. H. Johnson \$10; Rev. J. N. Blanchard \$10; Rev. H. M. Kirkby \$5; Mary Dickinson \$5. Philadelphia.—Rev. I. L. Nicholson \$50; Rev. C. Miel \$5; Rev. S. D. McConnell \$25; Rev. H. G. Batterson, D.D. \$50; Mrs. H. G. Batterson \$50; Wm. S. Johnson \$5. Elizabeth, N. J.—For one scholarship, E. C. Mayo \$50. Providence, R. I.—St. John's church \$25; Grace church \$25; Woman's Auxillary \$50; Gen. and Mrs. Ames \$50; Miss Jennie M. Clark \$5; Miss Mary Grinnell \$10 annually for one student. Augusta, Me.—Rev. W. D. Martin \$5. San Mateo, Cal.—Rev. A. L. Brewer \$5. The following have promised an offering after Easter: Rev. C. E. Swope, N. Y. City; Choir boys of Trinity church, N. Y.; Rev. D. L. Schwartz, Albany, N. Y.; Rev. H. Ashton Henry, Troy, N. Y.; Rev. A. St. J. Chambre, Lowell, Mass.; Rev. E. W. Smith, Fall River, Mass.; Rev. G. Mott Williams, Detroit, Mich.; Rev. J. A. Nock, Alpena, Mich.; Rev. H. H. Oberly, Elizabeth, N. J.; St. John's church, Cohoes, N. Y.; St. Stephen's church, Providence, R. I.

Don't Read This

If you have a sufficiency of this world's goods, but if you have not, write to Hallett & Co., Portland, Maine, and receive, free, full particulars about work that you can do, and live at home, wherever you are located, at a profit of from \$5 to \$25 per day, and upwards. All succeed, both sexes; all ages. All is new. Capital not required; Hallett & Co. will start you. Don't delay; investigate, at once, and grand success will attend you.

Consumption Surely Cured.

TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, 181 Pearl Street, New York.

Children Starving to Death

On account of their inability to digest food, will find a most marvellous food and remedy in Scott's Emulsion.—Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting; it not only restores wasted tissues but gives strength, and increases the appetite."

Horsford's Acid Phosphate A Good Tonic. Dr. R. Williams, Le Roy, N. Y., says: "It is a good general tonic and worthy of trial."

A Specific for Throat Diseases. "Brown's Bronchial Troches" have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. "My communication with the world is very much enlarged by the Lozenge, which I now carry always in my pocket; that trouble in my throat (for which the Troches are a specific) having made me often a mere whisperer."—N. P. Willis. Obtain only "Brown's Bronchial Troches." Sold only in boxes. Price, 25 cents.

"The Monon Route" L. N. A. & C. Ry., has arranged to run a series of ten cheap excursions to Florida points from local stations on the line, commencing just south of Chicago, during the present month. These tickets are good 30 days, from date of sale inclusive, and allow the holders thereof to use ten days on the gator portion, which will enable them to visit the various points of interest for which the Monon Route is famous. For instance, The Mammoth Cave, the old Historical Battle Fields, etc., etc. It also gives the choice of two routes, one via Cincinnati, Chattanooga and Atlanta, and the other via Louisville, Nashville, Montgomery or Pensacola. As they only charge one fare for the round trip, a great many people have been taking advantage of this unprecedented low rate to visit Florida. For all particulars, call on or address E. O. McCormick, General Passenger Agent, 183 Dearborn Street, Chicago.

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases. "I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

Sick Headache

For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." MRS. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

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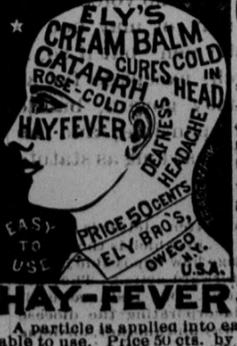
If you cannot obtain LUNDBORG'S PERFUMES AND RHENISH COLOGNE in your vicinity send your name and address for Price List to the manufacturers, YOUNG, LADD & COFFIN, 24 Barclay Street, New York.



PARKER'S HAIR BALSAM

the popular favorite for dressing the hair, restoring color when gray, and preventing dandruff. It cleanses the scalp, stops the hair falling, and is sure to please. 50c. and \$1.00 at Druggists.

CATARRH



ELY'S CREAM BALM

For 15 years I was annoyed with catarrh severe pain in my head, discharges into my throat and unpleasant breath. My sense of smell was much impaired. I have over some these troubles with Ely's Cream Balm.—J. B. Case, Broadway Hotel, Broadway, N. Y. A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROS., Druggist Owego, N. Y.

HINTS FOR HOUSEWIVES.

How to DUST A ROOM.—There are two ways of dusting a room. One is to take a feather brush, and, by briskly whisking off the polished surfaces of wood or marble, disperse into the breathing air the entire quantity of dust particles there accumulated. The other is to carefully wipe with a cotton or silken duster or chamois skin the needed articles, and then shake out the cloth either into the open air or into a fire-place in use, where the draught of air would carry the dust up the chimney. An old silk handkerchief makes a good duster.

BANANA CAKE.—Three table-spoonsful of butter, two cups of sugar, yolks of five eggs and the whites of three, one cup cold water, three cups prepared flour, one lemon, and grated peel and juice. Cream the butter and sugar, add the yolks of the eggs, beaten light, the water, lemon juice and rind and last the whites and flour. Bake on jelly cake tins. Filling:—Sliced bananas, one cup of powdered sugar, whites of two eggs, juice and grated rind of a lemon. Beat the whites and sugar together, till very light. Spread on each layer, and place over it the banana, cut in thin slices, the pieces joining each other closely. Sprinkle each layer with the lemon juice and a little of the grated peel. Ice the top of the cake.

If tassels are needed for sash curtains or mantel scarf, purchase the small-sized mats of sheep-skin that come for baby couches, select one of a good shade of yellow or old-gold with a touch of tawiness in it. Cut and trim for the tassels, doing it fearlessly, and never caring for the result. There will be left at last an unevenly cropped surface, showing most delightful gradations of color; do not shave it closely, but remove the greatest irregularities, and rejoice in a table mat as unique as it is exquisite in tone. These mats are a boon to the indolent, for neither lining nor binding is necessary; easy to make and inexpensive, they possess the softness of plush with the durability of the skin.

RICE TRIFLE.—One cup and a-half of raw rice, two quarts boiling water, one cup jam or marmalade, one pint whipped cream, slightly sweetened. Wash the rice well and throw it into the water, which must be boiling hard. Avoid stirring, but shake the saucepan well occasionally. Do not relax the violence of the boil for at least ten minutes, or until the grains of rice are soft when pinched between the thumb and finger. This point reached, drain off the water and set the rice in a colander over a vessel of boiling water. Let it steam for twenty minutes, when it will be tender without being pasty. Have ready seven or eight tumblers or cups, wet with cold water. Fill these about half full of rice, pressing it down firmly and set them aside. When cold, turn out into a glass dish, and with a sharp knife cut a little hollow in the top of each. Put in this a spoonful of the conserve and arrange the rest about the base of the hillocks. Heap the whipped cream over all.

KNITTED SHAWL.—Cast on 225 stitches; knit across 6 times plain.

7th row. Take off the first stitch, knit 5, knit 3 together, knit last stitch without slipping it from the needle; then bring the wool forward and purl it, still keeping it on the needle, then put the wool back, and knit it this time, slipping it off; this makes 3 stitches out of 1; knit 3 together again, then as before, and so on until but 6 stitches remain; knit these plain. The last stitch before the 6 plain, must be widened, always, if you narrow on commencing the row.

8th row. Knit plain.

9th row. Same as 7th, excepting widening the 7th stitch, and so on; that is, always widen the stitch that was narrowed before, and vice versa. Knit in this manner 230 times across, then knit 6 times plain, and bind off loosely. Crochet any pretty border.

Two pounds of Shetland floss will knit three shawls; use long needles size of a pipe stem.

Stretching Shawl.—Wring a sheet in clear water, and pin it to the carpet, then stretch the shawl and pin closely around the edge. Pin it at night, and in the morning the sheet will be dry, and the shawl stretched.

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

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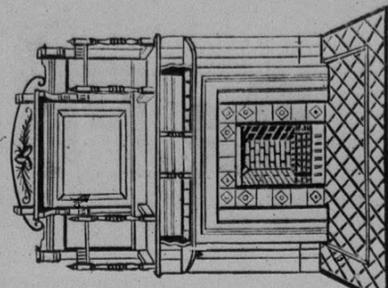
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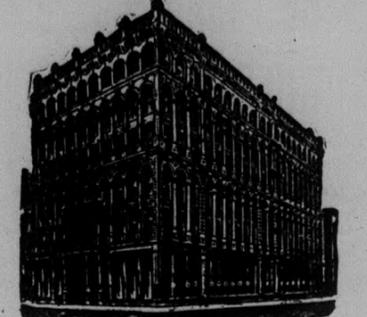
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