

# The Living Church.

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

Vol. X. No. 1.

CHICAGO, SATURDAY, APRIL 2, 1887.

WHOLE No. 439.

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Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

Lung Trouble. For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and, I believe, saved my life."

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# The Living Church.

SATURDAY, APRIL 2, 1887.

## NEWS AND NOTES.

TRINITY church, Boston (Dr. Phillips Brooks), has given \$365,000 to missions in the last ten years.

THE church at Chigwell, Essex, rendered famous by Dickens in his "Barnaby Rudge," has been restored and enlarged at a cost of £5,000.

AT Newcastle on a Sunday a house was broken into while the family were at church. The burglars left the following exhortation behind them chalked on the kitchen table: "Watch, as well as pray."

A "PERSONAL" in the *Church Press* makes a good point: "The Rev. Wm. B. Gordon, rector of St. Peter's church, Smyrna, has been appointed Bishop of Mexico, and will take possession of his new see in about two weeks." Is "Bishop" Gordon to be a Reformed, a Methodist, or a Presbyterian, Bishop?

THE appointment of Archdeacon Pinkham to the vacant bishopric of Saskatchewan gives general satisfaction. On hearing of the choice made by the Archbishop of Canterbury, the local Roman Bishop sent his congratulations to the diocesan synod.

A BRASS, in memory of the late Dean Howson, has been fixed to the wall of the north aisle of the choir of Chester Cathedral. The brass is contained in a sunken panel of Runcorn stone, with carved Early English border, and bears an inscription recording the efforts of the Dean in bringing about the restoration of the cathedral.

THE Manuals of Christian Doctrine, written by the Rev. Walker Gwynne, have been translated into Chinese by Bishop Boone. The author of the Manuals, who may perhaps be considered a little prejudiced, says: "The new edition seems to be very interesting reading." We hope that the Manuals will do as good work in China as in America.

AT an ordination held in his cathedral on St. Thomas' Day, the Bishop of Adelaide ordained Mr. W. Cooke and Mr. Young to be deacons. A few years ago there was a serious dispute in the Primitive Methodist body in South Australia. Mr. Wayland and Mr. Cooke, two of their leading ministers, headed the rival parties. Each of these gentlemen, after due probation, has now been ordained as a minister of the Church.

LORD SELBORNE, writing to a correspondent who forwarded to his Lordship copies of the letters by Mr. Gladstone and Mr. Chamberlain on the disestablishment of the Welsh Church, says he is inflexibly opposed to the attempt to separate the Welsh from the English Church. Whenever the question becomes practical, it will be found that very many Liberals, as well as all Conservatives, will unite in steadily opposing any such measure.

A PROMINENT figure in the Church and State of Illinois has been removed, in the death of Judge Treat, on Sunday last. Samuel H. Treat has been identified with St. Paul's parish, Springfield, since its organization more than fifty years ago, and has represented that parish in diocesan conventions during that time. In the undivided diocese of Illinois, and subsequently in the diocese of Springfield, his counsel has been

invaluable. His sympathies were with the movement of the revived life of the Church. At the ripe age of seventy-five years, he has passed to his rest. May the eternal light shine upon him.

THE Vicar of Ryde, at the conclusion of an entertainment recently held at the Town-hall, Ryde, in aid of parochial charities, called upon the audience to join in singing the National Anthem, and "gave out" an additional verse which had been written "for the occasion." It was as follows:

God bless her Majesty,  
In this her Jubilee,  
Long may she reign!  
May she be near to us,  
Evermore dear to us,  
 Oftener appear to us,  
God save the Queen!

The penultimate line is probably a joke.

SOME three or four years ago, Mr. Percy Westmacott gave £4,000 to be expended on a reredos for the Cathedral church of St. Nicholas, Newcastle; and the necessary faculty having been granted, the work will be completed during the present year. The Bishop's throne has also been commenced, and the vestries rearranged, and a contract has been entered into for the completion of the west end and for the foundations of the reredos. There remain, the completion of the east end chapel, the choir and Bishop's throne, and the pulpit in memory of Mr. T. Hedley. From a statement just issued by the restoration committee it appears that £3,800 is still required to complete the whole work.

ON Monday last, the Rev. Dr. Ray Palmer died in New York. He is known as the author of the familiar hymn: "My faith looks up to Thee." This hymn has been translated into a dozen foreign languages, and is known and sung in every civilized land. It might never have been published but for Dr. Lowell Mason, who met Mr. Palmer in Boston a year or so after the verses were written and asked him for some sacred lyric to be set to music. Mr. Palmer gave him "My faith looks up to Thee," and a day or two later, when Dr. Mason met him in the street, he said to him: "Mr. Palmer, you may live many years and do many things, but you will always be best known as the writer of that hymn." Dr. Mason composed for it the favorite tune of "Olivet," to which it is generally sung.

THE Bishop of Worcester has written to a correspondent: "I am not aware of having changed my mind upon the question of establishing a Warwickshire bishopric. I do not think that the multiplication of bishops' sees is one of the pressing wants of our Church, and I am of opinion that, in some cases, the money contributed for such purposes might have been spent more for the advantage of the Church in other ways. I should regret the loss of official connection with any part of the diocese of Worcester, because I have many dear friends in all parts of it; and I am not prepared to set on foot any scheme for the division of it. But if such schemes were set on foot by other persons, I should be ready to give all facility for its success by resignation of income, or any other way that might be thought desirable."

A MOST amusing story is related by *The Church of England Temperance Chronicle* with reference to the Rev. F.

A. C. Lillingston, of Islington, who has just been appointed to the living of St. James', Clapham. He was giving a catechetical address, in which it was sought to lead a congregation of children to see that the wearing of a uniform was a mark of distinction, making the individual easily recognized and involving responsibilities. "You see a man walking very erect, dressed in a red coat, who is he?" "A soldier, sir." "Right." "You see a man wearing a kind of helmet, and dressed in blue, who is he?" "A policeman, sir." "Right again." Then the preacher braced himself up to sketch a parson. "You see a man dressed in a black coat, and wearing a stiff white collar, who is he?" "A masher, sir," was the triumphant rejoinder. The narrative does not say how Mr. Lillingston acted under such very disconcerting circumstances.

PEOPLE are funny. We are familiar with the perturbed spirit who is upset over a faldstool, and thinks he sees the ruin of the Church impending when the Litany is said from the proper place, "between the porch and the altar." Here is an amusing story about another distressed soul: St. —, of —, Georgia, has a new rector. He preaches without manuscript. At his request a small stand, something like a lectern, which the former rector used to read his written sermons from, and which was termed a pulpit, was removed. An old lady, one of the congregation, called on the senior warden, and with tears said: "Do you wish to break the heart of an old woman?" The senior warden said, "Why, no." "Then," said she, "put back the pulpit." But the funniest we have heard is, that during Lent a rector, being troubled with hoarseness, secured the assistance of a lay reader in the daily services, whereupon the ever-vigilant Protestant declared that the line must be drawn somewhere, and if such doings were allowed, she should not stand it. Ritualism was ruining the Church.

WE have not seen a clearer statement of the tithe question which is now agitating certain parts of England, than the following by the Bishop of Bath and Wells:

"Some ten or twelve centuries ago certain land owners acting upon their legal rights left to the Church in their several parishes, forever, the tenth part of the produce of the soil. The other nine parts passed by inheritance or purchase to the present owners; the tenth part continues to be the property of the Church. When a farmer hires the land of the landlord he really only hires the nine parts, which is all the land-owner has to let, and pays rent on that. It has, however, been settled by recent legislation, for the convenience, as it was thought, of all parties, that the farmer should not only pay the rent of the nine parts to the land-owner but should pay the value of the tenth part to the clergyman or other tithe owner. . . . The farmer or tenant has nothing whatever to do with the tithe except instrumentally as the channel through which the property of the tithe owner is conveyed to him. . . . But for a farmer who has made his bargain with the landlord to pay him so much rent on condition of his paying to the tithe-owner his legal due to seek to im-

prove his bargain with the landlord by with-holding that legal due from the tithe-owner does not reconcile itself to my notions of fairness or honesty."

THE Rev. G. S. Pratt, who for nine years has been pastor of a Baptist congregation at St. Alban's, Vermont, has conformed to the Church. Mr. Pratt makes the following statement of the reasons for his renunciation of the Baptist ministry: "First—Because the Baptist denomination is non-liturgical instead of liturgical, i. e., its liturgy is poor and empty instead of being rich and full. Second—Because the Baptist denomination is a sectarian body instead of a catholic body." He did not use the word sectarian in an offensive sense, but held that the Baptist denomination was one of the innumerable sects of Christendom that are built upon a defined philosophy of the facts of divine revelation, and that it requires of its adherents not simply an acceptance of the facts of the Gospel, but it requires also the acceptance of the constructions which it has placed upon these facts. The facts are units and changeless, while constructions differ and change. In doing this, the Baptist denomination, in common with nearly all the denominations of Christendom, must necessarily take the attitude of a Christian sect and not a Catholic Church. But his last and most controlling reason was that the Baptist denomination was evangelical rather than sacramental.

THE following extract from *The Church Times* is clear and to the point. Cut it out and paste it in your scrap book:

The High Church school has never taught that conversion takes place at Baptism. In the case of adults, conversion must take place before Baptism; in the case of children, it may never need to take place at all. The Low Church school, from not knowing anything of theology, have long held that conversion and regeneration are two names for the same thing, but they are quite different in meaning. Regeneration is the equivalent, in religion, of naturalization in politics. By naturalization, a foreigner renounces his original nationality and allegiance, and becomes a citizen of another country, subject to another sovereign, and other laws, than those he was born under. And by regeneration, which takes place in Baptism, we are brought out of the kingdom of this world, we renounce the prince of this world, and are made citizens of the kingdom of heaven, subjects of its King and its laws. Conversion means the act or "turning round," away from sin and error, towards holiness and truth, and is always necessary for heathens before they can be baptized; while even regenerate persons who have fallen into sin or heresy need to turn away from all such evil, and to set their faces in the right direction. On the other hand, there are people who have kept up to their lights always, and do not need to be converted, though they may need to make far more progress than they have ever done.

## CANADA.

The Church Emigration Society of London, England, appears to be doing an excellent work on behalf both of the emigrants and the Church. From present indications its operations will

be very extensive this summer, as an unprecedentedly large influx of emigrants is expected this year from England, the result partly of the Indian and Colonial Exhibition, and partly of the general depression of trade in England. As yet, the persons sent out under these auspices have been of a very superior class and are generally the best of Church people. The good results of the work of this society, now just in its infancy, can scarcely be over-estimated. It now possesses the endorsement of the provincial synod, and has also been formally recognized by the Dominion Government. Although sending emigrants to the Australian and other colonies, the chief work of the society has been as yet in Canada. In April three parties leave England for the Dominion, and no doubt more will follow. The Archbishop of Canterbury, is a patron of the society.

The plans for the projected "centenary" cathedral at Halifax have already been drawn and are on exhibition in that city. The church, which is designed to seat 1,800 people, including a large number of clergy and a full choir, will be constructed throughout of wood and stone, and will consist of nave, side aisles, clerestory, ambulatory chancel, etc. There will be cloisters for processions. The reredos will be of English oak, or, if the funds will allow, of marble or Caen stone. Provision has been made for every "modern convenience." The general style of the building will be the 13th century Gothic. The cost has been placed at \$250,000, but as yet this is purely a matter of conjecture. It is to be hoped that Canadian Churchmen will do their part in this great work, and not be content, as has been too often the case, to shuffle off their obligations upon the broad and long-suffering shoulders of the Mother Church. A collection should be taken up in every church in the Dominion, accompanied by special sermons.

The death is announced of the venerable Archdeacon Ellwood, for over 20 years rector of Goodrich, diocese of Huron. The late archdeacon was a native of Ireland, and a graduate of Trinity College, Dublin. He was both as to the inner and outer man, a remarkably fine specimen of the typical Anglican clergyman of the last generation.

Preparations are already being made for a great autumn Mission in Toronto, to commence sometime in November, in which it is hoped all the churches will participate. It is not improbable that missionaries from England will be secured. It is proposed to continue the Mission in Hamilton immediately after that in Toronto. It is expected that a meeting of the clergy of Toronto, will shortly be convened by the Bishop to take into consideration the re-arrangement of parochial boundaries in the city. The present state of affairs in this respect is said to be somewhat "mixed," the parishes interlacing and overlapping each other in a highly picturesque, but bewildering manner.

Dr. Pinkham, Bishop-elect of Saskatchewan, will be consecrated in Winnipeg, August 25th.

Lent is being well observed throughout the Dominion. Year by year witnesses an increasing disposition on the part of the clergy of all schools to inculcate its systematic observance with most marked and excellent results. In ten years the "advance" in this one respect has been as marvellous as it is encouraging.

#### CHICAGO.

CITY.—On the 5th Sunday in Lent, Bishop Worthington, of Nebraska, ad-

ministered the holy rite of Confirmation in St. Mark's church to 45 candidates, presented by the rector, the Rev. B. F. Fleetwood.

LA GRANGE.—In spite of two counter attractions on the same evening—a Methodist revival and a dance—Emmanuel church was filled to its greatest capacity on Thursday, Mch. 17, the occasion being the annual Confirmation service. Bishop Seymour, was the substitute for Bishop McLaren, and every one was enthusiastic in praise of his eloquent sermon on Confirmation and the efficiency of the sacraments, and of the solemn and most impressive way he performed the sacred office of giving the Holy Spirit. His few words to the candidates were full of tenderness and help. The class numbered 26—13 children, and 13 adults, 7 of the latter being married men of families.

HARVARD.—The mission at Harvard has been vacant for some months, during which it has been under the temporary charge of the Rev. F. J. Hall, or the Western Theological Seminary. Great interest has been shown and a hearty appreciation of the labors of the priest-in-charge, although his visits were necessarily brief on account of the engrossing character of his duties at the seminary. Harvard was not included in the list of visitations for this spring as it was hardly to be expected that a class could be prepared for Confirmation. Nevertheless the Bishop of Springfield kindly consented to make a special visit on the evening of March 22, the results of which were extremely gratifying; 26 persons were presented to the Bishop, of whom nine were men and boys. The candidates knelt one by one before the Bishop sitting in his chair, to receive the "Laying on of Hands." The congregation was large and the occasion one long to be remembered. It is a source of great regret there that Mr. Hall cannot be retained as permanent rector. However, a warm welcome and an extremely interesting and hopeful work await the man who may be appointed to take up the work of the Church in this place.

Harvard is a town of 2,500 inhabitants and has excellent prospects for rapid growth, as two or three factories are about to be established, which will of course bring a large increase of population, and quicken business enterprise generally. It is the Church's opportunity.

#### NEW YORK

CITY.—Since the death of the Rev. C. T. Woodruff, so long superintendent of the City Mission, an effort has been begun to raise a fund of \$10,000, the interest to be given to his widow. Some \$4,000 had been raised when one of our societies, the one, it is understood, for the Relief of the Widows, etc., of Deceased Clergymen, guaranteed to give Mrs. Woodruff an annuity of \$500, in case the \$4,000 were placed in their hands. This has been agreed to. Mr. Woodruff, though receiving a liberal salary, was a generous giver, and naturally had many and pressing claims upon his resources. As a consequence, he is understood to have saved little or nothing of his income.

The Rev. Arthur C. Warner, rector of the church of the Beloved Disciple, has, together with his wife and child, gone to Ashland, N. C., in order to regain his health. The church made up a handsome purse with which to pay his expenses, and in his absence, will supply his parish. He has been highly successful in his ministry, and is much beloved by his people.

On Sunday, March 20th, the Bishop confirmed 32 persons in St. James' church, the Rev. Cornelius B. Smith, rector.

On Monday, March 21st, Mr. Yaroo M. Neesan, a native of Oroomiah, near Mt. Ararat, and now of the General Theological Seminary, addressed the Young People's Missionary Meeting at the church of St. John the Evangelist, the Rev. Dr. B. F. De Costa, rector. He appeared in his native costume, and made a long address, which was attentively listened to. He spoke of the ancient Nestorian Church in Persia, of the establishment of schools in that country, and the printing of the Book of Common Prayer in the modern dialect, and also exhibited a manuscript copy of the New Testament in Peshchito. A contribution of about \$250 has been made by Mr. Neesan's fellow students.

All Soul's parish, which does an excellent work in caring for poor children in summer, is to enlarge its cottage system by putting up two or three additional cottages at its summer home. An appeal by the rector, Dr. Newton, for \$2,000, which in his absence, was read in the form of a letter, by the Rev. Mr. Bush, resulted in some \$2,500. Few parishes in the city are more interested in this kind of charitable work than that of All Souls'.

On Monday afternoon, March 21st, a reception was held by the managers of the Bethlehem Day Nursery connected with the church of the Incarnation. The object of the institution is to care for children in the absence of their mothers when at work during the day. There are like institutions connected with several of our churches.

The Society for Promoting Christianity among the Jews, has, through its board of managers, issued its annual appeal for offerings to be made on Good Friday. The work under the bishops, reaches the Jews in over 250 cities and towns in the United States, and enlarged contributions are urgently needed. The publications issued by the society last year numbered 14,600. The committee on appeal consists of Bishops Williams, Stevens, and Dudley, and the Rev. Drs. Gallaudet, Shipman, Davies, and the Rev. C. Ellis Stevens.

The 14th annual report of the parish mission of St. Clement's church, the Rev. Theodore A. Eaton, D. D., rector, shows a good work done during the past year. The receipts have been \$2,857.19; expenses, \$2,712.33; 76 persons, women and children, were given occasional trips to the country or sea shore, or enabled to remain in the country from one to two or three weeks, as their health required. Visits for investigation, imparting Christian instruction, and nursing or caring for the sick and poor, 734. Number of persons seen at the mission house for relief or counsel, 556. Garments distributed, 684. Meals given to those known to be in need, 2,154. At Thanksgiving and Christmas there were distributed among 30 or 40 families, 501 pounds of turkey, coffee, tea, sugar, and vegetables, in proportion.

#### SOUTH CAROLINA.

CHARLESTON.—The ladies of the church of the Holy Communion, have formed a branch of the Society known as "The King's Daughters." They work in companies of ten, each ten devoting their labors to some specific object. Much interest is being manifested in the organization, which supplies a long felt want, promoting as it does the social intercourse of the ladies of the con-

gregation, while by thus uniting their efforts and working together they can accomplish so much more good. Five tens have been already organized, and are at work, while several others are in process of formation. The members all wear the society badge, a small Maltese cross engraved with the letters I. H. N. signifying "In His Name."

#### WESTERN NEW YORK.

MT. MORRIS.—The seats in St. John's church are to be free. The congregation have voluntarily relinquished all claim to individual pews, with a desire to make the ministrations of their church available to all who may desire them, rich and poor alike, without difference or distinction.

#### NORTHERN NEW JERSEY.

Ex-Assemblyman William Prall, of Paterson, was recently ordained in Orange, and preached his first sermon in Christ church, Newark. Mr. Prall was one of the Democratic leaders in the House of Assembly in 1883 and 1884, and was the introducer of the famous Railroad Taxation bill in 1884. The bill was drawn by Mr. Prall and Governor Abbett.

The corner stone of Trinity church, Arlington, was laid on the feast of the Annunciation, by the Rev. J. N. Stansbury, dean of the convocation of Newark. The service began with the processional, "Holy, Holy, Holy." The choir of St. John's, Woodside, preceded by a cross bearer, marched around the outer line of the foundation walls to the place where the stone had been prepared. After reciting a few appropriate collects, Dean Stansbury struck the stone three times with a hammer, naming each Person in the adorable Trinity as he did so, after which it was lowered to its place. The Rev. John Keller, missionary-in-charge, then made a brief address. The service concluded with Garrett's *Magnificat* and the recessional, "Christ is our Corner-stone," sung without accompaniment. All the clergy wore birettas, and the choristers wore zucchettas. The service was witnessed by a large assemblage.

#### MICHIGAN.

LAPEER AND OTTER LAKE.—Bishop Harris visited these parishes on the 16th of February. At the latter place, one was confirmed; at Lapeer there was a Confirmation class of five. These parishes, which are in charge of the Rev. W. G. Stonex, are in a highly prosperous condition. The sermons of the Bishop were greatly appreciated.

SAGINAW CITY.—Bishop Harris visited St. John's parish Sunday evening, March 20, and confirmed a class of 97 at the church and one person in private. The Bishop said this was the largest class he had ever confirmed. Thirteen of the candidates were from the vested choir which numbers 50 boys and young men. A full choral service was rendered, the priest's parts being intoned by the assistant rector, the Rev. Geo. D. Wright.

#### CENTRAL PENNSYLVANIA.

The following appointments are additional to those announced in our issue of March 19:

##### APRIL.

3. Charleston: A. M., Holy Communion; P. M., Calvary church.
- Good Friday and Easter Eve, Trinity, Columbia.
10. Columbia: Easter Day, A. M., Trinity; P. M., Good Shepherd.
17. A. M., St. Luke's, Charleston; P. M., St. John's, Hampstead.
24. Georgetown.
27. Pedee.

##### MAY.

1. Waccamaw.
8. A. M., St. Philip's, Charleston; P. M., St. Paul's, Radcliffboro.

The 11th regular meeting of the Harrisburg Convocation of the Church Sunday School Association was held in St.

John's parish, York, Thursday, Mch. 10. The Holy Communion was celebrated by the rector, the Rev. A. C. Powell, assisted by the Rev. L. F. Baker. At 11 A. M., the institute met in the parish house. The following were the chief features of the programme: Model Lesson by the Rev. C. F. Knight, D.D.; Preparation for the S. S. Teachers Voluntary Examination, by the Rev. John Graham; "The Need and Method of Grading our Sunday Schools," by Mr. Edwin Higgins; "The Importance to the S. S. Teacher of a Knowledge of Church History," by the Rev. J. H. Logie.

MAHANAY CITY.—Sunday, March 13, the evening service at the church of Faith, was specially devoted to the interest of missions in Wyoming Territory. The rector, the Rev. G. Greene, conducted the service, and with earnestness of purpose, endeavored to impress his hearers with zeal for the Church at large.

**CALIFORNIA.**

Union Lenten services are held on Wednesday evenings in the churches of San Francisco. These services were held in all the city churches last year for the first time. The result this year shows the wisdom of the plan. The Rev. Messrs. C. L. Miel, C. E. Whitcombe, John Gassman, and Wm. S. Neales, have been the preachers at Grace church, St. Luke's, St. Paul's, and St. John's, and on each occasion the congregation has been measured by the extreme capacity of the building. The sermons are in course, the general subject being the Christian life. A number of the clergy of San Francisco are trying a new experiment during this Lent in a series of Wednesday and Friday noon services for business men. The services are held at Platt's Hall on Montgomery street. So far the average attendance has been about 200 at each service. The Confirmation classes in the diocese, and especially in the metropolis are larger this year than ever before.

A few weeks ago the Board of Missions faced a deficit in the diocesan fund of about \$800. Through the exertions of the Bishop and clergy, this deficit has been effaced, and by Easter it is expected the treasurer's books will show a considerable credit to the fund.

The State legislature has amended the civil code in such wise that the diocese may incorporate, and the Governor has signed the bill. The act of incorporation will in all probability pass the next convention.

St. Andrew's church, Oakland, is fortunate in the gift of the finest altar in the diocese. The design was chosen by the minister-in-charge, the Rev. J. A. Emery. Many rare and costly woods contribute to its beauty.

For the first time all the San Francisco parishes will have early Celebrations on Easter Day. San Francisco is making rapid strides in Churchmanship. In all its eight parishes the colored altar vestments are used; in six parishes the colored stoles; and in four the Eucharistic vestments.

As the time of the diocesan convention approaches, the kettle ecclesiastical begins to sing. In the last convention a general regulation was so amended that all regular communicants of parishes are entitled to vote for vestrymen at the annual parish meeting. Now come two lawyers of high standing and say that such action of the convention is for various specific reasons, null and void. Inasmuch as several parishes of the diocese desire that women who are

regular communicants should vote as well as men, and inasmuch as in one or more parishes this rule obtained before the permissory regulation was passed by the convention, there promises to be an animated and interesting debate when the subject shall be introduced for discussion.

In Trinity church, San Jose, on third Sunday in Lent, Bishop Kip confirmed a class of 33, the rector, Dr. Wakefield, presenting the candidates.

**WISCONSIN.**

Bishop Gilbert recently visited Wilson, Baldwin, and Hudson, confirming three at the first place, six at the second, and five at the last. There were enthusiastic services at all the places. The progress of the work at Hudson, within the past three years, has been very great. Three years ago, last June, there was only a foundation for a church where now a sacred building has been completed and consecrated worth \$2,900.

The new mission of the Good Shepherd, at Wilson, has had presented to it by the Sunday school of St. George's, Hempstead, L. I., a beautiful solid silver chalice and paten; and linen from a church in Chicago, through Mrs. Chene-worth.

**TEXAS.**

HEMPSTEAD.—On Wednesday, March 9th, the Bishop held his annual visitation in St. Bartholomew's church. A spirit of great interest has been steadily developing in this parish for some time past and resulted in the presentation to the Bishop after the night service of a class of 17 candidates for the holy rite of Confirmation. The church building was filled far beyond even the extra seating capacity provided for the occasion, and few will forget the beautiful sight of the nine girls—mostly dressed plainly in white and veiled—and the eight men grouped before the altar rail, nor the heartiness with which the answer "I do" was given to the solemn questions that the Church puts into the mouth of her bishops. On Thursday morning at 10 o'clock, after the usual Lenten Matin service at 9 o'clock, Bishop Gregg administered the Holy Communion to a large congregation. The ladies of this parish have worked hard, and in the face of many obstacles, to improve and beautify the house of God. Since last Easter the church has been weather-boarded and painted outside the tower raised and completed, the organ-loft at the rear of the building removed, and the organ and choir placed in the chancel. Loving fingers have fashioned comely hangings for the altar and lectern to suit the various seasons, and on Thursday at the Celebration was used for the first time a new set of altar linen made fair with suitable embroidery. Hitherto services have been held only on the last two Lord's Days in every month; but now the vestry have assured the Bishop of their desire for, and ability to provide for, divine service four times a month. By this means, it is hoped, the interest now awakened may be sustained, and the work may go forward to the glory of God and the advancement of Christ's kingdom.

**KANSAS.**

SALINA.—The proposed military school for boys, under diocesan auspices, will be located at this place, the committee having the matter in charge having accepted propositions made by Salina people. It is expected that the school will be under the fostering care of the Assistant-Bishop.

**NEW JERSEY.**

JERSEY CITY HEIGHTS.—On Sunday, March 6th, the Rev. E. L. Stoddard, Ph. D. celebrated his tenth anniversary as rector of St. John's church. In the course of his sermon the following illustrations were given of the remarkable growth of this parish. Ten years ago there were 200 families, now 546; then 260 communicants, now over 700; then 300 in its Sunday school, now 600; then the rector had no assistant, now the parish has two; there were then two societies connected with the church, now 17, each meeting a special need; then there were two regular services each Sunday, now six; then the church was open besides Sundays but six times a month, now from October to May there is one society meeting and often two or three, each day in the week. The church has now one of the finest chorus choirs in the country, and a musical library valued at \$1,000. In ten years there have been 754 Baptisms, 543 Confirmations, and on a pleasant Sunday the church is used by about 1,600 people.

The rector closed with an affectionate tribute to the zeal, the generosity, and the harmony of this large and active parish.

**VERMONT.**

ST. ALBANS.—At a meeting of the First Baptist Society, March 17th, its former pastor, Mr. Geo. S. Pratt, requested and received an honorable dismissal from the society, to the end that he might receive Confirmation in the Church.

**MINNESOTA.**

HASTINGS.—Bishop Gilbert visited St. Luke's parish, the Rev. Edward Moyses, rector, preached an interesting and highly instructive sermon to a crowded congregation, and confirmed a class of 20 persons, among whom were a grandmother and her grandson. The Bishop won all hearts. It is hoped that in the course of the summer the beautiful church will be consecrated, the remaining debt on which will be paid at Easter.

**IOWA.**

The boy choir at the chapel in West Cedar Rapids, under the leadership of the Rev. C. H. Baggs, is considered a great success. The Rev. Dr. Lloyd, of Cedar Falls, has been called to the rectorship of Grace church, Decorah, vacant since the departure of the Rev. E. J. Mynard.

Land has been secured in Sioux City for a third church. The number of Sunday school scholars in the old St. Paul's mission church has increased to 200. The Rev. Samuel Watson, of Trinity church, Iowa City, has been appointed convention preacher for this year.

CEDAR RAPIDS.—Much regret is felt in the parish of Grace church at the resignation of the Rev. Dr. Ringgold who, for the past ten years, has been its rector. During that period there has been great development in the parish. The congregations and the number of actual communicants are greater than at any previous time. St. Luke's Hospital is in a flourishing condition and effective work is being done by the West Side Mission. Recognizing these and many other evidences of the energetic and successful work of Dr. Ringgold, the vestry of Grace church, on March 22d, adopted resolutions of appreciation and regret, while they, at the same time, congratulated St. John's parish, Knoxville, Tenn. (to which place the Dr. is going), on securing "an eloquent preacher, an untiring worker in the cause of Christ and the Church,

a man of remarkable ability, a courteous Christian gentleman."

The parish would gladly induce their rector to stay with them but he feels that duty compels his resignation.

GRINNELL.—Bishop Perry was very agreeably surprised to have 12 candidates presented to him for Confirmation on March 22d, by the rector of St. Paul's church, the Rev. Wm. Wright. He was asked to make another visit soon to confirm a supplementary class. Those who have watched and shared in the struggles of this parish will be rejoiced to learn of this evidence of spiritual life.

OTTUMWA.—On mid-Lent Sunday, at St. Mary's church, the Bishop confirmed a class of 34, presented by the rector, the Rev. A. C. Stilson. A supplemental visitation is asked for at this place also.

ATLANTIC.—Trinity church was opened for service on March 14th by Bishop Perry, at which time a class of six were confirmed, presented by the Rev. T. J. Mackay, of Council Bluffs. In addition to Confirmation, adult and infant Baptism and Holy Communion were administered by the Bishop. This church, soon to be completed and consecrated, stands on the property intended for a church by the late Mrs. Ebenezer Cook, of Davenport. When the estate was sold, Bishop Perry bought the property, and thus the intentions of Mr. and Mrs. Cook were carried out, after many years.

DES MOINES.—An effort is being made to pay off at Easter the floating indebtedness (amounting to nearly \$2,000) on St. Paul's church.

The church of the Good Shepherd was more than filled on the evening of Quinquagesima Sunday, by the Pythian Knights and their friends. Leaflets were distributed to all, and nearly all joined in the hearty responses. The rector addressed the Knights on the subject of "Courage," holding up Christ as the great example, and exhorting all to fight under His banner.

The contract has been let for a chapel for the use of Hope mission. Over 70 pupils are now enrolled in the new Sunday school.

COUNCIL BLUFFS.—Bishop Perry visited St. Paul's on the third Sunday in Lent and confirmed a class of 13, presented by the rector, the Rev. T. J. Mackay. So far, Council Bluffs leads the diocese in the number of Confirmations, 38 having been confirmed during the convention year.

MASON CITY.—St. John's follows Trinity, Davenport, in shaking off its church debt. The last \$500 paid was a gift from the Rev. Dr. J. R. Davenport, of New York City.

**MASSACHUSETTS.**

LYNN.—Bishop Paddock visited the parish of the Incarnation on Saturday evening March 5th, and confirmed 26 persons.

QUINCY.—Miss Loring and Mrs. Bond, representing the Domestic and Foreign Mission work of the Massachusetts branch of the Woman's Auxiliary, held a meeting in Christ church, during the past week. The interest aroused was very encouraging, and as a mid-Lent service supplemented, and emphasized the instructions of practical and aggressive work that have been given at the week-day services. The rector, the Rev. H. E. Cotton has been absent for two months on account of his health. At last advices he was very much improved, and hoped to be at home for the Easter festival. The Rev. S. B. Duffield has been in charge of the parish.

## QUINCY.

QUINCY.—Bishop Burgess confirmed a large class at the church of the Good Shepherd, on Sunday morning, March 20th. Long before the hour for services the church was completely filled to the choir rail, many standing during the long service. Promptly at 10:30 the doors of the vestry room were thrown open and the choristers singing the processional hymn, marched to the stalls in the choir, followed by the venerable rector, Dr. Corbyn, and the Bishop. The Bishop selected for the subject of his sermon, "The Valley of Decision." In his address to the Confirmation class he rose to a height of simple eloquence, that was wonderfully touching in its counsel and sympathy. The class numbered 32.

WARSAW.—On Wednesday, March 23d, the Bishop visited St. Paul's parish and confirmed a class of 10 persons. One being sick received the rite at her home. Nine are adults, and several far advanced in years. The Bishop preached an excellent sermon to a large congregation.

## LOUISIANA.

Notice has just been issued by the Bishop to the clergy of this diocese that the date of the meeting of the coming council is changed from April 20th to May 11th. The council will, therefore, assemble in the church of the Epiphany, New Iberia, at 11 A. M., May 11th, 1887.

LAKE PROVIDENCE.—The Rev. Oliver Wilson holds service in Grace church, this parish, at Transylvania Mission and at Burch's Bend Mission. The people in this section have suffered from several disastrous breaks in the levee in times past, and but lately the levee, just a little above the town, caved into the Mississippi river in two places. Notwithstanding all this, the ladies have secured quite a sum of money and are now having a neat and comfortable rectory erected, which will be quite an acquisition to the town. They hope to remove the church from its present location to the lot on which the rectory is being erected and so arrange matters more conveniently for the rector. Although the latter has to depend, in a great measure, upon the offerings at his services for his support, yet he is much encouraged; his congregations are large, attentive and reverent. A class awaits the visitation of the Bishop for Confirmation.

ST. JOSEPH AND NEWELLTON.—These places have been supplied with a rector. The Rev. Thos. Smith, from Baker City, Oregon, held his first service in St. Joseph's church on Sunday, the 20th of March. There are many devoted Church people in these towns and they will give their rector moral as well as financial support.

## INDIANA.

GARRETT.—On Sunday, March 20th, at the evening service at Emmanuel church, 15 adults and 4 infants were admitted by Baptism to the Holy Catholic Church. There are some 12 more candidates ready for Baptism; the Bishop is expected April 29th, when it is hoped to have 12 or 14 persons confirmed. The rector, the Rev. Hubert E. Jephson, and the parish are most anxious to have the church enlarged, as it is altogether too small. The cost would be about \$500, but at present they do not see how they can raise the money.

## MISSOURI.

Bishop Tuttle confirmed two deaf-mutes at Christ church, St. Louis, on Sunday, March 13th. The Rev. Mr.

Mann was present as interpreter. About 80 deaf-mutes were present.

## ECCE HOMO!

BY O. W. R.

Behold the Man! He hangeth\* on the cross  
Where we have raised Him at the Jews' command.

Behold the Man! How yonder thief doth toss  
And wag his heavy head with those who stand

Afar and near, with railing tongue and free,  
And strike their guilty palms together oft,  
As they had done some worthy deed; and see!  
The rabble from the city come to scoff.

Behold the Man! if man indeed He is!  
How patiently He bears this bitter woe!  
The sun withdraws from such a scene as this,  
Yet shineth from that Face celestial glow!

Dense darkness falls, the graves re-open wide,  
And the base crowds, affrighted, flee in dread;

Hushed is the jest, evanished the pride  
Of men confronted by the risen dead!

Behold the Man! Darkness and silence reign  
Where late was strife and rout, yet bitter cry,

As from a heart surcharged with grief and pain,  
Breaks from those lips and rends the solemn sky.

Deep sighs responsive come from gentle hearts  
Who know this suffering One their Lord to be;

The Magdalena weeps, the mother starts—  
Together gaze they on the wondrous tree!

Behold the Man! He turneth to the thief,  
Who cries for pardon to his dying Lord;  
He speaketh words of comfort and relief:  
"This day I to thee Paradise award."

O happy he who, dying by His side,  
Heard from His lips the surety of bliss!  
O wretched he who, to be crucified,  
Didst dare betray his Master with a kiss!

Behold! Behold! (if ye indeed can see)  
Yon lifeless Body on the cruel cross!  
'Tis God the Lord and, evermore, to me,  
Beside His service is all else as dross!

## "THE LAITY IN THE CHURCH."

CORRESPONDENCE BETWEEN A BISHOP AND A PRESBYTER.

II.

These are some, and some only, of the evils which flow from our present organization.

The remedy for this state of things lies in bringing back, if possible, the Catholic and "Episcopal" idea of the autonomy of the diocese, making that the working unit, and breaking up these "independent" organizations, which have usurped its place (*vide* Vinton's Manual of Canon Law, p. 94.) These should be pulverized out of existence, and the materials which compose them (so far as of value) be re-incorporated into bodies formed after the Catholic and not the Puritan pattern—that is ecclesiastical organizations with bishops, priests, deacons, and laity (which shall be laity in fact), in due order, and subject primarily to canon law, and secondarily, and so far only as may be necessary to maintain rights of person and property, to statute law. To this end the diocese should hold all church property, and control the same.

In the second place, the diocese should receive the power of mission over her clergy; should send them to their work, whatever that be, (there are "different gifts,") and maintain them therein. This would involve a common and dio-

cesan treasury, (*vide* Gray's "Apostolic Treasury," and Granger's "Church Finance,") into which all the revenues of the Church should flow, and out of which all the clergy should receive their support. I do not think there is any such thing as a "cathedral system," the term is a misnomer; but there is such a thing as a diocesan or better Church system, and of that the cathedral is a part; it marks the visible, representative head.

Suppose Trinity parish, New York, expanded into a diocese covering the whole city, with a bishop instead of a presbyter at its head,\* and reconstructed on a Churchly basis; and that in every city in the land a similar organization be created. Why not? We should then have an "Episcopal Church." †

I do not know why we have come to speak of the laity as an "order." Do you? The Ordinal says there are three orders, viz.: Bishops, priests and deacons; but it says nothing about a fourth "order." ‡

At the same time I admit, nay, assert, the reality of the "priesthood of the laity;" but evidently that is not what is meant. What is meant? I do not know. I have learned that the Church should be ruled from above, not from below; *vox populi, vox Dei* is not in the New Testament; neither is the absolute autocracy of the episcopate. The formula is "The Apostles, elders and brethren" (unless it be elder-brethren), and this marks the order of arrangement. The governing power lies in the whole body—"the spirit of counsel"—and most certainly the laity are a part of that body, and they have their place. There is a centre of gravity somewhere; once it gravitated towards prelacy—a hateful thing—and the Puritans were right in rebelling against that, and then it went over to Puritanism (Independence); our work is to find the true centre again, and keep it. Herein the laity, those who really are such, will have place.

But I have an idea as to what ought to be done with the laity, some of them at least.

I would restore the primitive diaconate; we have practically lost the third order, and substituted for it a secular arrangement. Instead of "vestrymen" I would have, as the Apostles intended to have, and did have, deacons to do the secular work of the Church, under the oversight of the bishops and other clergy. Our "laity" would become an order then, an apostolic, and not a secular order, subject to canon and not as now, to statute law, (this is a most important point.) Suppose we now had, instead of, say, 25,000 vestrymen, 25,000 deacons, more or less, as the Church could find, among her "laymen," "men of honest report, full of the Holy Ghost, wisdom," etc., and that these be "set over" the secular and charitable work of the Church. How would that work? Would it not help to solve the problem as to the laity? Why not? I

\*Very likely few in this generation know that thirty or more years ago the "Provisional Bishop" of New York, Dr. Wainwright, of blessed memory, was an "assistant" to the rector of Trinity, and the good old "rector" took great pleasure in assigning his bishop to this duty and that in "the parish!"

†Perhaps there is some reason after all to be thankful that the title "Episcopal" has not yet been "changed" from the name of the Church. It contains, maybe, a prophecy, at least, a faint hope. Perhaps our forefathers builded wiser than they knew. D. D. C., Jan. 1887.

‡Queer, that in our conventions, general and diocesan, we have crowded the presbyters down among the "laity," and that the bishops should have segregated themselves so far away. The diaconate has practically disappeared. The matter of "Orders" is evidently a good deal mixed up. [Jan., 1887.]

am sure that the "burning question" of the coming time is not such a relatively small matter as "Prayer Book Revision," but the recovery of the lost order. Our present substitute for it is a poor one, very poor. One result of its loss is that bishops and presbyters now are, for the most part, compelled to do deacon's work, which it is "not fit" (R. V.) for them to do. The "deacons" would not be taken, of course, to any great extent, from their secular vocations.

A diocese, thus organized, with bishop, priests, and deacons, an archdeacon at the head of the latter, would have no need of vestries and vestrymen. But this is one of my dreams.

This letter has already reached an unexpected length, but there are some considerations yet to be briefly noted.

The "laity" now hold absolutely the "power of the purse," not only that, but according to our canon law, a man cannot be made a postulant, or deacon, or priest, but he must again and again, and again run the gauntlet of these same secular organizations, the vestries or laymen in some capacity; besides this, he must "pass" the "Standing Committees" in part composed of laymen. Neither can a bishop be consecrated until he has "passed" a majority of the Standing Committees in the land. What would the Fathers of Nicæa have said to this?

Our diocesan conventions are composed of three or four laymen to one clergyman, and our General Convention, as every one knows, is almost absolutely controlled by "lay influence," how this comes about I need not here undertake to say.

From all this it will be seen that the Puritan idea is still everywhere dominant in the Church.

In such a matter it is easier to go on than to stop.

Faithfully yours in the Church,

D. D. C.

## BOOK NOTICES.

THE TWILIGHT OF LIFE. Words of Counsel and Comfort for the Aged. By John Ellerton, M. A. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. 1886. Price \$1.00.

Printed in very large type, for aged people, it will bring to them in a pleasant way many helpful and holy thoughts "to make memory less sad and hope more real."

THE RULE OF PRAYER. A Devotional Commentary on the Lord's Prayer. By the author of "The Rule of Faith," "The Rule of Life." New York: E. & J. B. Young & Co. 1885. Pp. 224.

There is a mine of spiritual treasure in this little book; it may be easily carried in a small pocket and would be convenient on a journey. The print is, however, too fine for easy reading by most eyes.

EASTER SONG. A Poem. By the Rev. Robert Hall Baynes. Illustrated by J. H. Gratacap. New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

Texts and illustrations printed from plates, on one side of heavy calendered paper, making a beautiful and appropriate Easter gift. We know of no selection better fitted for such treatment.

TEACHINGS ON THE CATECHISM. For the Little Ones. By Charlotte M. Yonge. New York: E. & J. B. Young & Co. 1886. Pp. 214.

These simple and systematic instructions on the catechism, for young children, will doubtless supply a want long felt. It is not difficult to find elaborate works suggesting lines of instruction for mature minds, but every pastor must have experienced difficulty in adapting these to the young. It is generally the very young children who learn and recite the catechism, and it is of great importance that they should learn it intelligently. This book of

Miss Yonge's will perhaps prove more helpful by way of suggestion in methods of teaching, than for use as a class book. Every teacher should study it.

THOUGHTS FOR HOLY WEEK. With Meditations and Prayers for each Day. By the Rt. Rev. Ashton Oxenden, D.D. New York: Thomas Whittaker. 1886. Price, 60 cents.

As a writer of devotional books Bishop Oxenden is too well known to need praise. These meditations bring before us, each day, the events in the life of our Lord, in the corresponding day of the last week. Appropriate prayers and hymns are added.

OUR OWN BOOK. Very Plain Reading for People in Humble Life. By the Rev. Francis Bourdillon. Published under the direction of the Tract Committee of the S. P. C. K. New York: E. & J. B. Young & Co. Pp. 127.

The title happily indicates the character of the work. Nothing could be more admirable and helpful for the purpose intended. The style is charmingly simple and the thoughts are such as a loving pastor should express to his people. They are suited to children as well as to humble people of a larger growth.

THE COMMUNICANT. A Manual of Devotions for Holy Communion. Edited by the Rev. W. O. Purton. Adapted to use in the United States. New York: Thomas Whittaker. Price, 40 cents.

While admitting that Sacrifice, "in a most true sense is an essential accompaniment" of the Holy Communion, the author denies that the ministerial acts of the clergy have anything to do with it. The meditations, prayers, hymns and thanksgivings will be found reverent and helpful; and to those who do not accept a higher doctrine of the Sacrament, will be quite satisfactory.

THE COMMUNICANT'S GUIDE: A Help to the Worthy Receiving of the Blessed Sacrament of the Body and Blood of our Lord and Saviour, Jesus Christ. To which is annexed The Order for the Celebration of the Holy Eucharist, and a Short Summary of Christian Doctrine. Compiled by Alexander Chinnery-Haldane, Bishop of Argyll and the Isles. London: A. R. Mowbray & Co.

The name of the Bishop of Argyll is guarantee of the soundness and worth of this excellent manual. Its suggestions about self-examination, and its aids to devotion during the service are excellent. The collects of the Prayer Book, Daily Prayers, Hymns, Litanies, etc., are among the contents.

WARMAN'S SCHOOL-ROOM FRIEND. Practical suggestions for Reading, Reciting and Impersonating. (Not a Treatise on Elocution.) By Prof. E. B. Warman. Chicago: W. H. Harrison, Jr., 257 State St. 1886. Price 75 cents.

There are many practical and valuable suggestions in these notes, not only for the teacher of reading in schools, but also for the public speaker. No "system" of elocution is presented, but rules are given as the result of experience and a true insight of the philosophy of expression. Every rule is justified by a simple and clear explanation of the principle which underlies it. The author is teacher of oratory in the Presbyterian Theological Seminary, Chicago.

A SHORT HISTORY OF PARLIAMENT. By B. C. Skottowe, M. A. New York: Harper and Brothers; Chicago: A. C. McClurg & Co. 1887. Pp. 345. Price \$1.25.

Few, even among intelligent Americans, have a fair knowledge of the formation and present working of the English government. Traditions, usages, and laws are fused in a system which is not easily understood by a foreigner. This series of papers will be a great help to the reader who cannot devote time to extended study.

THE SOWER. A Poem By Augustus Currey. Illustrated. Detroit, Mich.: Riverside Publishing Co.; Chicago: A. C. McClurg & Co. Price \$1.50.

These exquisite and tender verses deserve more than a passing mention, on account of their sweetness and suggestiveness. The illustrations by True Williams are in harmony with the

thought of the poet, and altogether we regard the book as a most appropriate Easter remembrance.

THE POEMS OF SIR JOHN SUCKLING. A New Edition, with Preface and Notes. Edited by Frederick A. Stokes. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1886. Price \$2.00.

Poems by the author of "A Ballad upon a Wedding," would have served for a distinguishing title, so much better known is that graceful lyric than any other of the poems of Sir John Suckling. Sir John may be, undoubtedly is, "one of the immortals;" but we confess to little delight in his poetry, beyond the ballad above mentioned.

THE NATION IN A NUTSHELL. A Rapid Outline of American History. By George Makepeace Towle. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. 1887. Price 50 cents.

This is not a history or a synopsis of history. It is an intelligent explanation of the political, social and literary progress of our country, a rapid sketch in which the main lines are given and values are indicated. The author has opinions, sometimes not well taken, perhaps, but in the main his work seems to be judicious. He is the writer of several popular historical books.

THE SLEEPING WORLD, and other poems By Lillian Blanche Fearing. Chicago: A. C. McClurg & Co. 1887. Pp. 116. Price \$1.00.

These little poems, prettily expressed, are the songs of an humble poet which seem to have gushed from the heart of one whose soul is filled with love for God and man. One can fancy what sort of poems she would write who says "he knows Christ best who helps men most." Written as these songs are from the heart, some chord will vibrate in unison with the loving soul that reads them. The diction is smooth and chaste; now and then we meet with such words as "antholysis" and "limbec," which make us wish that poets would use words that are "understand ed of the people."

HOW SHALL MY CHILD BE TAUGHT? Practical Pedagogy or the Science of Teaching. Illustrated By Louisa P. Hopkins. Boston: Lee and Shepard; New York: C. T. Dillingham; Chicago: A. C. McClurg & Co. 1887. Price \$1.50.

The author is a teacher of normal methods in the Swain Free School, New Bedford, and a writer of several educational works of acknowledged merit. These papers are the result of actual experience in teaching children, whose work in life, it is claimed, has justified the methods here presented. The book has an introduction by Col. T. Wentworth Higginson, who speaks in high praise of the author and of her methods which are those of nature. The child is guided not driven. In reading these charming papers we find ourselves, from time to time exclaiming: "Would that there were such teachers in all our schools!"

I AM THAT I AM. The philosophic basis of the Christian Faith. A metrical essay in three parts and nine cantos, by E. A. Warriner. Boston: Cupples, Upham & Co.; Chicago: A. C. McClurg & Co. 1887. Pp. 167. Price \$1.00.

The three parts of this metrical essay comprise the Idea of the Infinite, the Idea of God, and the Elements of Personality. Under the idea of the Infinite, we have "cantos" on its unity, plurality, and diversity. Under the Idea of God, we have three "cantos" on the Ideas of Person, Trinity in Person, and of extension and diversity in Person. Under the elements of Personality the three "cantos" treat of "I," "Am," and "That." In studying such abstruse metaphysical subjects as are presented in this volume, for our part we prefer the clearest prose. There may perhaps be some who can grasp the philosophic basis of the Christian faith more firmly through the medium of tuneful numbers. To such we would commend Mr. Warriner's metrical essay.

AN INTRODUCTION TO THE STUDY OF BROWNING By Arthur Symonds. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1883. Price, 75 cts.

Another book for the "Browning societies." It is not an attempt to prepare the student for understanding Browning, by giving "selections" from his writings; but it gives the general characteristics of his works, or of Browning himself—his style, method, and aims, and, in a second chapter, the characteristics of the poems, individually. The poet is defended from the charge of obscurity. People abuse their "Browning" as they abuse their "Bradshaw," though all that is wanting in either case is a little patience and a little common sense. An unfortunate comparison; for while one is bringing his patience and common sense to bear on his "Bradshaw," his train is gone and he is left. The world seems now to be divided into two distinct classes: those who like Browning, and those who do not. Such a book as this may lead to study that will enable one to range himself intelligently in one class or the other. At least one would not willingly put himself among the anti-Brownings, with—

I do not like you, Mister B.,  
This reason why is plain to me;  
For this I know, you see:  
I do not like you, Mister B.

MESSRS. ANSON D. F. RANDOLPH & Co., issue several dainty booklets. Three Latin Poems for Holy Weeks, by George Herbert, translated by the Rev. George D. Wildes, D.D., 35 cents; Clear Shining after Rain, by Anna Warner, 50 cents; Compensation, by Frances Ridley Havergal, 25 cents; Tired Mothers, by May Riley Smith, 25 cents; His Name, same author, 25 cents; Way-faring Hymns, original and translated, by Anna Warner, 50 cents; Rab and his Friends, by John Brown, M. D., 50 cents. [Chicago: G. H. Whiting, 137 Wabash Avenue.]

Cassell's Family Magazine, in addition to attractive serial stories, presents many features of great interest to all sorts of readers. In the issue for April we find articles on sanitation, country life and work, mind-magic, flags, house decoration, dress, commerce, inventions, etc. The illustrations are pleasing, and serve to explain the text. This magazine is deservedly popular in the family circle. [Price \$1.50 a year. Cassell & Co., 739 Broadway, New York.]

WITH the April issue *St. Nicholas* closes Part I. of Vol. XIV. The resources of its gifted editor and enterprising publishers suffer no diminution, though from month to month they are lavishly expended to produce the finest magazine for youth in the world. A notable article in the present issue is "The Story of the Merrimac and the Monitor," by Gen. Adam Badeau. [The Century Co., New York. Price, \$3.00 a year.]

THE leading paper in *The Atlantic* for April, is Whittier's grand poem: "On the Big Horn." It is based upon these words of the Indian agent at Standing Rock: "Rain-in-the-Face is very anxious to go to Hampton." It closes thus:

O mountains that climb to snow,  
O river winding below,  
Through meadows by war once trod,  
O wild, waste lands that await  
The harvest exceedingly great,  
Break forth into praise of God!

Two beautiful leaflets for the Easter season have been issued by D. Lothrop Company, Boston. One, Easter Lilies, price 35 cents, is a collection of Bible texts, prepared by Mrs. E. R. Fairchild, with emblematic illustrations in color

and gold. The other, Sunshine, price 50 cents, by Katherine Lee Bates, is a charming poem, with a number of illustrations, and cover of white and gold.

Most appropriate for Holy Week and Easter-tide are two beautiful booklets issued by Messrs. White, Stokes & Allen, New York. *Words of Comfort and Hope*, from Molinos, St. Augustine and others, compiled by Louise S. Houghton; *Heralds of Easter*, by Dora Read Goodale, illustrated with colored designs by Fidelia Bridges, designer of "Songs of Birds," etc. [Price \$1.50. Chicago, S. A. Maxwell & Co.]

THE April number of Frank Leslie's *Sunday Magazine* contains a picture and biographical sketch of the Rev. Ethelbert Talbot, Bishop-elect of Wyoming and Idaho. Leading articles with illustrations, are: A Trip to the Pyrenees; Missionary and Social Life among the Japanese; and serials. [Dr. T. De Witt Talmage, editor, No. 53 Park Place, New York. Price \$2.50 a year.]

IN *The Church Review* for March, Dr. Hall continues his trenchant articles on the Mexican muddle. Bishop Perry writes on the life, times, and correspondence of Bishop White. There is a review of "Locksley Hall Sixty Years After." The number is well up to its standard.

*The Forum* for April has eleven interesting articles, among which are: "Manual Training in Public Schools," "Socialism and Unsocialism," by Washington Gladden, "Books that have helped me," by Prof. Harris, "Confessions of a Quaker," etc.

"THE Church and the Faith," a philosophical history of the Catholic Church, by the Rev. W. B. Bolmer, is announced for early issue by E. & J. B. Young & Co. Among the subjects treated are the Church in its theory and establishment, the general Councils and important controversies, and the claims of the Church in America.

A REMARKABLE contribution to the enlightenment of the labor problem is Lee Meriwether's account in *Harper's Monthly* for April, of "How Workingmen Live in Europe and America," based upon the author's life and observations among the toiling classes of Italy, Switzerland, Germany, France, Belgium, and the United States.

PROFESSOR A. S. HILL, of Harvard, contributes to the April *Scribner's* a short but comprehensive paper on "English in our Colleges," with some fresh and individual discussion of a subject which is always sure of attention from those who are interested in securing sound and useful higher education.

IN the April *Lippincott's*, Lucy C. Lillie, under the title of "Belgravian Bohemia," gives an interesting sketch of the literary and artistic society of modern London, with glimpses of Wm. Black, Gilbert, George Boughton, Herbert Spencer, George Eliot, Carlyle, Ruskin, etc.

THE prettiest Easter booklet we have seen is entitled "The Lily and the Cross," by E. Nesbit. The illustrations are exquisitely wrought, and the text is also printed from plates. New York: E. P. Dutton & Co.

"A THOUGHT for Easter" is the title of a pretty souvenir of the season, a poem by Elizabeth F. Frye, in white and gold cover, published by Cupples, Upham & Co., Boston.

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

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.

At this season pastors and parishes should have in mind the importance of preparing annual statistics and of providing for the representation of the parishes in diocesan synods. In these matters there is a tendency to leave all to the hurry and impulse of the last hour. It is the Lord's business, and should take precedence of private business.

As the time of special offerings is at hand, we venture again to call attention to the American Church Building Fund. It is in the nature of an endowment, not to be laid aside but to be kept at work. The principal is to be loaned at six per cent to parishes and missions for erecting churches and chapels wherever needed. As it is repaid it is to be again loaned, and made to serve in perpetuity; the increase when it can be spared to be given in special cases. The fund is already a working success, and has proved its title to confidence.

"G. T. B." in a letter to *The Standard of the Cross*, says: "The choir pleased me, not only because of their devout behavior and full responses, but because they did not at every Gloria or Doxology, nor indeed at any time during the service, turn their backs upon Christ's people, where God's real presence is, to face the Holy Table where His presence is not, in any special sense." Rather hard on the people in the front pew! Does "G. T. B.," when he acts as Celebrant, turn his back to the altar and face the people "where God's real presence is?" The rubric before Absolution says: "Then shall the priest (the bishop

if he be present) stand up, and turning to the people, say," etc. Of course he could not "turn to the people" to pronounce the Absolution, if he were already facing them. After *Sursum Corda* the rubric says: "Then shall the priest turn to the Lord's Table," in doing which, according to "G. T. B." he is turning his back upon the "real presence." The communicants, too, when they come to receive, all kneel towards the altar, "where His presence is not in any special sense."

THE Rev. W. W. Newton, in a thoughtful paper in *The Churchman*, gives the results of his investigation of the "Faith Cure." He attended meetings of the Faith Cure conventions, and had the best opportunity to study the principles and phenomena of this phase of fanaticism. He says:

The conclusion of the whole matter, after attending these meetings, hearing evidences, watching an anointing service, and studying the literature of the subject—to my own mind is this, these people are making physical inferences from a spiritual fact. It is a religious revival with physical assets. Its foundation facts are true enough; its methods are the methods of the charlatan. There are certain evils about this movement which cannot in the cool mood of reason be overlooked.

He then goes on to show that the system involves (1) the contradiction of reason; (2) the denial of means to ends; (3) a reaction against all faith in God, in the event of a failure to cure; (4) a substitution of the human will for God's will; (5) a denial of the common consciousness of the Christian Church.

## PRAYER BOOK REVISION.

### XII.—ALTERNATIVES. *Continued.*

In the old Latin Offices from which those of the Anglican Church were derived, there were no alternatives of the kind which we now find in the English and American Prayer Books, the use or disuse of which is left to the option of the officiating minister.

The *Venite* and the evangelical canticles held an invariable place in the daily round of praise. They were essential to the character and significance of the offices in which they stood. There was provision for variety, but not through substituting other forms for these.

There has been a certain development in this matter in the direction of a license fraught with most serious evils. In the first English Prayer Book no alternatives of this character appear. The Morning and Evening Prayer as there given have a perfectly simple form. Everything is clear and unconfused. For popular use nothing more admirable could be devised. In this point of view every change made in subsequent revisions has been a mistake. Those

offices moreover, in a form of great beauty, preserve the character of the older services, which have been brought together in them.

It was in the second Prayer Book, 1552, that the principle of free alternatives was introduced, and the arrangement made which still stands in the modern English Book. The *Jubilate* was made a substitute for the *Benedictus* in Morning Prayer, and the *Cantate* and *Deus Miseratur* inserted in the Evening Prayer as alternatives respectively for the *Magnificat* and *Nunc Dimittis*. But the principle was carried no further. There is but one Absolution and one Creed. And for each of the insertions above described, there was at least a defensible reason. It is clearly enough indicated in the rubric before the *Benedictus* in the English Book that the *Jubilate* was intended to be used only when the *Benedictus* occurs in the Lesson or Gospel for any day. The same reason, though not expressed, would be applicable to the use of the alternative canticles in Evening Prayer. It is to be feared, however, that in permitting, without express restriction, the two great Gospel hymns of Evensong to be omitted, there was an attempt to satisfy the scruples of the Calvinistic party, with its covert Nestorianism.

The vicious principle thus admitted received further and most mischievous development in the American Prayer Book. Here in Morning Prayer preference is given to the *Jubilate* by placing it first, while the *Benedictus* is cut down to four verses; and in Evening Prayer the Gospel canticles disappear altogether, the *Cantate* and *Deus Miseratur* usurping their places, with alternatives, one a fragment, the other a cento, to be used when either of the first occurs in the regular course of the Psalter for the day. Here also appear two Absolutions, and two Creeds, as well as the *Gloria in Excelsis* in the morning office.

The history of the American Church, and the state of things at present existing, indicate clearly enough to all thoughtful minds, the injurious effects of this principle of free choice among various forms. The use of one or the other becomes the badge of a party, and important theological differences become intensified rather than healed. This even extends so far that articles of the Faith itself come to be regarded as open questions, matters of individual choice.

Here is an evil which it surely ought to be the first business of the liturgical reviser to correct. Yet in the work which we are considering, the offices of the Church as revised by the constitutional action of two General Conventions, this most serious evil has not been amended in a single particular. In fact, in the

Evening Prayer it has been made worse than ever before, for we are presented with three alternatives after each canticle, not to mention the further application of the same method in the admission of the *Gloria in Excelsis* as an alternative for the *Gloria Patri* here as well as in the morning.

We shall now endeavor to state the chief objections to the admission of alternatives at the option of the officiant.

The first objection is the liturgical one which we have, perhaps, sufficiently considered in preceding articles. We have endeavored to show that our offices belong to a certain family, composed upon a certain model, and invariably exhibiting certain distinguishing features, and that the preservation of these marks is not only desirable as a matter of historical continuity and Catholic identity in worship, but is necessary to the full significance of the services of which they form a part.

The second objection is a theological one. We have already referred to the well-known fact that the two Absolutions, however absurdly, have become tests of party, the second form being taken as intended for those who do not believe in absolutism at all! Still more unhappy results threaten to flow from the sad mistake of making the Nicene Creed nowhere in the Prayer Book anything else but a mere optional form. Men have come to think that they may not only use which they please, but they may believe which they please. In like manner the alternative form at the ordination of priests has been taken to signify that it is not necessary to believe that the Holy Ghost is given in the Laying on of Hands, or the power bestowed of binding and loosing. Again to allow anything else to usurp the place of the *Magnificat* is to remove a great landmark of the Incarnation, and inevitably obscures that great fundamental truth: *Lex orandi, lex credendi*.

The third objection is one which we should suppose would have considerable force with the great body of practical people. We refer to the embarrassment caused to the simple worshipper by the confused appearance of the pages of the Prayer Book through the presence of so many variable forms. Much has been said about making our service more attractive to those outside our own fold; but every one knows that one of the greatest difficulties which now encounters those unfamiliar with the Prayer Book is "to find the places." This is a difficulty which will be rather increased than diminished by the revised services as they now stand. The fallacy here has been the assumption that the charm of our services to our Protestant brethren will be increased by approaching as nearly as possible to

the wonderful productions in the shape of so-called "liturgies" so largely used in several denominations. It ought to be noted that while a growing popular sentiment seems to compel the adoption of something of the kind, there is a general admission that so far nothing very satisfactory in that line has been achieved. So far as any explanation of this failure has been given it is to the effect that these made-up services are too fanciful, and that too much is still left to the discretion of the minister. It would be natural to conclude that one charm at least of the Church service, consisted in its fixedness and absence of variety for the mere sake of variety. Even from this point of view, then, we are justified in insisting that "the old is better."

Moreover, a thoughtful person will admit that usages which allow so much uncertainty, are out of keeping with the chaste soberness which has always been one of the great merits of the Prayer Book, as it has been one of the marks of the religion of the true Churchman. Such a license of variation then, is contrary to the very genius of our devotional system.

If we have any lingering respect for the views of the great reformers who cast our services in the mother tongue of the people, we are forced to consider the value of a principle which they regarded as of prime importance, namely, that of devotional simplicity. For our part, we venture to assert that they were right, and that the marvellous influence of the Book of Common Prayer among English-speaking people has been, in no small measure, owing to the fact that it is not only expressed in a language "understood of the people," but in a form of such simpleness that "the way-faring man though a fool," may easily master it.

As we have pleaded for the omission of one of the Absolutions and of the *Gloria in Excelsis* in the Daily Offices, so now we urge upon those entrusted with the completion of this great work the excision of all alternatives, leaving but one each, after the *Magnificat* and *Nunc Dimittis*, and these not without some direction narrowly restricting their use.

#### BRIEF MENTION.

"On next Sunday," said Father Maguire to his congregation, "the funeral of A—B— will be held in this church. I shall preach a funeral sermon on the occasion, and the man himself will be here—the first time in twenty years."—Easter flowers and Easter elections come too close together. If the annual election of wardens and vestrymen must be held on Easter Monday, let the thought of it and the talk about it be laid aside as much as possible

during Holy Week. Then choose those to represent the Church who are Churchmen. The office should not be degraded to compliment anybody.—Mr. Bright, in the course of a recent speech, declared that all the wars of England since William III., without one single exception, were absolutely unnecessary, and their only result was an enormous national debt.—It is out at last! The editor of *The Southern Churchman* tells a correspondent why he uses clipped English: "Not possible to imitate Cicero, if writers use articles." Romanizing germ, brother editor! Articles necessary to salvation of English language. Verbs likewise.—The pastor of the Hebrew Christian Church in New York is authority for the statement that one hundred of the clergy of the Church of England are converted Jews. There have been, within a few years, three bishops of the Anglican Communion in active work, who were Jews. Let us remember the Jews in our Good Friday offering.—All honor to earthquake-smitten Charleston! Her people are contributing liberally to the sufferers of the Riviera.—In the discussion on the reduced incomes of the clergy, at the London Diocesan Conference, "a very Protestant gentleman" enquired how much money was spent on surpliced choirs and other extravagancies. The *London Review* replied that surpliced choirs cost no more than unsurpliced ones, "except for washing their surplices." As for flowers and other decorations they are special gifts, and do not come out of the revenues of the parish.—It is reported that the estate of the late Mr. Beecher does not exceed \$110,000. His annual income for many years could not have been less than one quarter of that sum. It makes no difference to him now what he left behind, in worldly goods. He carried with him only what he gave away.—"The Ethical School" advertises "a course in fables, legends," etc. "Children are received from nine years of age and upwards." Fables and legends are good in their place, but are poor substitutes for the Creed, the Lord's Prayer, and the Ten Commandments.—After all the agitation about "female suffrage" in Massachusetts, it is estimated that for the six years in which the women of that State have been allowed to vote for school committees, only one woman in 176 has voted. Not one-half of those who register ever come to the polls.—One of our bishops has the whooping cough, and one of the "other clergy" has the mumps. A king may have the tooth-ache.

To what base uses we may return, Horatio! Imperious Cæsar, dead and turned to clay, Might stop a hole to keep the wind away.

—As Easter approaches the vestry should enquire about the finances of the parish. If the pastor's salary has

not been paid in full, now is the time to see that it is done. If it has been done, now is the time to vote an increase. The salaries of the clergy are, as a rule, far below their needs.—The time has come for house cleaning and decoration, repairs of buildings and improvement of grounds. Let us not forget the house of God. Let not the consecrated place be less cared for than our homes.—Canon Westcott in *The Expositor* on the revised New Testament says: "It has certainly been a satisfaction to those who gave time and thought to the work that no criticism has come upon them by surprise. They heard in the Jerusalem chamber all the arguments against their conclusions which they have heard since; and I may say for myself, without the least reserve, that no re-statement of old arguments has in the least degree shaken my confidence in the general results which were obtained." So much the worse for Canon Westcott!

#### TRUE RELIGION.

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

##### VIII.—THE CHRISTIAN GRACES.

In religious language, large use is made of the terms, grace, divine grace, and the grace of God. They are Scripture terms, and in Scripture use have a deep significance. This is necessarily so; for the Gospel system is a system of grace. Indeed, salvation in its true sense is all of grace. Unfortunately, however—like most of the common religious terms—grace has come to be used in an exceedingly vague and general way. To many minds it has little, if any, concrete and practical meaning. With too many, it is only expressive of some sovereign exercise of divine power, which is a sort of finality in itself, which does something for man in salvation so absolutely that it leaves little or nothing to be done by man himself. It is not clearly enough understood that grace (*gratia*) more nearly signifies a gift or a favor; and that a gift is something not merely to be received, but to be used; and that a favor bestowed demands a grateful return. Thus divine grace may signify certain spiritual gifts necessary to salvation, bestowed on man through Christ, such as opportunities, influences, enlightenment, quickening, encouragement, and assistance. But these—even though the sinner, left without them, must fail of salvation—are meant to be helpful and hopeful aids to endeavor on his part, and not absolute substitutes for it. Even the gift of the Holy Spirit, as the supreme grace of God, is bestowed, not that the sinner may be relieved from effort, but only that he, having an efficient divine co-worker, may more surely succeed. The Holy Spirit is not his substitute, but his divine ally.

Out of the faithful use of the various spiritual gifts, graciously bestowed on man, to the end of securing his salvation, it comes, that practical religion must be marked by certain spiritual exercises, styled the Christian graces. Of these, the first is faith. Not, however, one of those delusions which some men take to be faith—mere belief, or faith in Christ as a historic personage; faith in their own faith, or belief that things are or will be, because they

believe so; and that master device of the adversary for turning good into evil; a dead faith, a faith without works, a faith that glorifies religious unfaithfulness and sterility, the faith of the buried talent and the barren fig tree. None of these, nor any part of them, but, contrariwise, an earnest acceptance of God in Christ, in the character, and to the end, set forth in His Word; and a humble and holy trust in Him and His Word, for all things needful, and to be obtained through the spiritual alliance and co-operation of divine grace and human effort. Such a faith is a necessary characteristic of practical religion. It is the very root of truth, beauty, and power of religion. Indeed, because it is such, as in the case of precious coins and gems, men so persistently endeavor to supply its place by deceptive imitations. No one, however, need be deceived by these pretences, unless his foolish heart is darkened by the love of self and sin, and he is blind to the tokens of true faith, or dreams of securing heaven at less than its cost and worth. True faith carries its evidence with it, for it may be known by its fruits. Like those of the tree of life, they are manifold and full of strength and healing, and may be easily found and proven by the willing and obedient. In the eleventh of Hebrews, St. Paul has, as it were, shaken the branches of the tree, and caused them to rain down before our eyes a shower of crimson and gold. Of the living power and practical fruitfulness of faith, the Scriptures are too full, to allow a sluggish and unproductive religion any excuse. And the warnings given to those who are contenting themselves with such a religion, are too plain to be mistaken. No "good fruit" is evil fruit, and "evil fruit" is the product of the "corrupt tree" alone.

Another of these Christian graces, indicative of true religion, is love. It is next in order, but it is so closely related to faith that they are practically inseparable. As faith both springs from knowledge, and in turn vivifies and extends it, so love, while it springs from faith, reacts upon it and adds to it new inspiration and power. As an active principle it arouses and perfects faith; for while faith impels the possessor of a true religion to good works, love adds to the activity of faith, its own devotion, and so makes its religious life a life of true self-sacrifice. Faith is the angel of good works; Love, the angel of unselfish devotion to a life of good works. If all this be true, how can that be a true, practical, religion which is not evidently controlled by love to God?

But what kind of affection and exercise is this holy love? Has it any breadth? any depth? any fixed law or measure? any singleness of object? any perceptible power? Everywhere we see those who profess, as Christians, to love God, quite undistinguishable from the men of the world; minding earthly things; absorbed in making "provision for the flesh to fulfil the lusts thereof;" greedy of gain; indulging in pride, love of vain show, luxurious living, and selfish ease; excusing themselves from positive duty; incapable of religious sacrifice; thrusting aside the service of God, at every beck of pleasure or convenience. Surely, if there be any true love of God in their hearts, it is practically lost amidst an alien horde of other affections, appearing like a queen who has been supplanted by a harem of more than doubtful favorites, and is allowed no place nor recognition, save as a sort of show-figure on state

occasions, when the forms of decency must be observed in order to avoid a public scandal.

How different a true love of God is from this, the Holy Scriptures have taken ample pains to show. As shed abroad in the hearts of those whose religion is genuine, it stands up with quite another life and shines with a higher and holier light. True, it may, or may not, according to the temperament or training, reveal itself in outward emotion or expression; but it must have an inward strength and fervor that are beyond dispute; that will show their presence and their power in acts—in anticipating needs, watchfulness for opportunities, readiness in devising means, open-handed generosity, unvarying devotion, spontaneous self-denial, and real sacrifice; each and all regardless of self, indifferent to the praise or censure of men, and only intent on the glory of God and the good of His creatures. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself." Such a love for God would be in any man's religion, truth, beauty, and goodness in the very fulness of a divine power. Such a love in that religion would make it something of the supremest value to mankind. For while Faith is the angel of good works, Love is the angel of blessing to both the doer and the recipient. This, it will be seen, implies that in love for God there is necessarily included love for man. Indeed, each is inseparable from the other. They are only the two phases of the same grace; the divine obverse and reverse of the priceless coin current in both earth and heaven. Hence, the folly of him who, in his religion, claims none without clearly evidencing his possession of the other. Love God! while you are cold, hard, unconcerned, unsympathizing, unhelpful, to your toiling, suffering, dying, fellow-creatures! "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Is it now necessary to set forth in further details the requisites to a true religion? There are other Christian graces which belong to it, but they are the spontaneous product of those already considered. Indeed, they are the immediate and necessary fruits of holy love alone. Given that love in its double outgoing, and will not all these be added to it? Is not love "the fulfilling of the law?" That is, is it not the one principle and power which produces a fulfilling of all righteousness? Of these further graces, take for example, obedience; to what intimation of the divine will can a true love for God be indifferent or averse? Its whole spirit and language are: "Lo! I come to do Thy will, O God." The will of love, is the will of the beloved. The expectation of the Beloved is the hearty fulfillment of His will by those who love Him. "If ye love Me, keep My commandments." To those who thus love in sincerity and truth, no parleying delay, no shuffling excuses, no treacherous compromises, no cold compliance, are even tolerable.

But the will and way of God are sometimes seemingly adverse, crossing the creature will and way, enwrapping it in clouds, and showering it with tears. Love, in a true religion, comes again and brings submission. Not a reluctant nor a despairing surrender to the inevitable, for the godless nature is equal to that; but the clear and sweet, though, perhaps, sorrowful, submission of the soul that can say sincerely,

ly, in the strength of a perfect trust; "Not my will but Thine, be done." Such submission is the crowning sacrifice of love, for it is the last and fullest surrender of self.

Fruitful in perfecting, if not even producing, the Christian graces which both verify and illuminate a true religion, love leads next and last in train to holy peace and joy. In a world of unrest, doubt, disappointment and sorrow, peace and joy are the first and last necessity of the human spirit. Yet, neither prosperity, nor philosophy under adversity, can make them sure. Religion, then, is the last resort. That must be able to give them. If not there, as God is the soul of religion, He Who made the heart cannot supply its most painful want. And there are those who, professing to hold to that religion, practically, by their formal treatment of it, and by their restless pursuit of worldly pleasures and amusements, proclaim to the world, that religion—the religion of the Blessed Jesus!—is incapable of supplying the heart's longing for peace and happiness; that to do this, religion must have the help of the world that hates it; and that the world is the surer and the more generous of the two. But do not thou, O sinful soul, do not thou, O humble seeker for a Saviour, do not thou, O struggling, storm-tossed Christian, believe them! They know not what they do; but they are denying the Lord that bought them. His words are to you: "Come unto Me, and I will give you rest." He promises to give you peace, the very "peace of God which passeth understanding", "peace and joy in the Holy Ghost."

There is, then, all this vitality and value in true religion, and for us, there is none true, but that of Jesus, practically applied to the character and conduct. There is no good in man which it cannot perfect; no true and lasting good for him which it will not procure or promote; no rational or spiritual want which it will not relieve or supply. Hence, the want, both of the Church and the world, is that religion be so truly held and so practically lived by its followers, that they can both experience and personally attest its divine purity and power. A true Christ-like living of Christianity, is the foremost want of the age.

We live by admiration, hope, and love; there are parts to train that are neither of the mind nor of the body; there are spirits to train. We have bodies, it has been said, but we are spirits; and education is, in its highest and truest function, the education of the spirit; that alone can teach us, after all, the only end of life, which is always that we shall be faithful to the best we know—faithful to God, faithful to our country, faithful to our fellow-men, and faithful to ourselves. Our education will never be perfect, unless, like the ancient temples, it is lighted at the top. It is only a religious education, after all, which can give us true happiness, and real and permanent success.

Take thou no thought for aught save truth and right;  
Content, if such thy fate, to die obscure,  
Youth fails, and honor; fame may not endure,  
And loftier souls soon weary of delight.  
Keep innocent. Be all a true man ought!  
Let neither pleasures tempt nor pain appall!  
Who hath this, he has all in his having naught;  
Who hath it not, hath nothing, having all.

—Farrar.

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PERSONAL MENTION.

The Rev. Walter F. Lloyd, D.D., LL.D., rector of St. Luke's church, Cedar Falls, Iowa, has accepted a call to Grace church, Decorah, in the same diocese, and will remove to Decorah before the 1st of May. Please address accordingly.

The Rev. Charles W. DuBois becomes assistant to the new rector of Grace church, Decorah, from Easter Monday next. Please address him, care of the Rev. Dr. Lloyd, Decorah, Iowa.

The address of the Rev. Davis Sessums, M. A., rector of Christ church, New Orleans, La., is 226 Second St., New Orleans, La. Documents for board of trustees of the University of the South, should be sent to above address.

The address of the Rev. T. D. Phillips, is now 111 California Ave., Chicago, Ill.

The Rev. Wm. Henry Capers has accepted a call to the rectorship of Trinity church, Lancaster, Pa. Address accordingly.

The Rev. Samuel Ringgold, D. D., has resigned Grace church, Cedar Rapids, Ia., and accepted a call to St. John's parish, Knoxville, Tenn. Address accordingly after April 15th.

The Rev. F. J. Vincent, late of Canyon City, Oregon, has accepted the pastoral charge of Pittsfield and Griggsville, Illinois. Address Griggsville, Pike County, Ill.

ORDINATIONS.

On Sunday, March 20, Bishop Potter advanced to the priesthood, Mr. Symonds of Port Jervis, N. Y., who was presented by the Rev. Dr. Nevin of Rome. He also ordered to the diaconate Mr. John T. Patey, of St. Luke's church, the candidate being presented by the rector, the Rev. Dr. Tuttle.

TO CORRESPONDENTS.

L. W. M.—The word has been restored to the Creed to make it conform to ancient forms and to the words of Scripture. It does not carry the idea of repetition any more than to say that a man gets up again when he falls.

SARATOGA.—The advertiser meant to say that his parish was accustomed to five out of the "Six Points." The expression is used of the features of Church worship which are regarded as Catholic heritage and which have been restored by the revival of Church life in the last half century. The six points are: 1. The Eastward position. 2. Eucharistic vestments. 3. Unleavened bread. 4. Mixed chalice. 5. Lights. 6. Incense.

CATHOLIC.—1. The collect, epistle and gospel are considered essential parts of the Eucharistic service, and we know of no authority for their omission. 2. We cannot tell you how the clergyman is ranked. 3. See our column of book reviews.

SUBSCRIBER.—We have a number of "subscribers." A more determinate name would be better. In answer to your question of the two great Sacraments, one is sacrificial and the other is not. Baptism being of such importance—every child of Adam should be made a member of Christ—its administration has not been restricted to the priesthood. (Acts viii; 38, etc.) Deacons may baptize, but may not celebrate the Holy Eucharist. The offering of sacrifice has always been restricted to the priesthood. Hence, while deacons, and in extreme cases, even laymen may baptize, only priests may offer the Holy Eucharist.

DECLINED.—"The Mother's Prayer;" "St. Patrick;" "The Eucharist;" "Fasting Communion."

R. TOMES.—The authority of primitive use. Read Sadler's Second Adam and New Birth.

MISS E. P.—The time is too short to give you the information you wish. If you still desire it, write to the Rev. E. C. Paget, Muscatine, Iowa.

P. K.—The reason ordinarily assigned for the omission of the Celebration on Good Friday, is that on that day the Sacrifice itself was offered, and hence its memorial is omitted.

A SUBSCRIBER.—1. The table of Lent lessons was authorized by the General Convention of 1883. 2. No lessons are appointed for such special services visitations, etc. A discretionary power is generally conceded to bishops. 3. In cases of necessity sponsors may not be required; but upon the subsequent public reception of the child, they must be provided. 4. No discretion is allowed as to selection of lessons. 5. No one is authorized to omit or change any portion of the appointed lessons.

OBITUARY.

LAMPLUGH.—Entered into the rest of Paradise, March 16th, at Gallatin, Tenn., Mrs. B. C. Lamplugh

GREGORY.—Entered into rest, March 8, 1887, at Albany, N. Y., in the 75th year of her age, Catharine W. Trowbridge, wife of William M. Gregory and mother of the Rev. H. T. Gregory of Middletown, Ohio

TROWBRIDGE.—Entered into rest at the residence of her aunt, Mrs. Emily Trowbridge, Catskill, N. Y., March 18, 1887, Sarah Rebecca, daughter of James and late Charity Trowbridge.

APPEALS.

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.

School for the colored people at this place was begun in January last. The rapid growth soon made a larger room necessary. The demand is more pressing now, and should of itself be an appeal not in vain for help.

One week ago, our school house, with seats and books of the pupils, was destroyed by fire. For the present we are using a small cabin remote from the centre of the work. The people are unable to do anything to repair this loss yet without the necessary building the work must be crippled. \$800 will be required for this building, and I trust that the love of Christ will constrain the members of the Body to minister to the wants of these poor ones.

Your servant in Christ,  
J. A. DEAL.

Franklin, N. C., March 25, 1887.

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MISCELLANEOUS.

WANTED.—A good pipe organ, second-hand. Address D., care of THE LIVING CHURCH.

PUPILS preparing to enter upon our course of study in the fall, or to join some advanced class, will find it greatly to their advantage to begin after Easter and make the short spring term for review. It will make the next year easier and more successful in every way. Address, St. Mary's School, Knoxville, Illinois.

FOR RENT.—A good residence adjoining St. Mary's School, Knoxville, Ill. A good opportunity for a family with daughters to educate. House nearly new, ten rooms. Near R. R. station, post office, stores, etc., with all the advantages of country life. A remarkably healthy location. Address the rector of the school.

A WELL educated young Englishwoman desires an engagement in an American family as governess or companion; moderate salary. Address "M." care of THE LIVING CHURCH.

THE ST. AGNES' GUILD, of Calvary church, Chicago, furnish vestments, stoles, embroideries, fringes for stoles, etc. For estimates, address the Rev. W. H. Moore, 1022 Washington Boulevard.

FOR RENT.—A summer cottage, furnished, in Northern Michigan. Climate invigorating and free from malaria and hay fever. Cottage contains eight rooms, and is built amid pine trees, on the shores of a sheltered harbor in Grand Traverse Bay. Two safe row boats, and a sail boat if desired will be rented with the property. A quiet resort for a family with children. For particulars address C. W. L., care of THE LIVING CHURCH.

FOUND.—In the editorial rooms of THE LIVING CHURCH, during the session of the General Convention in Chicago, a book, with the number 337 on blank page. Owner will please call or send stamps.

SHARON MISSION.

The Sharon Mission sells flower and vegetable seeds in aid of its building fund. Twenty-five choice assorted packets \$1.00. Destitute Indian and other missions supplied free. Aid earnestly solicited. A list sent. Please address SHARON MISSION, Sharon, Walworth County, Wis.

THE DANVILLE SANATORIUM.

The editor of *The Christian at Work*, of whose family several members have been our patients at different times, recently said: "We have frequently received letters of inquiry about The Sanatorium at Danville, N. Y., under the management of Drs. Jackson and Leffingwell. There is no better institution of the kind in the land, and we have so much confidence in it as a place of rest, good medical advice and recuperation, that we can conscientiously recommend it to our friends, and should be only too glad to spend a few weeks there ourselves."—*The Christian at Work*, Feb. 10, 1887.

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 & 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.

The Household.

CALENDAR--APRIL, 1887.

- 3. 6th Sunday (Palm) in Lent. Violet.
- 4. Monday before Easter.
- 5. Tuesday before Easter.
- 6. Wednesday before Easter.
- 7. Maunday Thursday.
- 8. GOOD FRIDAY. Black.
- 9. Easter Even. Violet.
- 10. EASTER DAY. White.
- 11. MONDAY IN EASTER. White.
- 12. TUESDAY IN EASTER. White.
- 17. 1st Sunday (Low) after Easter. White.
- 24. 2nd Sunday after Easter. White.
- 25. ST MARK, EVANGELIST. Red.

APRIL 3-9--HOLY WEEK.--This name is in common use for the week before Easter. St. Chrysostom calls it the "Great Week," on account of its great blessing to humanity. In its commemoration it is the most solemn week of the year. A special Epistle and Gospel are provided for every day, and there should be daily Celebration except on Good Friday, when the general custom of Anglicans is to end the altar service with the "Pro Anaphora," improperly called the "Ante-Communion."

APRIL 3.--PALM SUNDAY.--It was on this day that as our Lord went to Jerusalem the multitude strewed the way with palms, shouting "Hosanna." Churches are often decorated with palms on this day. The only allusion to the event of the day, in the Scriptures of the day, is in the first morning lesson from the prophecy of Zechariah.

APRIL 7.--MAUNDAY THURSDAY.--This is a name long used for the day on which the Sacrament of the Lord's Supper was instituted. "Maunday" is a corruption of "Mandata" which signifies "commands," and refers to the words of our Lord: "Take, eat," etc. The name of the day should suggest the sacred obligation we are under to partake of that Holy Sacrament. White is the proper color for the Maunday Thursday Celebration.

APRIL 8.--GOOD FRIDAY.--This is the name of the day of Crucifixion, so called because of the priceless good which it brought to the world. It should be kept as the strictest fast of the year. Every Friday is a day of abstinence. Black is the color for Good Friday. The altar should be divested of all ornaments except the cross which should be veiled in black.

APRIL 9.--EASTER EVEN.--The entire day before Easter takes this name. On this day the body of our Lord was lying in the tomb, while His soul was in Paradise (not Heaven). The Lenten color remains till Evensong, when it is changed to Easter white, and the collect for Easter is used.

LORD, IS IT I?

Still with Thine own, dear Christ, dost Thou delay Thee,  
In converse sweet, and loving ministry;  
But one is there who basely would repay Thee,  
Lord, is it I?

Still in the garden-shadows art Thou pleading,  
Staining the night-dews with Thine agony;  
But one is there Thy woe and prayer unheeding,  
And to their guileless prey Thy murderers leading,  
Lord, is it I?

Though from Thy face the boldest shrink retreating,  
Quailing before Thy silent majesty,  
Yet one, with falsehood's mask the sweet gaze meeting,  
Would bow and mock Thee with a traitor's greeting,  
Lord, is it I?

Full off with glowing words my love I've told Thee,  
Full off have pledged Thee deathless loyalty;  
And is it I who could so cheaply hold Thee?  
Could I for such a paltry price have sold Thee?  
Lord, is it I?

Alas, my soul! to thy Lord's death consenting!  
Where, but to death, shall such a traitor fly?  
Too late, at last, my bitterest repenting!  
In outer darkness weeping and lamenting,  
Lord, is it I?

Stay thy despair; sweet hope His mercy bringeth,  
Yea, the repentant traitor shall not die,  
So, to the cross, the chief of sinners clingeth,  
O'er him, returning, heaven in gladness singeth,  
Lord, is it I?

--Selected.

A LITTLE boy had gone with his aunt to inspect a boys' boarding school, where it was intended to send his elder brother. Afterwards being asked, among other things, how the boys looked, he said: "Well, mama, they looked as if they had no mothers!"

A SERMON both short and good is perfect, and needs no apology. A short, poor sermon has an apology for its poorness in its brevity. A long, good sermon has an apology for its length in its goodness. But a long, poor sermon admits of no apology, and the attempt to make one makes it both longer and poorer. Therefore proceed to business without apology.

QUEEN VICTORIA'S dislike for Gladstone dates back to the time when she hesitated about signing the Irish Church establishment bill. "But, madame, you must sign," said Mr. Gladstone. The queen indignantly rejoined: "Sir, do you know, who I am?" "Yes, madame," responded Mr. Gladstone, "the queen of England. But does your majesty know who I am? I am the people of England."

THE story is told of Mr. Evarts, that he once sent a donkey up to his farm at Windsor, Vt., and about a week afterwards received the following letter from his little grand-child: "Dear grandpa, the little donkey is very gentle, but he makes a big noise nights. He is very lonesome. I guess he misses you. I hope you will come up soon and then he won't be so lonesome."

"YES," said a Kentuckian, who had been in the far West, "Indians are powerful fond of whisky. Let 'em once get the taste of whisky, an' they'll give up everything for it. An old chief out in western Dakota offered me a pony, saddle, bridle, blanket, and I don't know what else, for a pint of whisky I had with me." "And you wouldn't give it to him?" "Not much! That was the last pint I had left. But it shows how fond Indians are of whisky."

CHARLES LAMB was a spare man, dressed in clerical fashion, and appearing somewhat stiff in manner. He had dark, curly hair, a long, melancholy face, lips tremulous with expression, brown eyes--quick, keen, restless--and a quiet, sweet smile, with a touch of sadness in it. His friends sometimes called him "Old Man Melancholy," but though his face owned the title, his nature did not, for he was the most comical genius. Upon one occasion, being asked how he liked babies, he stammered out that he liked them best "b-b-boiled."

"THE invitation to say grace," writes a correspondent of the *Pall Mall Gazette*, "can seldom have been extended and accepted in a more peculiar manner than at the house-dinner of the City Liberal Club recently. After dinner the proceedings were as follows: *Lord Granville*: "I remember that on one occasion a statesman--I think it was Mr. Canning--rose after a public dinner and inquired, 'Is there a clergyman present?' There being no reply, he added, 'Thank God!' On the present occasion we are more fortunate, and I call upon the Rev. Canon Rogers to say grace." *The Rev. William Rogers*: "I beg to state that I am not the Rev. Canon Rogers--not being a canon of the Church. For what we have received may the Lord make us truly thankful."

"If you tell the artisan," says a writer in *The Nineteenth Century*, "it would be good for him to go to church, he will probably say: 'Why does not the

church come to me? According to your own showing, Jesus preached anywhere and everywhere rather than in the temple, and preferred the company of the poor and neglected to that of others. The Apostles did not dwell in palaces, and drive about in carriages. When the minister comes to our street or court and helps me to get good water, shows me how I can get good food without paying more for it than the rich, tells me how to insure my life without paying twice or thrice what he pays, helps me to get books and to understand them, takes some interest in the struggle of the poor to live, helps the poor out of poverty by giving them the best education possible--when I can feel that the Church regards itself as living for the people and not for itself, then I shall feel more inclined to go to church."

THERE is no richer Church than that of England. No Church has so many grand livings, and at the same time so much poverty among the clergy. At this moment, largely on account of the reduced value of the tithes, this poverty has assumed aggravated forms. At a meeting of the local Clergy Society, held at Bristol, the Dean of Wells drew attention to the distress of the poorer brethren. They were witnessing, he said, a process of disendowment by degrees. The endowments from rents, glebe lands, or tithes, were becoming smaller year by year. Some of the clergy were so held down that not luxuries only but necessities were wanting and even old and cast-off clothing was gladly welcomed. These statements were indorsed by other of the Church leaders who were present. A similar meeting was held at Chester cathedral, where Bishop Stubbs presided, and where arrangements were made to raise £30,000 (\$150,000) in aid of the poorer clergy. At this meeting a letter was read from the Duke of Westminster expressing regret for unavoidable absence, as well as sympathy with the movement, and offering to give £500 (\$2,500) a year for five years.

DURING a recent interview between Mr. Stanley and a newspaper correspondent, the intrepid explorer, and founder of the Congo Free State, said: "I have been in Africa for seventeen years, and I never met a man who would kill me if I folded my hands. What has been wanted, and what I have been endeavoring to ask for the poor Africans, has been the good office of Christians, ever since Livingstone taught me, during those four months that I was with him. In 1769, I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself: 'How on earth does he stop here; is he cracked, or what?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible: 'Leave all things and follow me.' But little by little his sympathy for others became contagious, my sympathy was aroused; seeing his piety his gentleness, his zeal, his earnestness, and how he went quietly about his business. I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has happened here."

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.

'When the ball began the Vicomte, being a graceful dancer, and, from his father's connection with Monsieur le Dauphin, of distinguished rank, was chosen to dance in the first set, which was led by the Duke and Duchess and by Mademoiselle du Valois-Desessart and her partner, a prince of the Blood-Royal. In the same set there was dancing an exceedingly pretty girl, a cousin of the young lady of the house, and of the same age, a Mademoiselle Desessart, who was being brought out at the same time as her more distinguished relation. It fell to the Vicomte's lot to dance chiefly, in the elaborate yet slow dances of those days, with this lovely girl. She was wild with delight and hope, with the prospect of years--endless years--of gay pleasure and of reckless life and joy. The Vicomte listened to her delight with sympathy and friendliness.

'Suddenly, in a pause of the music, the voice which had before guided him again penetrated his senses with its all-commanding power.

'"Speak to this girl of the love of God, of her Saviour, of the unimaginable joys of the spiritual life."

'The suggestion seemed so preposterous to the Vicomte that he hesitated to obey. He even went through a figure of the dance without response. But the insistent voice repeated with still more irresistible authority, clear through the dance-music of the violins, "Speak to this girl of the love of God, of her Saviour, of the unimaginable joys of the spiritual life."

'The Vicomte obeyed. He began by asking his partner if she knew his sister, Madame la Comtesse de Civrac; he then told her how beautiful and pious she was, then of her care of him, then of his troubles and doubts, then of his experience at sun-break that very day. The girl probably at first thought that he was mad. She listened at first with amazement, then with wonder and with awe. She had never heard such words before. She had a father, to use my grandfather's own words, "très d'érangé dans ses mœurs." Her mother was a perfect woman of the world, devoted to play. The director of the family was an abbé equally "livre au libertinage et au jeu." No such thoughts as these had ever before entered her mind.

'More than once or twice during this memorable evening, as the choice of partners in the several dances, or as the chance intervals of dancing permitted did the Vicomte obey to the letter the Divine voice.

'They parted at last on the great staircase of the hotel, and her eyes were moist with tears.

'"I thank you, Monsieur le Vicomte," said this lovely child, for she was little more, "for what you have said to me to-night. I shall never forget it. I have never in my life heard a single syllable of such words as you have spoken to me. I have read in some fairy tale of angels who came down from heaven to a marriage festival and brought untold blessings. Are you quite sure," she added, smiling through her tears, "are you quite sure, Monsieur le Vicomte, that you are not an angel? Shall you really go away in a common coach?"

Four days after the ball the Vicomte, who was again in Paris, received an urgent request that he would go to the Hotel Desessart, not the Grand Hotel of the Duke, but a smaller one, where the father and mother of his lovely partner resided. He immediately complied, and in the afternoon was ushered into a salon, where in a few moments the Marquise Desessart, his young friend's mother, joined him. She was evidently distracted with grief, but was able to control her feelings so far as to speak calmly.

"Monsieur le Vicomte," she said, "I have ventured to send for you at the earnest entreaty of my daughter, with whom you danced several times at the Hotel du Valois-Desessart the other night. My daughter is dying of virulent smallpox. The physicians assure me that she cannot possibly live through the night. You will understand, Monsieur le Vicomte, what an overwhelming affliction this is to us all. You will perhaps be able to understand what a terrible stroke this must be to a poor child just entering life, with the prospects that were entirely fortunate and gay."

"But for you, Monsieur le Vicomte," the Marquise went on, commanding herself with great difficulty, "but for you, my daughter says, and says truly, she would at this moment be tossing on her death-bed mad with despair and rage. She is perfectly happy—she has no fear of death—she has no regret for the joys she has only just tasted—for the bright world and life, a glimpse of which only she has seen. Monsieur le Vicomte, my daughter never in her life heard any whisper of the matters of which you spoke to her. Neither Monsieur le Marquis nor myself have ever been 'devot.' Monsieur l'Abbé, though a delightful man, is not 'devot' either. It is wonderful to be in my daughter's room. I do not know anything of these things," said the poor Marquise, "but I should think it must be like heaven. My daughter says that her heart is full of nothing but 'the love of God, of her Saviour, of the unimaginable joys of the spiritual life.' These are her very words. She says that she will not see you, though she would like to kiss your hand. She says you saw her only once when she was beautiful and happy; she would like you to remember her as she appeared to you that evening. When she meets you in the courts of heaven perhaps she will be beautiful again."

The Marquise paused for a moment, but the Vicomte could not speak.

"I am charged by my daughter to give you one other message," she continued, "and I must do so, though it scarcely seems polite. You will pardon a mother, Monsieur le Vicomte, in such a case as this. My daughter says," she went on, "that she charges you on her dying bed, solemnly before God, that you go on as you have begun. She has no other distress but in the thought that in the long years to come you may all away."

The Vicomte made no further effort to conceal his emotion. He went down on his knees on the parquet floor of the salon, and as well as his choking voice permitted him, solemnly, in the presence of the Marquise, dedicated his life to God; and, concluded Mr. de Lys, 'as confidently as I can assert anything in this life, I am certain that never in word or deed was he false to his vow.'

We walked for some moments in silence, then Mr. de Lys said:

The Constable of France, Anne de Montmorency, when he was dying of his wounds refused a confessor, saying that it were a brutish thing, after hav-

ing lived fourscore years, not to know how to die a quarter of an hour. It may have been true in his case, but I cannot tell; but had she been left to herself how could a child like this, so young, so lovely, so ignorant, have known how to die? To my mind it shows the infinite mercy of our Father in Heaven, that He is pitiful not only to the aged, and the poor, and the afflicted, but to the young and brilliant, and the rich.'

We reached the house as Mr. de Lys said these words, just in time for lunch. A few moments afterwards, as we went into the dining-room, I said to Percival: 'That was a very beautiful story, did not you think?'

'Yes,' he said, 'oh, yes. Very pretty—very French.'

#### CHAPTER V

VIRGINIA CLARE.

It was my afternoon to accompany the Duchess to the schools, where I also took a class. We took Mr. de Lys with us in a carriage, and the Duke, instead of waiting outside the schools as usual, drove with him farther on into the town, and we found him patiently awaiting us when we came out. I took my class as usual, but I confess that all the time I was thinking of that beautiful and pious Vicomte de Lys, who was just the age of Sir Percival Massareen.

We drove home in a soft glow and shimmer of summer light. The murmur of the breeze across the woodland, the steady rhythmical patter of the horses' feet, soothed the senses into repose. A great calm and peace seemed to settle down upon the world, with all its troubles and cares. Sitting with my back to the horses, as we reached the higher ground I could see the vast stretches of forest and chase, bounded in the distance by the flashing waters of the channel and by the pale, transparent azure of the northern sky. The Duke and Duchess seldom spoke when driving, and I had nothing to interrupt the course of my own thoughts. Something in the placid landscape seemed to foreshadow and to harmonise with an indistinct glimmering of what I began to fancy would be my future fate—the only prevision vouchsafed me of what that future would be.

I do not know how Percival had occupied himself that afternoon. Unless he is constantly fishing or playing tennis, I do not know how a gentleman passes his time in the country in summer. Miss Clare was expected to arrive before dinner. Guests always arrived at Kingswood late in the afternoon, and, as the drive from the nearest railway station was a long one, they were always conducted to their rooms on arrival, and no one expected to see them before dinner.

I dressed as usual, and went down by a distant staircase, through the hall and small lobby into the drawing-room. As I passed through the hall the full summer light was shining on the old breast-plates and helmets, and on the wide open fireplace, before which a great hydrangia stood in flower. I remembered the night not long past when Percival had stood upon the same hearth, then glowing with a dying fire. In the lobby the silent landscapes upon the walls greeted me with the long fellowship which the entire house and all that it contained seemed to have contracted—a fellowship in which no jarring note, no inharmonious shade or sound seemed possible, so hallowed and so gracious by long companionship had every familiar object become.

I opened the door into the great drawing-room and went in. The lobby,

lighted by day only by an arch, opening upon the adjoining staircase, was in soft shadow; but the drawing-room, with its white and gold panelling, was full of summer evening light. The moment I opened the door the future of my life was revealed to me.

Standing in the farthest of the three windows looking into the garden, which occupied the left-hand side of the room, was the most striking-looking girl I had ever seen, talking to Sir Percival. I say a striking-looking girl advisedly, for the word describes her more perfectly than any other that I can think of. She was surpassingly beautiful, but it was not her beauty that struck you—even in her beauty it was not the faultlessness of her features or complexion, but a kind of effulgence of beauty that filled the room—as, if you could conceive of a goddess of beauty, you would have said, 'It must have been something like this'—so, in the same way, it was not anything in particular that she did or said that was attractive, it was a sense of attraction that overpowered you. The moment that I saw them together I knew that Percival was hers.

I believe that I did not hesitate for a second, but came up the room to her at once with outstretched hand.

'I hope you have had an easy journey,' I said—I would not say that I was glad to see her. 'I am Constance Lisle.'

'I have heard of you,' she said. 'I wonder that we have not met before.'

'You have been abroad,' I said, 'and we live so quietly here. I have hardly ever been in London.'

'Yes,' she said; 'what a strange old-world place it is! I suppose you are quite fond of it.'

'Kingswood?' I said. 'Yes, I love it very much.'

She did not reply; she was looking at me with a searching gaze that made me almost shrink, then she turned away as though she had completely satisfied her curiosity.

'I have been telling Sir Percival,' she said,—they seemed quite old friends,—'I have been telling Sir Percival that I am the sworn enemy of everything that is old. That I detest the social system which is the curse of civilisation. That I wish to subvert and destroy it all.'

'But how are we to live?' I said, not knowing what to say.

'Every one will share alike,' she said. 'Every one will have two hundred and fifty pounds a year.'

'But,' said Percival hesitatingly, 'if no one has more than that, no one will be able to pay for pictures, or to keep horses, or anything.'

'Oh, yes, they will,' she said. 'Everybody being provided for, they will paint pictures and do things for love—love of the race. Everything will be for the race, nothing for self.'

'H'm, er!' said Percival doubtfully, 'and if they breed horses for love, who will ride them?'

'Oh, everybody will ride them,' she said. 'Everybody in turn.'

Percival did not seem to see it. He shook his head with a puzzled air.

'You are very rich, are you not?' she said, looking at him steadily with her intense gaze.

'I?' he said, laughing. 'No; I haven't got a penny. Never had one.'

'Oh, but you are going to be rich, or something. I know all about it—all about the Guion money. You must give it all to us. It must all go to the socialist propaganda. It will be a great help. It is several millions, is it not?'

The Duchess entered at this moment and greeted Virginia with great kind-

ness. Very soon afterwards the Duke appeared, and we went in to dinner.

Virginia sat at my aunt's right hand, Percival next her; I sat opposite. She sat down at once, and did not rise as the Duke said grace.

#### PALM SUNDAY.

BY E. O. P.

Yesterday, at Simon's house in Bethany, our Blessed Lord was anointed by Mary. To-day, as in meek yet majestic silence He enters the Holy City, we too will join the multitude, singing hosannas and carrying our own blessed palms.

Following the very Paschal Lamb as He goes up to Jerusalem, we mark that significantly upon the highways leading thither, are droves of lambs which their shepherds are bringing for sacrifice at the coming Passover feast. He Who is soon to be offered upon the Cross, Whose life-long sufferings culminate in its agony, He it is Who wins for us all its sweetness. But as deeper and deeper into the shadow of that Cross we enter, drawing thence into our souls its balm and rest and peace, what part have we in its humiliation, anguish, loneliness and thirst?

And what mostly is life toward God, but a waving of palms to-day, to-morrow choosing any Barabbas rather than the Blessed Jesus? With others to-day we gracefully wave our palms, to-morrow refuse the dear Lord some sacrifice which we hold dear. Readily we join in the easy award of hosannas, saluting our King. But alas! Easter's lilies are not faded, ere faithful priests who daily invoke and plead Bethlehem's pure offering—Calvary's best sacrifice with its Patmos visions and its song of heavenly host, are well nigh alone before the altar throne where our Emmanuel loves to come. Few indeed of all the palm-bearing multitude are worshipers upon whom rests the pale dawning light of any early morning feast. Easy is it to wave the palms, but hard to wear the thorns. We win the much forgiveness, and repay by choosing a Barabbas in our next temptation. We wave some fragrant palm of devotion, breathing: "Although all shall be offended yet will not I," and ere next cock crowing have denied the Master. A fluttering of palms as the law utters "thou shalt," or "thou shalt not," yet all too soon, inwardly if not outwardly, Barabbas is chosen. "A holy, reasonable and living sacrifice unto Thee," many a palm branch sways. But in some silent night time, when from the still small voice comes a special call: "Follow thou Me!" or a demand for that beloved object which is dearer than one's own life, how is a Barabbas hovered over and considered and all too often chosen, whilst the Christ is rejected, the Saviour crucified.

Our Palm Sunday collect is primarily from the sacramentary of St. Gelasius, and so far is nearly fourteen centuries old. The original is noticeably marred in our translation, but the collect as we have it is still a gem of remarkable value and lustre, and it must be thankfully noted of the reviewers in 1549, that inserting "of Thy tender love," was the result of their work. We should find it hard to give up this reminder of the Father's tenderness—that essentially divine quality so often slighted even in their dealings who minister in Christ's stead.

Seeing that God sent His dear Son into the world to teach mankind humility, the excellence of this grace and our need of it would seem to have the acknowledgment of every one. Only such

conviction however, as leads to practice of Passion-tide's teachings can be in any way valuable, and therefore in consecrating Holy Week to the worship of our Crucified Lord, we shall hope to renew the hold upon His Cross, ever remembering that only as its lessons enter into our lives, does He receive of us true adoration or acceptable praise.

The sweet Saviour's patience under the voluntary humiliations which He endured for our sakes, is the example upon which, this Holy Week, we are specially to meditate, to the end that God mercifully assist us to follow it. But let us be not too ambitious even in holy pursuits. Rather let each strive to learn some one lesson thoroughly, and the atmosphere of its grace will be blessed to further acquisitions of heavenly things. If, ere the dear Easter feast one's soul has learned to be silent, it has learned much. Silent in suffering, whatever anguish of body or soul; silent under provocation, silent, even from good words; silent when others are preferred, when unkindly or ungenerously rebuked; under treachery and under false accusation, silent even when wounded in the house of friends. Are not these the very pulse-beats of the Saviour's sacred Heart in the Passion? Learning of the Lord's Passion, His silence, His peace will also be the soul's portion. Has the grave closed over beloved ones? It is the soul which knows how to be silent that enters most truly into the mysteries of its blessed dead. From the silence of Easter-even comes trust, and the soul learns to wait. To wait and watch! What shall not the final Easter morning mean to those who have well done this appointed task?

### THE FEAST OF THE PASSOVER.

BY MRS. G. HALL.

The "Passover Feast" commemorating the deliverance of the Israelites out of bondage has great significance to us at this particular season of the year, in view of its sacred remembrances.

This feast was kept at Jerusalem (the place that the Lord had chosen) in the month Abib, corresponding to our April.

Two or three days before the time, men, women, and children coming from all the towns and hill-sides round about, set their faces in long procession towards the holy city, only awaiting the dawn as it came softly up the sky, when the little company started on their journey. Elders and priests first, then the people on foot, or on camels, while the Levites scattered here and there through the crowd with their musical instruments, chanted as they went at the slow caravan pace! Through the grey morning twilight among the hill-tops of Tabor and Hermon, and over the old plain of Esdraelon, sounded forth the notes of the psalteries, and the chorus of voices, young and old: "I was glad when they said unto me, let us go up to the house of the Lord," etc., making one think of that day, when the redeemed of the Lord shall return, and "come with singing unto Zion."

The glorious words of the psalm, the full voices, the long train of pilgrims, some going up to Jerusalem for their first, and some for their last Passover, leaving farther and farther behind them, their houses and their possessions which the Lord had promised to guard while they were away, was a sight that has never been seen since then nor will be, till the time when all the general assembly and Church of the first born,

shall have gathered together in that "Jerusalem which is above."

Nearer and nearer to the holy city, singing as they approached in jubilant tones: "I will lift up mine eyes unto the hills," etc., resting betimes because of the heat, spreading their mantles for carpets, sharing their stores with another, thus the procession moved on. From one direction perhaps came a company well supplied with honey, another loaded with clusters of raisins, each giving freely of such things as they had. On and on over the hillsides and through the valleys with such haste as they could make, every eye and heart eager with expectation as the sun declined, throwing all the surrounding country into exquisite light and shade, they entered Jerusalem, after the three days' weary march; the still spring air holding and prolonging the rich music, as once again the Levites begin their song in which the people join, "How amiable are thy tabernacles, O Lord of hosts," or "Great is the Lord and greatly to be praised."

Every voice began the psalm, but before it ended many a one was silent with heart too full of expectation, and the last words were sung, the notes prolonged on the instruments, but the people were silent as death, only the soft foot-falls of the camels, and the quiet tread of the crowd, could be heard. As soon as the white walls of the city were seen, and the light cloud of smoke from the evening sacrifice was rising in the clear air, some one in the front would cry out: "Jerusalem, thou city built on high, we wish thee peace." Jerusalem at such a time was indeed a marvel of beauty. The people upon the roofs of their houses, at supper, lights and feasting everywhere, while in the valleys beyond the walls, and on the adjacent hills, the white tents of the pilgrims gleamed out brightly either in the setting sun, or by the soft moonlight. In the distance, now and then a burst of music, trumpets, cymbals and song, as some new caravan came up, coming in late, because of the longer way, or rougher road.

One part of the preparation was made on this evening. After supper, the master of the house with some of his younger guests, each bearing a torch, went in grave procession, from room to room of all the premises, hunting for leaven. Every closet and drawer was ransacked, that not a morsel of the forbidden thing be found there; the master taking a dish and brush, and carefully sweeping every crumb into it. After two or three hours' search, the dish was put under lock and key, the master repeating these words: " whatsoever leavened thing there is in my house, which I have not seen or put away, may it be scattered in pieces and accounted for, as the dust of the earth." This leaven was taken as a type of sin and therefore God's people must put it away. Even the sign must not be allowed, when they kept the memorial feast, in token of the blood that saved them and set them free, but they must eat the simple bread and in haste, as pilgrims who seek a better country, and as they searched for even the least speck of leaven, so might God search their hearts!

When the day at length came, all the families took an early meal that they might have time to prepare. A supply of unleavened bread was baked, the floors, furniture, and vessels washed, and all things put in the neatest order. A slight repast at noon, of the thin white cakes of unleavened bread was set out under the palm trees in the in-

ner court of each house, and when over, a fire was made in the garden, and the locked-up-dish of leaven solemnly brought out and burned.

About the eighth hour or two o'clock, the trumpets sounded a long blast, from the temple, saying to every one who heard it that the Passover had begun; while from streets and tents, and houses, a thousand horns returned the signal! At once every man at the head of a family set out for the temple, either with a lamb on his shoulder, or driven before him by a servant. By degrees the men gathered in the court, separating themselves into three great bodies, and there they waited until the evening sacrifice was over. As soon as it was laid on the altar, the lamps were lighted in the holy place, and the incense mounted up to heaven in a fragrant cloud. The gates into the priests' court were thrown open, the first division of men going in, and with three blasts of the trumpet the gates were again closed, and the work of sacrifice began. On this day only, each man killed his own lamb. The work was done very quickly, when one division was through, another took its place. This was not done in silence, but with praise and singing, the Levites standing on the fifteenth step, between the court of Israel, and the court of the women, singing the Psalms from the one hundred and thirteenth to the one hundred and eighteenth, the "Hallel," as it was called, at the end of each Psalm; three blasts of the trumpet were again blown, and as it began to get dark, the numerous people returned to their homes, the priests only remaining to cleanse the temple courts, and to burn fresh incense upon the altar.

In the time of King David there were twenty-four thousand Levites engaged in the temple service alone, besides singers and musicians, and they numbered four thousand more. What a grand Hallelujah they must have made! The priests alone blew the trumpets on any occasion, and there were so many of them, that it is said, they never had an opportunity to do it more than once.

While the men were thus busy in the temple, the women at home had other work to do; tables to be set, ovens heated, to make ready for the feast. These ovens were holes in the ground two and a-half feet wide, and five or six feet deep, the sides faced with stone, and the fire kindled at the bottom, and kept up until the stones were very hot; a whole lamb was then put in to roast, the spit made of pomegranate thrust through from end to end, while a second shorter piece ran across from shoulder to shoulder, and thus suspended in the oven until thoroughly done.

It was now the fifteenth of the month. The Jewish day began at sundown, every house was brilliantly lighted, while the members of each family assembled in their best clothes, servant and master, children, and grown people, on this one night all were equal, "in Christ, there is neither bond nor free." Foreigners, however, were not admitted, but Jews of every nation, from Egypt, Cyprus, and Babylon were welcomed.

The supper room was sweet with perfumes, and in the midst of it stood a low table, placed irregularly, and set in haste, while those around it were dressed as if for flight, sandals on their feet, and staves in hand, their costly robes girt close about them. And first of all, the master of the feast taking a small wine cup, filled it, and blessed the Lord Who had given them that day, then tasting the wine, he passed

it around the table, and after another blessing all the company washed their hands. The roasted lamb was then set on with the unleavened bread, the vinegar, and the sauce of bitter herbs, which were dipped in the vinegar.

Just at this moment a motion was made for one of the children to ask the meaning of all these strange proceedings, which was answered by one of the fathers present, telling how God had redeemed Israel out of the house of bondage, and henceforth they were the Lord's peculiar people, how hastily they fled out of Egypt, having only time to take their troughs of unleavened bread with them. Then each and all ate the bitter herbs, afterward singing the one hundred and thirteenth and fourteenth Psalms. Another washing of hands, the cup again blessed and passed round, then the unleavened bread with the herbs and the vinegar. Afterward the lamb was carved, but so as not to break one bone, or divide a single joint, and thus with joy and singing the feast went on until an hour before midnight, for it must not continue after that. Again a prayer was said, the hands were washed, another cup was blessed, and they drank again of the Passover feast, while the Psalms were sung as at first, the cup was passed, and the Passover was ended. But whatever portion of the lamb was not eaten had to be burned that very night, it could not be left to the next day.

All this seems like a great beautiful parable. The whole was a wonderful type of Christ, and of the soul's dealings with Him. We were like the Israelites in the bondage of sin, and Christ our Passover was sacrificed for us, and as each soul must have part in that sacrifice alone, so each householder must slay his own lamb, and no part of it must remain over. The Redeemer's work is a finished work, and the believer's acceptance must be so also, once for all. We must be all Christ's or we are none of his. So begins the Christian life as the feast began with blessing, "I will take the cup of thanksgiving, and call on the name of the Lord." The washing of hands was the sign of purification, of putting away sin from the daily life; the herbs, of repentance, so bitter, and yet so wholesome. Those who come to Christ do not leave all sorrow behind them, they only have the assurance that some day their sorrow shall be turned into joy. "In the world ye shall have tribulation," Christ said to his first disciples.

The unleavened bread was a sign of the soul's purity, that would never change, but the leaven had in it the sure seeds of corruption. The half-prepared table, the sandals and staff, were constant reminders to every one in sin of the uncertainty of life, but if fleeing from this bondage to Christ, who is our Passover, is henceforth a pilgrim, his feet shod, his light burning, his loins always girt about with the preparation of peace, and ready for the Master's service, and he journeys on with the cup of salvation in his hand, the great Hallelujah always singing in his heart, making melody to the Lord. "Not unto us, O Lord, not unto us, but unto Thy name give glory."

We see that the feast of the Passover was really the appointed sign of Christ's own perfect sacrifice, the celebration of which is now so near at hand, "the Lamb slain for us." May we realize as never before, what a sacrifice it was, and what it means to each and every one.

LETTERS TO THE EDITOR.

INFORMATION WANTED.

To the Editor of The Living Church:

Will some one of your readers kindly tell me, through your paper, of a Churchly, non-intricate, Sunday school instruction paper for teachers, one that is published monthly, quarterly or annually, and oblige a clergyman? I.

To the Editor of The Living Church:

Can you or any of your readers give me an account of a miracle which occurred at a meeting between a Pope of Rome or some high ecclesiastic and a King of Germany or some other nation. At this meeting the trees all blossomed and beautiful roses bloomed on all the bushes near?

I would like a full account of the miracle, when and where it occurred, and the names of the high ecclesiastic and the monarch. The scene has been re-produced in a large painting. I would be much obliged for this account.

SUBSCRIBER.

THE DAY OF SMALL THINGS.

To the Editor of The Living Church:

I cannot tell you how much I have been helped by reading your extract in the issue of March 5th, from an English contemporary, concerning those preachers whose "faithfulness to duty assembles only a handful" of worshippers. I read so much about the success and prosperity of parishes, that I am tempted to think there is no blessing vouchsafed to me, and that there must be something wrong in a system, the working of which yields so little profit. We have had thus far the most trying winter which I have ever experienced. Sunday after Sunday has brought either storm or very bad travelling; we have never slackened our efforts or curtailed our opportunities for usefulness for a moment, but the response has been very disheartening—hopes kindled, disappointed, renewed, and disappointed again. You may be sure, therefore, that your letter came to us with a timely grace, and we thank you for it. I have the material here for a strong parish; surely, perseverance must bring success at the last. While we are waiting for that distant day, we are thankful for any word of encouragement from you or yours.

PASTOR.

Lent, 1887.

KING'S COLLEGE, NOVA SCOTIA.

To the Editor of The Living Church:

Allow me, as a regular subscriber to your paper, to notice a statement in your issue of March 12, under the head of Canada. It has reference to King's College, which was founded in 1788 by the first Bishop of Nova Scotia, Bishop Inglis, who had been rector of Trinity church, New York. The article says: "Its present state is described as ruinous, and not fit to live in, although the number of students is increasing." There is some exaggeration here; the facts are these: 18 months ago the Governors of College started "The Restoration Fund" for the repair of the college buildings. Last year nearly \$3,000 was collected, mostly in the province; this was expended in the external restoration of the college, and in the introduction of the water service from the town of Windsor into the college and into the three new houses for the professors. The result is that the main college building is now in thoroughly good repair externally. This year the governors are anxious, if the funds are forthcoming, to commence the internal repairs of the college, which we hope will be completed next year when we celebrate our centenary. The secretary of "The Restoration Fund," Charles Wilcox, Esq., Windsor, Nova Scotia, (one of the governors of the college), will be glad to receive donations for this worthy object. I am thankful to say that the number of our students is increasing, and that the outlook for the future in this respect is encouraging.

In reference to the proposed cathedral in Halifax for this diocese, I think that the sooner the oldest colonial diocese in the world has its mother church the better. But why should not both schemes go hand in hand? The building of a cathedral which will worthily commemorate the commencement of the Anglican Colonial Episcopate, and the complete restoration and fuller endowment of that university, (the oldest of British origin in the Canadian Dominion) which owes its foundation to the

pious zeal and generous efforts of the first of England's colonial bishops.

I remain, yours truly,

ISAAC BROCK,  
President of King's College.

Windsor, N. S., March 16, 1887.

MID-LENT.

BY F. BURGE GRISWOLD.

"Make the men sit down."

Oh, gentle heart of Jesus!  
Oh, loving, tender care!  
Who would not follow after Him,  
And His compassion share?

He knoweth all our weakness,  
Our fainting by the way,  
Our utter helplessness, without  
His gracious strength and stay.

The mid-Lent sweet refreshment,  
From Thy dear hand, O Lord,  
And all Thy blessed watchfulness,  
Courage and hope afford.

We sit and feed a-near Thee,  
And, by Thy grace endued,  
We rise and plod the weary way,  
Our vigor quite renewed.

Washington, D. C.

OPINIONS OF THE PRESS.

The Chicago Times.

LAMBETH CHAPEL.—The virtual creation of the American Episcopate was not the only momentous act which was performed in Lambeth Chapel in the year 1787. On the 12th of August Archbishop Moore, who had consecrated White and Provoost, also consecrated the Rev. Charles Inglis, who had been rector of Holy Trinity, New York, and had there witnessed a good confession, to the see of Nova Scotia, with jurisdiction over the whole of British North America. This was the beginning of the Colonial Episcopate; and in a little tract which the S. P. G. has just issued, the gradual development of the Church abroad is fully shown. The American Episcopate, founded just a century ago, now includes 72 sees and missionary jurisdictions; and the Colonial Episcopate, which commenced its second jubilee on the 12th of August last, has 74 members, not reckoning Jerusalem, which we trust has disappeared from the list for ever. It may be added that at the accession of her present Majesty, the bishoprics of England beyond the seas were only seven or eight in number.

The Church Press.

THE AMERICAN CHURCH MISSIONARY SOCIETY.—Surely such a spirit is not to be taken as a legitimate outcome of our nineteenth century Protestantism. A principle of toleration we have always understood to be characteristic of the Protestant religion and Church. As Protestants of the deepest dye, alike by education and conviction, we can never assent to the establishment of a Protestant Star Chamber in our American Church; and we repudiate, in the strongest terms, the insinuation that those who desire a change in our Church name are out of sympathy with the glorious doctrines of the Reformation, and for sinister reasons of their own, desire to "unprotestantize our Church," to undo the grand work of the last three hundred years, and to throw us backward into the corruptions and superstitions of the Middle Ages. Such insinuations are unworthy; such groundless appeals to prejudice and fear are injurious; and for the honor of the Church, and the credit of the men themselves, we do entreat that we have no more imputation of motives, and that all parties write, speak, and act as brethren equally sincere and equally interested in a common cause.

The Churchman.

SOCIETY AND LENT.—The sneer against a merely conventional and social use of Lent as a season of recuperation for greater social dissipation after Easter, is now one of the stock resources of the professional newspaper wit. But so far as Lent is used in this way it is a purely social and not in the least a religious matter. And so far as it is a purely social matter it is of incalculable benefit to social life. If the religious usages of the Church are of such force in a community that society uses its results to carry out a law of its own and for its own benefit which otherwise it could not possibly enforce, this is not keeping Lent, but it is a proof of the

fact that the Church can accomplish that to which society in itself is unequal. The faithful in the Church keep Lent in its true spirit. Very well. It is an encouraging sign of the power of the Church, if the worldly find this their one chance of saving themselves and social life from utter break-down. Even in this way the Church is one of the most beneficent factors in the community. Jaded muscles restored, weary and unstrung nerves rebraced and returned are certainly untold blessings to life in a modern American city. And even the purely "fashionable" church-going with dainty Prayer Books, and "Lenten toilets" is an amusement better than balls and theatres to the young butterflies so common in our cities. If we will but look deep enough into the hearts of these charming victims of society one may perhaps find that even this conventional Lent brings some deepening of the heart and some stirrings of the conscience which in the aggregate are by no means useless toward keeping social life from utter shallowness.

CARDINAL JOHN HENRY NEWMAN (now in his eighty-seventh year) has, it is thought, little time to live. Although free from actual disease, he is frail and liable on any day to pass from earth. His life in the oratory at Egbaston (a part of Birmingham), England, is as regular and as devoted to ecclesiastical duties as the youngest and freshest of the brethren. He requires at least fourteen hours' sleep out of the twenty-four, and sees no visitors save a few with whom he is in special accord. He rises at seven, breakfasts lightly on tea and bread with occasionally a little fruit, and seldom tastes meat. In his reading, the Cardinal is very fond of works on natural history, and his poetical favorites are Wordsworth, Faber, Coventry Patmore and Keble.

SAYS a writer in *The Contemporary Review*: "By far the largest demand for books in the English tongue comes from America, with its reading population of some forty millions. Most of the books patronized by this enormous population are stolen from English authors who, according to American law, are outcasts unentitled to that protection to the work of their brains and the labor of their hands, which is one of the foundations of common morality. . . . It will be noticed that since piracy, to use the polite word, set in with its present severity, America has scarcely produced a writer of the first-class, no one for instance, who can be compared to Poe, or Hawthorne, or Longfellow."

How it would amuse the grandfathers to note that, with all the "modern improvements," the best thing science can do for ventilation is to recommend the restoration of the old open fire-place!

Are You Making Money?

There is no reason why you should not make large sums of money if you are able to work. All you need is the right kind of employment or business. Write to Hallett & Co., Portland, Maine, and they will send you, free, full information about work that you can do and live at home, wherever you are located, earning thereby from \$5 to \$25 per day, and upwards. Capital not required; you are started free. Either sex; all ages. Better not delay.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and attached throat. Microscopic research has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto Canada.

If the Sufferers from Consumption.

Scrofula, and General Debility, will try Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases generally. It is very palatable."

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.

From the New York Herald, Oct. 1883. "Peck's Farmer and Grape-Grower, Published at Charlottetown, Virg. is a monthly journal, well filled with valuable, practical information to farmers and fruit-growers." Subscription price \$1.00. Address, J. A. Peck, P. O. Box 11.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June, 19 1885.

**Horstford's Acid Phosphate**  
In Headache and Mental Exhaustion.  
Dr. N. S. Read, Chandleersville, Ill. says: "I think it a remedy of the highest value in mental and nervous exhaustion, attended with sick headache, dyspepsia, diminished vitality, etc."

**A Tribute to American Genius**  
where the recent awards at Liverpool and Edinburgh of silver medals to Seabury & Johnson, Pharmaceutical Chemists, and proprietors of Benson's Caprine Plasters. These plasters are endorsed by 5,000 physicians and pharmacists as the only reliable external remedy for coughs, colds, rheumatism, &c. Beware of nostrums advertised by quacks

In 1850.

"Brown's Bronchial Troches" were introduced, and from that time their success as a cure for Colds, Coughs, Hoarseness, Asthma, and Bronchitis has been unparalleled. Sold only in boxes. 25 cents.

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**PEARLINE** Shorter Hours  
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the best and safest Washing Compound known.  
Used As Directed

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Time and Labor

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Beware of Imitations. The

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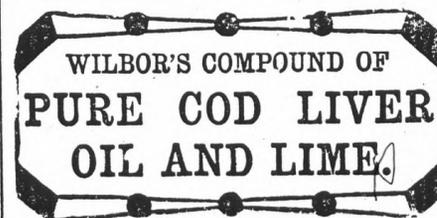
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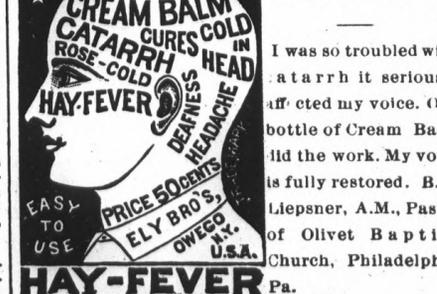
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**CREAM BALM**



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, Oswego, N.Y.

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**Dyspepsia** Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

**Rheumatism** Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.

**Scrofula** Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

**Kidneys** Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

**The Liver** By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.

FOR SALE BY ALL DRUGGISTS.  
\$1 PER BOTTLE OR SIX BOTTLES FOR \$5.

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Girls, Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk faced. Send chest measure around the body. Address: KNICKERBOCKER BRACE CO., Easton, Penna. N. A. JOHNSON, Prop'r

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HIGHEST AWARDS OF MEDALS IN EUROPE AND AMERICA. The nearest, quickest, safest and most powerful remedy known for Rheumatism, Pleurisy, Neuralgia, Lumbago, Backache, Weakness, colds in the chest and all aches and pains. Endorsed by 5,000 Physicians and Druggists of the highest repute. Benson's Plasters promptly relieve and cure where other plasters and greasy salves, liniments and lotions, are absolutely useless. Beware of imitations under similar sounding names, such as "Capsicum," "Capsicin," "Capsicine," as they are utterly worthless and intended to deceive. ASK FOR BENSON'S AND TAKE NO OTHERS. All druggists. SEABURY & JOHNSON, Proprietors, New York.

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It Purifies the BLOOD,  
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By this four-fold action, it has wonderful power over disease, purifying the system of the poisonous humors that develop in

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Cough, Bronchitis, Asthma. Use PARKER'S TONIC without delay. It has cured many of the worst cases, and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when all else fails. \$1. at Druggists

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The Best Cure for Corns, &c. 15 cts. at Druggists.

## HINTS FOR HOUSEWIVES.

SPIRITS of ammonia rubbed over nickel ornaments, by applying with a saturated woolen cloth, will keep them bright.

A SMALL dish of charcoal placed in your meat larder will keep the articles sweet and wholesome, almost as well as ice. Charcoal is a great disinfectant. Occasionally used for cleansing the teeth, it will sweeten the breath when nothing else will do so.

NICE sweet pickles can be made from wrinkled and tasteless English russets. To seven pounds of fruit put three pounds of sugar and one pint of good strong vinegar. Stick two or three cloves into each apple, which should be previously well wiped and have any imperfection carefully removed.

TO REMOVE OLD PAINT.—Wet the place with naphtha, repeating as often as is required, but frequently one application will dissolve the paint. As soon as it is softened, rub the surface clean. Chloroform, mixed with a small quantity of spirit ammonia, has been very successfully employed in removing the stains of dry paint from wood, silk, and other substances.

BEEF TEA FOR THE SICK.—1 pound lean beef, cut into small pieces. Put into jar without a drop of water; cover tightly, set in a pot of cold water. Heat gradually to a boil, and continue this steadily for three or four hours, until the meat is like white rags, and the juice all drawn out. Season with salt to taste, and when cold, skim. The patient will often prefer this ice-cold to hot.

BIRD'S NEST PUDDING.—Pare and quarter tart apples, set them around in a dish, put in a little water, and stew them. For crust, take one-half cup buttermilk, one-half cup cream, one-half teaspoon soda, salt, flour to make as stiff as soft cake, and spread over the top of the apples. Bake, then turn bottom side upwards in a deep dish, put on butter, sugar, and plenty of cream. (milk will answer, but is not so rich), and set into oven to warm.

THE SHRINKAGE OF FLANNEL.—To keep flannels as much as possible from shrinking and felting, the following is to be recommended: Dissolve one ounce of potash in a bucket of water, and leave the fabric in it for twelve hours. Next warm the water, with the fabric in it, and wash without rubbing, also draw through repeatedly. Next immerse the flannel in another liquid containing one spoonful of wheat flour to one bucket of water, and wash in a similar manner. Thus treated, the flannel becomes nice and clean, has barely shrunk, and almost not at all felted.

VEAL RISsoles.—One pound of raw veal, chopped very fine, one small cup fine bread crumbs, two cups milk, one tablespoonful butter, pepper and salt to taste. Let the bread crumbs cook in half of the water until they form a smooth, soft paste. Stir in the minced veal, butter and seasoning. Let the compound cool, and when it can be handled, form into small croquettes. Dip these in raw egg, roll in flour and fry to a light brown in really nice dripping. If you have none nice enough, use butter. Take them from the pan with a split spoon, and thicken the gravy with a tablespoonful of corn-starch. Stir in a cupful of boiling milk and season to taste. Put this sauce into a double boiler, drop in the rissoles and stew gently one hour.

FLANNEL SKIRT TRIMMING.—Fine Saxony yarn, rather coarse needles. Cast on 23 stitches; knit across twice plain.

1st row. Slip 1, \* thread over 3 times, knit 1. Repeat from \* 16 times. Knit 7 plain.

2nd row. Slip 1, k 2, thread over, narrow, thread over, narrow, \* slip 1, drop 3 loops. Repeat from \* 16 times.

3d row. Now, take the long stitches, made by dropping the 3 loops each time, and put them on the needle just knit out. Then begin next to heading and \* knit the fifth long stitch and draw over the four long stitches next to the heading. Proceed in this way till there are 4 of the long stitches thus knitted and drawn over. Now knit the stitches over which the four have been drawn. Repeat from \* with the next 8 stitches.

4th row. All knit plain.

5th row. Slip 1, knit 2, over, narrow, over, narrow, knit 16. Repeat.



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"Be sure you are right," is this old man's motto. Having once been induced to buy some other preparation, when he wanted Hood's Sarsaparilla, he does not propose to be caught again. So he critically examines his new purchase, and being convinced,

by the peculiar color of the wrapper, the trade mark in the Z formation with the word Sarsaparilla running diagonally, and the fac-simile of the proprietors' signature, that he has the peculiar medicine (Hood's Sarsaparilla) which he wanted, his happiness is complete. There is a point here for every reader. You undoubtedly need a good spring medicine, and you should be sure to get Hood's Sarsaparilla.

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Hood's Sarsaparilla is a peculiar medicine. In very many respects it is so different from any and all other medicines that it is with peculiar force and propriety that it may be said to be PECULIAR TO ITSELF. Hood's Sarsaparilla is peculiar in a strictly medicinal sense: first, in the combination of remedial agents; second, in the proportion in which they are mixed; third, in the process by which the curative properties of the preparation are secured. These three important points make

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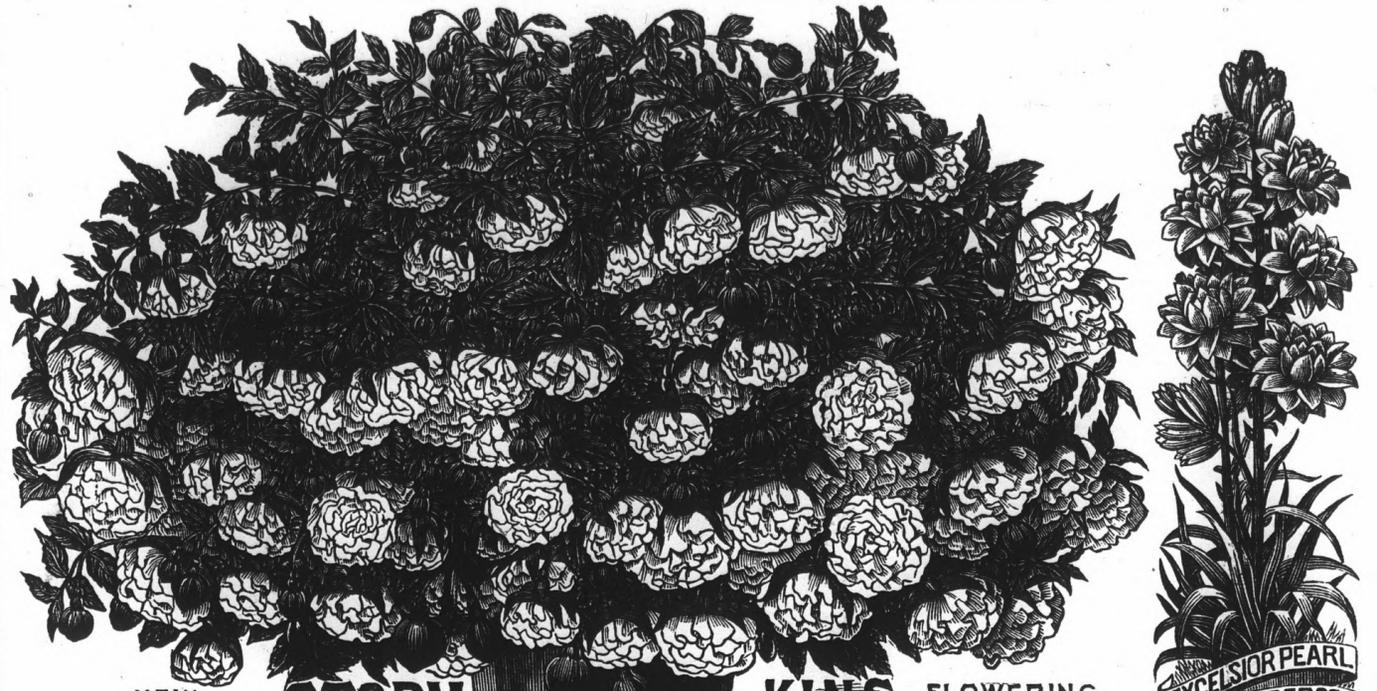
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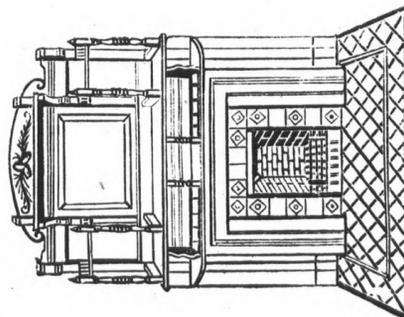
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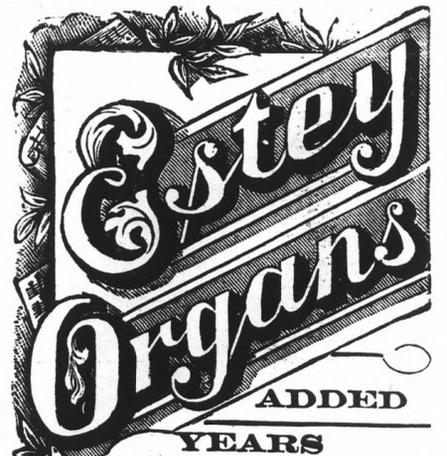
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