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

VOL. X. No. 2.

CHICAGO, SATURDAY, APRIL 9, 1887.

WHOLE No. 440.

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The Rt. Rev. William Stevens Perry, D. D., LL. D., Historiographer of the American Church, has begun the publication in the *Church Review* of the Life, Times and Correspondence of William White, D. D., First Bishop of Pennsylvania. The letters addressed to him by leading men of the times at home and abroad during the period of his official life, his own letters addressed to Seabury, Beech, Leaming, Parker, William Smith, Wharton and others, during the epoch of our Ecclesiastical Reconstruction following directly after the Revolutionary war, forms the History of the American Church for the first fifty years of its existence, and should be read by every Churchman.

The same distinguished author is to undertake the *History of the Christian Church from its foundation to the present time*, with a Bibliography of the subject. This is to be written with a special view of adapting it to the needs of the laity, and its appearance in monthly chapters will afford them ample time to read it, while at the same time, the Bibliography of Church History will enable those who wish to study certain periods to know what has been written and its value. This is one of the greatest needs of our age.

The Editor of the *Church Review* begins in the April No. the publication of a work on *The Law of the Church in the United States*, in which the following departments of Ecclesiastical Jurisprudence will be treated. I. The Constitution and Canons of the Church in the United States with a History and Commentary on the same. II. The Offices of the Church. III. Ecclesiastical Persons, Their Rights and Duties. IV. The Recognition of the Church by the State; Ecclesiastical Corporations and the Rights and Duties of their Officers and Members. V. Ecclesiastical Jurisprudence—Canon Law. It will embrace all the questions arising under these divisions of our Ecclesiastical Jurisprudence.

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Send for a copy of the April No. which contains a full prospectus, and articles of great merit and interest. Besides those mentioned above, there is a review of the recently published Momen's *History of the Roman Provinces*, by Prof. Wilson, the author of the articles on *Modern Spectator at a Greek Play*, which attracted so much attention. Dr. Hall concludes his series of articles on *Mexico, Haiti, and the Constitution*, which forms without doubt the most able discussion of the constitutional questions involved that has ever taken place; The Hon. Francis J. Parker has an interesting historical review of the Huguenots; an English clergyman replies in defense of the Church of England to Prof. Nelson's article in the Feb. No.; Dr. W. D. Wilson has a scholarly article on *Theories of the Holy Communion*; and there is a very interesting literary article on *Talks with Socrates about Life*. Send for the April number. Price 35 cents. Address MESSRS. HOUGHTON, MIFFLIN & CO., 11 East 17 St., New York City, or 4 Park St., Boston, Mass.

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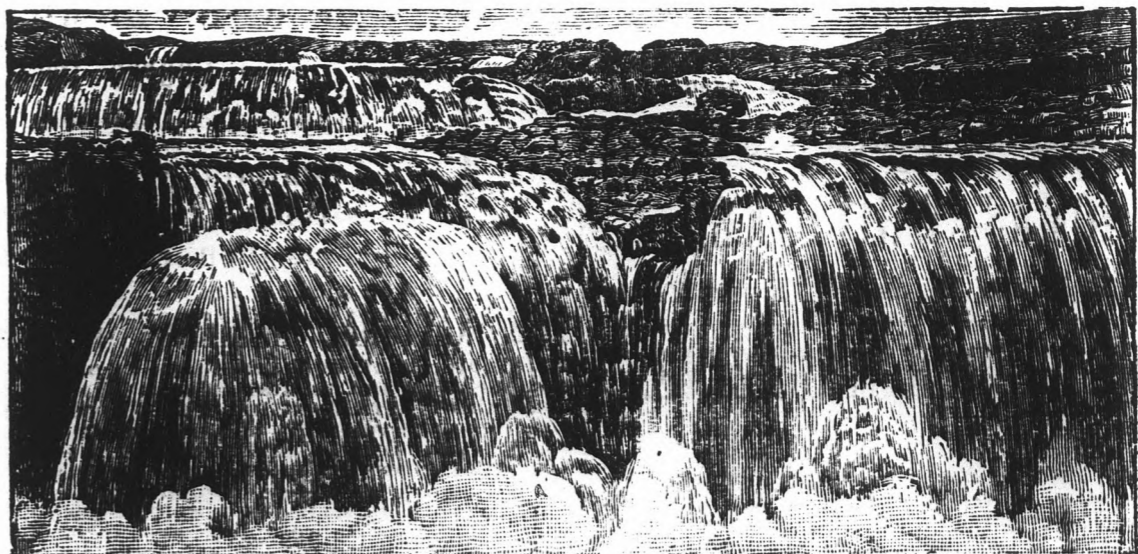
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RESURREXIT

And Behold He is Alive Forevermore

The Evening Chronicle

EASTER, A. D 1887.

PRAISE YE THE LORD!

BY F. BURGE GRISWOLD.

O! all ye works of God
Praise ye the risen Lord!
Rejoice, and sing.
Out of the wintry dearth,
Forth from the darksome earth,
Your tribute bring!

Ye myriad hidden roots,
Send up your verdant shoots,
Ye buds unfold,
And stand before our sight,
In beauteous robes of white,
Purple, and gold!

Blossoms of varied hues,
Your brightest raiment choose,
To show your love!
Ye brilliant feathered throngs,
Pour out your sweetest songs,
Your joy to prove!

Our Lord is risen! the tomb
Is robbed of all its gloom;
Where Christ had lain
Are empty cerements now,
Our dear ones lying low,
Shall live again.

Since Christ has risen, we
Shall with Him raised be,
O Love Divine!
What shall I render thee
For such blest liberty?—
This heart of mine.

EASTER DAY.

BY CATHERINE M. MORRIS.

Upon thy rosy beams—Empyrean Day,
Flushed with the radiance of a land im-
mortal;
Surely unwonted scintillations play,
Fervid with gleamings from the heav-
enly portal!

Just as the shadow of the cross recedes,
Swept by the clouds that darken and im-
prison;
Earth echoes with the song that heaven
leads;
Oh! joyful song, "Our Christ the Lord is
risen!"

Oh! all ye isles, the swelling strain repeat—
Ye hills that stand so fair in heaven's
reflection,
All ye who worship at His wounded feet—
The glorious "Anthem of the Resurrec-
tion!"

Fair lilies bathed in the warm Easter
light,
Roses that blush away their lives in
splendor;
All gorgeous blossoms crowning Carmel's
height,
And Syrian plains, your votive incense
render!

Hushed were the harps of old, by Zion's
streams,
Till the swift "Angel of th' Annuncia-
tion,"
Foretold by types divine, by prophets'
dreams,
The risen Lord, the wondrous Consum-
mation!

Earth hath no choral—not one song re-
plete,
With the deep rapture to the "ransomed
given;
Only the strain where love and mercy meet,
The song divine,—the melody of heaven!

NEWS AND NOTES.

ACCOUNTS from Bishop Lee repre-
sent that he is still lying quite low with
typhoid fever, and that at his advanced
age, there is little hope of recovery.

WE are thankful to hear of Bishop
Quintard's recovery and return to work.
He expects to make a number of visita-
tions in his diocese, before the annual
convention in May.

WE call the attention of the Ameri-
can Church Missionary Society, to a re-
cent issue of the diocesan paper of
West Virginia, in which the name of
the Church is printed with a small "p"
and that in the Bishop's journal. To
be alliterative, we would say, that this
is "Recent, Roman and Rong."

ADVICES from Bishop Elliott under
date of Cairo, Egypt, Feb. 28th, repre-
sent the condition of his health as far
from satisfactory. He has been seri-
ously ill in Egypt, but writes that he is
better and "able to be out." He adds:
"As soon as it is prudent for me to
travel I shall go to Jerusalem (three
days' journey, two by sea) and then
come home."

VERY seldom has it to be recorded
that a bishop ministers to a condemned
murderer on the day of his execution,
but such was the case a few weeks ago
at Lincoln, England, where the Bishop,
who had frequently visited Richard
Insole, the Grimsby fisherman who had
murdered his wife, administered the
Holy Communion to the man, and was
in attendance upon him from eight
o'clock in the morning until the arrival
of the executioner.

THE scheme for a Church house ap-
pears to be making progress. The Fi-
nance Committee meet every week un-
der the presidency of the Bishop of Lon-
don, and meetings are about to be held
in many parts of England. The pro-
moters would probably desire to see the
money come in more rapidly, but they
feel no doubt of success, and already
upwards of £20,000 has been promised.
In a few places good organizations have
been developed, and it is expected that
they will rapidly increase during the
next few weeks.

GREAT excitement was raised against
the late vicar of Haydock, in the dio-
cese of Chester, for accepting a pig's
head from a poor parishioner, and al-
lowing it to appear among the harvest
decorations in the parish church; but at
a Harvest Festival organized by the
local branch of the Salvation Army at
Cannock Chase, in Staffordshire, rabbits
and hares appeared among the offerings,
and were sold by auction at the close of
the service for the benefit of the army.
Some of the local J. P.'s were asking
as to off whose preserves the hares could

have been obtained, as they imagine it
was a poacher's offering. The proces-
sion round the town included cabbages
of all kinds, vegetables on poles, and
these were also disposed of by auction.

SOME very sad cases of clerical dis-
tress, owing to agricultural depression,
are reported in England. In one case
the village doctor, finding the vicar's
wife getting lower and lower, discovered
that she was suffering from nothing but
the want of the necessaries of life. The
income of the living for the past year
had been just £43, but the poor clergy-
man was too proud to tell of his condi-
tion. A well-known layman in the
neighborhood promptly sent them a
cheque of £25, and the help needed was
readily afforded. A sadder case still
has come to light. A clergyman over
eighty years of age, who has been tutor
to several members of Parliament and
has educated two sons for the Church,
finds himself with a farm, which is the
sole living, thrown on his hands. He
has had but £50 per annum to live on
for the last two years, though the farm
is valued at £500.

A TERRIBLE calamity has overtaken
the Church people of Cork, in the total
destruction by fire of the handsome par-
ish church of St. Luke, the rector of
which is the Ven. Mervyn Archdale,
archdeacon of Cork. In addition to the
total loss of the edifice itself, says the
Irish Ecclesiastical Gazette, its varied
and valuable contents are also gone.
The main walls alone remain, but the
beautifully carved stone work of the
interior is completely charred and
spoiled. The lofty transept arches still
stand in their places, being made of
Bath stone, as well as the arches and
pillars separating the naves from the
aisles; but the arches themselves, being
of Irish marble, and of the nature of
limestone, have crumbled away in the
furnace-like heat which for a consider-
able time prevailed in the interior. The
records and plate were fortunately pre-
served. The loss is estimated at £10,000
which will be partially covered by the
insurance.

A KEEN criticism is the comment
recently made upon a Church fair in
Ireland: "Bishops have been portrayed
in many characteristics. There have
been fighting prelates and even drink-
ing prelates, as there certainly have
been worldly ones; but not till the latter
end of the nineteenth century have we
ever heard of archbishops taking an
active part in a bazaar. But the new Pri-
mate of Ireland, the venerable Dr. Knox,
who is 77 years of age, has been stop-
ping with Lord Charlemont in County
Armagh, and made his first appearance
as Diocesan and Primate in this part of
the North of Ireland, where he inaugu-
rated a bazaar, opened in an old fort,



Alleluia



and to which the Protestants for miles round attended to welcome their new chief pastor and to support the Church. Not only was a roaring business done, and surplus goods were disposed of by raffle, but also under archiepiscopal guidance, for the Primate went round with members of the fair sex seeking for investors; and who could resist an Archbishop of 77, who only asked for 2s. 6d., or even a shilling?"

THE Confirmations in the Church of Ireland during the episcopate of the late Archbishop showed an excess of 250 over the annual average of the previous episcopate, and this number has risen to 300 during the last two years. The attendances at the Holy Communion in the united dioceses at the Christmas and Easter festivals shows a similar improvement. The yearly average during Dr. Trench's episcopate was at Christmas 15,072, and at Easter 14,425. Last Christmas it was 15,932 and last Easter 15,873, showing an increase of 860 on the one, and of 1,448 on the other of these festivals. In noting the significance of these facts, the Archbishop of Dublin (Lord Plunket) at his visitation, vindicated the claim of the Church to the title of Church of Ireland contending that her bishops derive their succession in a direct line from St. Patrick and the bishops that followed him:

Again (he said) the ancient Church of Ireland was free from Papal control, and was never committed to those dangerous innovations with which Rome has overlaid the primitive Faith. The old Church after passing through a season of bondage and darkness, returned to its former freedom and light; but it remained the old Church still. The new Church that then found place in the land was in reality the Church of Rome which, after the Reformation, having adopted the novel creed of Pope Pius IV., introduced its bishops, some from Spain and some from Italy, and placed them in sees already occupied by Irish prelates.

It is permissible, therefore, to hope that one day the Church of Ireland will again be the National Church of Ireland.

CANADA.

The Bishop of Huron has become president of the Canadian Church Union, whose recent establishment in London, Ontario, was referred to some weeks ago. The primary object of this society being the unification of the Canadian Church, his lordship has earned the honorable distinction of being the first Canadian bishop who has definitely avowed himself in favor of this change. The aims and objects of this society besides the unification of the Church, are shown in the following articles: 2nd. To sustain and strengthen the Church by all means in its power, by a hearty and liberal support in all Church work, to aid the bishops and clergy in maintaining and enforcing her doctrines and discipline. 3rd. To maintain the Prayer Book of the Church of England in its integrity. 4th. To disseminate information as to the Scriptural origin and general history of the Church as a means of holding her members to a faithful and intelligent allegiance to her principles and teaching. 5th. To promote meetings of Church people for the informal discussion of those matters about which men's minds are not as yet sufficiently informed for serious synodical consideration. 6th. To encourage the laity to take a more active part in the work of the Church, both general and parochial, and especially Sunday school work. 7th. To form a bond of union for all lay workers, affording them a medium of communication and for consultation on the various

phases of their work. 8th. To aid and foster by all means in its power a desire for Christian Unity. The constitution is simple and provides for the establishment of branches, and the fee of membership is one dollar per annum. There is already a large number of members.

The White Cross Army is making rapid progress in the Dominion and is beginning to attract general attention. Last Sunday the indefatigable and ubiquitous Bishop of Huron preached a special sermon to the various branches of the society in Toronto.

The death is announced of the Rev. R. W. Dyer, of Alberton, Prince Edward Island, which took place Feb. 5th. Mr. Dyer, who was in the 79th year of his age, was born at Deptford, England, and came out to Newfoundland in 1840. He held the parish of Alberton for 27 years, and leaves behind him the record of a faithful and devoted parish priest. It was only last Easter that he yielded to the advances of old age and withdrew from active service.

CHICAGO.

The Bishop of Quincy, at the request of the several clergy interested, has kindly consented to change the date of his appointments for the Northern Deanery. The revised list is as follows:

- APRIL.
14. Grace church, Galena.
 15. Zion church, Freeport.
 17. St. Luke's church, Dixon.

The order of the Bishop of the diocese with respect to the attendance of candidates for Confirmation from neighboring parishes and missions, it is assumed will apply to the visitation as thus re-arranged.

From a recent private letter from Bishop McLaren (March 23) *The Diocese* quotes the following: "My feelings are peculiar in this distant and remote isle. I seem to be like one who has died, and passed out of the scenes where he has labored for so many years. Receiving and writing letters dispel the illusion. . . . This rest, taken in time—taken before a serious break came—was the wise thing to do with reference to the future years. But I am quite content to work on, or fall out, as the Lord will. There is this difference between a man at thirty and at sixty. At thirty he thinks the world stands in sore need of him; at sixty he knows the world will get on just as well without him. There is a cedar tree near me which is three or four centuries old. Generations of Bermudians have come and gone, and it has taken no notice of them. . . . I am improving in every respect, save that I am not over strong. I feel that a little stiff outlay of energy would bring on the 'rheumatics' again. But I sleep grandly, and eat in an exemplary manner. . . . We have left the hotel and come to this place (Villa Monticello), the summer-house of a rich American. It is just as charming as we could desire."

CITY.—The ecclesiastical authority of the diocese has authorized the organization of St. Luke's Mission as a parish.

On Wednesday evening, March 30th, the Bishop of Springfield visited St. Andrew's parish, and gave holy Confirmation. The church was more than filled, a line of people filling each aisle almost to the transept, and remaining standing during the entire service, while many went away unable to enter. The venerable prelate preached, as he can preach, an unanswerable defence of holy Confirmation as a sacrament of the Catholic Church. The Office, as well as Evensong which preceded, was choral, the vested choir doing good service. The class numbered 50, and was presented by the Rev. Thos. E. Green,

priest of the parish. Nearly all were adults, and about half were men. This is the second class at St. Andrew's since Advent, the Bishop of Chicago confirming 16 before leaving his diocese. A third class of about 20 are in course of instruction and will be presented during Eastertide.

MORRIS.—The Confirmation service, Sunday evening, March 27, called together a large congregation, nearly every seat in the house being occupied. A class of 16, ten ladies and six boys, was confirmed by Bishop Burgess. The lecture and instruction to the class abounded with deep thought and fine illustrations, and the sermon likewise. The music, under direction of Dr. Oaks, was good. At no time since the establishment of this church has such interest been manifested as during the rectorship of the Rev. W. S. Sayres. An effort is being made to raise funds with which to complete the house of worship, which has so far reached only the height of one story for lack of funds. Now that the church is in a more prosperous condition than ever, and the members are deeply interested, it is hoped the effort will be successful. It will take about \$3,000 and will make the Church here permanent. There are already some 70 families belonging to the Church nominally, and others will probably come in if success is assured.

IRVING PARK.—The Bishop of Quincy visited St. John's on the evening of April 1st, and confirmed a class of eight, all excepting one under 21 years of age. The sermon of the Bishop was of marked excellence, and to its very close held the attention of the large congregation which had gathered, notwithstanding strong outside attractions in other directions. The Bishop's address to the class was also full of counsel which, if prayerfully heeded by the newly confirmed, will make them useful Christians and reliable Churchmen.

OTTAWA.—A large congregation assembled at Christ church, March 29, to witness the administering of the apostolic rite of Confirmation upon a large class presented by the rector, the Rev. N. W. Heermans. The sacred edifice was filled to its utmost capacity. The service was choral and well rendered. The sermon was preached by Bishop Burgess, taking for his text, Galatians iii: 1. It was forcible, clear, logical and convincing.

The rector then made a statement to the effect that it would be his pleasure to present to the Bishop for Confirmation a class with one or two exceptions the largest in the history of the parish. He also stated that the debt that had been hanging over the parish so long would be wiped away at Easter. That in view of these things and the increasing attendance at all the services he felt that they were signs of returning prosperity. For this let every one thank God, and take fresh courage for the future.

The Bishop's remarks to the candidates were fatherly and very appropriate.

NEW YORK

THE BISHOP'S APPOINTMENTS.

MAY.

1. New York: A.M., St. George's; P.M., St. Ann's; evening, church of the Nativity.
2. Evening, church of the Reconciliation, New York.
3. Evening, Calvary Free chapel, New York.
4. Evening, All Angels', New York.
5. Evening, St. Mary the Virgin's, New York.
6. New York: A.M., church of the Holy Sepulchre; evening, St. Thomas's chapel.
15. A.M., church of the Transfiguration, New York; P.M., St. John's, Yonkers; evening, St. Paul's, Yonkers.
19. A.M., Grace, White Plains; evening, Trinity, Mount Vernon.
22. New York: A.M., church of the Intercession; P.M., St. Michael's; evening chapel of the Transfiguration.

24. Evening, St. Mary's, Castleton, Staten Island.
29. Whitsun Day, A.M., Christ church, Rye.
31. Annual Meeting of Trustees of the General Theological Seminary.

JUNE.

1. Commencement of General Theological Seminary.
- 3-4. Quiet Day at St. Philip's in the Highlands for Candidates for Trinity Ordination.
5. New York: A.M., Ordination, St. Thomas's; evening, chapel of the Holy Comforter.

CITY.—The Rev. E. W. Osborne, one of the assistants of the church of St. John the Evangelist, Boston, delivered a course of Lenten lectures at Trinity church, beginning Monday, March 21st. The subjects were, Peter, Pilate, John, the Roman Centurion, the Man Christ Jesus, and Judas Iscariot. The services which began at 12:15 P. M., consisted of a few prayers, the singing of familiar hymns by the congregation and a sermon of half an hour. The fairly good congregations were almost wholly composed of men. The good impression made by the same preacher in the same church some two or three years previous, quite justified the rector in securing his services again.

Some of the New York clergy have been delivering a course of sermons or lectures before the students of Columbia College. The first address was by the Rev. Dr. E. W. Donald, rector of the church of the Ascension, his subject being "Temperance." The fifth of the course was delivered by the Rev. Dr. H. Y. Satterlee, a graduate of Columbia, on "The Christian Layman's Work." The addresses were delivered in the chapel.

On Tuesday, March 29, Christ church at Fifth Avenue and 35th Street, was sold at auction for \$207,500. The property is valued at \$240,000. It was understood that it would not be disposed of short of \$225,000, and that it was bid in by one of the wardens. The church was only to reserve the organ, monuments, pews and other personal property. It was the intention of the church to build on a piece of ground at 71st St. and the Boulevard, the ground having been secured for the purpose. This is a rapidly growing section on the west side of the town, and is considered an excellent location. It is probable that the congregation will now continue to worship for a while in the present edifice though an effort may be made to dispose of the property by private sale. Christ church was a branch of Trinity, and started out in 1802, building a church on Ann Street, near William. From thence it removed to Worth Street, in 1822, and again to Eighteenth street in 1854, where St. Ann's is now located. In 1867, it removed again to the present edifice. The present rector is the Rev. Dr. J. S. Shipman, a good preacher and excellent sermonizer.

By invitation of the students of the General Theological Seminary, the Bishop in mid-Lent, spent two days with them in devotional retirement. In a circular addressed to each student he expressed his gratification at this voluntary action on their part. The Bishop cheerfully placed himself at their service on Wednesday, March 25th, and Thursday, March 26, and arranged a programme of services, addresses, meditations and Quiet Hours.

The Rev. L. H. Schwab, so long rector of the church of the Nativity, has been made minister-in-charge of St. Mark's chapel, the Rev. John Edgar Johnson, having resigned. Mr. Schwab began his work at the chapel on April 1st. In the meantime, the Rev. J. O. S. Huntington, connected with the Holy Cross Mission, is to take the services at the church of the Nativity.

An important meeting of the Woman's Auxiliary was held on March 22d, the Rev. Dr. Langford presiding

over the two crowded sessions. The first speaker who excited much interest, was the Pundita Ramabai Sanskrita, who very early began her career as a public lecturer in Sanskrit. Later on, she became a widow and was baptized together with her daughter in the Church of England. For some time she made her stay with the Sisters at Wantage. Speaking on the needs of the women of India, she set forth their degradation, their humiliating subjection to their husbands whom in fact, they were taught to worship, while they were to consider themselves the vilest of created beings. The educated Hindus, however, were beginning to look at things in a different light. It was for the Christian women of America and England especially, to come to their rescue and show them the better way. The Pundita was followed by Mrs. Isabella C. Davis, and by Mrs. Schereschewsky, the former saying that the social degradation of women in the Armenian and Greek communities of Asia Minor was scarcely less than that in India, while the latter said that the best work in the way of evangelization could be done by natives. The Rev. Dr. Rainsford in a very earnest address, in the matter of stirring up people in the cause of missions, stated that through systematic giving the Sunday school of St. George's, though composed of poor children, had contributed last year \$1,000 for missions. This was only \$200 less than had been given by one of the richest churches of New York. The Bishop spoke of the inspiration which resulted from such meetings; of the indifference on the subject of missions which still to a large degree existed, and quoted from a letter which he had lately received, in which it was said that the idea of foreign missions was utterly exploded.

Miss Catherine L. Wolfe, whose fatal illness has been mentioned recently, died at her home in this city on Monday, April 4th.

INDIANA.

LA FAYETTE.—The semi-centennial of St. John's parish, the Rev. W. M. Pettis, D. D., rector, was celebrated March 27th and 28th. The musical service, throughout the day, was rendered by a choir of 17 voices, composed of the regular choir, recruited for the occasion by a number of the old singers who in years past have acceptably rendered the music of the Church, and by volunteers from other congregations. Bishop Knickerbacker and the Rev. Allen Johnson, son of Dr. Samuel R. Johnson, founder of the church, participated with the Rev. Dr. Pettis in the conduct of the service. The sermon was preached by Mr. Johnson; text, Psalms xc:16. It was a historical discourse mainly, and exceedingly appropriate. During the singing of Hymn 282 the class for Confirmation—seven in number—presented themselves at the altar. When they were dismissed, the Bishop came forward and addressed the congregation concerning the proposed improvements to the church edifice. It was desired to signalize this happy occasion by extending the chancel northward, deepening the recess some eight or ten feet; also to build an organ room or recess in which to sink the organ through the wall, immediately north of where it now stands, and place therein a first-class new instrument in place of the present one, which has done long and arduous service and seen better days. Some other changes are also included in the plan: To do all this would require about \$3,000; and he would say

that Dr. Pettis and himself would agree to give one-tenth of the amount. The offering was then taken, and subscription papers passed; something over \$900 was raised, supplemented in the evening by about \$400 more.

At the evening service there was another large congregation, and the music was again very well rendered. The same clergymen officiated as in the morning. The Hon. David Turpie delivered a lecture upon the life, work and character of the Rev. S. R. Johnson, once chosen for the episcopate of Indiana which he declined with entreaties that he might be permitted to remain among the people of this parish.

On Monday evening, after a short devotional service, addresses were made by the Hon. John Wiltach, and the Rev. John Rose of Springfield, O. Dr. Pettis read letters of regret for inability to be present, from the Rev. W. H. Stoy, of San Rafael, Cal.—once a boy in the church; from the sister of Jasper Bradley, first communicant and first treasurer of St. John's, who desires to place a memorial in the church; from the Rev. John O. Barton of Easton, Md., a former rector, and many others. An historical sketch was then read by Mrs. Dr. Yeakel. Bishop Knickerbacker closed the evening with some happy and appropriate remarks. He was a pupil of Dr. Johnson's for three years in a theological school, and from 1856 to 1859 served under Bishop Kemper, (whose name is so associated with the early history of this parish) in Minnesota. The Bishop recounted some amusing incidents of their joint experience in missionary journeys in that new country, in its pioneer days.

A social re-union was held at the parsonage, Tuesday evening, March 29.

WISCONSIN.

Appointments of the Bishop of Fond du Lac acting on the invitation of the Ecclesiastical Authority, additional to those reported in our issue of March 19th.

APRIL.

- 18. P.M., Delafield. 19. P.M., Alderly.
- 20. P.M., Holy Innocents, Pine Lake.

MAY.

- 1. Milwaukee: A.M., Christ church; P.M., Wawatosa; evening, Bayview.
- 5. Beloit.
- 6. Baraboo.
- 7. Evansville.
- 8. Janesville: A.M., Christ church; P.M., Trinity.
- 9. A.M., Brodhead; P.M., Monroe.
- 10. Darlington.
- 11. Mineral Point.
- 12. Platteville.

A new altar and reredos, of very chaste design and workmanship, the gift of Mrs. Alexander Mitchell, has been placed in All Saints' cathedral, Milwaukee, and will be first used on Easter Day. It is of red oak, highly polished and elaborately carved, the general style being the decorated Gothic. The altar, which is of considerable size, evidences great care and delicacy in its construction. The front is divided into three panels of equal size and similar design, each panel being filled with flowing tracery work somewhat of the flamboyant style which is so commonly seen in European churches. Pairs of delicately carved Gothic pillars divide these panels, and materially add to the effect. The particular design used on this altar is copied from some tabernacle work to be found in Milan cathedral.

The reredos extends 1 ft 3 in. on each side of the altar, and in design is of similar character and construction, though somewhat less elaborate in detail. Immediately above the altar, but forming a structural part of the reredos, are two gradines, each 9 in. high, extended to carry the altar lights and flower vases. In the centre of the upper gradine, and rising some six inches above it, is the throne for the cross

The reredos proper is divided into three large panels of equal width, the centre one rising to a considerable height above the wings. This centre panel contains a fine painting of the Holy Family with St. Elizabeth and St. John Baptist, extending 3 ft in width and 3 ft 10 in. in length. Above it, and surmounting the panel, rises a graceful Gothic arch, set in a gable which terminates in the cross, and is flanked with crocketed pinnacles, which rise to the height of the apex of the gable. The side panels are pierced with three decorated Gothic lights, the centre gabled and crocketed. The gables are backed by carved tracery work, which extends the whole width of the reredos and forms its general termination. The total height from the base of the altar to the apex of the cross, is 17 ft, the general elevation being 15 ft. A handsome dosel of red velvet plush shows with great effect through the open tracery work of the reredos. The whole is the design and work of R. W. Bates, of Chicago, and reflects great credit upon his taste and skill.

NORTHERN NEW JERSEY.

THE BISHOP'S APPOINTMENTS.

MAY.

- 1. A.M., Church of the Holy Communion, South Orange; evening, St. Stephen's, Newark.
- 4. Evening, Grace, Madison.
- 8. A.M., Calvary, Summit; afternoon, Christ church, Short Hills.
- 11. Evening, Christ church, Newton.
- 15. A.M., Trinity, Hoboken; evening, St. John's, West Hoboken.
- 19. Evening, church of the Ascension, Jersey City Heights.
- 22. A.M., St. Luke's, Montclair.
- 24-25. Diocesan Convention.
- 29. A.M., church Holy Trinity, Jersey City Heights.

LONG ISLAND.

BROOKLYN.—On Wednesday, March 23d, St. Luke's chapel was made an independent church and was incorporated under the name of St. Bartholomew's church. The incorporators were the Rev. Dr. G. R. Van De Water, W. N. Adams and W. H. Fleeman. The wardens and vestry were elected some time before. It has always been the intention of making the chapel an independent church, and considering the loss of its edifice and the necessity of rebuilding, this starting out in an independent way shows remarkable progress.

The church of the Redeemer, the Rev. Charles R. Treat, rector, was remarkably well attended during the Lenten services. On the successive Tuesday evenings beginning April 12th, Mr. Treat is to deliver three illustrated lectures on "Marie Antionette," "Famous Florentines" and "Down the Elbe."

WYOMING.

LARAMIE.—On the evening of March 23, Confirmation services were held in St. Matthew's church, the Rev. Geo. H. Cornell, rector. Bishop Spalding, of Denver, delivered a practical and instructive discourse on the sacramental system of the Church, taking for his text St. John vi:11,12. The seating capacity of this church was inadequate to accommodate the large congregation present, many being compelled to stand during the services. After the sermon the rector presented a class of 20 candidates for Confirmation. This parish, situated in one of the prettiest towns of the West, is enjoying a steady and permanent growth. A chancel guild has recently been formed of the teachers and girls of the Sunday school, which promises to be an efficient auxiliary to the rector in parish work; it already numbers over 30. The Church people rejoice that they are soon to have a bishop of their own, and the coming of Mr. Talbot is anxiously awaited.

WEST VIRGINIA.

BISHOP'S APPOINTMENTS.

APRIL.

- 10. Shepherdstown; Duffield's.
- 11. Harper's Ferry.
- 13. Missions Committee in N. Y.
- 17. Summit Point.
- 18. Leetown; Middleway; Bunker Hill.
- 24. A.M., Willow Island; P.M., Waverly.
- 25. A.M., Cresap's (consecration of church).
- 25. P.M., Williamstown.

SPRINGFIELD.

The burial of the late Judge Treat took place from St. Paul's church on Tuesday, March 29th. The Bishop was assisted in the service by the Rev. F. W. Taylor, rector of the parish, the Rev. Thos. Hines of Springfield, and the Rev. E. A. Larrabee, of Chicago. The casket was borne by six of the seven surviving members of the vestry of St. Paul's church. Following them came the honorary pall-bearers, the judges of the supreme court of the State of Illinois, Hon. Thomas Drummond, Hon. W. Q. Gresham, Hon. H. Blodget, Hon. Clifton H. Moore, Hon. Hamilton Spencer, Gustave Van Hoorbeck, Norman L. Freeman, Gov. Oglesby, Senator Cullom and Judge Creighton, Hons. Milton Hay, John M. Palmer, N. M. Broadwell, W. J. Allen, James A. Connolly and Bluford Wilson, and the members of the bar, United States and circuit court officers, about one hundred in number, and other prominent citizens, a large number of members of the General Assembly being present.

Before the hymn was given out, Bishop Seymour, referring to the expressed wish of the deceased judge that no eulogy should be pronounced, spoke as follows:

It is due to the memory of the illustrious departed, as well as to ourselves, that I should say just one word to explain why many words which could be justly and truly spoken of the deceased citizen and jurist are not uttered now and here. Judge Samuel H. Treat was so thoroughly a Churchman that he anticipated that the force of a vicious and repulsive custom of delivering eulogies over the dead on the occasion of their funerals, would constrain his friends to violate that sacred silence which the Church enjoins in the presence of death, and at the solemn—nay, awful—moment when the body is about to be consigned to the grave. Hence, Judge Treat requested that no address should be permitted at his funeral. He realized, as few do, that at the best we are in God's sight miserable sinners, and that when one's corpse lies still and cold in the coffin awaiting the sepulture, it is no time for fulsome panegyric and often exaggerated and undeserved praise; rather it is the hour for us all to look through our tears to our crucified Redeemer, and cry, as we think of the all-holy, omniscient, omnipotent God, into whose more immediate presence we must all of us very soon pass, as our dear brother has, 'Jesus, mercy; God be merciful to me a sinner.' In obedience to his request, which echoes the teaching and spirit of the Church, no more words of mere human authorship will be spoken now.

The hymn "O Paradise" was sung, and after prayers, the body was conveyed to Oak Ridge cemetery where the interment was made.

NORTH CAROLINA.

BISHOP LYMAN'S APPOINTMENTS.

MAY.

- 1. Charlotte.
- 8. Raleigh: Good Shepherd; P.M., St. Mary's.
- 11. Diocesan Convention, Raleigh.
- 15. Christ church, Raleigh.
- 22. Chapel Hill.
- 24. P.M., Greensboro.
- 25. P.M., High Point.
- 26. P.M., Lexington.
- 27. P.M., Concord.
- 29. Salisbury.
- 29. P.M., St. Mary's, Rowan county.
- 31. St. Andrews, Rowan county.

JUNE.

- 1. Christ church, Rowan county.
- 2. St. James', Iredell county.
- 3. P.M., Statesville.
- 5. Charlotte, Ordination.
- 7. P.M., Monroe.
- 10. Ansonville.
- 14. P.M., Rockingham.
- 19. Hillsboro.
- 9. Wadesboro.
- 12. Laurel Hill.
- 15. Pittsboro.
- 21. Company Shops.

MASSACHUSETTS.

SOMERVILLE (EAST).—Bishop Paddock visited St. Thomas' church, Sunday morning, March 27th, and confirmed 21 persons.

PITTSBURGH.**MAY.**

10. Eve., Trinity, Conneautville.
11. Eve., Grace church, Miles Grove.
12. Eve., Holy Cross, North East
13. Eve., St. Peter's church, Waterford.
14. Eve., Cross and Crown church, Erie.
15. Erie: St. John's church; Eve., St. Paul's church.
- 16-17. Northern Convocation, Titusville.

JUNE.

5. Erie.
8. St. Paul's church, Erie. Annual Convention.
10. Eve., Kane.
11. P.M., church of the Intercessor, Sugar Hill.
12. Grace church, Ridgway.
13. Eve., St. Chrysostom's mission, Driftwood.
14. Eve., St. Alban's, Peale.
15. P.M., Good Shepherd, Ashcroft; Eve., St. Saviour's, Decatur.

JULY.

8. St. Stephen's, Brady's Bend.
10. St. Michael's, Wayne Township: P.M., St. Thomas', Smicksburg.
14. Waynesburg and Fordyce.

On Passion Sunday the Bishop made his annual visitation to Grace church, Mount Washington, and confirmed a class of four. He preached from Acts vi:15. Under the rectorship of the Rev. Robert J. Coster, principal of the Bishop Bowman Institute, a very decided advance has been made in the parish during the past year. A surplined choir has been introduced under the charge of Mrs. Joshua Goldthorpe, the building has been frescoed throughout, and the interior generally improved. Three memorial windows have been put in place, one of the late Bishop Kerfoot, one of Edward Bratt, a former vestryman, and a third of T. J. Bigham, through whose instrumentality the parish was founded and the church built. The members of Mr. Bratt's family have presented new chancel furniture in memory of their father, consisting of an elegantly carved eagle lectern, prayer desk, stalls, and credence table. On the Saturday evening previous, a reception was tendered the Bishop at the residence of Mrs. Capt. McMillin, at which an elaborate musical programme was rendered.

Under the direction of the Bishop, arrangements have been made for the establishment of regular services at Bellvue, a suburb of Pittsburg on the Fort Wayne R. R. There are a number of Church families in the neighborhood, and there has been a demand for the Church there for some time. The general missionary will visit the place every Wednesday evening.

The Bishop has just completed his course of lectures on Christian Ethics in the Bishop Bowman Institute. These lectures are delivered to the upper classes and always precede the Easter visitation. The course this year was a very strong one, and an additional interest was taken by the introduction of a colloquial ending to the lectures.

During his recent visitation, the Bishop has confirmed, at Christ church, Greensburg, 4, at St. Stephen's, Wilkesburg, 9, making 52 for Calvary parish for the year; at St. Peter's, Pittsburg, 27; Trinity, Meyersdale, 5; Trinity, New Haven, 8; St. Bartholomew, Scottdale, 1; St. Stephen's, McKeesport, 36; St. Mark's, Johnstown, 32. The rector of this parish has, since his connection with the diocese, presented 118 for Confirmation, being the largest number presented by any one priest. At Trinity church, Washington, the Bishop held an interesting service on the evening of the Festival of the Annunciation, at which he confirmed three of the cadets of Trinity Hall, their comrades being present in full uniform. He preached a sermon on the Roman Cen-

turion: "I am a man under authority, having soldiers under me," and addressed the class on Christian manliness.

A font has been presented to the Atonement Mission, Mansfield, by the vestry of St. John's, Sharon.

CALIFORNIA.

A meeting was held on March 24th, in Los Angeles, for the purpose of creating a corporation to secure lands and other property in Southern California for the benefit of the Church. There were present the Rev. Elias Birdsall, rector of St. Paul's; N. R. Vail, Esq.; James F. Towell, Esq. from St. Paul's church; the Rev. J. D. H. Browne, rector of All Saints' church, Pasadena; Mr. Hugus, of that congregation; the Rev. Arch. G. L. Trew, of San Gabriel, dean of the convocation of Southern California, and the Rev. H. S. Jeffreys, of East Los Angeles.

The dean stated that the movement had the approval of the Bishop of the diocese. The great loss that the Church had sustained in so long delaying such a movement was discussed at length and numerous examples were given of the folly of delay and neglect. The officers elected were: President, the Rev. Arch. G. L. Trew, dean; treasurer, N. R. Vail, Esq.; secretary, the Rev. Henry Scott Jeffreys.

PENNSYLVANIA.

The funeral of the Rev. Dr. Matson Meier-Smith took place in St. James' church, Philadelphia, on Tuesday afternoon, March 29th. A large number of the graduates of the Divinity School, the professors and many of the city clergy were present. The Office for the Burial of the Dead was said by Assistant Bishop Whitaker and the Rev. Dean Edward T. Bartlett. Dr. Meier-Smith was born in New York City in 1826, graduated from Union College in 1843 and from Union Theological Seminary in 1847. He was ordained a Congregational minister in 1849. He received Orders from the Bishop of Massachusetts in 1863, in the church of the Holy Trinity, New York. In 1875 he was elected Professor of Homiletics and Pastoral Care in the Divinity school, a chair which he has most acceptably filled ever since. His death, which was due to heart trouble, was sudden.

The church of St. Sauveur is the centre of the Church's work among the French-speaking people in the United States, congregations in various sections owing their origin very largely to it. There are 631 Frenchmen on its rolls, besides 133 Swiss, 75 Belgians, 46 Germans, and 35 of other nationalities, among whom are Armenians and Arabs. Not only does it include those of many nations, but also those from the most diverse of creeds, Romanists, members of the Greek Church and Oriental bodies, as well as of the denominations around us, attend its services. It is now making a very strong effort to secure funds for the erection of its own church upon a lot which is already secured. While it has a parish organization, it is a purely missionary work and is deserving of very substantial aid.

An earnest effort has been put forth by a number of our clergy and laity to do as much as possible to heal the unhappy divisions in Christianity. To this end several meetings have been held at St. Stephen's House, in this city, and the organization of the Church Unity Society, of the diocese of Pennsylvania, has been effected. The following officers and executive committee were elected, which is a representative

body, including active workers from the several schools of thought within the Church: President, the Rt. Rev. Wm. Bacon Stevens, D.D., LL.D.; vice-president, the Rt. Rev. Ozi W. Whitaker, D. D.; corresponding secretary, the Rev. G. Woolsey Hodge; recording secretary, David Goodbread; treasurer, W. W. Frazer, Jr.; executive committee, the Rev. Messrs. S. D. McConnell, Benjamin Watson, D. D., John P. Peters, Ph. D., R. C. Matlock, D. D., I. L. Nicholson, D. D., John Ashurst, Jr., M. D., George M. Conarroe, Esq. As this is the first diocesan organization under the Declaration of the House of Bishops on Church Unity, we give the principal articles of the constitution:

I. NAME.

This Society shall be called "The Church Unity Society of the Diocese of Pennsylvania."

II. OBJECTS.

The purpose of this Society shall be to foster a desire for the Corporate Reunion of all Christians, and to promote the same.

III. PRINCIPLES.

This Society shall seek for reunion upon the following Declaration of Principles as set forth by the House of Bishops of the Protestant Episcopal Church in the General Convention of 1886, viz:

- (1) The Holy Scriptures of the Old and New Testaments as the Revealed Word of God.
- (2) The Nicene Creed as the Sufficient Statement of the Christian Faith.
- (3) The two Sacraments, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
- (4) The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

IV. METHODS.

To pray for the visible organic unity of all Christians.

To prepare and circulate publications.

To arrange for and hold public meetings in the interest of Church Unity.

To arrange for and hold conferences with representatives of other Christian bodies.

To secure such diocesan action as may tend to bring about reunion.

V. MEMBERS.

Any baptized person may become a member by sending his or her name to the Secretary and paying not less than one dollar (\$1.00) a year, or may become a life member by paying not less than twenty dollars (\$20.00) at one time.

DAKOTA.

Our venerable missionary at Elk Point, the Rev. J. V. Himes, writes:

Many thanks for kind attentions at the Convention in October last. Since my return, I have enjoyed good health and good cheer, and have lost no service of the Church together with my faithful missionary wife. We see some fruit of our toil, and are thankful.

The first editorial of THE LIVING CHURCH, March 5th, meets my case—a cheering word indeed for us who have hard mission fields to cultivate. While we see but little good now, we know "we do not labor in vain." When I took the missions at Elk Point and Vermillion, Dak., in 1879, I did not think I should give more than five years to the work; then, I supposed, in all reason, I should at a ripe age be laid away with my fathers, and that Bishop Clarkson would see me cared for in that event. But God has so ordered that I should assist in laying to rest the good Bishop, and I still be left to work on with health and hope, at four-score and two years. Such are the ways of God. The future is in His hand and I am content.

RHODE ISLAND.

NEWPORT.—Barker Bros., have just completed the alteration of six magnificent polished brass candelabra, for St. George's church. Each of these candelabra have 18 lights, or a total of 108 burners; they are of a pyramid pattern and will be placed three on each side of the church. Each light has a separate key and each candelabrum will have a single separate turn-off. The 108 candle gaslights will add very much to the interior beauty of this already pretty chapel, and, in the event of the electric lights being unserviceable, will afford

sufficient light to conduct the services without hindrance.

At Easter, the present mixed choir will be re-arranged, the male portion being robed in cottas and cassocks. The choir will then consist of 18 boys and six male adults, fully robed, and some eight or ten ladies, making a total of about 35 voices.

Messrs. Adams of Providence, have been given the contract to immediately build a large pipe organ, to be ready by the 1st of June, at a cost of some \$1,400 or \$1,500. The organ will be placed in the choir at the northeast end of the church, and will prove a valuable addition to the musical work of the church.

Ever since the laying of the cornerstone, prosperity has attended the new parish, and, with the present unity, the prospects for increased usefulness and enlargement are assured in the very near future.

ALBANY.

On the morning of Tuesday, March 29th, the Rev. Geo. W. Dean, S.T.D., departed this life. For six months past he had given signs of a growing debility, which assumed a serious form only within the past few weeks, issuing at last in dropsy against which the best medical skill was powerless, and from which he quietly "fell on sleep," soon after break of day. Dr. Dean was born in 1828 at Stamford, Conn., and was graduated from Columbia College in 1853, and from the General Theological Seminary in 1856. After ordination he assisted the present Bishop of Springfield in that work out of which grew St. Stephen's College, removing thence to Ballston Spa as successor to the Rev. Dr. Geer in Christ church, the rectorship of which he held for six years. He then accepted the Chair of Ancient Languages in Racine College, and here, for eight years longer, he served the cause of sound learning and Christian education in a way that ever after, gave him a prominent position among the representative educators and theologians of the American Church. In 1872 he returned to parochial life in Zion parish, Freeport, Ill., where he remained for two years. After an interval of European travel, he accepted the rectorship of St. Stephen's, Schuylerville, N. Y. from which he was called five years later to the Chair of Ancient Languages and Metaphysics in St. Agnes' School and to the chancellorship of All Saints' cathedral, Albany, which positions he held at the time of his death, together with that of Alumni Professor of the Evidences of Revealed Religion in the General Theological Seminary.

As humble as he was learned, he was as content in ministering to the humblest creature as in lecturing in the schools of the prophets. Gentle as a woman in his ordinary moods and methods, he could be a perfect Boanerges when truth was assailed, and when masked in sincerity needed to be exposed. He was one of the first to give an impetus to that Catholic faith and practice whose growing acceptance by the American Church he lived long enough to see and rejoice in. His death will be sorely deplored by pupils, parishioners and friends in nearly, if not quite, every diocese in this country.

The Office for the Burial of the Dead was sung in the cathedral of All Saints, on Friday, the 1st inst., at 11 A. M., private prayers having been previously said with the family by the Dr.'s long-time friend, the Rev. Dr. C. H. W. Stocking. The cathedral was crowded, the entire household of St. Agnes'

school being present, together with the Sisters of the diocesan Sisterhood, the members of the Cathedral Chapter, diocesan officers, and delegations from St. Stephen's College, and the General Theological Seminary. After the Lesson, the Bishop proceeded to the Eucharistic Celebration, assisted by the Rev. Messrs. Fulcher and Chapman. The family alone received. After the Celebration the casket was removed from the choir, and the remains taken to Ballston for interment. Archdeacon Carey held a short service in Christ church, where the departed priest had first ministered as rector, and then followed the committal in the cemetery. A committee from the attending clergy was appointed by the Bishop to prepare a suitable minute expressive of the affection and regret of the clergy and laity of the diocese. May perpetual light shine upon him!

TENNESSEE.

The Standing Committee of the diocese, prior to the departure of their president, the Rev. Davis Sessums, for New Orleans, passed resolutions expressive of esteem and appreciation, and of regret at the loss of his personal presence and help.

RUGBY.—The Bishop visited this place on the 5th Sunday in Lent, and celebrated Holy Communion at 8 A. M. After shortened Morning Prayer he preached a most able sermon, confirmed eleven candidates presented by the rector, the Rev. J. H. Blacklock, and again celebrated. The Bishop also preached in the evening after Evening Prayer by the rector. This is the Bishop's first visitation since his return from Florida, and we are happy to say he is completely recovered and quite strong again. From here the Bishop went to South Pittsburg, of which parish the Rev. J. H. Blacklock will assume charge on Easter Day.

SALUTATION OF THE GREEK CHURCH ON EASTER DAY.

Spring-tide birds are singing, singing
For the day-break in the East;
Silver bells are ringing, ringing,
For the Church's glorious feast;
Christ is risen! Christ is risen!
Sin's long triumph now is o'er;
Christ is risen! Death's dark prison
Now can hold his saints no more.
Christ is risen! risen, Brother!
Brother, Christ is risen indeed!

Saints! your cross in patience bearing,
Mourners! stained with many a tear,
Penitents! in sorrow wearing
Darkest weeds of shame and fear,
Christ is risen! lose your sadness,
Joying with the joyous throng,
Faithful hearts will find their gladness,
Joining in the Easter song.
Christ is risen! risen, Brother!
Brother, Christ is risen indeed!

BOOK NOTICES.

LESSONS OF THE CROSS AND PASSION. Words from the Cross. The Reign of Sin. The Lord's Prayer. Four courses of Lent Lectures. By C. J. Vaughan, D.D. New edition. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$2.75. These courses of Lenten lectures would prove interesting and helpful at any season, and to all classes. Dr. Vaughan's style is full of dignity and energy, yet without the least straining for rhetorical effect. It seems well suited for lay-reading. He has written much and well, this volume being perhaps the most valuable of his works. The typography of the book is admirable. Such a book is a treasure for laymen as well as clergymen.

FOREWARNED—FOREARMED. By J. Thain Davidson, D.D. New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co. Price \$1.25. The author of "Talks with Young

Men" speaks from an experience of twenty years in London, among the young, and these addresses are lessons from life. The book treats of subjects of vital importance in the formation of character; it is forceful in reasoning, happy in illustration, and wise in conclusions. While it lacks the point and power of Church teaching, it builds upon the broad foundation of Christian morality, and draws many of its lessons from the Bible. Young men should read it, and those who instruct them will find it rich in suggestive thought for their discourses.

HER CHRISTMAS AND HER EASTER. OR, THE LIGHT-KEEPER'S DAUGHTER. By the Rev. Edward A. Rand. New York: American Tract Society. Price 90 cts.

This little story published by the A. T. S. is written by a Church clergyman, and gives a striking picture of life in a seaport town among the families of fishermen. In the story Mr. Rand has shown the difference between the spasmodic wish to be better, and the sincere efforts of a faithful disciple of our Lord, the first being shown in the Christmas incident which opens the story; the second in the serious honest work for Christ which gives a new value to Easter. The characters of the old rector and his faithful aid, the lighthouse keeper's daughter, are well drawn, as is the striking one of Big Anne.

THE MONARCH OF DREAMS. By Thomas Wentworth Higginson. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. 1887. Pp. 52. Price, 50 cents.

We hardly know whether to call this most original creation of the imagination an allegory or a psychical study. It is the story of one who by a mighty effort of self-concentration rendered himself the ruler of his own dreams, only alas! to find his life hopelessly haunted by a turbulent kingdom of his own creating. And as his dream power increased, his power of efficient action waned, and when a loud appeal called him to life, action, duty and honor, the world of visions he had called into being hindered him from embracing the grand opportunity of his life. The boldness and originality of Mr. Higginson's conception compares favorably with Mrs. Shelley's weird and proverbial romance of "Frankenstein," which naturally comes into one's mind as he reads this too short fancy.

LIFE OF THE RT. REV. JOHN BARRETT KERFOOT, D.D., LL.D., First Bishop of Pittsburgh, with selections from his Diaries and Correspondence. By Hall Harrison, M.A., Rector of St. John's Church, Howard Co., Md. Two volumes. New York: James Pott & Co. 1886.

John Barrett Kerfoot first saw light in Dublin, Ireland, March 1, 1816. He came of gentle blood, of good Scotch-Irish stock. When but three years old, his father removed to Lancaster, Pa., and shortly after died there. The Bishop owed much to his devoted Christian mother, toward whom his affection remained true and beautiful to the last. He had the advantage of receiving his education and preparation for Holy Orders under Dr. Wm. Augustus Muhlenberg. From College Point he went in 1841 to establish St. James' College, Maryland, of which he remained the head for twenty years, being brought into the closest and most intimate relationship with Bishop Whittingham in the work. The institution was broken up by the Civil War, and Dr. Kerfoot was, for a time, a prisoner in Confederate hands. After release, he was elected to the presidency of Trinity College. In 1865, Dr. Kerfoot was elected first Bishop of Pittsburgh, and his life thereafter was typically that of an American bishop of our time—busy and earnest in routine episcopal duties, and occupied from time to time with

important interests of the general Church. If it can scarcely be affirmed, that he was a distinguished prelate, he was clearly a most useful one, and the events of which he formed a factor give to his biography an importance in our Church history. There is in it a fresh setting forth of the inner facts relating to the Mexican movement, and Mr. Harrison has done good and fearless work in that connection, even though, as we think, the last word remains to be spoken. The first and second Lambeth Conferences are also touched upon, and a very interesting portrayal is given of the Old Catholic Conference at Bonn, in 1874, in which Bishop Kerfoot took definite part. The life of Bishop Kerfoot is well told. Most delicate and judicious use is made of his correspondence and diaries. The real man comes clearly out and speaks on every page for himself. But the story rises above the usual limited scope, in that other lives are so closely interwoven with his—those of his intimate friends and co-workers, Bishop Whittingham and Dr. Muhlenberg—that the biography is, in actual fact, partly theirs. In truth, Mr. Harrison's book must be considered, to a certain degree, supplementary to Dr. Brand's Life of Bishop Whittingham, conveying new and quite important information. To be a really good biographer, in the sense required by the modern conception of what biography should be, is no easy task. Mr. Harrison has shown special qualities of this kind—giving to his work distinct literary merit and a permanent value.

The Magazine of Art for April contains an etching by J. Dobie of Solomon's "Cassandra," exhibited in the Royal Academy of 1886. "Wotton House," by Grant Allen, with six illustrations; "More about English Decorative Needlework," by Lily Higgins; "The Practical Education of the Artist," by Sir James D. Linton, P. R. I.; "The Progress of Art in Birmingham," by Alfred H. Johnston, with four engravings; "Notes on London Monuments," by Francis Ford, with four illustrations. The second paper on "Some Treasures of the National Gallery," by Cosmo Monkhouse, with five examples. The chronicle of Art is full of interest.

The Century for April is very entertaining. Of the illustrated articles, "Canterbury Cathedral" is one of leading interest. The Life of Abraham Lincoln is continued, with pictures of persons and places of celebrity. There is a fine frontispiece portrait of Nathaniel Hawthorne. Confederate Gen. D. H. Hill writes of the battle of Chickamauga, which he pronounces a "barren victory which sealed the fate of the Southern confederacy." Mark Twain has a paper on "English as She is Taught," one of the richest and raciest we have read for many a day.

Harper's Bazar commemorates the Easter-tide by a fancy cover in tints of reddish brown, representing budding rose blooms and butterflies freed from their prisoning chrysalis. It has also a double page picture, "Why Seek ye the Living Among the Dead? He is not Here but Risen," drawn by Alfred Fredericks, and one of a Scotch Sheep Fair, in which the face expressions are strikingly brought out. There is no lack in this number of the usual valuable illustrations and information as to the fashions, fancy work, etc.

The contents of The Church Eclectic for April are: A Study in Eschatology, by the Rev. H. B. Percival; the Relig-

ious Influence of Queen Anne in the American Colonies, by the Rev. W. M. Beauchamp; School Boards and Religious Education, Church Quarterly Review; Catholic Principles and Church Union, by Lord Forbes; The First Resurrection, by the Rev. E. P. Gray; A Moderate Bishop (Joseph Hall) from John Bull; The Sisters of the Poor (verdict for), John Bull; Miscellany, etc.

DECORATORS of china will find many pretty and original designs in The Art Amateur for April. There is a full page illustration of a design for hot water jug in hammered metal. There are useful and timely suggestions in the department "Gallery and Studio," notably, "Sketching from Nature," "Painting from the Cast," and "The Figure in the Foreground." There are good designs for embroidery, and the photographer will also find useful suggestions.

THE issues of The Art Interchange of March 12 and 26 contain designs for Easter cards with full directions for treatment. March 26th has a daintily colored study of Narcissus which is timely and springlike. An additional supplement gives a figure sketch for panel decoration, "Noon," a companion for one already published. The Stewart collection is fully commented upon. There are many pretty designs for China paintings.

THE Rev. A. J. Belt of Harriston, Ontario, Canada, has prepared an excellent chart of ecclesiastical history, which, in class room or study, will be found invaluable. The course of English or Continental Church History may be clearly traced as the eye runs down the column, and the date of any epoch may be seen at a glance. Rowsell & Hutchison, Toronto, are the publishers. Price \$1.00.

THE April issue of Magazine of American History contains a portrait of the late Mr. Beecher, another illustrated paper on the American Press, Governor Spotswood's Horseshoe Campaign, 1716, John Van Buren (concluded), and many other valuable papers. The magazine is a credit to the nation.

The Cosmopolitan, an excellent monthly which seems to be rapidly making its way to popular favor, is about to be removed from Rochester to New York City. Schlicht and Field Co., publishers. Price \$2.00 a year.

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

PAMPHLETS RECEIVED.

- THE ROMANCE OF A POOR YOUNG MAN. By Octave Feuillet, author of "Allette," etc. From the French by J. Henry Hager. New York: Wm. S. Gottsberger, publisher, 1887. Price 50 cents.
- COLLEGES NORTH AND COLLEGES SOUTH. An address before the National Educational Association at Topeka, Kansas. By Julius D. Dreher, president of Roanoke College.
- FIFTY-FIFTH ANNUAL REPORT OF THE NEW YORK P. E. CITY MISSION SOCIETY.
- A PRACTICAL QUESTION BOOK ON THE BIBLE, for juvenile scholars; comprising lessons on the Old and New Testaments. By Miss L. L. Robinson. Milwaukee: The Young Churchman Co.
- THE NEAR APPROACH OF CHRIST'S SECOND ADVENT. By Blanton Duncan. Louisville, Ky.: The Bradley & Gilbert Co.
- THE FOURTH ANNUAL REPORT OF THE Executive Committee of the INDIAN RIGHTS Association, Philadelphia.
- THE PRESENT CONDITION OF THE MISSION INDIANS of California. Report of a recent visit by Prof. C. C. Painter.
- AN Historical Account of the Founding and Work of the LEAKE AND WATTS ORPHAN HOUSE, N. Y. City. By the Rev. R. M. Hayden.
- ST CLEMENT'S. (Phila.) PULPIT. Second series. Subjects for Meditation. "The Sower." By the Rev. Fr. Maturin.
- "WHY JERICHO FELL," or, Faith the Condition of Success in Foreign Missions. A sermon by the Rev. L. S. Osborne, rector of Trinity church, Chicago.
- THIRTY-FOURTH Annual Catalogue of LASSELL SEMINARY for Young Women, Auburndale, N. Y., chartered in 1851.

The Living Church.

Chicago, Saturday, April 9, 1887.

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

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

Among many expressions of appreciation lately received, we quote the following from a subscriber in Arkansas: "I think THE LIVING CHURCH the best Church paper published, and I can speak from knowledge as I have had at different times nearly all the others. As a fearless exponent of Catholic truth I consider it invaluable—Catholic without Romishness, or that awful hughbear—ritualism, and Protestant without being sectarian or subversive. I am moved by its singular excellence to trouble you with this long commendation."

THE LORD IS RISEN!

THE Lord is risen indeed!

ALLELUIAH!

"THIS is the day which the Lord hath made, we will rejoice and be glad in it."

WE will rejoice to-day that life and immortality are brought to light. We will rejoice to-day in hope, for the stone is rolled away from the door of the sepulchre and from the hearts of mourners.

A HAPPY Easter to all the readers of THE LIVING CHURCH! May the flowers that deck the altar be true symbols of the heavenly joy which fills the soul. May there be no vacant place this Easter Day, in church or at chancel rail. Let the Christian Passover be kept in temple, and thither let all the tribes go up.

It should be an inspiring thought that in our Easter Celebration we are continuing the annual Feast which has not failed for more than three thousand years. It is the Lord's Passover, appointed "for all generations." It is the point of union, the connecting link, between the Old and the New Dispensations. Moreover, it binds together not only the cycle of the ages but also the circle of the globe. In every clime, in every tongue, Easter alleluias are sung, and Christian altars everywhere are brightened by the emblems of the Resurrection.

The Observer, commenting on Bishop Potter's Lambeth address, argues that positive doctrinal teaching has been the basis of success in all the evangelical bodies of this country. Unitarianism, with its negatives, says *The Observer*, "with every possible intellectual, social, and personal advantage, has not acquired the strength of any one of the larger dioceses of the American Episcopal Church." "This Unitarian Church," the writer goes on to say, "from the beginning has had just what broad Churchmen in every denomination demand. . . . And what has it profited? . . . In the Unitarians we have a monumental example of the utter weakness and worthlessness of unbelief to win men to the service of God and His Kingdom."

A FORTNIGHTLY journal entitled "The Open Court," has made its debut in Chicago, as a professed advocate of "free thought." What kind of thought that is, as distinguished from the thought of Chicago in general, we fail to perceive. Every journal in Chicago is an advocate of free thought. Nobody in Chicago, so far as we know, claims to coerce the thought of any one. In this inter-oceanic metropolis, thought is as free as air. Perhaps it is "free thought" for children that is meant, for we read: "Above all, we must have institutions where there is an atmosphere of free thought—a thing which is sadly lacking in our public schools." Let the children think and do as they please! A generation or two reared on that principle would need not only one "open court" in Chicago, but one at every street-corner. Train up the children in the way they should go, and we shall not need any open courts.

ATTENDANCE AT HOLY COMMUNION.

The Bishop of Albany has recently entered the arena of theological controversy, with a paper against what he calls "non-communicating attendance." This has been published in *The Eclectic*, with, we regret to say, the endorsement of the editor. It has also appeared in *The Churchman*. Can it be that this subject has been thus opened in order to pave the way in the popular mind for an important change in the Prayer Book? That such a plan may be entertained will be seen by reference to a paper in *The Church Review* of April, 1886, by the same hand, in which is proposed a rubric directing those who do not intend to communicate to withdraw.

The confusion which runs through the article in *The Eclectic* arises from a failure to define the phrase "non-communicating attendance." This may signify, on the one hand, the attendance throughout the service

of that part of the congregation who cannot or do not intend on any particular occasion to receive the Sacrament; or it may refer, on the other hand, to an arrangement by which the whole congregation attends without communicating, by which it is made a custom or rule that no one shall receive except the officiating priest. This distinction is patent, and yet the Bishop draws no attention to it. He is thus enabled, with a little dexterity, to make arguments which might tell against the second position seem good as against both.

There are, in fact, as no one knows better than the Bishop of Albany, very few of the clergy who advocate the second of these positions, or desire to see a plan adopted by which the laity are systematically excluded from Communion at the later Eucharist. So far as the writer is aware, this has only been attempted in a single instance in the American Church. At the same time, even this usage must be acknowledged to be nothing else but an extreme result of the renewed and most necessary attention now being given to the Holy Eucharist as an act of worship, a sacrifice. It must be treated, therefore, upon grounds of law, and of the highest expediency, and can hardly be charged with theological error.

On the other hand, a large and increasing number of both clergy and laity are strongly desirous of putting an end to the custom, so widely prevalent, of dismissing the non-communicant part of the congregation in the midst of the service. They find no warrant for it in law or Catholic precedent, nor yet in the practice of antiquity properly understood. They believe that, as the verbal preaching of Christ crucified is a great instrument in the salvation of mankind, so the showing forth of the same great fact in the Eucharistic action cannot fail to be mightily effective to the same end. They believe also that the significance of the Holy Eucharist as the great central act of Christian worship, will never be generally appreciated so long as people are led to suppose that it has no relation to any except those who actually receive the Sacrament at any particular time.

The remarks of the Bishop, carefully analyzed, will be found to exclude, logically (not in terms) the sacrificial character of the Holy Eucharist. While it is perfectly true that Communion is one of the essential features of the service, and that there can be no Celebration without Communion, it will hardly do to insist that "the whole theory upon which the Communion Office is constructed, as it goes on step by step," makes the Communion the central and crowning feature. "To show forth the Lord's death till He come,"

we take to be the true key to the construction of this Office, and are strongly of opinion that every early liturgy most clearly exhibits this as the great central theme, the core of the service.

In a letter to *The Churchman*, the Bishop praises the penetration and logical consistency of a priest who has pointed out in a parochial tract that certain portions of the Office are not applicable to persons who do not communicate. It would be fair to give him credit for equal penetration and consistency in pointing out that the rest of the Office, the bulk of it, is applicable to all devout persons. In the fact that an "earnest but erratic priest" thinks certain portions of the service only applicable to those who receive the Communion at a particular time, we can hardly see a confirmation of the assertion that the service as a whole excludes those who wish to attend without communicating.

We regret to notice in the course of the article under consideration insinuations of indirection, lack of honesty and failure in loyalty, on the part of those who do not agree with the writer. We earnestly deprecate this method as unworthy of the gravity of the subject, and we doubt its real effectiveness. What may serve the purpose of the public speaker in a popular assembly, will not always have the same utility in a composition destined to be read by thoughtful men in the quietness of the study. And, what is far more important, there is a certain lack of charity in attaching a moral stigma to those whom we think open to the charge of defective logic, and inconsistency in thought or practice. We should not dream, for instance, of charging the learned Bishop with dishonesty, because he seems to insist in one part of his article that we shall confine our attention to the English and American Communion Offices, while he himself does not hesitate to appeal to the early liturgies.

We object as much as any one to the idea of an individual taking it upon himself to compile a liturgy of his own, to suit any peculiar circumstances. But, as our objection is against the general principle of such individualism, it is equally strong, whether the offender be only an "erratic priest" or a distinguished bishop, and whether the special form adopted be intended to suit "non-communicating attendance" or to emphasize the opposite view. If we are not mistaken, we remember seeing a programme of the services at a cathedral church not a hundred miles from Albany, in which occurred the novel feature of a "First Benediction," after the *Prayer for the whole state of Christ's Church militant*. We are not sure that it is not even more reprehensible to in-

sert in the Office a new and striking feature, unknown to any liturgy at any period, in order to enforce a certain theory, than to omit certain elements at a late service which have already been used two or three times at earlier hours on the same day.

THE NATURAL AND SUPERNATURAL IN THE RESURRECTION.

The natural and supernatural so blend in the resurrection that we can scarcely tell where one ends and the other begins. Looked at in one way, the resurrection is a miracle; that is, an act transcending nature, and not of a kind with ordinary processes. Looked at it in another way, however, it is in the line of nature, finding abundant illustration in its operations and scarcely more than a part of it. In a word, the resurrection is a sort of natural-supernatural fact, the natural somehow supernatural and the supernatural natural.

This is especially true in the resurrection of our Lord. Everything about His glorious rising was supernatural and yet everything was natural. The supernatural appears in the mystery and strangeness of the thing itself, as something exceptional and not of a piece with ordinary events. We are told by St. Paul that God raised up Christ, as if His resurrection was an act of divine power in the same sense as when Christ raised up Lazarus. Whom God hath raised up, says St. Peter, because He would not suffer His Holy One to see corruption. But for this special and supernatural raising up, we may conceive that our Lord would have seen corruption and that He would have been holden of the grave forever. But this is only one way of looking at the matter. Over against this supernatural raising up spoken of by St. Peter, there is, too, as set forth in the same verse, a natural rising, because "it was not possible that He should be holden of it." It was not possible because even in the dead and buried Christ there was a living, resurgent, power which should overcome death and break its bonds. There was, if we choose to say so, in Hell or Sheol, the self-quickening, rising power of Him that liveth and was dead, and behold He is alive forevermore. This power in or behind the grave, and even in the lower parts of the earth, was the power of an endless life, so that He that descended is the same also that ascended far above all heavens that He might fill all things. Now, this ascending power was, so to speak, a natural power. It was a power over nature and behind it. It was a divine energy, as one may conceive, working outward and upward against all constraining and repressive forces that could be brought to bear against it. It was

as potent in the dead Christ as in the living, and an inevitable assurance of the glorious triumph of the resurrection, because it was gathered up in Him to whom was given all power in heaven and in earth.

Again, what was true of Christ, the first fruits, will be in some sort true of Christ's at his coming. In one sense, the resurrection of the dead is the greatest miracle to be conceived of. To the mocking Greeks, perhaps, it was not conceived of at all as either natural or supernatural. They neither believed that Christ was raised from the dead nor that there was to be any rising of others. This, too, would be the view of the matter in case of skeptics in general. The Christian, however, has a right to hold that the resurrection of believers, especially, is both supernatural and natural. It is commonly regarded as a transcendent miracle, and one resulting from the great power of God. This indeed is true. When our Lord says the hour is coming in the which all that are in the graves shall hear his voice we may conceive that their coming forth is in response to that voice, that is, in response to that supernatural power by which the Son quickeneth whom He will. But for this quickening power we may conceive the dead to lie in their graves forever.

There is, however, another view of the subject which is hardly less true and inspiring. When St. Paul says, that which thou sowest is not quickened except it die, he refers to that process in nature in which the quickening is as natural as the dying. There is indeed something in the seed which does not die at all, but the dying is a condition of a renewed living and the taking on of that body that shall be. So may it be in taking on the new and glorified body of the resurrection. That resurrection really begins with the new birth. The souls of the righteous are not dead things by any means; they were quickened and rising things from the moment they were made in Christ new creatures. Thenceforward Christ could say: Because I live, ye shall live also." That is to say, their life is rooted and bound up in His and, as it were, they are natural and inevitable sharers in his resurrection. Their fortunes are inseparable, whether in dying or rising. Therefore He could say again: "He that believeth in me, though he were dead, yet shall he live." One lives by believing in Christ, beyond the power of death to destroy him or hold him down, because he has entered into that Christly power and virtue, which make Christ to be the resurrection and the life.

Let it be remembered again, that that body of the resurrection which is raised a spiritual body, is beyond

question some natural and congenial organism which has been formed about the spirit, and is to be sharer in its life and immortality. It is not, as we conceive, an arbitrary, incongruous thing. It is not a mechanical device or arrangement, unsuited to its occupant. On the contrary, it is that without which the soul cannot have its perfect consummation and bliss. Therefore, if it is in some sort raised by divine power, it may be in some sort be a spontaneous and inevitable resurrection or standing up (because through Christ) of the soul's inherent energy, aptitudes and destiny. In one sense, this standing up may be a new development in the soul's career. It is in consequence a completed and perfected thing. It is, as it were, the soul's flowering out in divineness of form and beauty. It gives an added splendor to its being and perfection. Is it not indeed, that final and glorious clothing upon, if by divine power, so also, by inherent and divine endowment, of those blessed saints who through all virtuous and godly living have come to those unspeakable joys which God has prepared for those who unfeignedly love Him?

CATHOLIC OR ROMAN CATHOLIC,

SOME CONCRETE EXAMPLES.

BY THE REV. A. W. LITTLE.

Many minds are so constituted that they never grasp a truth or principle until they see a concrete example of it. The example may be in itself insignificant, and of little value as an argument, but it opens their eyes to the logic of incontrovertible fact, to truth and reason before unappreciated.

The overwhelming historical argument for the continuity of the English Church was lost on some minds—did not seem to touch them at all—until they heard that in England a piece of land leased by the Church to the crown for 999 years, in the days of King Alfred, had recently reverted to the present Church of England, as being the identical corporation that leased the land a millennium before. To candid and logical intelligence this little concrete example, though welcome, was quite superfluous, and added nothing to a truth which, in law and in fact, had never been an open question. But to minds not a few, it proved a wedge to split the hitherto "unwedgible and gnarled oak" of Protestant ignorance and Roman malice. The falling of an apple was surely not needed to prove the law of gravitation, already manifested in every molecule and in every sun; but it opened the eyes of a great mind to "the sweet influences of the Pleiades" and the force which "guides Arcturus with his sons."

In like manner, some people seemed unable to grasp the simple fact that the "Church of England" is the *Catholic Church in England*, and that no other body has the shadow of a claim to that august title within the jurisdiction of the Anglo-Catholic Church, until a little secret of the Vatican Council leaked out on the authority of Cardinal Vitelleschi.

It happened on this wise: The Episcopal minions of Pio Nono were dis-

cussing the opening words of the first chapter of the schema, *Sancta Catholica Apostolica Romana Ecclesia credit, etc.*, (The Holy Catholic Apostolic Roman Church believes, etc.) Some of the "fathers" wanted the word *Roman* left out, for it is a stubborn fact that the real name of the Tridentine Corporation is not "The Catholic Church," but "the Holy Roman Church," or some longer title (as above) containing the adjective *Roman*. (See Creed of Pius IV.) The presence of this word *Roman* is a constant reminder of the centuries when the Roman Catholic Church was, as by right she still is, only that part of the Catholic Church "sojourning in the city of Rome." There is no contradiction in the composite title, so understood, just as there is no contradiction in the truth-connoting terms "Anglo-Catholic," and "American-Catholic," or even in the hypothetical "Mexican Catholic," though of course the term is here used in a poetic, abstract, and idealistic sense.

But to go back to the Vatican Council. Some of Pio Nono's bishops wanted to get rid of the adjective "Roman." Taken literally, its diocesan localism disagreed with their theories just as "Protestant," in our civil title, disagrees with our facts. So they were obliged either to ignore it, as we do "Protestant," or else to take it in a "Pickwickian sense," as equivalent to Catholic. So "R. C." would equal Universal Catholic—which is as tautological as a phrase we sometimes hear: "Episcopal Church," or Episcopal bishops."

Now for the little concrete example. One bishop, who had been intruded into an English diocese, informed the council that land left by will to the "Catholic Church" in his diocese, had been appropriated by the Church of England, on the ground that it was the Catholic Church, and that if *his* Church had been meant it would have been styled the *Roman* Catholic.

Another little incident which occurred in England the other day may serve to call attention to the Catholicity of the English Church. In the case of "Allcard *versus* Skinner," the counsel for the plaintiff, Sir Charles Russell, in his argument, kept referring to the Church of Rome as "the Catholic Church." To this the opposing counsel, Sir Edward Clarke, took exception, suggesting that for the sake of clearness and accuracy, he should speak of it as the *Roman* Catholic Church. Sir Charles Russell, who is a Popish recusant, retorted to the effect that there was no other Catholic Church but the Roman, and that he should add no prefix. The judge, however, Mr. Justice Kekewich, considered the exception well taken, and remarked that for the purposes of the case he must request the counsel to make the distinction. His decision was of course based on the fact that the Church of England has never lost its Catholicity.

THE RESURRECTION.

The bone and flesh and sinew which composed the body may have been for centuries rotting in the tomb; the dust may have been scattered to the four winds; it may have floated on the waters; it may have been reduced to ashes by the fire; yet shall every man arise from the grave the same identical person that he went down to the grave. True, the body that now is, and the body that is to be, are not the same. In structure and organization they shall differ widely. It is expressly

said: "That which thou sowest, thou sowest not that body that shall be." We have an analogy in the seed. It is sown "bare grain." It re-appears in the full-grown stalk of corn. Identity of particles, sameness of matter, is here out of the question. It is the "bare grain" thou sowest that will be quickened, but it will not be bare grain when it is quickened. "Thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed his own body." What thou sowest, dying and dead, will rise and live again. There will be a body corresponding to that which is sown. Yea, there will be a real identity. "God giveth it a body as it hath pleased him, and to every seed His own body." Yes, we are to rise again in our body, different, but yet the same; with such difference as it may seem good to God to make; with such sameness as shall identify us personally, in body and soul, to ourselves, and to all our friends.

Marvellous truth! But not too marvellous for belief when we remember the Author of the resurrection, and think of Him who is the Omniscient and the Omnipotent, before whom all difficulties vanish, all obstacles pass away. "All things are possible with God." The thousand voices of nature bear witness to this truth. Stars as they shine in their brightness; planets as they roll in their orbits; forests as they wave in their grandeur; mountains as they rise in their majesty; waters as they flow in their channels; all testify to the stupendous power of God. But not only do the great and glorious things formed by creative wisdom,—the suns and systems which fill the infinite void—the silent hills, whose lonely tops are "visited all night by troops of stars"—the pathless woods, the boundless ocean, bear their evidence to the all-mightiness of the Invisible; but every insect, which, leaving the dark chrysalis, floats on the summer air; every flower bursting forth from its green sheath, and every ear of yellow corn, which, rising in beauty from the corrupted seed, bends beneath the genial breeze, bears witness, not only to the creative power, but to the resurrection power of God. And when we remember that the whole of nature, animate and inanimate, is eloquent of the might and majesty of the Invisible, we can never "think it a thing incredible that God should raise the dead."—English Churchman.

GREGORIAN COLLECTS.

O God! Who, by Thine Only-Begotten Son, hast overcome death, and opened unto us the gate of Everlasting Life; grant us, we beseech Thee, that we who celebrate the solemnities of our Lord's Resurrection, may, by the renewing of Thy Spirit, arise from the death of the soul; Through the same, Jesus Christ our Lord. Amen.

O Almighty God! hear Thy people who are this day met to glorify the Resurrection of Thy Son, our Lord; and guide them from this Festival, to eternal gladness; from the exulting joy of this solemnity, to joys that have no end. For this is the Day of man's Resurrection, the Birthday of Eternal Life; in which we have been satisfied with Thy mercy, in the morning in which the Blessed One Who cometh in the Name of the Lord, and Who is our God, hath shone upon us. Amen.

Grant, we beseech Thee, Almighty God! that we who have gone through

the Paschal Festival, may, by Thy bounty, still keep it in our conduct and life, through Jesus Christ our Lord. Amen.—From The Gothic Missal.

"And I, if I be lifted up, will draw all men unto Me."

O Saviour! crucified for me, With outspread arms on that dread tree; To Thy embrace, for love I flee, In Thy great peace to rest.

Thy lifting up the world shall draw; O Saviour Christ with wond'ring awe, In answer to Thy loving law, In Thy great peace to rest.

Here in Thy bleeding, wounded side, Where mercy, truth and love abide, The burden of my soul I hide, In Thy great peace to rest.

Amid the gloom of earth's dark night, My heart, oppressed with sin's foul blight, Turns back to Thee, the source of light, In Thy great peace to rest.

Touched by Thy pity, full and free, A sacrifice for sin— for me; I bring my burden, Lord, to Thee, In Thy great peace to rest.

—H. G. Batterson.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

Table listing publications and prices: THE LIVING CHURCH (in advance) and The Art Amateur 4 50, Harper's Monthly 4 50, Harper's Weekly 4 50, Harper's Bazar 4 50, Harper's Young People (an illustrated weekly for boys and girls from six to sixteen) 2 75, The Century 4 75, St. Nicholas (an illustrated magazine for boys and girls) 3 75, English Illustrated Magazine 2 50, Atlantic Monthly 4 50, Scribner's Magazine 3 75, Church Magazine 2 75, Youth's Companion (new subs. only) 2 50, The Practical Farmer 2 50, Church Review (new subscribers only) 4 60, The Living Age 8 50.

Communications concerning these periodicals, after the receipt of the first number, must be made, directly to their respective offices of publication.

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

PERSONAL MENTION.

On the 2nd day of April, 1887, in All Saints' cathedral, Milwaukee, the Rt. Rev. J. H. Hobart Brown, S. T. D., deposed from the ministry, at his own request, the Rev. W. E. Walker.

The address of the Rev. H. L. Gamble, is now 30 Campbell Park, Chicago, Ill.

The address of the Rev. W. L. Capers is Lancaster, N. Y., not Pennsylvania, as reported last week.

The Rev. Charles March Pyne's address is 2139 K Street, N. W., Washington, D. C.

The P. O. address of the Rev. R. P. Kendall, M. D., is Beloit, Kansas.

The Rev. R. H. Prosser, having accepted a call to St. Andrew's church, Fort Worth, Texas, entered upon the rectorate of his parish the first Sunday of April, 1887.

The address of the Rev. Chas. J. Adams, rector of St. John's church, Wichita, Kas., is 233 N. Lawrence Ave., Wichita, Kas.

The Rev. John W. Williams has returned from England, and is at present acting as assistant to the Rev. G. H. Moffatt. Address, church of the Holy Innocents, Hoboken, N. J.

The Rev. W. W. Taylor, rector of Christ church, South Amboy, N. J., has entirely recovered from his recent severe illness, and expects to resume his parochial duties soon after Easter.

TO CORRESPONDENTS.

B. B.—We gave the pamphlet the usual mention as "received." That is all our space allows. For further mention our advertising columns can be used.

J. P.—We do not pretend to furnish lengthy "reviews" of books. We give short, impartial, and discriminating notices, of value to buyer and seller. We give the book trade much more than we get from it. We do not solicit books, but deal fairly by all that are sent.

A. B.—There are Anglo-phobists as well as Romophobists. If they were asked what language they spoke, they would say "American."

INQUIRER.—After Matins, at the Introit. W. S. A.—See Glossary in Living Church Annual, continued year after year. Also Bishop Barry's Teacher's Prayer Book. The Latin names are usually the first words of the Latin version. The Psalms are all named so.

L. B. P.—We have no disposition or design to urge the adoption of "Anglo-Catholic" or any other

name. We do not desire further contributions on this subject at present.

B. R. B.—Thank you for the explanation. May we also explain, that in discussing the name we were seeking for something appropriate and definitive; and it seemed to us that your suggestion, while correct in theory, was impracticable in an age and country where every religious denomination is called a "Church."

F. E. HOWELL.—Besides The Young Churchman, there is a Sunday school paper published by the Board of Missions, "The Young Christian Soldier." Address 22 Bible House.

W. HAIGHT.—The Psalms in the Prayer Book were translated into English before the publication of the King James version, and they were retained because use had made them familiar. They are from the "Bishops' Bible" A. D. 1540.

ORDINATIONS.

On March 15th, in St. John's church, Tallahassee, Florida, the Rev. Norm. B. Harris was advanced to the priesthood by the Bishop of the diocese, the Bishop of Tennessee preaching the sermon.

OFFICIAL.

At a called meeting of the Standing Committee of the diocese of Tennessee, the following proceedings were had, to-wit:

On motion of the Rev. William Klein, the following preamble and resolutions were unanimously passed.

The prospective removal of the Rev. Davis Seams, the rector of Calvary church, Memphis, and president of the Standing Committee of the diocese of Tennessee, to the city of New Orleans, La., makes it eminently proper that the committee should give due expression to the loss which will be sustained by it and the whole diocese in his removal. It would be difficult within the compass of a few words to say all that is recognized by us in the intimate connection which has subsisted between our retiring president and this body.

His accurate and large scholarship, peculiar powers as an administrator and director and co-worker in our counsels, his ready ability in aiding us in our labors, his intellectual quickness of perception and direction, his theological and canonical knowledge, joined to his godly and blameless life and conversation, make the sundering of the tie which has so tightly bound us together, most painful to us.

We desire to place on record our sense of the loss which this diocese and we must sustain in parting with him with whom we have been so intimately associated. It is therefore

Resolved, That we thank God for giving us the example of his life, and for lending to us the services of our brother.

Resolved, That in parting with him we measure our loss not merely by our love for him personally, but by our knowledge of his abundant gifts which were always ours to use in the service of the Master and His Church.

Resolved, That in parting with our brother we do commend him to God and the word of His grace, with the assurance that our prayers and our loves will follow him wheresoever our Master shall direct his steps.

Resolved, That a copy of this paper properly transcribed, be given to him and also placed up in our minutes as a memorial of his labors and his love for the Church of our Lord and Saviour, Jesus Christ, in this diocese.

D. M. SCALES, Secretary. GEORGE PATTERSON, Pres. Standing Committee, Diocese of Tennessee.

OBITUARY.

TREAT.—Entered into the rest that remaineth for the faithful servants of God, on Passion Sunday, March 27, 1887, the Hon. Samuel H. Treat, for fifty-three years the senior warden of St. Paul's parish, Springfield, Ill.

At a meeting of the vestry of St. Paul's parish, Springfield, Ill., the 29th of March 1887, the following minute was unanimously adopted, and ordered spread upon the parish records and printed in THE LIVING CHURCH.

While we express our deep sense of the loss which St. Paul's parish, as well as the community, has sustained in the death of our revered senior warden, it is but fitting that we should also record our appreciation of his character and example as an earnest Christian and devout Churchman.

From the foundation of St. Paul's parish the Hon. S. H. Treat has been prominently connected with it, and to the Church he has given his aid and counsel, his faithful service and unstinted love, while ever regarding himself as among the lowliest of her sons.

Always loyal and devoted to the spiritual and material prosperity of God's kingdom, he consecrated his great talents to the service of Jesus Christ our Lord, with a simple, humble, unostentatious piety; and whether occupied in the details of parochial work, or in the more important councils of the diocese and Church at large, he never failed to fulfill conscientiously and cheerfully every duty allotted to him.

His sterling integrity of character, and his straightforward sincerity, were manifest in his daily life; and, as these qualities caused him to be highly honored by all who knew him in his official capacity as a jurist and judge, so did they win for him the esteem and affection of those more closely associated with him in the fellowship of the Church of Christ.

Full of years and of honors, this faithful servant of God has passed to his rest, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope," leaving to us a noble example of Christian manhood, and of unselfish fidelity to the principles and duties of the religion of Jesus Christ.

We know that his own modesty and humility would have caused him to demur to words of appreciation or praise, but so much must in justice to his memory be recorded.

FREDERICK W. TAYLOR, rector. CHAS. E. HAY, warden. JNO. S. BRADFORD, EDWARD L. MERRITT, JNO. C. HUGHES, H. D. MOSS, LLOYD E. JOHNSTON, W. J. ALLEN, vestrymen.

APPEALS.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

MISCELLANEOUS.

CAMP HARVARD, the SUMMER CAMP for Young Boys. (See "A Boys' Camp" in St. Nicholas, June 1 86) 3rd year. For circular address J. F. NICHOLS, Epis. Theol. School, Cambridge, Mass.

WANTED.—Rector (unmarried) of a Southern parish, desirous of spending the summer North, will be glad to undertake parish work at small remuneration per month. Address "RECTOR," LIVING CHURCH Office.

A SINGLE priest of many years' experience desires a temporary position (four or six months) in sole charge, or as assistant. Required salary very moderate. For information and testimony as to personal and official qualifications, address, with particulars, P. O. Box 667, Baltimore, Md.

WANTED, a position as choir-master and organist for a vested choir, by a gentleman of large experience. Good testimonials. The Southern States preferred. Address A. O., care of 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 take 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.

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.

PLAN FOR SMALL CHURCH.

I will send above, which is churchly and inexpensive with specifications and full details, for one dollar. Receipts towards building one according to plan in this mission. CUTHBERT WILLIS, rector, Petitcodiac, N. B.

An Unconscious Epitome.

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

OUR MISSION NEWS.

CANADIAN CHURCH MAGAZINE.

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The Household.

CALENDAR—APRIL, 1887.

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 10—EASTER DAY—The Queen of Feasts the Day of Resurrection. There is no doubt that it has been celebrated in the Church from the beginning. It is the Passover, of which God said: "Ye shall keep it a feast by an ordinance forever." Ex. xii: 14. No communicant should fail to receive the Blessed Sacrament on Easter Day or during the octave.

MY PATH.

BY F. J. V. A.

I walk as one, who, blind, is led along
An unknown way;
Who knows not if the path be right or wrong,
By night or day.

I walk as one who by a weight is held
Close to the earth;
To whom life, till the final dirge is knelled,
Is little worth.

I toil as one who, delving in a mine
For treasure rare,
Sickens at last, because there is no sign
Of riches there.

I long to cast this burden at the foot
Of Jesus' cross;
But oh! it is so hard sin to uproot!
And so, my loss.

The weary year drags slowly by; again
Christ's day is near;
The Lord is risen, indeed! Ye ransomed men,
Sing loud and clear.

Ah! now my burdened soul, rise fresh and pure,
To greet that day!
Since Christ has deigned my sin-sick heart to cure
With healing ray.

DAISY'S EASTER GIFT.

BY CALLIE L. BONNEY.

Daisy sat in the family pew,
As sweet as the Easter blossoms fair,
A wondrous look in the violet eyes,
And sunshine lighting the golden hair.

Listening intently to chant and creed,
In tiny prayer book keeping the place,
Reading softly with smile of content,
An eager look on the dimpled face.

When 'mid the service of prayer and song—
Could it be?—a purring soft and low!
And from the depth's of Daisy's muff,
Walked bright-eyed kitten as white as snow.

And when they questioned her afterward,
The wee one answered in accents glad,
"You said we should bring an Easter gift,
And that was the bestest thing I had."

"We will now sing the 320th hymn,"
said the minister at the close of a pathetic funeral sermon. "It was a favorite of the remains."

THE Charity Organization Society of New York has been in existence four years, and during that time has rendered 3,000 families self-supporting, procured temporary relief for 4,700 needy cases, placed 1,050 in hospitals or asylums, and unearthed a great number of fraudulent cases in which prominent citizens have been victimised.

A MORAVIAN Liturgy contains the following ascription: Glory be to Him who is the Resurrection and the Life; He was dead, and, behold, he is alive forevermore; and he that believeth in Him, though he were dead, yet shall he live. Glory be to Him in the Church which waiteth for Him, and in that which is around Him, from everlasting to everlasting. Amen.

AN amusing case came up before an English magistrate a few weeks ago. An action was brought by an elderly single lady to recover a certificate for some banking shares which her nephew had "borrowed" and had placed to the credit of his own private account. The defence was that "a heavenly voice" had directed him to commit the act. The defendant was ordered to return the certificate or the money value of it, Mr. Justice Wills remarking that devils might whisper as well as angels.

A BIT of unexpected entertainment was afforded the Yale students who attended Bishop Huntington's lecture. They had been waiting patiently beyond the appointed hour for the lecturer's appearance, when President Dwight came on the platform, and, in his usual droll fashion, said that the good Bishop was evincing signs that he is akin to ordinary humanity in being detained for a short time by an attack of nose bleed, and that he had requested that a frank statement of his condition be made to his waiting auditors. When the Bishop appeared a few moments later, he prefaced his lecture with the remark: "My case is much worse than Dr. Dwight has represented, for mortification has already set in."

THE change of the day of rest from the seventh to the first day of the week—from the Jewish Sabbath to the Christian Sunday—is a standing evidence—it might almost be called a tangible evidence—of the resurrection of Christ. There have been in round numbers 96,600 Sundays since the first Easter-day. They are all so many links in an unbroken chain. The last link we held in our hands on April 25th, 1886, the first is rivetted to the fact of the resurrection, which took place on the 17th Nisan, or April 9th, probably in A. D. 30. It is an unchallenged fact, traceable through all history, modern and mediæval, and through the Early Fathers, that the first day of the week has been observed by Christians for the last eighteen centuries; thus we get direct to Apostolic times. But, surely, if the Apostles and their contemporary Christians had not been convinced, by the evidence of their senses, that Jesus of Nazareth rose again on the first day of the week, nothing would have induced them to depart from their cherished traditions, and to offend the prejudices of their countrymen, whom they were so anxious to conciliate, by relaxing the obligations of the seventh day, and transferring them to the first day of the week.

A RATHER curious case will shortly be heard before the tribunal of a German town, the original cause of which is a rat. It seems that some time ago the house of an inhabitant of the town was invaded by a number of rats, and to get rid of them the following stratagem was resorted to: The inmate of the house caught one of the intruders, tied a string of little bells around its neck and let it go. The rat, on regaining its liberty, went to join its fellows, but the latter, scared by the jingling of the bells, fled from the house, and sought domicile elsewhere. As for the one with the bells attached, it chose a neighboring house for its abode and it was this which led to the present lawsuit. The inmate of the house was awoken one night by the mysterious jingling of a bell, and, unable to account for the sound, he spoke about the matter to his family and household. The worthy people were extremely superstitious, and, when on several succeeding nights the tinkling of bells was

heard distinctly by every one, the only conclusion that could be reached was that the house was haunted. Under this impression the servants quitted their places, their mistress fell ill; in fact, to the peace and tranquility that had formerly reigned succeeded terror and alarm. Ultimately it chanced that the "ghost"—that is to say, the rat—was caught, and upon the much-tormented family learning who had belled the creature, it was decided to bring an action against him to obtain compensation for all the worry his stratagem had occasioned his superstitious neighbors.

SOME time ago it occurred to Mr. George J. Manson, of New York, to see for himself how the fashionable churches would treat a poor man who came as a stranger to their services. So he donned a shabby suit of old clothes, an old soft white hat, an ill-fitting collar, a pair of unblackened shoes, and started out one Sunday morning with a three days' growth of beard, looking very much like a decent workingman out of a job. He first went to Grace church, and stood in the vestibule amid a large throng of fashionably dressed and aristocratic-looking people, waiting to be shown to a seat. There was no discrimination against him on account of his appearance. "The usher," he says, "did not look surprised or annoyed; in fact, he betrayed no feeling whatever, but gave me a seat about ten rows up from the door, and as good as had been given to many of my companions. My exit from the church was not noteworthy. A few finely-dressed ladies and gentlemen glanced at me hurriedly, and passed on. An old woman in black gave me a kindly look, and seemed half inclined to speak, but she did not." On another Sunday he went to St. Paul's Protestant Episcopal church, when he was treated just as well. At Dr. Collyer's church he was at once shown to a good seat among the solid men of the church, and at the church of St. Mary the Virgin, he found that the rich and the poor were equally welcome in every part of the church, and of course, therefore, his humble appearance did not operate against him. These experiences which Mr. Manson gives in the *Christian Union* go to show that decent, respectable people, however poorly dressed, will, as a rule, have no difficulty in getting a seat in any church.

SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

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

CHAPTER V.—Continued.

VIRGINIA CLARE.

Virginia looked round the room with curiosity, as well she might.

"What a very curious room, uncle," she said. She was the grand-daughter of the Duke's only brother, dead long ago.

"And this tapestry," she went on, "I suppose it is very old?"

"It is supposed to be as old as the thirteenth or fourteenth century, my dear," said the Duke. "Some people consider it to be as curious as the Bayeux."

"It is very ugly, uncle," she said.

"Well, my dear," said the Duke, looking up at it as though for the first time, "it is not beautiful, according to the modern canons of taste."

"It is very valuable," I said, "and would sell for a great deal, which might be given to the socialist propaganda fund."

She shot a glance of her eyes across the table at me, like the glitter of a rapier flash. "Oh," it said, as plainly as words could speak, "we are going to fight, are we?"

"No, it would not," she replied, quick as thought. "Under the socialist propaganda no one would buy such—things."

"Are you a socialist, my dear?" said the Duke with bland inquiry.

"Oh, I am worse, uncle—much worse. I am a *Petroleuse*. I would destroy everything—everything there is."

"Everything!" said the Duke vaguely, as though the conception was too large for him to grasp at once, "everything, dear me! that seems a great deal."

"My dear," said the Duchess, by way of changing the conversation, "do you know how your uncle the Dean is?"

My aunt was always uncomfortable and nervous at conversation which she thought improper before the servants.

"No, aunt," said Virginia; "I never see anything of them. I never go to the Deanery. I have long since given up public worship of any kind."

"But don't you like the cathedral music?" I said, more for the sake of saying something than for anything else.

"Oh, the music is so bad!" she said.

"I think," she went on, after a moment's pause, "if I could join any form of faith, I would join the Quakers. They seem to me to be the most open to all influences of light. But I have long ago renounced all forms of faith."

I did not dare to look at my aunt.

"The evolution of theology, you know, aunt," she went on, calmly, "is quite as clear as the evolution of the human race." (It must be clear indeed, then, I thought.) "It began with nature worship, the cult of the cosmic deities; then through scio-theism, the deification of ancestral ghosts or ancestor worship; then through fetishism and totemism to the present state of intellectual shadow worship."

I did not know then, but she told me a day or two afterwards, that she had been reading in the train as she came down an article by one of the leading scientists of the day. She lent me the magazine, and, as far as I could understand the article, I fancy that she had got, as Lord Clare would have said, "a little mixed."

No one seemed able to grapple with the ancestral ghosts, so she had the conversation all to herself.

"I suppose," she said, "that mankind will always find some incentive to moral action in symbols. So long as the Christian faith is admitted to consist of mere symbols, I do not know—I really do not know—that I should object to it so much. Some of its shadow worship is beautiful—quite beautiful. But when these shadows are imposed upon us as realities, then it becomes the highest duty of us all to show that these dogmatic idols have no greater value than the productions of men's hands—the stocks and stones which they have replaced."

I am ashamed to say that I looked at my aunt with apprehension; I do not know with what foolish apprehension. I was quite wrong. She was looking fixedly at the silver sconces on the table before her. Evidently no power on earth would be able to force from her a single word. Percival looked very much perplexed. He did not like, poor boy, to be told of any duty, incumbent upon all, which he felt he could not understand or sympathise with. He looked across the table at me. I felt quite unequal to the emergency, and turned, as a last resource to the Duke.

I was instantly relieved. A look of

trouble and anxiety was upon the Duke's face, but it did not seem to me that it had anything to do with 'sciotheism,' or the worship of ancestral ghosts. There was a general appearance of uneasiness among the domestics at the Duke's end of the table. Something was wrong with the chablis.

Mr. Priest withdrew a few paces, and stood apart, like some superior intelligence whose advice was not required at this particular juncture. Mr. Giles advanced to the table, and with an air of quiet and unobtrusive rectitude, which it would have been impossible to surpass, presented his Grace with a cork. The Duke took it—looked at one end for some moments very attentively; then he turned it round and looked for the same length of time, and with equal care, at the other end. Then he returned it to Giles with a gesture of superb resignation, as though he had said:

'I accuse no one; I blame no one. It is inexplicable; but let it pass—let it pass. We will return to the ordinary and trivial avocations of life.'

He turned to us, and, evidently perceiving that Virginia was dominating the conversation, addressed himself to her.

'I beg your pardon, Virginia; you were saying——?'

The effect was irresistible. I caught Percival's eye. He threw himself back in his chair, and a horrible dread seized me that he would burst into a boyish roar. The warning look of my eyes struck him, and he restrained himself.

Virginia was evidently very much vexed. She flushed all over, and bit her lip—a peculiarity we soon became well accustomed to. My aunt came to the rescue with great success.

'I was thinking,' she said to the Duke, 'that, if to-morrow were fine, it would be very nice to drive, after luncheon, to Merrivale. I owe Mrs. Merrivale a call, and the young people would like to see the abbey. I am sure, my dear,' she said to Virginia; 'I am sure you would like to see the ruins. Constance is never tired of wandering among them.'

So we escaped any more shadow worship for that night.

Virginia, indeed, seemed mostly put out with Percival and me, not at all with the Duke, to whom she devoted herself during the rest of the evening, and evidently entertained him very much.

'A very nice, well-mannered young woman,' he said to his wife at night; 'and her socialistic notions sit with a very pretty quaintness upon her.'

The Duchess told me this long afterwards, for she did not at all agree with her husband at the time.

I woke early the next morning, with a perception of loss, with a devouring sense of disappointment and sickness of heart. The moment my eyes were open, before I had time to realize even that I was awake, this cruel torturer seized upon me. In a moment or two I knew what it meant. It meant that Percival could never be mine. It meant that I knew this with a certainty that made all effort, all struggle useless—nay, unbecoming and unimaginable.

I lay for some time silent in the summer morning light. I thought of the Vicomte de Lys, and of that wonderful morning in the chateau by the Seine. 'He had been trained in the habit of prayer.' At least I may say this much of myself too. I came down with the aching restlessness assuaged, the heart pain allayed and stilled.

After breakfast the Duchess said:

'Constance, my dear, you had better

take Virginia round the gardens. We do not go to Merrivale until after luncheon.'

I knew what was passing in the minds of every person at the table, for the Duke had left.

'Percival will do that, aunt,' I said; 'he knows the gardens by this time as well as I do.'

I looked up as I spoke, and met Virginia's eyes. There was a flash of true friendly admiration in them that spoke more clearly than words:

'You are cleverer even than I thought.'

Some time afterwards, when I looked out of a high staircase window towards the south, I saw that they had soon exhausted the gardens, and had taken to tennis on the lawn. Then I remembered what Lord Clare had said about Virginia's perfect playing. I had intended to go down to the Duchess, but when I saw them I changed my mind. I went back to my room. I put on a hat, and went out upon the lawn.

It was beautiful to see them play; so perfectly matched were they that it seemed as though the game was almost robbed of its individuality, and had become automatic.

I went up to Virginia.

'Lord Clare told us what a beautiful player you were,' I said. 'Sir Percival will be so glad. I cannot play at all; I cannot even hit the ball.'

'No; riding is Constance's strong point,' shouted Percival gallantly across the lawn. 'She is the most perfect horsewoman I ever saw.'

'You must let me see you ride,' said Virginia, serving her ball. 'It is the rarest thing in the world to see a girl ride well; and I think—and she returned the ball—I think there is no more beautiful sight.'

'You ride?' I said.

'Oh yes, I ride; but if I ride myself, I cannot see you.'

'I do not see that,' I said.

'No; it does not seem very reasonable when one comes to think of it,' said Virginia, returning with perfect ease and success a volley from Percival of more than ordinary swiftness.

As we went into lunch some time afterwards Percival said to me:

'What do you think of her? Is she not splendid?'

'Yes,' I said, 'Percival, but her principles are very sad!'

'She thinks a great deal of you,' he said in rather an injured tone; 'she says you are the cleverest girl she ever met.'

Immediately after lunch, the carriage coming to the door, we set out for Merrivale. My aunt and Virginia occupied the principal seat, Percival and I sitting with our backs to the horses. I sat opposite to the Duchess.

We drove for three miles through the chase towards the south on a descending road, all the beauty of the massy summer foliage and the wealth of grass and flowers and birds and butterflies on every side—a sense of beauty and of peace seemed to fill the vast horizon as far as eye could reach.

After passing through several gates with lodges we finally left the park by great lodges with double gates, and entered on a country road which led us through one or two pretty villages and country places, with commons and green spaces and old roadside taverns and farms.

As we were passing along the level road and were rather silent, Percival said to me:

'I have been thinking of that story of Mr. de Lys', Constance, and I don't

think I like it even so much as I did at first. It does not sound true, somehow. I don't mean that it didn't happen, but it does not seem true in itself.'

'What story was that, Constance?' said my aunt.

'The story of Mademoiselle Desessart, aunt,' I said.

'I should like to hear it,' said Virginia; 'do tell it, Sir Percival.'

'Oh, I can't tell it,' he said; 'Constance will do it justice.'

I told it as shortly as I could, and not nearly so effectively as Mr. de Lys had done. My aunt had often heard it before, but she never heard it without tears.

'Well,' said Percival, when the story was finished, 'what do you think of it, Miss Clare?'

'I am thinking about it,' she said.

She evidently did not choose to speak before the Duchess.

We had by this time left the level road and come to a wooded valley that rose suddenly in front of us, and up which we drove with slackened pace. Down the valley, as we ascended it, we met a considerable stream or even river, the source, indeed, of the stream that gave its name to Rivershead. As we slowly ascended the steep road the vast banks of foliage spread themselves away on either side. The rushing river flowed round rocky islands, crested with beech and oak saplings, and spread itself into broad pools, in which the trout were leaping; hares and pheasants flitted across the road.

Virginia was evidently touched by the beauty of the scene.

'How beautiful this is!' she said. 'I do not think that any country in the world is so beautiful as England in summer.'

'England is beautiful all the year round, my dear,' said my aunt severely.

After we had ascended the valley for about a couple of miles we crossed the river by an ancient bridge and came to some lodge gates. Inside the gates, in a sweep and amphitheatre of wooded hills, stood the ivy-covered ruins of an abbey, and beyond, over a wide expanse of park studded with spreading oaks, a large and stately house. Here the Duchess turned us out to go to the ruins, while she drove up to the house. 'We might come up afterwards,' she said, 'and have some tea.'

We followed a path to the left across the grass until we reached the ruins, which lay in a little hollow immediately over the stream. They were not extensive, but the parts that remained were very perfect. The long and narrow nave, the tracery of the western window, and the southern transept were quite perfect; but the northern side of the choir and the northern transept over the river were gone. The eastern window was a blank open space.

I conducted my companions over the ruins, which were entirely overgrown with ivy and fringed along the tops of the walls with saplings, mostly ash. Flights of jackdaws kept up a ceaseless chatter over our heads. Lying in the grass of the chancel, which was kept closely mown, were three or four stone effigies of knights in armor which had been removed from ruined tombs. They were in remarkable preservation, but stained and moss-grown from damp and age.

The walls were so high and narrow and the ivy and foliage so thick that the ruins felt damp and chill after the blazing afternoon sunshine, although the blue sky was stretched cloudlessly over our heads. When I had exhausted all my antiquarian knowledge I pointed

out to my companions a staircase in the corner of the southern transept, and advised them to ascend it.

'It is rather steep,' I said, 'but I believe quite safe, and there is a beautiful view. I have been up so often I think I will not come. I will wait for you in one of the seats in the choir.'

They went up gladly, and I returned to a rustic seat in the chancel. This part of the ruins was warmer and more cheerful than the nave. The sun shone brightly on the grass, and cast the shadow of the chancel arch, which was quite perfect, on the ground at my feet. At my back was the rushing river, and at my feet the mailed figure of a crusader half-buried in the soft, mossy turf. From where I sat I could look down the narrow green nave to the perfect tracery of the western window and to the sunny wooded heights beyond.

(To be continued.)

EASTER DAY.

BY E. O. P.

Our Easter day collect is the work of two skilled spiritual lapidaries. For the first half of it we are indebted to St. Gelasius, and to St. Gregory is due the last half of this deeply brilliant contribution to the altar treasury. Or if we will so take it, to-day's collect is composed of divers chords, and the first is a breath of that strain which floats out from the *Te Deum*: "When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers." Here ensues almost a pause, as filled with the thought of this stupendous act of our Blessed Lord, the soul rests in contemplation of it ere making any request. That grace which goes before us is now the subject of our collect melody, whilst Easter's triumph of preventing grace tunes every chord to a diviner ring. But the whole pleading force of the petition is felt in the asking for God's "continual help." The confession of never-ceasing need in the word "continual" is a strong touch for which we cannot but be grateful, and comes from the reviewers of 1549. It reminds of the "continually mortifying all our evil and corrupt affections," in the exhortation at the end of the Baptismal service. "I lose myself to find myself." It is through the paradox of the Cross—through death to life; it is through daily dying that God's continual help shall come.

It is not, however, death so much as rising from the dead, that to-day we are to consider. Even in the tomb, divine life was never absent from the body of our Blessed Jesus. "Jesus and the Resurrection!" If to-day these words mean aught to all that world of which the living Jesus said: "I am the Light;" if the blessed fact mean anything in the solemn pleading: "we and all Thy whole Church;" whatever it be to the soul bowed with grief over sins and infirmities; however much, to any and all others, to those who weep for the dear faces they have lost awhile, these words bring a balm, a comfort and a hope that are quite the mourner's own.

Not only to the Sacramental Presence of Christ the Head, do they of His militant Church draw near in the Passover Feast, and not alone do these obtain the "benefits of His Passion." Most truly in the holy altar Sacrifice does the Church here upon earth unite with those other members of Christ's mystical Body who, being rid of all burdens of sin and the flesh, have yet deeper union with our Lord.

Wouldst meet thy beloved ones who are gone before, in "mystic sweet communion," how shouldst thou have it surer, deeper, or more real, than at the altar Feast to which this day thou art bidden? Wouldst a "touch of a vanished hand"? in the Saviour's sacramental touch it is thine. Wouldst hear the sound of a stilled voice? with the still small voice of sacramental Love, it too reacheth thee, O mourning one, and breathes of peace.

Nor will we think of the glorified Jesus as beaming less kindly upon that soul, whether in heaven or yet in its exile here, who seeks for its own sweet treasures and its special joys in those many mansions whither He has gone to prepare for each "a place." Rather will the beautiful Face lift up its light with a more tender glow upon these who, looking trustfully to the Saviour, Himself the firstfruits of them that slept, are comforted, knowing their dear ones to be at rest upon His bosom.

VICTORY OVER DEATH.

BY AMELIA E. BARR.

Tertullian says that the triumph of the early Christians over death and the grave was just the thing that the Pagan world could not understand, and was one occasion of the persecution under Nero. For in the first centuries of Christianity funerals were far from being the gloomy occasions which we make them. The dismal hearse and the long row of black vehicles crawling through the streets, were unknown. The beloved was carried to the grave by dearest friends; thus "the holy Lady Paula," says St. Jerome, "was borne by the bishops of Palestine, who put their own necks under her coffin."

The Eastern Church at the present day preserves the ancient form. Nothing can be more elevating to faith and hope than the passage of a Christian funeral through the streets of an Eastern city. Long before it comes into sight, is heard that noble song of victory, the death-chant of the Eastern Church. It is as ancient as the Church itself, a whisper that has been echoed from the days of the first apostles and martyrs. As the well-known hymn penetrates the busy crowd, each pauses in his employment; buyer and seller and child at play are lifted by that divine music above their momentary interest. High and clear, above all complaining, thrills the anthem of the Resurrection, and as the procession passes, the crowd bow the head and utter the appointed prayer, "Kyrie eleison! Christe eleison! Kyrie eleison!" Lord, have mercy! Christ, have mercy! Lord, have mercy! So universal is this observance that very little children make with tiny fingers the holiest sign of our faith, and murmur with their undefiled lips the petition they have been taught long before they understand its significance.

Christ, by his precious death and burial, handed the sepulchre, purified the dead body, and renewed the covenant between nature and humanity. The religious and child-like heart asks for a grave in nature's breast on which the sun can smile, and the rain weep. When Chantry offered Allan Cunningham a place in his magnificent mausoleum, he answered, "Na! Na! I'll no be built over when I'm dead; I'll be where the wind will blow, an' the daisy grow o'er my grave." This is the lullaby of Nature with which "she woos us to become nothing, for the ecstasy of being forever;" making us as content with six feet of earth as with the moles of Adrianus, or the Pyramid of Cheops.

It is the glory of Christianity that the grave is become the green altar of our faith, and the empty grave of the Son of God, the earnest of the resurrection and redemption of the body. Because He died, we shall live. He made the grave His own by consecration and residence. Into the grave we must also descend, but we shall rise from it immortal, death having no more dominion over us. "Thy dead men shall live; together with my dead body shall they rise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead!"—*The Advance.*

"WHO SHALL ROLL THE STONE AWAY?"

St. Mark, xvi.

BY SPES.

As day by day each path we tread,
Of life's sad journey here,
Why is it that our hearts are led,
Filled e'er with doubting fear,
To ask, as once in former day,
"Who now will roll the stone away?"—
Have we no trust?

When heavy clouds do lower oft,
And seem each day to fall;
'Tis then we ask in whispers soft
As these our minds appal,
The question which we will not stay,
"Who now will roll the stone away?"—
Is faith so dead?

O soul and heart and mind, arise!
Droop not, lest hope should die;
Look far beyond, above the skies,
Lift up thy gaze on high
To angels, clad in bright array,
For they will roll the stone away,
All full of love!

Still dost thou doubt? Look back beyond
The ages which are gone,
And see those Marys, loving, fond,
Treading their way at dawn;
How was it, when in blank dismay
They said: "Who'll roll the stone away?"
They found 'twas done!

Then fear not, doubt not, stand not still,
Walk bravely on through life;
Stem every current, mount each hill,
What tho' the ills be rife?
Believe most surely that each day
The angels roll the stones away,
And thou art safe!

EASTER.

The Christian world welcomes no holy day with such joy as the Feast of the Resurrection. Easter is essentially the great Church day of the year. Christmas is to a large extent a secular holiday. Many keep it as a day of social festivity, with little thought of the great sacred fact of the Incarnation, which it commemorates; but the Feast of the Resurrection is distinctly a religious day. The world takes no pleasure in it and feels no greater joy than upon any other Sunday of the year. The man who lives for the things of time takes his portion of pleasure from the secular merry-making and creature comforts born of the peace and goodwill which Christmas brings to every year of human life. Easter brings no invitations to the world and the flesh. The Queen of spiritual feasts has no banquet of physical dainties to offer, saying: "Eat, drink and be merry." On the other hand, the message comes from the riven tomb of the risen Redeemer telling of a life and immortality brought to light through the Gospel, simply impossible and unattainable to the carnal mind and fleshly heart. The Church stands before the world that she may witness to the resurrection of the Lord Jesus, that she may preach Him whose Incarnation, Life, Death, Resurrection, Ascension and eternal rule in heaven, make life worth living, and assure men that in spite of physical decay and death for the body, there is a resurrec-

tion for the body, and for the soul an immortality.

The Greek poet in his despair felt constrained to say that the best thing of all in this world of sorrow, sin and death, is not to have been born, and that the next best thing is to pass away as soon as possible. The unbeliever may say, in the words of an English poet:

Count all the joys that thou hast seen;
Count all the tears from anguish keen;
And know whatever thou hast seen,
'Twere better never to have been.

If Christ be not risen, we are indeed of all men most miserable, we are without hope, and have been cruelly deceived as to our eternal interests, for then Christ is not victor; but death and destruction, temporal and eternal, have dominion over us. God be praised, such is not the case; but Christ risen from the grave, arrayed in His glorious manhood, is seated on the throne of heaven. He is the matchless Representative, Divine Man, the Head of the human race. The great empire of living souls is His. He is in constant and intimate communication with myriads of human beings to whom by His death and triumph and exhaustless life He is made wisdom and righteousness and sanctification and redemption. To believe in the reality of a risen and ascended Saviour is to live under a cloudless sky, to look with clear and open vision on life and duty, to be content with the work and place which God has given us, and to await with calm and loving hope the day when the angel of death shall meet the spirit on the threshold of the eternal world, saying: "Come up higher," where "Christ sitteth at the right hand of God."—*The Anglican Church Chronicle.*

LETTERS TO THE EDITOR.

THE "TERMINUS AD QUEM."

To the Editor of The Living Church:

Not long ago an incident occurred in my experience which may serve to point an important line of thought. I met a friend whom I had not seen since college days. He was a man of high moral purpose, unspotted reputation and brilliant intellect. In college he had been skeptical in religious matters, and since then he had studied philosophy at home and in Europe and was at the time when I met him, engaged in an official capacity in a well-known "ethical" but distinctly non-Christian and even anti-Christian movement. Meantime I had struggled out from the vagaries of sectarianism and had found light and happiness in the communion of the Church. This fact soon came out in our conversation: "So you are a Churchman," said he; "I'm glad of it, but I hope you're a Broad Churchman." I assured him that I was not a Broad Churchman, in the sense which he probably meant, and he then proceeded to tell me why he had expressed such a hope. "I hoped you were a Broad Churchman, because their ideas and aims, so far as I can make out, are identical with my own. During my stay in England, I became quite intimate with some of the leaders in the Broad School, and visited one of their training schools at X——. They went so far as to ask why I did not receive Orders in the Church. Somewhat astonished at the proposal, I asked what they considered as necessary qualifications. 'Only that you be unselfish,' was the answer. Of course I could not entertain such a proposition; but what I saw and heard convinced me that there was no essential disagreement between us. What they want, and what I want, is not to see the Church

of England disestablished, but that retaining her ancient order and many of her formularies, she should put such an interpretation on them as shall make the Church broad enough to take us all in. Speaking for myself, I certainly feel the barrenness of my present work and I only long and hope for the time when the Church, with all her wealth of tradition and beauty of worship, may open her arms and enfold us all, without binding the conscience to any creed. Although I feel positive that many, who are in perfect sympathy with me, are in the ranks of the clergy, I could not honestly enter those ranks as things are at present."

My friend's remarks, of which I have given the substance, have afforded me much food for thought. I had read about the "terminus ad quem" of High Churchism. Here was a witness of undoubted veracity and intelligence, telling me the logical outcome of Broad Churchism. If that be true, which is told us by our timorous brethren and our Roman friends, on the one hand, and by disinterested persons in the ranks of outside rationalism, on the other, then the Church just now presents a sad spectacle, indeed—the only two sections in her, which exhibit undoubted evidences of life, either sliding beyond her pale, or trying to erase all boundaries. But is this true? I do not believe it. And in saying this there is no occasion to impeach the witnesses. Doubtless they state what appears to them. But let the facts of the case determine; and it will be found that while here and there a sentimentalist, or one in conscientious but despairing bewilderment, goes to Rome, or (which is more likely) falls a prey to the so-called liberal thought of the age and calls himself an "agnostic," these instances are inconsiderable, in comparison with the number of those who, from all sides have been drawn to the Church by her renewed life and her increasing realization of true Catholicism. The Catholic who sees God's wisdom in unfolding, through the centuries, the precious deposit of the Faith, fails to realize his name if he shuts his eyes to the truths which are being brought to men's eyes for the first time in this nineteenth century, and persists in confining his thoughts and ways of work to mere mediævalisms. And it is just as true of the Broad Churchman that he miserably fails to attain or exemplify his vaunted unselfishness, if he imagines that he can, by his own unaided thought, compass God's truth and lay aside submission to a visible kingdom. Let us grow into still larger truth. Let us appreciate the good, and truth and beauty wherever and whenever we find it. Let us use all means at our disposal to win souls to Christ, so that they be really won. This idea so nobly asserted, and so heroically defended by the late Dr. Ewer, needs to take deeper hold on the hearts of all Churchmen. Its realization is the "terminus ad quem" of true Churchmanship. W.

MANNERS IN CHURCH.

To the Editor of The Living Church:

I have sometimes wondered if any especial attention was given in our divinity schools to the training of the students in the proprieties, the good manners, as it were, of worship. Perhaps I should have said that I have strongly suspected that such training was not always given, or, if it was, some seemed to have profited little by it. Things are not as bad as they used to be, when, as I remember, I have more than once seen a clergyman seated in the chancel, sans cassock, his legs crossed, and the

surplice, open in front, flowing off and revealing the unpriestly nether garment. Things are not as bad now as then. I doubt if any clergyman would take for finding the lessons, the time when the choir were singing the *Gloria*. But I do see clergymen in careless attitudes at a kneeling desk, sprawling all over it, or leaning on elbows in a way that would be considered ill manners before an equal, and would certainly be rebuked in a child.

There is a happy way of doing things, even so small a thing as entering the church properly. Not long ago I saw a clergyman come up an aisle as if shot from a catapult, while the youngsters in the congregation were making heroic efforts to restrain the mirth which the projectile had excited.

Even a few lessons in marching would not come amiss for our future clergymen. The bobbing in a procession, where each man "gangs his own gait," stirs irresistibly one's sense of the ridiculous. But failure to keep step is but a trifle compared to an attitude in worship which is not an outward visible sign of faith in the presence of the Supreme—an attitude which may be an object-lesson to teach more forcibly than can any words of the lips, the reality of the Holy Presence.

LAICA.

BIBLICAL EXPLORATION IN EGYPT.

To the Editor of *The Living Church*:

The appeal for the Egypt Exploration Fund, made last year in your columns, I now repeat, as the fund is dependent on voluntary contributions, even for this season's labors. Forty bishops of the Church and seventy college or university presidents are subscribers. The House of Deputies of the General Convention at Chicago, "Resolved, That this Convention, recognizing the valuable results to Biblical and historical knowledge and to the cause of truth, from the labors of the Egyptian Exploration Fund, cordially commend its object as worthy of liberal support from the members of this Church." But it is unnecessary to quote more—hundreds of letters from our greatest scholars and religious leaders bearing a like witness. The sites of Pithom, Tahpanhes, Goshen, the work at Zoan, attest the invaluable service to truth and knowledge rendered by our Fund.

Will not more of your readers aid? The elaborate quarto memoir of each season is sent, with the annual report, to each five-dollar donor. The last memoir had 45 plates. A circular is mailed on application.

WM. C. WINSLOW, Vice Pres.;
Hon. Treas. for America.

[Address the Rev. Dr. Winslow, 429
Beacon St., Boston.]

BARBARISMS IN OUR HYMNAL.

To the Editor of *The Living Church*:

Is not the expression, "Join the war," in Hymn 477, a misprint? If not, what does joining the war mean? Joining an army is a familiar expression; joining the war is not. The hymn was an especial favorite in the days of "Hymns Ancient and Modern," but the expression above alluded to does not occur in the version given in that collection. Nor does the first verse read:

Fight the fight, maintain the strife,
which is tautological; but

Bear the toil, maintain the strife,
which is rhetorically correct, and conveys much more meaning.

I should also like to know if the lines in Hymn 33:

Kneeling in her lonely cell
By the angel Gabriel,

refers to the relative positions of the two. A choir must sing the third line of Hymn 90 with greater care in phrasing than is usually exercised, or there is an absurdity little short of sacrilegious. Ambiguous, "squinting" constructions are corrected in the compositions of school children. Does poetical license permit them in our hymnals? Surely not, while our hymnal compilers have an "embarrassment of riches." D.

OVERWORK.

To the Editor of *The Living Church*:

I read the following in your issue of to-day: "The rector of St. John's church, the Rev. T. S. P., who has been prostrated for several months by a troublesome and tedious disease, has tendered his resignation, to take effect immediately. The disease seems to

have been brought on by over-work in enlarging the church a year or two ago, raising money * * his sickness has been singularly unfortunate and disheartening," etc.

Now, Mr. Editor, when will the clergy and vestries and congregations learn common sense? The above pitiful story is constantly and everywhere repeating itself; clergy broken down by "over-work," and in almost every instance by "work" which it is not their business to do—which it is their business not to do, but the business of some one else. What are wardens and vestries for, if not to do this very work, which they permit, perhaps compel the clergy to do, in addition to their proper work as the priests and preachers and pastors of the Church? When shall we learn sense, and revive and constitute, as the Apostles did, the diaconal order to do this sort of thing, and not compel the priesthood to kill themselves in doing deacons' work? When? There are few signs at present of its being done.

D. D. CHAPIN.

WHY CALL IT EPISCOPAL?

To the Editor of *The Living Church*:

Apropos of the discussion as to "change of name"—at dinner to-night my little daughter, aged ten, having occasion to speak of the Roman Catholic Church here called it "the Catholic Church." I corrected her saying that our Church too was "the Catholic Church." The reply floored me: "Then why do they all call it the Episcopal Church?"

Perhaps some of your readers can answer her question.

PARISH PRIEST.

EASTER EVEN.

BY E. H. T.

Now does old hoary winter, faltering,
Retrace his footprints to the icy North;
And many a 'guerdon of long-wished-for
Spring

O'er hill and dale is gently budding forth.

But yesterday the solemn Lenten fast
Did bow the head and make the bright
eye dim;

So has the Lenten *Miserere* passed
To the fair lustre of the Easter hymn.

We have two lives upon this little earth;
One life around us, and one life above:
Flowers, and birds, and our immortal souls,
Are all controll-ed by one hand of love.

Chase then thy cares; and with untiring
wing,
Fly with thy sins to Jesus' wounded side;
So shall thy life be one perpetual Spring,
Thy death, an everlasting Easter-tide.

OPINIONS OF THE PRESS.

The *London Spectator*.

INDEPENDENT MARRIAGES.—The common sense view that a professional man who marries without some decent prospect of being able to support a family is committing an act of great selfishness as well as of great imprudence, has but a very limited application in the case of the clergy. They marry early, and they marry recklessly; and the consequence is that the Church is discredited by their poverty, and by the appeals that are constantly being made to assist it by one means or another. Why should the clergy be worse in this respect than the laity? The answer, we believe, is that they have been led astray by a false public opinion among the laity. The sense of the evils of a celibate clergy is so strong in this country, that the most hopelessly imprudent marriage is somehow thought to be justified if the offender is a clergyman. Men will give their daughters to curates who are never likely to have in the end the income which in a barrister is held to be insufficient to begin upon. Such expressions as that "a parson is not half a parson till he is married," and the like, point the same way; and the result is that we see appointed public teachers setting the working class an example of a fault of which they are extremely likely to be guilty without such encouragement. It was Dean Stanley, we think, who said that what was wanted in the Church of England was a close-time for curates; and if public opinion steadily discouraged clerical marriage until a man had a living—unless, indeed, he had private means equivalent

to a living—it would do a service to the working class as well as to the Church.

The *Springfield Republican*.

PAROCHIAL MISSIONS.—The new tendency in the Protestant Episcopal body to evangelistic work, resulting from the Missions carried on in New York churches by the English evangelists Aitken, Rainsford and others, in the winter of 1885-6, has led to the election this year, by the parochial mission society, of a "general missionary." The Rev. Dr. George R. Van de Water, of St. Luke's, Brooklyn, was chosen, to serve for one year, the society believing that preferable to electing a man for life. This requires, of course, always the consent of the church over which the "general missionary" may minister, and may not be found to work well in practice. Dr. Van de Water is a strong Churchman, sometimes called "High" Church, but he has already shown adaptability to the greater freedom of the Mission, in which, as perhaps is not generally known, open talk, extempore prayer, frequent singing, and true "revival" appeals are included. It is really a great thing for the Episcopalians.

The *Lutheran*.

FUNERAL CUSTOMS.—There are still some very objectionable customs prevailing among good people at funerals. Some places, for example, the coffin is opened in the church at the close of the service, and the whole congregation, friends of the deceased and strangers, are expected to file past it and gaze upon the face of the dead. Sometimes an entire hour is consumed in this way; the wounds, which the pastor had, at least partially, bound up with the good Word, are thus rudely torn open again, and the mourners are unfitted peacefully to follow the remains to the grave. Under all ordinary circumstances those who desire to see the faces of the dead, should go to the house of mourning; and the coffin should not be opened after it has there been closed.

The *(Omaha) Church Guardian*.

VESTRYMEN.—These parish officers are to be elected on Easter Monday. Every parishioner should be interested in these annual elections and carefully select the best men for these positions of trust and honor. They should if possible, be communicants. Men who will regularly attend vestry meetings, men who are regular in their attendance upon Church services, and who are interested in the affairs of the parish, willing to give time and of their means as God has blessed them to further the interests of the parish. Let parishioners hold these officers to a proper account for the duty of regular payment of the rector's or missionary's salary, and for any arrears or debts incurred, and have a full statement made by them at the annual parish meeting.

Important to All

who are willing to work for the reward of success. Hallett & Co., Portland, Maine, will mail you, free, full particulars about work that either sex, young or old, can do, at a profit of from \$5 to \$25 per day, and upwards, and live at home, wherever they are located. All can do the work. Capital not required; Hallett & Co. will start you. Grand success absolutely sure. Write at once and see.

The Bear and Alligator no longer a Fable, but a living reality.

Only a few years ago it was told as a fable that the White Polar Bear had been brought into such close friendly relations with the Florida Alligator that brin was frequently encountered on his way to pay his scaly friend a visit. These visits, however, were only occasional, and hardly amounted to more than an annual trial. The Season was almost gone by the time his bearship arrived in the Sunny South. The realization has been brought about by the Monon Route (L. N. A. & C. Ry) adopting the Alligator as their figure-head and shortening the time with their fast trains, so that in reality the Alligator welcomes the W. P. B. within 36 hours of the W. P. B. leaving the land of Toboggans and Ice Palaces.—For particulars write to E. O. McCormick, G. P. A., Chicago.

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.

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.

Horford's Acid Phosphate

For Dyspepsia.

Dr. J. C. Webster, Chicago, says: "I consider it valuable in many forms of dyspepsia."

For Over Thirty Years

"Brown's Bronchial Troches" have been used, with unflinching success, for the relief and cure of coughs, hoarseness and other throat troubles. Rev. Henry Ward Beecher says of them: "I have never changed my mind respecting them from the first, except I have also commended them to friends, and they have proved extremely serviceable. I do not hesitate to say that your troches are pre-eminently the best."

Notice.

The members of the Illinois legislature were recently presented with complimentary boxes of "Brown's Bronchial Troches" by Messrs. John I. Brown & Sons, the Proprietors of that popular remedy for coughs and throat troubles.

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

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"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. Stanton, Mt. Vernon, Ohio.

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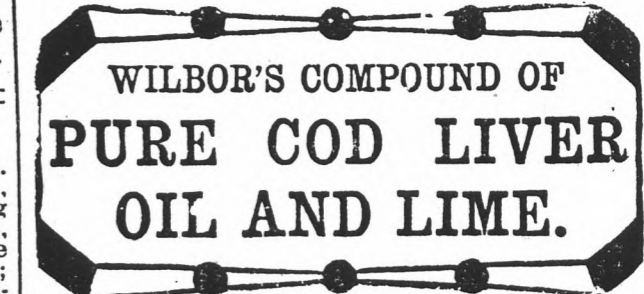
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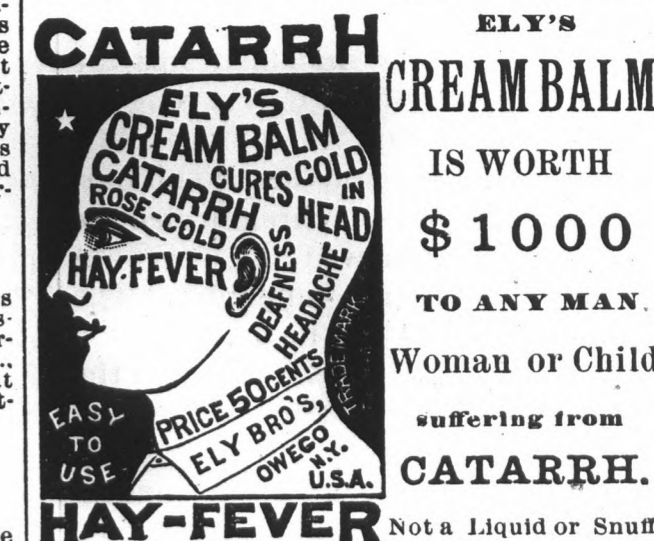
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HINTS FOR HOUSEWIVES.

MORTAR and paint may be removed from window glass with hot, sharp vinegar.

WHITEWASH for out-of-door purposes to stand the weather: For one barrel of wash, take half a bushel of white lime, three pecks hydraulic cement, ten pounds umber, ten pounds ochre, one pound Venetian red, one-fourth pound lampblack. Slake the lime, cut the lampblack with vinegar; mix well together; add the cement and fill the barrel with water. Let it stand twelve hours before using, and stir frequently while putting it on.

LINEN TRAVELLING BAG.—Take a piece of linen 28 inches long and 19 inches wide. Cut a circular piece to fit in both ends. Make the handles 12 inches long and 4 inches wide. Stitch them together so they will be double. Make the hem one inch and a half wide, lap one hem over the other at the ends, then stitch the circular pieces in. Button it with 3 buttons, one in the middle, the others 4 inches each side of middle one. Put the handles one each side of the hem in the centre. Leave 6 inches between the two ends of handle. Trim with braid, or have it plain. Brown linen comes purposely for such articles.

KNITTED AFGHAN.—Use German-town wool, two colors, a pound of each, and coarse steel needles. Cast on 43 stitches, knit across plain.

1st row. Slip 1, thread over, knit 19, slip 1, narrow, pass the slipped one over the narrow, knit 19, thread over, knit 1.

2d row. Knit plain, repeat these two rows until you have 35 purls, then join in the other color, knit 7 of the blocks (alternate in color) in a strip, and have 9 strips. If your colors are red and drab commence 5 strips with red, and 4 with drab. The 7th block in the strip must be narrowed off to a point, to match the commencement of strip; crochet round each strip with single crochet, then crochet the strips together; finish one end of afghan with a scallop, and fringe the other end.

HOW TO CLEAN WALL-PAPER.—Take off the dust with a soft cloth. With a little flour and water make a lump of very stiff dough, and rub the wall gently downward, taking the length of the arm at each stroke, and in this way go around the room. As the dough becomes dirty cut the soiled part off. In the second round commence the stroke a little above where the last one ended, and be very careful not to cross the paper or go up again. Ordinary paper cleaned in this way will look fresh and bright, and almost as good as new. Some papers, however—and these most expensive ones—will not clean nicely; and in order to ascertain whether a paper can be cleaned, it is best to try it in some obscure corner, which will not be noticed if the result is unsatisfactory. If there be any broken places in the wall, fill them up with a mixture of equal parts of plaster of Paris and silver sand, made into a paste with a little water; then cover the place with a little piece of paper like the rest, if it can be had.

HOW TO MAKE GOOD TEA.—Three things are essential; good tea, a good tea-pot, and boiling soft water. The best tea-pot is a silver one of good thickness; earthenware cools more rapidly; but whatever the kind, see that it is dry and scrupulously clean—not a vestige of an old leaf inside. Make it thoroughly warm before you begin. And preserving the aroma of the tea is another of the great points. If you cannot get soft water, do not despise an infinitesimal portion of soda. Be sure the water boils so that the steam comes well out of the kettle, and never boil it up twice. Measure the tea into a cup; a spoonful for each person and one for the pot is an old-fashioned but sensible reckoning. Open the lid quickly and slip the tea in, pour on sufficient water to well cover it, and close the lid; by this means the tea-pot does not cool as it would if you measured each spoonful separately into it. Let it stand four minutes, add enough water for the cups required, and in five minutes more pour out a little in each cup all round till all are filled and equally strong, then add more water for a second cup. If allowed to infuse too long, it is well-nigh poisonous; if it cannot be drunk at once, it should be drained off from the leaves into another tea-pot.

DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE

The United States Government

Places Dr. Price's at the head of the entire list.

(See NATIONAL BOARD OF HEALTH BULLETIN—Supplement No. 6, page 33, Washington, D. C.)

The Canadian Government

Places Dr. Price's at the head of the entire list.

(See report to the COMMISSIONER OF INLAND REVENUE DEPARTMENT, Ottawa (seat of government), Canada, April 3rd, 1883.)

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Persons doubting the truthfulness of this can write any of the Chemists named.

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A PERMANENT CURE FOR KIDNEY DISEASES

PROVIDED BY NATURE IN THAT GREAT REMEDY.

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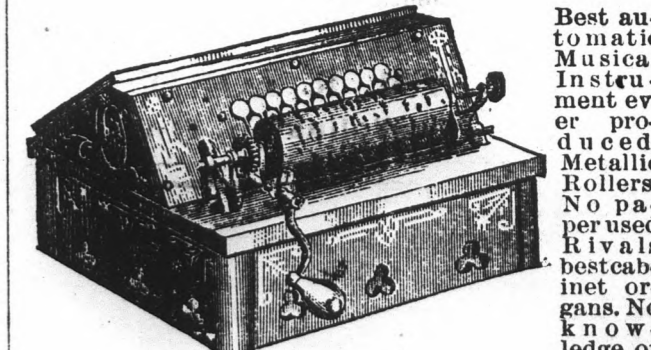
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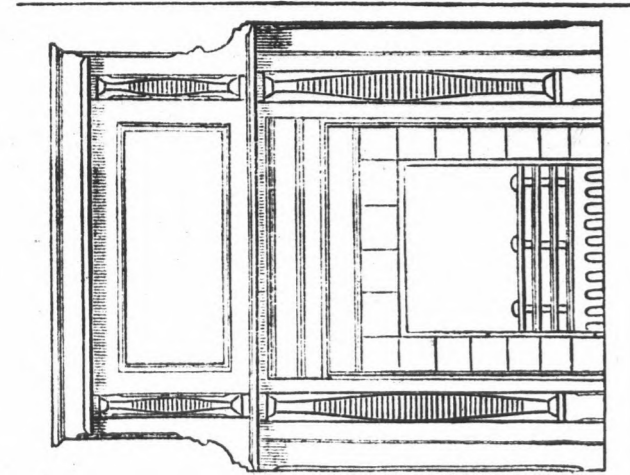
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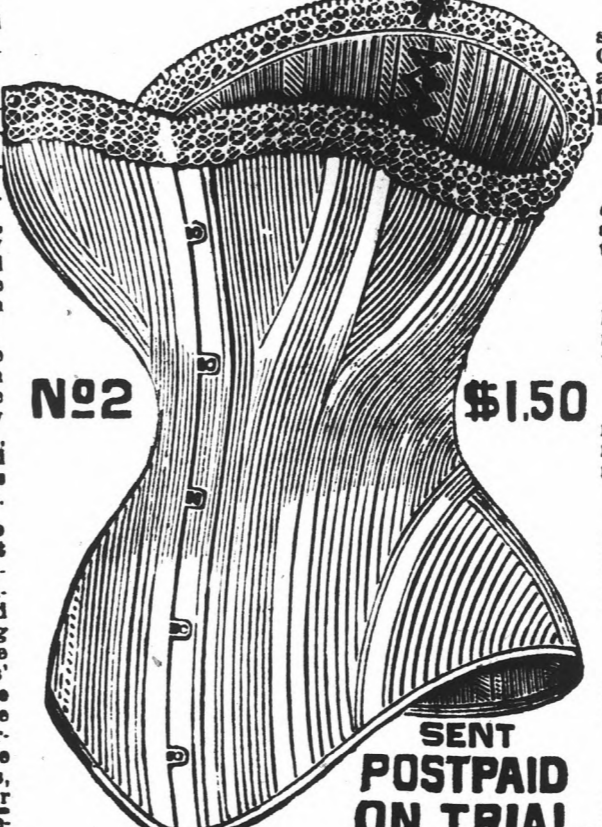


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