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# The Living Church.

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

VOL. XI. No. 3.

CHICAGO, SATURDAY, APRIL 21, 1888.

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# The Living Church.

SATURDAY, APRIL 21, 1888.

## NEWS AND NOTES.

THE Bishop of Columbia, the Rt. Rev. Dr. Hills, has resigned the charge of his diocese on account of advanced age.

To every one sending us \$1.50 with the name and address of a new subscriber, we will send a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little.

CONTRARY to expectation, the Bishop of Ohio has renewed his request for an assistant, and another election will be held at the annual convention, which will meet at Sandusky on June 12th. Bishop Bedell will sail for Havre on the 21st inst.

AFTER Boulanger—what? Perhaps a deluge, a deluge of blood, a flood which will sweep republicanism from France. The signs of the times are portentous. With the martial William on the German throne, and the reckless and gallant Boulanger controlling the public opinion of France, the press dispatches from Europe may well characterize the situation as one of "terrible significance."

The *Standard of the Cross* remarks that it is very easy for a theorist to say that there should be no assistant-bishops, and that it is impossible to point out any way of dispensing with them. With all due deference to the wisdom which is enshrined in this oracular utterance, we should like in our humble way to point out that when a bishop becomes incapacitated he may resign, accept a pension, and retire.

THE veteran Lord Cottesloe kept his 90th birthday by inviting some 50 of his nearest friends to join with him in receiving the Holy Sacrament. A worthy scion of a brave old stock, his father fought a ship at Trafalgar, and on this birthday the old lord's children and grandchildren presented him with a cabinet to contain his father's orders and decorations together with those of his uncle, who had been the intimate friend of George III.

THE Rev. Philip Richard Pison Braithwaite, vicar of St. Luke's, Jersey, has been appointed to the deanery of Jersey and rectorship of St. Helier's, vacant by the death of the Very Rev. W. C. Le Breton. The new dean was formerly an exhibitor of Jesus College, Cambridge, and took his degree in 1872. Before being ordained to a curacy at Longbridge, Wilts, he was a student of Cuddesdon under the present Bishop of Lincoln. After holding the curacy of St. Thomas', Salisbury, and the chaplaincy of Bideford Union, he became vicar of Abbotsham, near Bideford. He remained here until 1880, when he was appointed vicar of St. Luke's, Jersey.

At the request of the Bishop of Ripon, the Crown has agreed to the appointment of a suffragan for the Ripon diocese. With the help of a suffragan resident in the north, and the creation of the new See of Wakefield, more time will be at the disposal of the Bishop of Ripon for the important work in the large towns of his diocese. The appointment has fallen on the Rev. J. J. Palleine, M.A., Rector of Kirkby Wiske,

and Canon of Ripon. He was made honorary canon of Ripon in 1882, and received the appointment of examining chaplain to the Bishop of Ripon last year. He had been assistant master of Marlborough College 1865-68, curate of St. Giles-in-the-Fields 1868, organizing secretary to the Ripon Diocesan Societies 1876-83, and chaplain to the Bishop of Ripon from 1877 to 1884. It is not yet decided by what title the Bishop Suffragan will be designated, but it will be either Penrith or Grantham. The duties of the new suffragan will lie in the northern part of the diocese.

THE commission for work among colored people held a meeting in Washington on the Thursday of Easter week. Mr. Harry McCall, of Louisiana, was nominated to fill the vacancy occasioned by the resignation of Gen. E. Kirby Smith. The commission voted to employ a general secretary, and to establish an office in Washington. The statement of the treasurer showed that there had been contributed for the fiscal year up to the date of the meeting, \$9,126 over and above the Board of Managers appropriation of \$12,000. Still, the commission did not feel authorized to increase any appropriations, so great had been the demands upon its resources. The Bishop of Florida made a statement in reference to an Industrial Mission School which he proposes to found near Jacksonville. The commission gave its hearty endorsement to the scheme. Mr. Perry's proposition that a committee prepare matter for publication in the Church papers is a good one. The commission has somewhat neglected this method by making its needs and work known. The press will be very glad to aid this noble work.

THE death of the Rev. H. N. Oxenham, the son of the former popular second master of Harrow, removes a unique character from London society. Though he joined the Roman Communion he never denied the validity of his Anglican orders, and was on the most friendly terms with many Anglicans, being a constant attendant at St. Paul's cathedral when Canon Liddon preached, and in many other English churches, notably the chapel in his well-loved Harrow, a speech day at which he never missed. He was a man of great information, had a fund of anecdote, and with his intimates was intensely popular. He took minor orders in the Church of Rome, but declined to proceed further, believing that his priest's orders conferred by the Church of England were valid and could not be repeated without sacrilege. In this ambiguous position he could, of course, take no clerical duty, but bestowed his time, his varied accomplishments, and his dialectical skill on a succession of theological, critical, and controversial works. In theology he took a line strongly opposed to Ultramontanism, and though he still received the sacrament in Roman churches and died in the full communion of that Church, his relations with his ecclesiastical authorities were severely strained.

MATTHEW ARNOLD died suddenly of heart disease, in Liverpool, on Sunday. He had gone to that city to meet his daughter, who was returning to England from a visit to this country. Accompanied by his sister, he was go-

ing toward the landing stage, when, without any preliminary symptom or warning, the fatal stroke came. The sudden fall to the pavement terrified his sister, who called for help. Those who first arrived lifted the prostrate form, when it was found that life had fled. He was born in Taleham, Middlesex, Dec. 24, 1822. He was the son of Dr. Thomas Arnold of Rugby, and was educated at Rugby and Oxford, and elected a fellow of Oriel College in 1845. He became in 1847, private secretary to Lord Lansdowne, and professor of poetry at Oxford in 1857. His first poem, "The Strayed Reveller," appeared in 1848. In 1851 he was appointed inspector of British schools, and visited the Continent, while holding that position, to examine the schools of France and Germany. In 1857 he assumed the chair of poetry at Oxford. His tragedy of "Merope" was published about that time. He wrote much on the problems of education, politics, and religion. Latterly he has written much on theology. His lectures on "Translating Homer" in 1861, on "Middle-Class Education," "The Study of Celtic Literature," "Schools and Universities of Germany," added greatly to his reputation. His "Essays on Criticism," "Culture and Anarchy," "St. Paul and Protestantism," "Literature and Dogma," were among his best writings in that line. Mr. Arnold visited America two years ago, and the result of his opinions and impressions of our country and its institutions, published under the title of "Civilization in the United States," is now attracting wide attention on account of the severity of its criticism and the unfavorable views taken by the author of things and men in America.

THE opinions of the Church press upon the Ohio election are quite outspoken as to the main question whether the election of an assistant is for the purpose of perpetuating a dynasty or promoting the efficiency of the diocese. *The Kalendar*, the diocesan paper of Western New York, says: "For half a century, more or less, it has been the practice of dioceses like Ohio and Virginia, to secure the continuation of a dominant party or 'policy' by electing an assistant who is practically the nominee of the diocesan. It is about time that the canon under which such proceedings have been the rule, should be repealed, and a bishop who can no longer administer his diocese be required to make his choice between resignation and giving the executive control to a freely elected successor. In the present case, the diocese, it would seem, wanted a free election, but the Bishop refused to allow it. 'An assistant,' says his address to the Convention, 'means a helper. The relationship cannot truly exist, where there is not an entire accord in any Church principle as well as in religious teaching.' It appears to us that the Bishop has utterly mistaken the relation of a coadjutor, and demands what would be a scandal to the Church to allow—i. e., to control the election of a bishop at his own will." *The Church Year* of Florida has the following: "The Rev. Dr. Satterlee, of Calvary church, New York, declines the election to the assistant-bishopric of Ohio, and he is wise. The work in his

parish is quite as important as that of some dioceses, and could not be left without some detriment. Then too, the circumstances of the election were such as to make the office not inviting and no man cares to fill a position by compromise who can do anything better. It is safe to predict that Bishop Bedell will be a good deal worse than he low is before he invites another election for an assistant, and he will worry along with the assistance of neighboring bishops. Judging by his address to the convention, Bishop Bedell seems to have thought that the Church provided an assistant chiefly for the aid and comfort of the principal bishop, whereas it was for the promotion of her own efficiency. It is the first time we think that any bishop has so openly interfered with the election of his successor, and we trust the influence will be a help to doing away with the awkward machinery."

## CHICAGO.

### THE BISHOP'S APPOINTMENTS.

#### APRIL.

22. Wheaton, Elgin.
24. Racine College.
29. Irving Park; Norwood Park.
30. Momenca.

#### MAY.

3. Ascension, Chicago.
6. Central Park Village, A. M.; Austin, P. M.
9. Good Shepherd, Chicago.
20. Highland Park; Rogers Park; Ravenswood.
27. Cathedral—Supplementary Confirmation. Candidates may be sent for either the morning or evening service.
28. Annual Convention.
31. Consecration of St. Paul's church, Riverside. Offerings at the Bishop's visitations are for the Fund in aid of Candidates for Holy Orders.

CITY.—The church of the Epiphany celebrated the octave of Easter by a daily Celebration and Evensong. In his admirable address to his parishioners, asking them to join in celebrating the week of praise, the rector had a word to say of "non-communicating attendance," the good sense of which commends itself to the consideration of those who would restrict Christian liberty. "In case any communicant does not think it best to receive the Holy Communion every day, there is no reason why he should not come to the service, join in the prayers of the Church and offer his individual praises without receiving."

The Bishop of Chicago has accepted the invitation of the Lord Bishops of Toronto and Niagara to hold a three days' retreat for the clergy to those dioceses, on September 26, 27, and 28, 1888.

A new mission is projected on Webster Ave., between 73rd and 74th Sts., south of Eaglewood. A large lot has been purchased and a church will soon be erected. This is the third mission opened in Chicago within six weeks.

The Bishop confirmed 437 persons in the city and suburbs during the month of March.

On Monday, in Easter Week, the Bishop visited the House of the Sisters of St. Mary, at 2407 Dearborn Street Chicago, and gave the sisters and their work among the poor his blessing. Sister Margaret Clare, of Kemper Hall, was present. The sisters working in the House are both Chicagoans. Several trained nurses who work among the sick gratuitously are in residence with the Sisters.

EVANSTON.—The Rev. Richard Hayward has resigned the rectorship of St. Mark's church, to take effect on May 1. The resignation was accepted with



great reluctance, the vestry adopting resolutions expressing their appreciation of Mr. Hayward's indefatigable labors, and of his high character. The parish is in a prosperous condition, and has some \$15,000 in hand for a new church building. Mr. Hayward goes East in May, where after a short rest, he will resume pastoral work.

**SYCAMORE.**—Mrs. Abby L. Waterman died on the morning of Palm Sunday. The burial took place from St. Peter's church, on Wednesday in Holy Week. The services were conducted by the Bishop of Chicago, and the Rev. Messrs. B. F. Fleetwood and W. E. Toll. It was in large part due to the efforts and liberality of Mrs. Waterman and her late husband that the handsome stone church was erected in Sycamore. The parish is also partially endowed by their gift of a valuable farm. It is understood that Mrs. Waterman's will has provided a very large appropriation of means, personal and real, to be made over to a corporation, known in law as "Waterman Hall," with which a school for girls and young women is to be established. The corporators are the Rt. Rev. W. E. McLarn, D. D., D. C. L., the Rev. Messrs. W. E. Toll, B. F. Fleetwood, D. C. Peabody, and W. C. DeWitt, and Messrs. J. M. Banks, D. B. Lyman, W. B. Sanford, and I. J. Woodworth. Thus a very important addition is made to the institutions of the Church in the diocese of Chicago, in which these generous souls, its benefactors, will continue to work for the glory of God and the good of man throughout all the future. It is worthy of special mention that an endowment is provided of such ample amount that the proposed school will be enabled to furnish the highest order of educational facilities, under the auspices of the Church, at such fixed charges as will make it possible for persons of very moderate means to send their daughters to it.

**ROCKFORD.**—At the Easter parish meeting at Emmanuel church the attendance was much larger than at any previous annual meeting. The rector, the Rev. D. C. Peabody, presided. The reports of the treasurer, H. W. Price, and that of the clerk, L. Moulthrop, were read and accepted. The reports of the several parochial guilds were then read by their respective officers. The reports showed that these organizations were in healthy working order, and accomplishing in their several spheres of appointed work, much good.

The financial report showed a total of offerings for the year, of \$7,840.62.

#### NEW YORK

**CITY.**—A fund, of which the Rev. Arthur Brooks is treasurer, already amounts to \$15,000, the interest of which is to go to support the family of the late Bishop Elliott. It is hoped to increase the fund to \$20,000 and Mr. Brooks calls upon any persons in sympathy with this object to send gifts to the rectory, 209 Malison Ave. In the course of time, the principal will fall to the mission.

The Easter offering at St. George's amounted to \$15,500 and is to be applied to the fresh air fund. Dr. Rainsford wants to purchase a house near the seashore at a cost of about \$20,000, for the purposes to which this fund is applied. Dr. Rainsford states that the church which is wholly free, is receiving more by \$10,000 a year than when it depended on pew rents.

Although the Parochial Missionary Society has not found a successor to the Rev. Dr. Van De Water, it has

arranged for Missions between Easter and Trinity. The Rev. Drs. Tiffany and Wilson and the Rev. Mr. Warren will at once go respectively to Wilmington, D. C., Charleston, Va., and Lexington, Va. In like manner the Messrs. Darlington and Boyd of Brooklyn, and Mr. G. M. Williams, of New York, will go to Huntington, W. Va., Morgansville, Va., and New Castle, Pa. Mr. Brooks will go to Dakota by request of Bishop Hare.

At a meeting of the Board of Managers for missions held on April 11th, it was announced that a gentleman of Rhode Island purposed giving immediately to the society the sum of \$100,000 for the endowment of the missionary episcopate upon terms to be specified by himself. This is the largest single contribution that the society will have ever received.

**POUGHKEEPSIE.**—The new Christ church, the Rev. Archdeacon Henry L. Ziegenfuss, rector, is drawing near to completion and will be consecrated April 26th by the Bishop. A large number of the clergy are expected to attend and the visitors will be entertained at the Casino rink. On that day the quartette will give place to a surpliced choir of 30 men and boys which is now under training.

#### SOUTHERN OHIO.

**CINCINNATI.**—The Easter celebration at St. Luke's far exceeded in beauty and impressiveness any ever held in this church. In addition to the beautiful Cullen memorial window placed therein on All Saints' Day, "Christ blessing little children," Mr. and Mrs. Jas. T. Carew have now given a companion window directly opposite, "Christ the Good Shepherd," which deserves special mention. Our Saviour is represented in standing posture, a lamb upon his shoulder, a crook in his right hand, gazing at the beholder with a look of infinite compassion. Far away in the distance lie the blue hills of "Jerusalem the golden." The coloring is superb, and the pose of the figure remarkably striking. There is a melting softness and radiant glow in the combination of these windows which is inexpressibly touching. A prominent gentleman in the congregation has also added as a thank offering a magnificent brass communion rail, which replaces the former one of plain black walnut with fine effect. The restings are on a polished black walnut base. The rail of bright polished and lacquered brass, is supported by standards with graceful scroll brackets on either side above and below, all of a like rich material. The middle portion of the vertical standard is of twisted metal, and the upper scrolls have trifoliated terminations, suggesting the well-known Churchly symbol of the Trinity. The opening is provided with a sliding "telescope" bar, arranged to draw aside and catch the socket on the opposite side when necessary to be closed. The sermon of the rector, the Rev. Lewis Brown, upon "A Risen Christ" was a masterly effort; "Now is Christ risen from the dead, and become the first fruits of them that slept."

#### FOND DU LAC.

Thursday, March 29th, the Rev. Father Vilatte, the old Catholic missionary of Wisconsin, after an extended trip in the East, returned to his loving and beloved flock at Little Sturgeon. When the news came from Green Bay that he had arrived, several of his most influential parishioners and friends took horses and teams and went to meet him at a distance of some 15 miles from Lit-

tle Sturgeon. At his arrival, he was received with the most hearty welcome. The Rev. Father Proth who now is the rector of the mission, has successfully administered the parish during Father Vilatte's absence. The following day being Good Friday, Father Vilatte officiated and preached to a crowded congregation. Easter Day was a red letter day at Little Sturgeon, the Rev. Father Vilatte celebrated High Mass with the assistance of Father De Beaumont and Father Proth. The church was beautifully decorated for the occasion, and was over crowded with people. Father De Beaumont preached both in English and French a sermon which was attentively and eagerly listened to and more than 50 communicants received the Holy Communion. The music was splendid and has greatly improved during the last months. Evensong and benediction of the Blessed Sacrament in the church brilliantly illuminated, closed this memorable day. The mission of Little Sturgeon is decidedly in a prosperous condition; some five or six new families have lately joined the congregation; and contrary to the false assertion of an article which appeared in a public paper, not one of the Old Catholics has returned to the Roman allegiance.

#### VERMONT.

**EAST BERKSHIRE.**—The Easter festival was observed with the usual services at Calvary church, the floral decorations being very tasty, although perhaps, not quite as extensive as on some former occasions. The singing by the choir of children was very acceptable. The children of the Sunday school comprising two classes of six, twelve in all, were each given five cents at the beginning of Lent, to see how much they could earn with the same towards an Easter offering to the parish, in the form of a permanent dossal for the east wall of the chancel. The result attained by these 12 children in the six weeks with their 60 cents, was a net gain of \$10.85. This was sufficient to procure a very handsome dossal, which used for the first time upon Easter Day, was admired by all and will no doubt prove a lasting satisfaction to the children themselves. The treasurer's report read by the rector, Easter Day, showed that the net income from all regular sources exceeded the expenses by about \$20.

**BENNINGTON.**—The old parish of St. Peter's church shows signs of renewed and vigorous life. Easter Day was the culmination of the frequent and well attended Lenten services, and everywhere were tokens of increasing zeal and deepened spirituality. At the advent of the present rector, the Rev. Wm. Bogert Walker, February 1st, last, Eucharistic vestments and weekly Celebrations were introduced. This service has been well attended, and will be continued at least until Trinity Sunday. Ash Wednesday, a set of handsomely embroidered purple hangings for altar, lectern, and pulpit were presented by ladies of the parish. Throughout Lent, and Good Friday, the altar has been properly vested, for the first time in the history of this old and influential church. Easter, therefore, was a bright day, and one of peculiar interest. Many and beautiful gifts were solemnly presented with appropriate prayers of benediction, just before the early Celebration at six o'clock. The gifts included a large and handsome brass altar cross, presented by Dr. Shurtliff, senior warden, as a memorial of his wife; a pair of heavy silver vases; a superb service book; a rich altar

desk, gifts to the parish from friends of the rector in Brooklyn, N. Y.; a large alms basin, in repoussé work, a thank offering from a parishioner; a hymn tablet, a silver consecrating paten, both thank offerings. Besides these, a wardrobe for the vesting room, by L. P. Norton. The rector has also received, but too late to use for Easter, a check from a Brooklyn friend to purchase some gift for the church, being also a thank offering. The High Celebration with Morning Prayer at 10:30 o'clock, with sermon on the joy and comfort of Easter, was well attended. Beautiful floral decorations attested the thoughtfulness for the church of the worshippers. The Sunday school festival at one o'clock was a bright service, with an address on the teachings of Easter. At Evensong the church was thronged. The quartette was re-inforced with additional voices, and the service was full choral, intoned by the rector. The music of the day was exceptionally excellent, and magnificently rendered. This church is now fully organized with appropriate guilds; St. Peter's for men, St. Andrew's for young men, Woman's Auxiliary, including all the ladies of the parish, St. Mary's with the same membership, St. Katherine's for young ladies, St. Agnes' for young girls, St. Timothy's for young boys. The people are united, the parish is free from debt, the kindest feeling exists for the rector and church by those outside, and the future looks promising.

#### CONNECTICUT.

**HARTFORD.**—Lent has been observed in Hartford with at least the usual interest and with some peculiar features. Daily services have been held in nearly all the churches with a good attendance, and even the Congregationalists held daily meetings in Holy Week, and celebrated the Lord's Supper on Maundy Thursday. At Christ church, in addition to the daily Morning and Evening Prayer, a Litany service, with a brief address by different clergymen of the city, took place at noon each day, the whole service lasting only 20 minutes. This was intended for business men, of course, but seemed to be most appreciated by women. The address took the shape of a course on the different petitions of the Litany and proved a thoughtful and instructive series. A course of sermons was preached in several of the churches on Wednesday evenings, the subjects being "Christ and Business," "Christ and Socialism," "Christ and Reading," "Christ and Amusements," each rector taking one of the subjects and preaching the same sermon in the different churches. At St. Thomas' church a Quiet Day for women was held on Thursday, March 8th. It was conducted by the Rev. Lucius Waterman, who made addresses on the following subjects: "Personal acquaintance with Jesus, our Lord," "The powers of the world to come, to be had and exercised in this world," "The good of pains and grief borne in sympathy with the Lord Jesus," "The peculiar hope of members of Christ as distinguished from the seekers after God in the wide world." The most noticeable feature of the season, however, was the series of "Union Services and Discussions" during the week preceding Holy Week. As the Church clergy were assembled together to lay plans for the observance of Lent, it was suggested by one of their number that something might be done with the aid of other Christians in Hartford to stem the course of the great evils of the city, such as are common to all cities, The



result was that arrangements were made with ministers and prominent laymen of the various religious denominations of Hartford (not excluding the Jews), to hold public meetings every evening from Monday to Friday, March 19th to 23d inclusive, at which papers and addresses should be given by good speakers and prominent men of the city; on these subjects: Monday, "Intemperance;" Tuesday, "The Social Vice;" Wednesday, "The Sunday Question;" Thursday, "Charity;" Friday, "The Necessity and Practicability of United Action." Meanwhile, all the denominations agreed to give up for the week all other evening services and prayer meetings. The plan was admirably carried out. The meetings took place by turn in Episcopal, Universalist, Methodist, Baptist, and Congregational churches. The papers and addresses were by various clergymen, two judges, two physicians, and other prominent men. At the last meeting to discuss plans for united action in some practical way, each principal denomination was represented by some speaker. The Rev. J. J. McCook spoke for the Church, and could not withhold a plea for Church unity made with thoroughly good feeling. The outcome of this last meeting was that a committee was appointed to devise ways and means for concerted action against the great evils which had been discussed. Great interest was manifested in all the discussions, and the large audiences who gathered to listen, had their eyes enlightened, and their indignation aroused with regard to the great and growing evils of the city.

Trinity church has received a new set of Lenten hangings. They are dark violet, beautifully embroidered with monograms and passion flowers. The same church was presented at Easter with a very handsome eagle lectern, given by Mr. John R. Redfield, in memory of a beloved wife.

A very interesting service was held in Christ church on Wednesday, April 11th, as a farewell to Miss Sara Sprague, a young lady of the parish, who is to go next week to Japan as a missionary. The service consisted of the Litany and the Holy Communion with addresses and hymns. The first address was by the Rev. J. W. Bradin, rector of St. John's church, who said that he had been associated with the new missionary for the past three or four years, in a branch of Church work in which she had amply shown her fitness for the work now undertaken. The second address was by the Rev. Floyd W. Tomkins, Jr., the new rector of Christ church.

#### LONG ISLAND.

A public service under the auspices of the Lay Helpers' Association of the diocese was held in St. John's church, Brooklyn, Sunday, April 8th. An address was delivered by the Archdeacon of Brooklyn on the subject of "Lay Work."

BROOKLYN.—In St. Mark's church, the Rev. Spencer S. Roche, rector, the Easter services were of very great interest. The offerings of the congregation were all given toward the erection of a new building. Announcement was made of the fact that \$10,000 was asked for and that the contributions amounted to more than \$11,000. It is expected that the work upon the new edifice will begin at once. In the evening the Sunday school pupils had their annual festival and the programme was an interesting one. The class names were arranged so that the letters presented by

each class with their offerings formed the sentence, "Prosper Thou the work of our hands. O, Lord." The offerings of the school amounted to more than \$2,400.

At the usual Easter collection at St. Ann's church, there was received the sum of \$3,666.82. This amount is sufficient to pay off all indebtedness and leave over \$2,000 of a surplus.

On May 1st a new organ will be introduced into St. John's church and the stippled choir will consist of 25 male voices. Mr. Charles H. Thompson, from England, will be the choir-master. The parish is now \$6,000 ahead of its expenses, and has reduced its funded debt to \$7,000. It is possible that within the year the church may be wholly freed from debt.

ROCKVILLE CENTRE.—Easter services at the church of the Ascension were a celebration of the Holy Communion at 8 A. M., the Rev. Charles A. Jessup, celebrant; 30 people received. The hall, in which services are held for the present, was beautifully decorated with flowers, and at the 10:30 A. M. service a large congregation was present. The offering at this service was for the current expenses of the mission. There was a children's service at 3 P. M. (this as well as the 10:30 service, was conducted by Mr. Chas. M. Niles, lay reader), which was novel in character. After the opening of the mite chests of the children, in which during Lent they had been collecting for the new church which is soon to be erected, each class presented its regular offering, and with it an emblem corresponding to its name, as for example: "Truth Seekers," Emblem, Holy Bible and lighted lamp. Motto: Give us grace that being not like children carried away with every blast of vain doctrine, we may be established in the truth of the holy Gospel. Text: "Thy word is a lamp unto my feet, and a light unto my faith." Ps. 119: 10. At this service all of the congregation were present, and an offering was taken for the building fund, including the offering of the children, which was about \$45, over \$1 for each child; there was in all \$363.19, this makes the fund now on hand and in reliable subscriptions, \$2,248.

The 'mission' was organized on the Sunday after Easter, 1885, and has since maintained services on each Sunday and established a Sunday school. The services have thus far been held in Institute Hall, but the feeling of security in the permanence of the organization, the rapid growth of the village, and the fact of there being no church of our faith within four miles, has created an imperative demand for a church building. A corner lot 100 by 150 ft. has been purchased, and plans adopted for a church edifice. All of the expenses for the maintenance of the mission have been paid and the church site purchased without outside help. The church, which is to be begun right away, will have a seating capacity of 200 people. It is in the form of a Greek cross. Mr. William Halsey Wood is the architect.

#### NEW JERSEY.

ELIZABETH.—A happy Easter Day was passed by the parishioners of Grace church, where the Rev. S. P. Simpson, formerly of Bloomington, Ill., is the priest-in-charge. Immediately before the Celebration at 10:30 A. M., a solid silver Communion set of paten, chalice and cruets, was presented to the parish, and solemnly blessed for the use of the altar. This beautiful offering was presented by the children of the late

Mrs. Le Breton, daughter of the late Rev. Clarkson Dunn, who was rector of the church from 1857 to 1870. Each piece is beautifully engraved and bears the inscription: "To the glory of God, and in loving memory of Mrs. Edward S. Le Breton." Since Mr. Simpson took charge of the parish, new life seems to be infused; the congregations have doubled, and the offerings have materially increased.

CAMDEN.—Easter Day was a bright and joyous day at St. Paul's and was enjoyed by large congregations who attended at all the services. The chancel and altar were handsomely decorated with fine plants and flowers, and the font was also so filled and adorned. A handsome new dossal of silk and velvet, the embroidery of which was part of the Lenten work of the chancel guild and friends, was hung at the rear and above the stone altar. The first Celebration was at 7 a. m., at which there were nearly 100 recipients. The High Celebration was at 10:30, when the well selected and appropriate music for the day was brilliantly rendered by a largely increased choir. The sermon was preached by the rector, the Rev. Dr. Tidball, from Col. iii: 1. There was a large Communion at which "They have taken away my Lord" was sung at the offertory and the Doxology at the presentation. The offerings amounting to \$1,740, were for the parish debt. At the evening service at 7:45, at which large numbers were unable to obtain admission, the 25th anniversary of the missionary organization of the Sunday School was held. The scholars and teachers were out in full force and the processions and carols were sung with much vigor. The several classes reported their offerings, the total of which for the past year amounted to \$541.16, of which \$133.93 was for the parish debt. St. Paul's Mission Chapel reported offerings of \$114.53. The rector then read the annual statement of the general missionary work of the parish, the receipts being \$1,056.87, of which the Woman's Auxiliary contributed \$126.87, of this \$70 was for a scholarship at the Japan Mission. The rector then briefly addressed the scholars and congregation on the necessity of mission work to the life and energy of parish work, after which the scholars retired singing the retrocessional, "We are Soldiers of the Cross."

#### ALBANY.

CITY.—At St. Paul's church the new lectern from the family of the late Wm. Lacy, was used for the first time Easter Day. The base is round, resting on three claws clutching a ball, on each of which rests a pattern of wrought scroll work running almost to the centre of the standard; the shaft is of twisted brass, surmounted by an octagonal cap and on it is an eagle with outstretched wings standing on an orb set in a crown of glory. The eagle is exceedingly handsome and the feathers are nicely chased. The poise of the bird and the utterly unconventional treatment of the head and wings are wonderfully done. At the back of the orb is the inscription in script letters:

Sacred to the memory of William Lacy, July 18th 1807—Nov. 15th, 1887, and of William Lacy, Jr., Dec. 13th, 1846—Jan. 31st, 1870.

The altar cross from the family of the late Daniel Manning is executed in polished brass, Latin in form, and has a quatrefoil in the centre with the sacred monogram I. H. S. in raised letters. At the extremities of the four arms are maple leaves, in clusters of three, modeled in high relief and emblematical of the Trinity. They are satin finished

and contrast well with the other parts which are bright. The cross is 40 inches high and on the base, which is round and matches that of the lectern with the scroll work, is engraved in Gothic letters the following inscription:

To the Greater Glory of God and in Loving Memory of Daniel Manning, born August 16th, 1831, died December 24th, 1887.

The altar vases are perfectly round, representing the world resting on a circular base. On the body is cut the sacred monogram to match that on the cross, and directly behind the monogram is the same inscription as on the cross. These memorials are all from original designs of the Gorham Mfg. Co. of New York.

As is always the case on Easter Day, All Saints' cathedral chapel was crowded at each service. The floral decorations were unsurpassed for their artistic beauty and natural loveliness. The celebration of the Holy Communion occurred at 7 A. M., with the litany and the carols of St. Agnes' School at nine; Morning Prayer and the celebration of the Holy Communion at 10:30, and Evensong at 4 P. M. The Easter morning offertory amounted to \$3,371.37, of which \$1,714.80 was for the cathedral building fund; \$500 towards a memorial window in the new cathedral; \$100 for the chancellor's stall in memory of the Rev. Dr. Dean; \$100 for the precentor's stall, given by the Sunday school as a tribute to Canon Fulcher's faithful service for many years. At the regular monthly meeting of the Woman's Diocesan league, the treasurer reported \$580. The Bishop had also received \$583, so that the building fund is increased by \$1,163 during the month of March. The Bishop reported that he had secured the \$2,500 for the payment of interest on the \$50,000 loan, and that 73 of the clergy stalls had been promised.

DELHI.—The parishioners of St. John's church have recently erected a handsome altar-rail of oak, with brass standards, with this inscription:

To the Glory of God, and in thankful memory of Robert Spear Gross, priest and rector of this church, 1884—1886. The gift of the parishioners. Grant him, O Lord, Eternal Rest and let Light Perpetual shine upon him.

The structure is from the shops of R. Geissler, New York.

#### MISSOURI.

ST. LOUIS.—The one topic of discussion at present among the Churchmen of this city is the proposed cathedral. Some few weeks ago some friend or friends of Bishop Tuttle offered him the sum of \$25,000 as the beginning of a fund for a cathedral. As there have of late been many wishes expressed that Christ church might be made the cathedral of the diocese, the Bishop asked that the money be made the nucleus of a fund for endowing said church. The proposition was at once acceded to and \$12,500 added on condition that the parish add \$12,500 making an endowment of \$50,000. This proposition having been submitted by the Bishop to the vestry of Christ church, was at once accepted. The following letter from the Bishop to the generous donor will explain further:

ST. LOUIS, March 1888.

Touching this plan of making Christ church the cathedral of Missouri, it may not be inappropriate for me to mention three things: (a) Christ Church parish dates back to the year 1819, and is not only the mother parish of St. Louis and Missouri, but also was the first parish of our Church organized west of the Mississippi river. It would be evidently fit, therefore, that such a mother church should become the cathedral church. (b) Christ church, St. Louis, as an edifice, is an unus-



nally beautiful and imposing one. Whatever plan shall insure it for the use of its sacred purposes for the future generations ought to be gratefully approved in the interest of good taste and reverent worship. (c) Thousands of souls in humble life are obliged, for the discharge of their duties in that state of life to which it has pleased God to call them, to retain their homes in and about the quarter of the city where Christ church is situated. Is it too much to say that Churchmen blessed of God with goods and comfortings owe to their humble brethren these two things: First, to lend a cheeriness to their lives by coming down sometimes to worship with them in the homelikeness of the one-loved prayer-book and in the brotherhood of the one-loving Master; and, second, to provide that they shall not be bereft of Church service and Christian shepherding by the moving away of the parish church to some point near the West End homes, where only are people that can afford to support it. Is it too much further to say that in a few years from now, at the farthest these two ends cannot practically be secured save by a provided endowment? \* \* \* As a business man it has been hard for me to yield the acquiescence, because in view of all the changes and chances that do beset us. I honestly think \$100,000 not a penny too large a sum to be named as the minimum endowment.

The three conditions on which the donation is made are:

1. That no name or names of givers of the first generous gift shall be disclosed.

2. That the cathedral shall be inalienably secured for the services and worship of the Church forever, so far as in the power of those in authority to secure, and so far as the provisions of the law allow. The vestry assured me that this is their own deep and earnest desire.

3. That no windows nor tablets nor other furniture of any sort for memorials, except those already placed and except the organ, which is a memorial, shall ever hereafter be allowed to be set up in the cathedral, save such memorial be for a bishop or a priest or a deacon of the church. The vestry assure me through the senior warden that this will be willingly complied with.

It may be worth remarking that when details touching transfer and tenure of title, etc., are consummated, a cathedral organization will doubtless clothe the bishop with such added authority as will doubly insure to you the carrying out of the compact made with him touching these three conditions.

It is a further expressed wish that the cathedral should be a completed structure. I learn by inquiry that three things are lacking for such completeness. 1. The porch. 2. The tower. 3. An organ room and organ, with a re-arrangement of the chancel for the vested choir. The parish, I understand, are busy preparing and providing for the third thing. As for the other two I can only join with yours my own earnest expressed wish that the cathedral might indeed be a structure finished and complete.

Most fraternally and ever gratefully yours,  
DANIEL S. TUTTLE,  
Bishop of Missouri.

The vestry of Christ church in accepting, appointed a committee, consisting of the Rev. M. Schuyler, D. D., C. S. Freeborn, J. B. Gazzan, Judge John Wickham, Dexter Tiffany, and Prof. M. S. Snow, to represent the vestry and parish in carrying out the financial portion of the conditions and assisting the Bishop in establishing the endowment and making the changes necessitated by it. The committee agree with the Bishop that the endowment fund should be increased to \$100,000, and every endeavor will be made to make it that much. It is expected that matters can be so arranged that the transfer may be made by October or November of this year.

Christ church is a venerable structure—venerable when compared with most of the St. Louis churches, and stands almost the only down town church. The parish was organized on All Saints' Day in 1819, in a two story brick house on the west side of Main St., between what are now Elm St. and Clark Ave. The corner-stone of the present church

was laid April 22, 1860, and the first service held in 1867, Dr. Schuyler being then the rector as he had been since October 1, 1854, and as he still is today. It will be a fitting end of his long rectorship and an auspicious beginning of the new regime, that the venerable doctor will become the first dean of the cathedral. The style of architecture is the "early English decorated." The nave is 121 by 36 ft., the chancel 37 by 36, the transepts 18 by 36, and the aisles 68 by 14 ft. The chancel and nave are each 95 feet high and the building and lot cost \$250,000. The last payment on the debt, \$15,000, was made June 21, 1881.

The identity of the generous donor of the \$37,500 is, and will be, known only to Bishop Tuttle. The amount has all been paid and is now held by the vestry. No drafts or checks or any thing requiring a signature were used in the payment, the whole sum of \$37,500 being paid in unregistered bonds.

It is unnecessary to add that when the cathedral becomes a reality and the chapter is organized, the Bishop will be enabled to take hold of the work in this great city, as it has never been possible before.

A reception was given to the rector of St. George's parish, the Rev. Dr. Holland and wife, on Thursday April 12, in the new parish rooms which have just been finished, at a cost of \$9,000. The rooms are excellently arranged for the various meetings of the parish guilds, and will be used also for class rooms for the Sunday school. The reception was hearty and delightful and enjoyed by all.

The Bishop of Springfield preached in St. George's on the morning of the 2nd Sunday after Easter, the offering being for the work in East St. Louis, which is in the diocese of Springfield.

Grace church, the Rev. Dr. Ingraham, rector, had 25 confirmed on Palm Sunday evening, making 42 since Christmas.

#### ARKANSAS.

The 16th annual council of the diocese assembled at St. Andrew's church, Marianna, on Thursday, April 12. Holy Communion was celebrated by the Bishop, the sermon being preached by the Rev. W. J. Miller, of Hot Springs. Upon organization, twelve clergymen and ten lay delegates were found to be present. The Bishop then read his annual address, in which, after noting the various signs of progress during the past year and reciting his official acts, he referred to his intention of attending the coming Pan-Anglican Synod at Lambeth, and of his purpose in going. "I go," said the Bishop, "to attempt to secure some action from the synod upon the Nicene Creed. The question is: Is the Creed printed in our Prayer Book after the words 'or this,' the Nicene Creed? No. The Church of England has never called it so. I told the House of Bishops at Philadelphia in '83 that I had a right to use the Nicene Creed in the Communion office, and asked that an authoritative translation be made. I have waited with patience, and failing to obtain one I have made a translation myself. The question was again brought up in Chicago, and I said that no one had a right to put anything into the Communion office which would prevent any Catholic from coming to it. There are things in this alternative Creed which never were adopted by the Catholic Church. If we put this Creed into the Communion office we are guilty of schism. I never will say the 'or this' Creed in that office. In Matins or Evensong some provincialism may, perhaps, be allowed, for it is not obligatory to attend these services. I use a translation of the Creed of the undivided Church as it was left by the Council of Chalcedon. What I hope to accomplish at the Lambeth Conference is, not that the Church of England will change the Creed as it stands in the Prayer Book, for this conference has no power in that direction, but that a resolution may be passed to the effect that no Christian man is bound to use any but the correct Creed."

The election of diocesan officers resulted in the re-election of Col. Logan H. Roots as diocesan treasurer and Mr. P. K. Roots as trustee of the Episcopate Fund. The Standing Committee of last year were all re-elected. The report of the treasurer showed a large increase in the offerings during the past year, and a comfortable balance in the

treasury. The report of the committee on the State of the Church showed an increase of twenty per cent in the number of communicants and gratifying signs of activity all through the diocese. Among these especially to be noted are the establishment of a diocesan school, Buckner College, the success of which during its first year has been beyond all expectation, the founding of a Church Hospital at Fort Smith, and the successful inauguration of work among colored people in the building of St. Philip's church in Little Rock. The last named is the work of the Bishop's family aided by contributions from any missionary funds.

The council remained in session over Sunday, when three deacons, the Rev. D. S. C. M. Potter, D. D., the Rev. R. S. James, D. D., and the Rev. F. M. Bayne, were advanced to the priesthood, the Rev. W. Carahan of Little Rock, preaching the ordination sermon. The next council will assemble in Christ church, Little Rock.

#### TEXAS.

The Easter festival at Calvert was an unusually enjoyable one. Last Christmas Mrs. Geo. O. Garrett of Dallas presented the parish with a beautiful and unique altar cross. It was made from prickly ash wood, finished with the bark on, coated with a transparent green varnish, and having the numerous protuberances gilded. At the intersection of the arms the monogram I H S shone in letters of gold on a black ground. It is richer and more artistic than a cross of hammered brass, and there is no reason why, with proper care, it should not be as durable. To complete the surroundings, the ladies of the parish determined to improve the chancel in time for the Easter festival, and the work was finished so as to be used the first time Easter morning. The chancel was enlarged to make room for a choir, with lectern and prayer stool at the front. The organ was moved from the back of the church to its proper place in the choir; the chancel rail was put back nearer the altar, a door was cut from the vestry room into the choir, and now the sanctuary can be reserved for its proper use. An elegant new carpet covers the entire chancel floor, and the decorations were not profuse, but remarkably beautiful. At the Sunday school service in the morning, the infant grandson of a former rector (and who died while he was the rector) was made a member of Christ in Baptism. The communicants, largely members of the denominations, out-numbered by far those of any occasion since the parish has been in charge of the present rector, nearly three years.

Holy Trinity mission, at Groesbeck, has improved its chapel, both in appearance and convenience, by enlarging the chancel, and building a porch surmounted by an open belfry.

The mission at Mexia has adopted plans, raised money, and received bids for the building of a chapel. The contract will be let about the 10th of April, and the building finished this summer. There is every indication of a large increase in membership so soon as Church privileges are afforded.

An interesting Confirmation service was held at Columbus on the occasion of the Bishop's last visitation to St. John's church. The Rev. Mr. Duncan, a Methodist preacher, has for some time been contemplating a renunciation of his ministry and the seeking of a valid ordination. He made his wishes known to the Bishop a few weeks ago, and arranged to go to Columbus for Confirmation. He had been the preacher in charge at Columbus for three years, and the house was filled with his friends and former parishioners, who were deeply interested in the services, and joined in bidding him a hearty God-speed in his new relations. He at once made application for admission as a candidate for Holy Orders, giving the necessary certificate from among the people where he was best known. The Bishop licensed him as a lay reader, giving him the largest liberty in the matter of addresses, lectures, etc., and sending him to work at Lampasas. This famous health and summer resort is already beginning to feel the effect of his work.

HUNTSVILLE.—The services in St. Stephen's church having been fairly well attended during Lent, the people were prepared to enjoy the festivities of Easter. On Easter Day Morning

Prayer was said at 10 o'clock, when the rector made a short address to the children. There was a high Celebration at 11 o'clock, with sermon, when the church was filled with people, many of whom were unable to obtain seats. The music was well rendered by the choir, who have been preparing for this service for the past six weeks. After the benediction Lloyd's *Te Deum* was sung as an act of thanksgiving. Evensong was said at 8 o'clock, when there was quite a good congregation present. Directly after the sermon Lloyd's *Te Deum* was again sung. The labors of the present rector now end in this field. It has been a difficult work, being destitute of the lay help which is indispensable in building up a parish.

#### FLORIDA.

APALACHICOLA.—Trinity church kept the glad feast of Easter with four services: Early Celebration at 7 a. m., mid-day Celebration with sermon, Sunday School Festival at 3 p. m., and evening service with sermon at 8 p. m., all of which were largely attended. The eloquent sermon by the rector, the Rev. J. B. C. Beaubien, and the churchly music rendered by the choir were very much enjoyed, while the floral decorations of the church called forth many expressions of admiration and praise. The entire space back and above the altar was hung with bamboo vines forming a redos or curtain, thickly studded with bright colored geraniums, making a brilliant background to the altar cross, composed entirely of white, cream, and tinted roses and over three feet in height. On the altar was a complete set of white embroidered Communion linen, a memorial presented by Mrs. G. H. Ruge. Across the entire front of the chancel at a height of ten feet was stretched a wire on which, in floral letters, was formed the sentence "Christ is Risen," each letter being made entirely of flowers and over one foot in length. This was a special feature for the Sunday School, each letter representing a class. The offering amounting to nearly \$60, at the regular services, is to be devoted to the building of an infant class room adjoining the vestry room of the church. The Sunday School offering for the day was about \$16, the offering during Lent over \$18. During this Lenten season there have been daily services with frequent lectures and sermons, it being the first time for many years that this parish has had the privilege of having the exclusive services of its priest.

#### SPRINGFIELD.

DECATUR.—Easter services began at St. John's church Easter morning with Holy Communion at 5 a. m. Like services were held at 7 and 10:45. There was a very large number of communicants at each service. At the second service the choir supplemented by members of the Arion quartette sang Gounod's Communion Service. The church was beautifully decorated with flowers and conservatory plants. There was such a crowd that many were turned away from the doors unable to gain admission. At 7:30 p. m., the Sunday school festival was held. Mrs. J. G. Fish presented to the church a brass altar desk as a memorial of her husband.

EAST ST. LOUIS.—At St. Mary's Mission nine persons were presented for Confirmation at the Bishop's visitation on the evening of Wednesday in Holy Week. The Bishop preached a very practical sermon on the legacy bequeathed us by our Lord. A large congregation filled the hall, which is the only place the Church in East St. Louis as yet has for its Sunday services. The Bishop hopes within a few weeks to increase considerably the fund already obtained to build a rectory chapel in this city of nearly 20,000 inhabitants. Vigorous work has been regularly carried on in this mission a year and a half past under the missionary, the Rev. W. H. Tomlins. The Holy Eucharist is celebrated every Sunday and Holy Day in the "chapel," a room in the missionary's "own hired house," and in the same room the daily Morning and Evening Prayer of the Church is regularly said and a small school taught by the missionary, for the most part free. There was a good attendance in the hall on Good Friday at both the morning and three hours' services, while at the celebrations of the Holy Eucharist Easter morning, the uncomfortably crowded little chapel gave fur-



ther evidence of spiritual growth and the urgent need of a suitable place for worship.

#### QUINCY.

WARSAW.—Easter morning dawned clear and warm, while within St. Paul's church the brightness and beauty of altar and chancel with the numerous lights, and pure, fragrant lilies, proclaimed Easter joy. About three-fourths of the communicants received at the early Celebration. The services were two Celebrations, Morning Prayer and sermon, Sunday school in the afternoon with Baptism of seven infants and in the evening, children's floral service when the offertory was given as a nucleus of a fund for a rectory or parish building. A new altar service book was used for the first time. A set of new altar linen was also given. During Holy Week three services were held daily, and every evening the Stations by the Magic Lantern with a lecture or meditation at each station. The three hours' service was on Good Friday. The attendance throughout Lent was much larger than ever before. All the services were conducted by the rector.

#### IOWA.

April 12th was noteworthy in the annals of St. Katherine's Hall, Davenport, as the occasion of the laying of the corner-stone of the observatory which is to contain the powerful telescope furnished through the generosity of the citizens. It was 4 o'clock when the faculty and pupils came out of the hall in line of twos and marched to the observatory site. Soon the clergy, the Rev. Messrs. E. H. Downing, P. D. Jaudon, and P. C. Wolcott, the Rev. Dr. Hale, Dean of Davenport, and the Bishop of Iowa, in full canonicals, came upon the scene. The beautiful "office for the laying of the corner stone" prepared by the Dean especially for this occasion, and set forth and allowed by the Bishop, was opened by the singing of a hymn by a choir of 35 pupils of the hall, under the direction of their instructor in vocal music. Responsive invocations, with reading of Psalm xix in the same way followed, and then prayer. The Bishop laid the stone, after which he delivered an address and was followed by Prof. Sedgwick, through whom both the inception and the realization of the plans consummated on this occasion were largely due. The observatory was named in honor of the very first pupil enrolled in St. Katherine's Hall, the Richardson Observatory. A service of prayer followed, and then of blessing. Choir and people sang "Praise God from whom all blessings flow" and the ceremonies were ended. The observatory will be completed within a month, and the telescope mounted with its searcher and astronomical clock.

DES MOINES.—St. Paul's church was tastefully decorated on Easter Day, the chancel and choir with floral emblems, bouquets and growing plants. Many memorial windows contained floral tributes commemorating beloved dead. There was an early Celebration at 7:30; the full morning service and sermon followed by the second Celebration at 10:30. The church was thronged—chairs and seats were brought in until the aisles and vestibule were crowded. Some stood up through the whole service, and many went away unable to get inside the edifice. The offerings were nearly \$600, and were devoted towards the removal of the floating debt incurred in the completion of the church. At 2:30 the Knights Templar Commandery assembled in the church for their Easter service, which was conducted by the rector, who also preached to the Order. At 3:45 there was a Baptismal service for children, and at 4:30 the Easter Festival of the Sunday school was held in the church. At all these services the church was well filled, some remaining until all was ended. There never was such attendance at church in this city or so much zeal shown by Church people and others. The music, under the direction of Prof. Bartlett, was of a very high order and worthy of the Queen of Festivals. The annual Easter Monday election resulted in the re-election of the old vestry, with the addition of Major Hoyt Sherman.

DES MOINES.—Lent was unusually well observed this year in the parish of the church of the Good Shepherd. The church was beautifully decorated with

flowers on Easter and large congregations were present at the morning and evening services. The number that received the Holy Communion was larger than at any former service in this parish. At the children's service in the afternoon, the Rev. J. Evans Ryan, the minister-in-charge, presented to the Sunday school a beautiful silk banner, made by Messrs. Lamb of New York. Three adults were baptized at the evening service, and after the benediction two gentlemen presented the parish with a stone font.

MUSCATINE.—Lent has been well observed in Trinity parish of this city. The services on Sundays and week days were well attended, and in Holy Week every evening were exceptionally large. At the early Celebration on Easter Day, 27 communicated, and 47 at the late Celebration. The later service was crowded, among the congregation being the Muscatine Rifle Corps, who attended in uniform. The rector, the Rev. E. C. Paget, was assisted by the Rev. H. P. Scratchly of Kemper Hall, Davenport. On March 23rd, Bishop Perry confirmed a class of ten ladies and three gentlemen, making, with four in the autumn, 17 for the year. The communicants now number 105. The collection on Easter Day amounted to \$108. A "Kermis" is now being held by the ladies, assisted by the gentlemen of the Rifle Corps, by which it is hoped to clear the remaining indebtedness on the rectory.

#### WESTERN MICHIGAN.

ALLEGAN.—Before 6 A. M. of Easter Day people might be seen making their way to the church of the Good Shepherd, and at 6:30 all the seats were taken and the side aisles filled with men who stood during the whole service. After a short service, Bishop Gillespie confirmed and addressed a class of four young ladies, who at the second service received their first Communion. The Bishop preached an admirable sermon at the 10:30 service, to a large congregation. In the afternoon he accompanied the rector to the county jail, where a short service was held, and the prisoners briefly addressed. At 7:30 P. M. the church was again filled. The programme was so arranged that the children, by classes, gave an account of Christ's Sufferings, Death, Burial, Resurrection, and after-appearance to the waiting women and sorrowing disciples. The answers were given in the language of Scripture, and an offertory sentence was repeated as each class brought up its offering. The music was bright and Churchly, and the Bishop's sermon held the attention of every one, even to the smallest child. The Sunday school offering for diocesan missions and Sunday school expenses amounted to over \$50.

#### WESTERN NEW YORK.

DUNKIRK.—On March 28th, the Wednesday of Holy Week, the Bishop administered Confirmation to a class of 27. Of these 4 are converts from Presbyterianism, two from Methodism, one from Romanism, one from the Baptists. During the year 41 persons were baptized, of whom 14 were adults. A mission has been organized in Sinclairville. The Committee on Finance is making efforts to raise enough money by subscription to erect a church. Service and Sunday school for the time being are held in the Congregational church, which has been closed for some time. The services on Easter Day were largely attended, and the musical portion of it beautifully rendered by the surpliced and mixed choirs. An offering of two alms basins, \$50 to the memory of T. H. Wattlesey, was made by the Sunday school, the total offerings amounting to about \$300. The new organ is to be erected shortly at a cost of \$2,030. The amount is almost realized. The Ministering Children's League is working for St. Monica's Hospital, Boston, and also for one of the scholarships in China.

#### KANSAS.

LEAVENWORTH.—The Assistant Bishop of the diocese made his official visitation of St. Paul's parish on Easter Day at 11 A. M., at which time he confirmed a class of 22 adults presented by the rector, the Rev. Dr. T. C. Tupper. The church edifice was thronged with grateful worshippers. The chancel was very handsomely and appropriately decorated with the harbinger of Spring. Indeed, every thing about the church

was ornate and brilliant and in keeping with the day, all exhibiting the good taste of the ladies who did the work. The music was exceptionally fine and inspiring, the choir entering fully into the spirit of the "Queen of Festivals." The exquisite rendition of the sacred anthems and hymns harmonized perfectly with the beautiful flowers. Bishop Thomas preached an admirable sermon on the spiritual touch of Faith, from John xx: 17. In the afternoon at 4 o'clock Dr. Tupper, prelate of Leavenworth Commandery, Knights Templar, held service in the church for the Sir Knights and preached a powerful sermon, showing how the work of a true Christian and a true mason harmonized.

At St. John's at 6 A. M. before the brilliantly lighted altar, knelt over 100 men and women to receive the Holy Communion, among them being Bishop and Mrs. Thomas. The decorations of the church were of a most beautiful character, besides the wreaths of roses, carnations and lilies and the abundance of potted plants, there was a most artistic dossal curtain with life-size angels in red and blue standing in a field of Easter lilies; the wings of the altar were made of white frosted plush which sparkled like "a field of diamonds;" the altar cloth was of pure white panels of gold embossed with lilies, the symbol I. H. S. in a circle being in the midst of the panels. The music was, with the exception of the jubilate and anthem "In Jewry is God Known," such as could be sung by the congregation, and echoed and re-echoed with sweetest melody and spiritual devotion. At 11 o'clock the sermon was on the text: "Now that the dead are raised," etc; in the evening on the text, "There shall be no more death." At 4 P. M., before a packed church, Bishop Thomas confirmed 28 persons, 11 males and 17 females. The Rev. Mr. Webber officiated at all the services. St. John's comes to Easter, 1888, free of all debt, and with a balance of \$29.15 in the treasury. The parish has received during the year substantial gifts amounting to \$792.44 for church furniture and repairs, the special unsolicited Easter offering was over \$100. Since December last 17 adults and 14 children have been baptized.

FORT LEAVENWORTH.—The observance of the great festival of Easter was more pronounced this year than any other. It was a fitting close to the manner in which Lent was observed. The daily services had been largely attended, and there had been almost a complete cessation of social pleasures. The congregations on Good Friday were very large. On Saturday many skilful and willing hands were busy decorating the chapel with flowers. There was a profusion of plants all about the chapel, but the altar and reredos received the most care. At the early Celebration the altar lights revealed a scene of great beauty. Quite a large congregation assembled at this service to partake of the Blessed Sacrament. The chapel was crowded to its utmost capacity at the 11 o'clock service, when Chaplain Barry preached an Easter sermon which made a good impression on the people. A large number remained to the Holy Communion. At 2 o'clock the chapel was again filled with the fathers and children of the Post Sunday school. At 3 o'clock the Sacrament of Holy Baptism was given to a large number of children in the presence of their parents and friends. At 7 o'clock the chapel was filled to overflowing with a devout congregation. Bishop Thomas confirmed a class of 17 persons, most of whom were full grown men and women. The ladies' sewing society has made a large amount of clothing and household linen for the hospital at Topeka.

#### MICHIGAN.

SAGINAW.—Easter afternoon, shortly before 3 o'clock, St. Bernard's Commandery to the number of 64 swords, gathered in their asylum and marched through the city in true military style to All Saints' church, on Genesee Ave. Here, on entering, they marched up the middle aisle and there formed in open ranks, an arch of steel, with their swords, under which the choir boys, to the number of 40 voices, marched singing their processional hymn. After being seated the Commandery listened to an excellent discourse from the rector, the Rev. E. Thompson, who outlined the duties of the defenders of the Cross and delivered a most appropriate

sermon. It was a very effective service and the large audience, which scarcely found standing room, were exceedingly gratified thereat. The floral decorations were very beautiful and in keeping with the Good Templar services, Greek and Maltese crosses being suspended from the altar.

PORT AUSTIN.—The Easter services of St. John's Mission were of the most hearty kind. The Sunday school assembled at the regular hour, 9:30 A. M. After the opening services, the priest-in-charge addressed the school briefly on the lessons of Easter Day. Then papers and Easter eggs were distributed, the eggs kindly provided by Mrs. Jas. Ayers, who also presided at the organ during the day. At 10:30 A. M. there was Morning Prayer and Celebration. The music was by a full choir. The number of communicants was larger than ever before in the history of the mission. The text was Acts ii: 24; sermon by the rector. The offertory was for the building fund. Evening Prayer was said at 7:30. Since the present missionary took charge last June, St. John's mission has settled down into an era of good feeling, and earnest work, and Church order is more attended to. During Holy Week there were daily services, and although this was the first time, yet, to the surprise of all, the attendance was good.

A new mission was organized at Grindstone City, five miles east from here, on Advent Sunday, when 10 were confirmed. This mission (St. Paul's) is preparing to build a stone church this summer, to seat about 200. St. Paul's Mission will be the strongest Church point in Huron county.

#### INDIANA.

MICHIGAN CITY.—The glorious season of Easter was inaugurated at Trinity church, Sunday morning, with a beautiful service, at which time the Holy Eucharist was celebrated. The service began at 7 o'clock, conducted by Bishop Knickerbacker, assisted by the rector. At 11 o'clock the edifice was filled to overflowing. The service consisted of Morning Prayer, sermon, and Confirmation, followed by the Holy Sacrament. The Bishop preached the sermon, using as his subject "The Resurrection." The Confirmation class numbered 21, making 40 for the year. It was the largest presented to the Bishop in some years at this church, and was the subject of a feeling address on the part of Bishop Knickerbacker. The Sunday school enjoyed their praise service in the church at three o'clock. A programme of much interest was carried out, and the attendance of pupils was very gratifying. A class of 18 scholars who had attained perfection in the recitation of the Church catechism, presented themselves to the Bishop, by whom they were complimented, and their names placed on the roll of honor of the diocese. Michigan City Commandery, No. 30, K. T., A. G. Tillotson, E. C., attended Easter service at Trinity church that evening at 7:30 o'clock, Bishop Knickerbacker preaching the sermon. At the annual parish meeting on Easter Monday, it was decided to proceed at once to the erection of a new church. The rector submitted a very interesting and gratifying report, the treasurer showed a balance in the treasury, and the minor societies all submitted encouraging reports. It was shown that during the past year \$6,100 had been raised by the church for all purposes, of which \$3,800 was for parish purposes, and the balance for diocesan and mission purposes.

#### LOUISIANA.

LAUREL HILL.—St. John's church was most beautifully adorned on Easter Sunday. Situated as the church is in a lovely portion of the State, where flowers of all kinds are most abundant, the ladies of the parish had much material to beautify the sacred edifice. Crosses, anchors, bowers, garlands, etc., of choice roses and other flowers were everywhere to be seen. Service began at 10 A. M., the Bishop's missionary officiating. Immediately after service the missionary was driven 15 miles to St. Mary's church, West Feliciana, where service was held at 4 P. M., and a large congregation was present. This Easter service was the first service of any kind held in St. Mary's church for a year past. The people met and decorated their church very handsomely, and solicited frequent services. Large congregations at both services greeted the missionary.



## The Living Church.

Chicago, Saturday, Apr. 21, 1888.

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REV. C. W. LEFFINGWELL, D. D.,

Editor and Proprietor.

WE have received from Mr. Horace R. Chase (son of the late Dr. Samuel Chase) now superintendent of the Indian Industrial School, Genoa, Nebraska, a photograph of the school cornet band, composed of Indian boys from twelve to twenty. It is hard to realize that these bright, clean boys have come up out of unwashed savagery. The influences of the school are marvellous. Mr. Chase is a Churchman, and is trying to build a chapel for his boys. He needs aid and ought to have it.

WE noted last week, a large gathering in one of our churches in Philadelphia on Maundy Thursday evening, at which were present 2,500 people of various denominations, five hundred receiving the Communion. In view of the current controversy about non-communicating attendance, we would enquire if on that occasion 2,000 people were sent out of the church before the Lord's Supper was celebrated and administered? The fact is, those who advocate restriction do not practice it.

A CLERICAL subscriber tells us that a good Methodist woman in one of the small towns in which he holds service, once remarked to him: "Why, if I had known that you believed in Christ and preached Him, I should certainly have attended your services."

Another, a daughter of a presiding elder, remarked to one of our correspondent's parishioners, discussing marriage ceremonies: "Your marriage service was taken from ours, was it not?"

Presbyterians are generally intelligent, yet one of them recently enquired of a Churchman whether "Episcopalians used the same Bible that we do." There is no end to incidents of this kind which occur from time to time, all tending to show how widespread is the ignorance and prejudice which exist in re-

lation to the historic Church, among those who have been brought up in Dissent.

The Bishop does not understand nor appreciate the reasons why some of us cannot, under any circumstances, sit in convention with negroes. The objections commonly made need not be here referred to. The difficulty with some of us is not "on account of color" as it is usually, but not with strict accuracy put, for some negroes are as white as some white men; but because they are of an inferior race, so made by the Almighty, and never intended by Him to be put on an equality with the white race, in either Church or State.

We take the above from a reply which a clergyman of South Carolina has made to the late pastoral of Bishop Howe. It would be interesting to know how the writer came to be so well informed about the intentions of the Almighty. It is possible that he knows, as he assumes to know, a great deal more than his bishop, than even St. Ignatius; it is improbable, however, that he knows more than St. Paul, who says that of one blood God made all the nations of the earth; his claim to know the intentions of the Almighty is an assumption that needs more corroborative evidence than his "review" furnishes. Perhaps (?) the intentions of the Almighty were frustrated when Ferguson was made a bishop, and those colored clergymen of South Carolina were ordained!

The *Southern Churchman* seems to be in a chronic state of inflammation about "Ritualism." He is constantly flying danger signals and sounding alarms, as though the whole Church outside of Virginia were galloping towards Rome! For all that, nobody seems to get there, except now and then one who was trained in Dissent, or in a low Church seminary. Our contemporary, whose readers weekly sup on horrors, has lately set up a scare-crow made from what he claims to be the utterances of "leading Ritualists," and this caricature he labels, "What Ritualism Is." To his excited imagination it may be a truthful representation, but to the sober judgment of sensible men, Churchmen and Dissenters, we venture to say that it bears no more resemblance to what is known as "Ritualism," than it does to Plymouth Brethrenism. No names of alleged "leaders" are given, the quotations are wrested from their context, and if the concluding remark is to be taken as an index of the truthfulness of the whole, we should say that it is a fraud which has been imposed upon our guileless contemporary. If this thing of shreds and patches is "Ritualism," there is no need to tremble at it, for we do not think that there are a half-dozen ritualists in this country who would recognize it as anything but a malicious slander. If it be true that im-

pulsive and misguided men have uttered disloyal sentiments, this sort of patch-work is a poor way of showing it.

Yet *The Southern Churchman* says that "the fruits of such work are already seen in the cases of those who have already joined the Romish Church." Almost simultaneously with this slander on the "Ritualists" has come the report of one of our clergy, who was educated at the Cambridge Divinity School, perverting to Rome. It will now be in order for our contemporary to accuse Dr. Gray of "Romanizing." This pervert was a personal friend of the Dean, and was educated under his direction. If the perversion had been of a graduate from the General Seminary or from Nashotah, we should have had a lamentable dissertation on the evils of "Ritualism." As the victim was a graduate of Cambridge, we shall not hear any more about it.

### REVIVAL OF THE AMERICAN CHURCH MISSIONARY SOCIETY.

The American Church Missionary Society has recently come before the Church with a declaration against the amended form of the Missionary Canon. They object to it because it places the responsibility for the administration of missionary jurisdictions in the hands of the bishops appointed to preside over them. The Board of Missions no longer undertakes to appoint or dismiss the missionary clergy or to arrange the amounts to be paid to individuals by way of salary. It deals with the missionary bishops, and exacts an itemized account from them of the expenditure of the funds appropriated to them each year. This is the method for which THE LIVING CHURCH has long contended as the only one which accords with the constitution and the mind of the Church,—the only one which by putting responsibility where it belongs, gives to the bishops their rights, and leaves their clergy the independence and self-respect to which they are entitled. But the gentlemen who are reviving the American Church Missionary Society declare distinctly that they are not satisfied with this state of things. They take issue with the canons of the Church and with the missionary organization under those canons. They desire to come between the clergy and the bishops, and to appoint, discharge, catechize, and, above all, apportion salaries and exact accounts. An attempt has been made to make it appear that the appeal in the columns of this paper for special aid to certain missionaries in China, is precisely a similar instance of rebellion against the missionary organization of the Church. But the cases are by no

means parallel. If the Board, transcending its legitimate authority, shall undertake to discriminate against men of any school in the Church, simply on that ground, then, in our opinion, such measures are justifiable as may be necessary to prevent such unwarrantable discrimination. But the American Church Missionary Society alleges no such thing. The truth is that it is not because "Evangelicals" have been discriminated against, but because it now appears that the opposite school cannot be discriminated against, that this movement has been undertaken. The appeal is not against abuse of authority, but against its legitimate exercise under the limitations set by the highest legislature of this Church.

### ATTENDANCE AT THE HOLY EUCHARIST.

II.

It is said that there are certain extreme men, a "small but noisy" faction, who are anxious to introduce amongst us the modern Roman practice of prohibiting the laity altogether from receiving the Holy Communion at a mid-day Celebration; who would rather, on the whole, that their people should not receive or receive only rarely, than that they should become devout and frequent communicants; and who have as their highest aim the substitution of spiritual for sacramental Communion. We suppose there are such men, though we think they must be rare in "the troublesome belt." Our own experience does not bring us into contact with them. We certainly are not concerned to defend such views and practices as are attributed to them. Now it is asserted that it is by such men that the attendance at the Holy Communion of the whole body of the congregation is chiefly advocated. But having, as it happens, some acquaintance with a considerable number of those who advocate this practice, we are inclined to doubt such an assertion. We are not surprised, therefore, to find it admitted, though somewhat grudgingly, that there are men of a very different stamp from those described, to whom this movement has commended itself. They are "misguided men" perhaps, "ingenious rather than ingenuous," too much given to "theological logic and logical theology," but the fact remains that they exist. It is our conviction also that they are not a small faction, and not especially "noisy."

We do not think that they deserve to be called extremists or disloyal, or that they are "offensive partisans." It is the position of these men which we desire to make clear and to vindicate from the aspersions which have been cast upon them.

They maintain, therefore, that the Holy Eucharist is the highest act of



Christian worship, that we have to consider in it, not simply what good we can get by taking part in it, but chiefly our relation in it to Almighty God. By worship they do not mean getting some good for themselves, but going out of themselves, as it were, and striving to do honor to Almighty God. They believe that sacrifice is essentially an offering of the will in absolute surrender to the Will of God. This absolute surrender, however, has never been perfectly effected since the fall, save in the Person of Him, who came to do the Will of God, and who through the offering of that Body which God had prepared for Him, did that Will. Man cannot by himself make the offering of himself perfect, he must throw himself upon the perfect offering of Christ, plead the entire self-surrender of the Divine Victim as supplying all defects in his own human will. And this is worship. Whenever and wherever it is done it is worship. Any striving to accomplish this subjugation of the human will, however imperfect it may be, is by virtue of the pleading of that one great Sacrifice, an act of true worship, however far it may be from the highest ideal. Every prayer that is offered at any time or place, through Jesus Christ our Lord, involves an act of worship because it pleads the Death of Christ. Now it seems to us no piece of far-fetched logic, but simply common-sense, to say that if it is well to make such acts of devotion at all times and places, it is especially well to do so at the very moment when in the Holy Mysteries, that is being exhibited most evidently in act, which in our prayers we express in words. This was so strongly felt in the early Church, that it was in the liturgy alone that petition and intercession had any place, here alone that all the needs, and sorrows and hardships and sicknesses of individuals and classes of men were laid before God. The Sacrifice of Christ was pleaded in behalf of them all. The ancient liturgies are full of this phraseology. Other offices of devotion entirely lacked this feature, they represented the voice of the Church simply as the mystical Body of Christ, a divine thing, and not on the side of earthly weakness or as composed of a multitude of erring men. It was in the Eucharist only that both ideas had place in all their fulness.

It is said that it is without warrant for men to remain to pray and join in the greatest of all acts of worship, unless they also receive the Sacrament. It is even said that they had better pray at home. It is certainly to be insisted that the highest ideal of the Christian life is constant Communion, and that it should be the great aim of the Church to secure this. But we are

confronted with the patent fact that a great number of people do not achieve this ideal. The whole question is: What shall be done to make the best of the circumstances in which the Church finds herself, and to do the best for the greater number of people? If we say that people may not remain in the church to pray at the very time when the Sacrifice of Christ for the sins of the world is being most vividly set forth, can we grant that people who do not receive, may go home and offer acceptable prayers through the merits of that very Sacrifice? We cannot see how such a position can for a moment be maintained.

Appeal is made to the early Church, in which the Holy Eucharist was celebrated with closed doors, and any departure from the practice of constant and frequent Communion was strongly reprobated. The Fathers of the fourth and fifth centuries were dealing with a people amongst whom the highest possible standard, had prevailed. They saw their people falling away from this standard and to meet it, they were inclined to insist upon rigorous measures, even to the exclusion of those who were proving themselves faithless, from all access to the Holy Mysteries. But the difference of circumstances is world-wide. We have to deal with a people whose standard is the lowest. They have never known a high standard. Exclusion only tends to foster and develop worldliness and indevotion. It is certain that devotion along the true lines of Catholic worship can never be advanced in this way. Emotional religion, no doubt, can find a vent through other means. We may have prayer meetings, shortened services, and various other devices, all no doubt good and useful in their way, but all certainly unknown to the early Church, and incapable of being substituted for divine worship. Nothing of man's device can possibly so upraise the spiritual nature of any one who has the faintest spark of seriousness, as the quiet steady, majestic, upward, sweep of the Eucharistic office, with its grand culmination in the solemn memorial of the great Sacrifice. Over and over again have we known the thoughtless awakened, the doubter convinced by the irresistible influence of the Saviour's Death as brought before the mind in this great act of worship. We believe that the fullest publicity can never result in anything but blessing to mankind, and that the circumstances with which we have to deal demand above all things that it should be felt to be a Christian's bounden duty always to take such part in this service as he can, striving perpetually to be worthy of the crowning blessing of participation in the Sacrament as well as in the prayers.

### STUDIES IN THE CATHOLIC CREED.

BY THE REV. SAMUEL J. FRENCH, M.A., CHAPLAIN OF ST. GABRIEL'S, PEEKSKILL, N. Y.

#### IX.

#### TO JUDGE THE QUICK AND THE DEAD.

How shall Christ come? In what manner will He make His final appearance that all men may know that it is the Lord? We have considered the signs that must precede that great and terrible day—signs which when they come to pass will be so unmistakable that all men will know that the day of the Lord is at hand. And yet of its precise moment not even the elect will then be able to foretell accurately. We only know that "after those days," after the "great tribulation" and after the coming of Antichrist, the Son of Man will come "in the clouds of heaven, and all the holy angels with Him." Ignorant of the precise moment, the day and hour, the faithful will yet be expecting Him, and will be prepared for Him. Thus, although coming "suddenly," He will not take them by surprise; but the world which received Him not at His first coming will be unprepared for Him now. To those who are not of His faithful disciples His coming will be both sudden and a surprise. In endeavoring to ascertain what is revealed upon this subject, we should adhere very closely to the words of Holy Scripture, without much theorizing or speculating, lest being wise over what is written, we fall into fatal error.

But when all things are fulfilled, the manner of His coming itself will be unmistakable alike to those who long for, and to those who fear and dread it. "After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of heaven shall be shaken." "I will shake not the earth only, but also heaven." "Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." There is no reason for understanding these words in other than a literal sense. For, although strange, there is nothing strictly miraculous, nothing even new declared, except as to the "sign of the Son of Man." And this, according to Blunt, and many other commentators, can scarcely mean less than that all men shall see the cross of Christ blazoned upon the heavens in the midst of an universal darkness, and will recognize that it is set up as the standard of the King of Kings come to judgment. And then He Himself will be visible once more to the eye of flesh in that same body in which of old He walked upon earth, in which He was seen to ascend until "a cloud received Him out of sight," in which He is now enthroned at the right hand of the Father. "Every eye shall see Him, even they also which pierced Him."

That there must be a judgment, a time when it shall be decided how each has improved his probation here, and lived or not according to the light he has had, the slightest self-reflection must convince us. If there is to be no difference hereafter, if man's lot is not to be affected by the manner in which he makes use of this life, then there is no meaning in what we call conscience, which is the power of judging between right and wrong. If those who heed and those who despise this inward monitor, those who strive to come nearer

to what they believe to be the standard of righteousness, and those who care only to plunge into the morass of sin and self-indulgence, are to be alike hereafter, then indeed right and wrong are mere figments of the imagination, or at best reduced to a mere matter of policy, and he is noblest who seeks to get the most enjoyment he can out of this life.

Human judgment is an earnest of Divine judgment. The conscience which is implanted in every soul, is a monitor warning that God also will judge. And God Himself tells us so. He declares it in many parables—declares it indeed chiefly by parable—although there are not wanting specific, unmistakable, and explicit warnings. We are told that the present state of the world is like a field in which wheat and tares are growing together, but that the righteous and wicked are to be separated at the last, as the wheat is gathered into the garner, and the tares burned up. The judgment, the Kingdom of God in its final stage, is likened to a royal feast where those not properly arrayed are banished from the Royal Presence. There are many other similar parables. They cannot mean less than that men are here determining their eternal lot, and that the most High God is to pronounce finally upon the manner in which each one has improved the opportunities of life. We must not doubt that each who has improved them, who has "lived according to the light granted him," will find mercy of the Lord in that day. For He Who is to be our Judge is also our Intercessor, our Counsel, our Advocate—the Son of Man, the Man Christ Jesus, He Who bears our nature and knows all its weaknesses and infirmities, as well as its hopes, its aspirations, affections and repentance, therefore He will be a merciful Judge.

But we may not be careless, presuming upon His complacency and good nature. Not a contrite tear, not a sigh of repentance, not a prayer for forgiveness will be lost sight of in that great day; yet He cannot overlook wilful resistance of His love, wilful persistence in disobedience to His commands. It is well for us then even now to bear in mind His warnings, and to remember that we are hereafter to stand in His Presence and be judged—in the Presence of Him of Whom it is said that "before His face the earth and the heaven fled away, and there was found no place for them;" that "even the heavens are not clean in His sight, and He chargeth His angels with folly."

The judgment is no "figment of a scheme to scare people into morality and alms-giving." It is a solemn fact revealed by Jehovah Himself, and is "scaring" only to those who refuse to listen to His voice in the pleadings of conscience. No words can be more thrilling, no picture more terrible than that in which the Lord Himself sets before us the truth that "it is appointed unto men once to die, and after this the judgment."

We like not to dwell upon these subjects. It is far easier and pleasanter to think upon light, sweetness, and joy, the bright fields of Elysium and the final beatific vision of God. But we dare not ignore the sterner side of the picture. There are shadows in it as well as lights, and God has placed them there, not man. Having placed them there He would have us ponder them, and remember that although He is infinitely merciful He is also infinitely just, infinitely true. If we have taken refuge within the In-



carnation of Christ Jesus, have become partakers of His most holy Life, and are to the best of our ability following in His most holy Footsteps, that day can have no terrors for us; and it will be always with the cry of solemn joy and holy fear that we shall sing: "For He cometh to judge the earth." For in Him—in His Incarnation—"mercy and Truth are met together, Righteousness and Peace have kissed each other.

To be continued.

BOOK NOTICES.

THE ORIGINAL MR. JACOBS. A Startling Exposure. New York: The Minerva Publishing Co. Pp. 305.

This book recalls the reply made a deacon who had been warning a visiting parson not to preach against various infractions of the divine law, because they were practised by wealthy and influential members of that congregation. "But what then shall I preach about?" asked the perplexed parson. "Oh," said the deacon, "preach about the Jews, for they have no friends here." For if the Jews are such a race of men as the author represents them to be, they ought not to have any friends on the face of the earth. His purpose is to show, by the testimony of facts, that the Jews are unintelligent, cowardly, mercenary, unscrupulous, destitute of genius and creative faculty, without faith or hope, the foes of religion and progress, uncultured and unscientific, lascivious and licentious, lovers of filth and obscurity, born liars, thieves, prostitutes, conspirators, socialists, poisoners, child murderers, traitors, diabolical, cruel and venomous. "His whole aim," he says, "has been to present the truth in all matters pertaining to this malignant and diabolical race that has obtained so strong a foothold in this country." He shows himself at any rate "a good hater," but as he over-draws the picture, we fancy his exposé will create a strong re-action. Fancy one picking out the rascalities perpetrated by so-called Christian men during the progress of the centuries, and holding them up as the outcome of the Christian religion, and their perpetrators as types of the Christian character! If the Jews were half as bad as they are here represented, it would rather be a strong argument for our duty to push more vigorously our mission work among them. Such wholesale abuse must re-act on him who utters it. It is too late in the world's history to stir up animosity between the Jew and Gentile.

BLACK ICE. By Albion W. Tourgee. New York: Ford, Howard, and Hulbert; Chicago: S. A. Maxwell & Co. Price \$1.25.

It is not often that so thrilling a story is built up out of such slender materials as in this instance. A plain American home with a circle of cultivated people crystalized around it as friends and neighbors, furnishes the centre. In all the group there is not one person who is not thoroughly national in character and habits of thought. The most notable personality is that of the family physician. But we have all known such a man, as decisive, as able, as intolerant of all opposing isms and shams. He stands out with such distinctness from the page that every reader with any experience of life thanks Judge Tourgee for reproducing an old friend. The series of incidents is in no way remarkable. Any country town in this latitude with a fair-sized stream running through it, covered every winter with ice, will give almost any year very much such a round of scenes as are here worked up into a charming narrative. It is a thoroughly wholesome

book, without any strongly apparent moral or political aim. It is a story told with great power just for the story's sake. There are no dreary political discussions to skip, as in previous books by the same author. We have one criticism to offer, and that is, that at the end there is considerable obscurity. The right people ought to come fairly together and get married.

Queries is a unique publication, admirably adapted to interest the literary student at school and at home. The April issue, for instance, contains a full page engraving of Sir Walter Scott; several papers on American authors; anecdotes of authors; readings from new books; two pages of poetry; historical notes, and reviews, etc. The "Question Department" is ably conducted, and must be stimulating to literary research. [Moulton, Winbourne & Co., Buffalo, N. Y. Price \$1.00 a year.]

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PERSONAL MENTION.

The address of the Rev. John A. Harris has been changed from Oxford, Miss., to San Diego, California. The Rev. Robert W. Plant, who has been assisting the Rev. Mr. Bachus, of Dedham, Mass., is to become chaplain to Bishop Talbot of Wyoming and Idaho. The Rev. Henry W. Winkley is rector of Trinity church, Saco, Maine. The Rev. E. F. Miles, M.D., has resigned his charge of the church of the Reformation, New York, and has accepted the rectorship of St. Peter's church and the superintendency of the Fanny Padock Memorial Hospital, Tacoma, Washington Territory, where all correspondence may be addressed. The address of the Rev. Geo. Herbert Bailey is changed from Richmond, Va., to St. Johnsbury, Vt. The address of the Rev. P. B. Peabody, after April 20, will be Burlington, Kansas. The address of the Rev. Geo. G. Smith is 3522 High Avenue, Louisville, Ky. The address of the Rev. Daniel I. Edwards is changed to 372 Randolph Street, Meadville, Penn. The Rev. J. E. Johnson of Philadelphia, sails on the "Alaska" and will be abroad five months. Address care J. S. Morgan & Co., 22 Old Broad St., London, Eng. The Rev. Frank L. Norton's address, while abroad, is care of J. S. Morgan & Co., London. Letters to him as Secretary of the "Society for the relief of the Widows and Orphans of deceased Clergymen" may be sent to Harcourt Amory, Esq., 40 Water St., Boston. The Rev. Alexis I. du P. Coleman's address is 44 Temple St., Boston, Mass. The address of the Rev. B. F. Brown is Zellwood, Orange Co., Fla. The Rev. John W. Higson has accepted a call to Marshall, Mo., and will enter on his duties after the 22nd of this month. The Rev. Thomas Burgess, son of the Rt. Rev. Bishop Burgess, of Quincy, Ill., has resigned the rectorship of St. Luke's church, St. Albans, Vt., to accept work under Bishop Potter of New York. Mr. Burgess has been rector of St. Luke's church for about ten years.

TO CORRESPONDENTS.

DECLINED.—"Good Friday." J. G. W.—The Young Churchman Co., Milwaukee, Wis. publish the Annual.

We have received an account of the Easter services at the church of the Good Shepherd, but as neither the name of the rector, parish nor diocese are given, the writer must not be aggrieved if the report does not appear until we receive the necessary information.

C. W. BUSH.—For information as to the Church Building Fund, write to the Secretary, the Rev. Chas. H. Malcolm, D.D., 26 Bible House, New York.

H.—The rubric says that the priest is to say the Lord's Prayer and the Collect following. The history of the service shows that both are to be said by the priest alone.

L. H.—BERT.—The rules and requirements governing admission into Sisterhoods vary. We would advise you to write to the Superior of one of them. The address may be obtained from any Church Almanac.

F. K. B.—We think that you are mistaken in your information as to the relative strength of the Church in the states named. Moreover, Ohio had by many years, 1818-35, the start of Illinois.

IGNORANCE.—The laws governing the election of vestrymen, delegates to the convention, and the appointment of wardens vary in the different dioceses. Your rector would probably furnish you a copy of the canons of your diocese.

ANGLO-CATHOLIC.—There is no better book to meet the sophistries of Cardinal Gibbons than Littledale's "Plain Reasons against joining the Church of Rome." Read also Bishop Seymour's admirable series of Letters on Romanism and Dr. Stearn's reply to Cardinal Gibbons.

H. N. K., BROOKLYN.—1. The best suited for your purpose is "The Ritual Reason Why." 2. The lines "Christ was the Word that spake it" are attributed to Queen Elizabeth.

A LAYMAN.—There is no law governing the matter of the custody of the alms except as it may be regulated locally. Until the conclusion of the service they may be said to be in the custody of the rector. It is usual for the treasurer or some other officer appointed for that purpose to receive them at the conclusion of the service, the officiating clergyman removing them to the sacristy. The duties of a church warden are usually defined by the diocesan canons.

A. C. H.—We think that "Bishop" Gregg of the Reformed Episcopal Church of England, received his consecration, if it may be called so, in this country, from Dr. Cheney or Dr. Cummins.

J. T.—Tell your friends that the argument about good people outside of the historic Church proves too much. There are good children born outside of lawful wedlock, but that does not prove that the law of marriage was not ordained of God.

F. TANNER.—1. Bingham does not state in any passage we have been able to discover, that unfermented juice was used or allowed in the ancient Church. On the contrary he mentions and condemns the practices of several ancient heresies, one of which used water, another grapes (from which they pressed the juice). He says that the adding of water to the wine was universal in the Early Church, and that it was in the interests of temperance, which would have no meaning if the wine had been unfermented. 2. The statement about "all the English bishops' sanctioning unfermented juice" is untrue. It probably arose out of a misunderstanding. 3. The declaration of the House of Bishops on the subject allows no such exceptions as those referred to. The notion that a priest is to be in any way governed by the notions of ignorant fanatics in this matter, or that he may consecrate one chalice of wine and another of something else for the accommodation of cranks, is absurd. He is ordered to use wine (see rubric before Prayer for Church Militant) and he has no possible right to use anything else. 4. To use knowingly any other substance than fermented wine is sacrilege, and renders the Sacrament invalid.

OFFICIAL.

The 11th Annual Synod of the diocese of Springfield will meet at St. Paul's church, Springfield, Tuesday, May 1st, 1888, at 10:30 A. M.

J. B. HARRISON, Secretary.

THE Convocation of Troy will meet in the Free Church of the Ascension, Troy, N. Y., April 16th, 17th and 18th. Among the list of speakers is the Hon. Bradford L. Prince, on the "Church Building Commission."

G. F. S. A.

The annual meeting of the Girls' Friendly Society for America will be held in Philadelphia, on Wednesday, May 2d. Celebration of the Holy Communion, with sermon by the Rev. Henry Mottet, of New York in Holy Trinity church, at 11 A. M. Meeting of the Central Council in the parish building next to the church, immediately after the service. Conference of Associates and friends of the Society in the parish building at 2:30 P. M.

LOUISA M. JOHNSON, General Secretary, G. F. S. A.

THE CLERGYMAN'S RETIRING FUND SOCIETY claims the earnest attention of every bishop, clergyman and layman of the Church. As a society it will eventually prove a strong factor in solving the perplexing question of "clergy relief." The membership already includes 19 bishops and 332 clergymen. Its capital fund is upwards of \$30,000 and rapidly increasing. The sooner you join the larger will be your annuity at sixty years of age. The small sum of \$12 per annum keeps your membership good, or constitutes any layman a co-operative member. Full information gladly afforded on application to JOSEPH H. SMITH, Treasurer, Hamburgh, N. J., or by the Rev. THEO. I. HOLCOMBE, chairman Committee, Churchman office, New York City.

ORDINATIONS.

At St. Andrew's church, Mariana, Ark., April 15, Bishop Pierce advanced to the priesthood, the Rev. D. S. C. M. Potter, D.D., the Rev. R. S. James, D.D., and the Rev. F. M. Bayne.

MARRIED.

LEWALD-PITMAN—Married in St. Paul's church, Burlington, Vt., April 4th, by the Rev. J. B. Pitman, assisted by the Rev. J. I. Bliss, D.D., Mr. Ernest A. Lewald of Mahopac, N. Y. and Miss Mary Oswald, youngest daughter of the officiating clergyman.

GREENWOOD.—Married April 12th, 1888, 11 A. M.

at residence of bride's father in Ronan Co., N. C., by the Rev. F. J. Murdoch, the Rev. E. P. Green and Mary C. Wood, daughter of Dr. D. B. and M. M. Wood.

OBITUARY.

DAY.—On Friday the 6th, entered into rest, Ann C. Day, wife of Thos. P. Day, of the township of Greenock, Canada.

TAYLOR.—At Christ church rectory, South Amboy, N. J., on the morning of April 3rd, Helen Burton, only child of the Rev. Wm. W. and Helen Carstairs Taylor, aged 3 years. "He shall gather the lambs with His arm, and carry them in His bosom."

BABCOCK.—Died, at St. Mary's rectory, Mitchell, Dakota, Sunday, April 8th, 1888, Margaret A. P. wife of the Rev. John H. Babcock.

APPEALS.

Grace church, Montevideo, Minn., has raised \$900 and appeals for \$300, to pay debt. M. E. TITUS, treasurer.

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ACKNOWLEDGEMENTS.

ORPHANAGE OF THE HOLY CHILD SPRINGFIELD, ILL.

For March:—East St. Louis, Mrs. W. H. Tomlins, \$1. Chicago: St. Luke's Br. W. A., \$5; Epiphany Guild, \$10; Mr. and Mrs. Geo. H. Armour, \$50. Pontiac, Grace church, \$10.

Boxes from N. Evanston, St. Matthew's; Chicago: Lincoln Park W. A.; St. Catharine's Guild, St. Andrew's church; G. F. S. of St. James' church; Epiphany Guild, a book and card. Columbus, Ohio, St. Paul's church.

Provisions etc., through a "pound party" held by the Guild of the Holy Child, St. Paul's church, Springfield, about \$30 worth supplies. Mr. and Mrs. Chas. Ridgely, Miss K. S. Bishop, Mrs. A. Campbell, Mrs. C. C. Carroll, the Rev. F. W. Taylor and Mrs. Taylor, Mr. H. D. Moss, Miss Ada Hey, Mrs. C. Starn, Mrs. E. L. Merritt, Mrs. G. N. Black, Mrs. Thompson, Mrs. Mary Lamb, Mrs. C. P. Bowen, Mrs. E. Pope, Mr. J. E. Hemmick, Mrs. J. F. Cadwallader, Mrs. W. P. Thayer, Miss V. Dresser, Mrs. Ruber, Mrs. M. Gregory, Mrs. J. Wolgamot, Mr. A. W. Beaton, Miss Ensel, Mrs. Mather, Misses Dallman, Graham, Newman, Philena, Bertha, and Eunice Taylor, Maud Temple, Sadie Taylor, Miss D. Murdoch, Messrs. Maldaner and Frank, all of Springfield. FREDERICK W. TAYLOR, Financial Agent.

MISCELLANEOUS.

THE wife of a clergyman, now an incurable, desires a position as matron in a Church institution, or a secretaryship. Address RECTOR of St. James', Milwaukee.

WANTED.—A clergyman for county parish. Apply to J. P. DROULLARD, Nashville, Tenn.

WANTED.—Lady housekeeper in small benevolent institution. Services in return for comfortable home. Also probationers for Nurses' Training School. Apply "MANAGER," 348 Poplar St. Memphis, Tenn.

A YOUNG Churchwoman, college graduate, desires an engagement as teacher in a Church school, either at once or in the fall. Has had two years' experience in teaching, and can furnish satisfactory testimonials. Address "TEACHER," care of THE LIVING CHURCH.

CHAPERONE AND TEACHER.—A middle-aged lady of education and manners would take charge of and travel with one or two young ladies for the summer and autumn, giving instruction in the higher branches of education, history, literature, mathematics, etc. European travel preferred. Highest references given and required. Address "BOSTON," office of THE LIVING CHURCH.

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On March 20th, April 3d and 24th, May 8th and 22d, and June 5th, 1888, the "Burlington Route," C. B. & Q. R. R., will run Special Land Excursions from Chicago, Peoria, St. Louis and all stations on its line to points in Nebraska, Kansas, Minnesota and Dakota, and to points in Colorado east of and including Akron and Sterling on the B. & M. R. R., and Sterling on the U. P. R'y., at greatly reduced rates. This will afford home-seekers, and buyers and others an excellent opportunity for the inspection of the fertile country of central, north-western and south-western Nebraska and north-western Kansas, reached by the new extensions of the Burlington & Missouri River R. R. in Nebraska. Also to visit the rich agricultural districts of Dakota and Minnesota reached by the Burlington Route. A great reduction in rates will also be made to Texas, New Mexico, Tennessee, Mississippi, Alabama, Louisiana and Arkansas points on March 20th, April 3d and 24th, May 8th and 22d, and June 5th, 1888. Tickets good for thirty days to Nebraska, Kansas, Colorado, Minnesota and Dakota points; and to all other States mentioned, sixty days. Liberal stop-over privileges will be accorded passengers beyond terminal points of this line. For tickets, general or further information regarding the above, apply to any ticket agent of its own or connecting lines, or address, PAUL MORTON, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Illinois.



# The Household.

CALENDAR—APRIL, 1888.

22. 3d Sunday after Easter. White.  
25. ST. MARK, Evangelist. Red.  
29. 4th Sunday after Easter. White.

## BABY RUTH.

BY MAURICE.

Hast thou seen her,  
The little gleaner,  
Who gleans ever affection's fields?  
Her blue eyes sparkle,  
A loved demeanor,  
With grace she the sickle wields.

The birds about her  
Sing the louder  
When they behold her artless ways:  
And her friend Rover  
Near her doth hover,  
With spirit joins in her plays.

Her cot—the whiteness  
Has all the brightness  
Of a bank of drifted snows;  
Her hair entangles  
A little sunbeam,  
Her cheeks are like a pink primrose.

She is a maiden  
Who from that Aden  
Strayed from her home above,  
That with embraces  
And caresses,  
Wins all our hearts with love.

As she grows older  
With joy behold her!  
For yet she's in extremest youth.  
She is the gleaner,  
Hast thou seen her,  
Our darling baby Ruth?

THERE are, it is reported, 1,000 unemployed Congregational ministers in the United States.

"WHAT does it matter if we do lose a few minutes in a whole day?"

Answer. TIME TABLE: (Days in year, 313; working hours in a day, 8.)

	D.	H.	M.
5 minutes lost each day, is in a year,	3	2	5
10 " " " " " "	6	4	10
20 " " " " " "	13	0	20
30 " " " " " "	19	4	30
60 " " " " " "	39	1	0.

A PRACTICAL revivalist requested all in the congregation who paid their debts to rise. The rising was general. After they had taken their seats, a call was made for those who didn't pay their debts, and one solitary individual arose, who explained that he was the editor, and could not pay because the rest of the congregation were owing him their subscriptions.

IN his speech at the recent Washington Conference, President McCosh, of Princeton, said: "I remember that when I began to preach I had about twenty carefully prepared sermons. But some fifteen of them I would not preach; they were not fitted to move men and women, and I burned them. I never learned to preach till I visited among my people, they encouraged the young man with ruddy countenance, and they opened their hearts to me."

AN English schoolboy was suddenly and sternly asked by an examiner: "Who signed Magna Charta?" and though he knew very well that he personally was guiltless, he couldn't help trembling at being suspected of anything which could be spoken of in such a tone, and at once renounced the act with alarm and indignation. "Please, sir, I didn't," adding to make sure of safety, "and if I did, I'll never do it again." "Why, you stupid fellow," said the master, "nobody said there was any harm in it. On the contrary, it was a very proper thing to do." "Please, sir," called out another boy, "it was me, sir, I done it myself, sir."

GOOD stories of the Bishop of London are not rare. The other day an incumbent of the diocese began to congratulate the Bishop on his recovery from a recent indisposition. "I am very pleased, my lord," he commenced. "What, sir," sternly interrupted the Bishop; "you may be much pleased, but no educated Englishman was ever very pleased!" Then, as the poor parson turned away like a crest-fallen schoolboy, the great man remarked to the curate with solemn affability—"What an awfully jolly day it has been!"

ONE more good story of the late Bishop Frazer occurs in the "Reminiscences" of the Rev. William Quekett, M. A., rector of Warrington. "The Bishop was fond of a joke, like most other innocent-minded people, and he seldom came to Warrington without asking me to point out to him the eccentric epitaph on the gravestone of 'Margaret, daughter of George and Margaret Robinson, died Dec. 9, 1816, aged 88 years.' He used to say to me, 'Quekett, Quekett, come and show me that epitaph!' And then he would stand and read:

This maid no elegance of form possess'd,  
No earthly love defil'd her sacred breast;  
Hence free she liv'd from the deceiver man;  
Heaven meant it as a blessing; she was plain.

After reading it, he used to burst into a fit of laughter, turn on his heel and walk away."

## THE VICAR OF ROOST.

BY THE AUTHOR OF "THE OWLET OF OWLSTONE EDGE," "S. ANTHOLIN'S," ETC.

### CHAPTER VII.

What kindness I could, I showed; what help I had to give, I gladly offered; what ministerial functions seemed meet, I performed; but I need not set matters of that kind down here. The poor people were rugged and uncouth beyond any I had ever fallen in with before, and I dare say were as wild, and perhaps, as Mr. Ferrall had intimated, as "bad" a lot, as any in the parish of Roost. I should guess that the poor fellow was poacher and thief whenever the temptations fell in his way, and that he loved drink and ale-house company. And his wife and children were just what might be expected with such a husband and father. And yet there was a simplicity and an earnestness about their thanks which moved me deeply:

No distance breaks the tie of blood;  
Brothers are brothers evermore.  
I felt drawn to them by the strong ties of brotherhood; and this not the less because it was evident that words of sympathy and kindness were things to which they were so unused, that they were a matter of surprise to them. I could not help feeling that if they were bad, it was because no one had tried to gain the influence over them which would make them better. They had been treated as outcasts, and as if outcasts could have no portion in Him Who came among us for the very purpose of seeking the wanderers, and saving the lost. I do not know that this was the case; perhaps I shall find out by and by that it was otherwise; but I note down the impression which this visit left on my mind. And one thing is clear, at any rate; the worse they are, the stronger is their claim upon me.

Before leaving the house, I looked round it with the purpose of considering what could be done for the relief

of their temporal necessities. Food and medicine are always procurable; but what I felt was, that while nine people all more or less suffering from the effects of small-pox, (for the wife seemed to me to have the seeds of it in her), were sleeping in one small room, there could be no thorough restoration of health for any of them, and it was obvious that the type of disease which they would communicate to their neighbors would be of the most malignant kind. The atmosphere of that wretched room was so pestilential, that I could not get the taste of it out of my mouth for many hours after; fire-place there was none; the window would not open; and the only ventilation was through a hole where a portion of the thatch had been blown off, and of course gave admission to rain and snow.

I asked the obvious question, "Who is your landlord?" "The Marquis," said Rachel Ashe, "all the land and houses hereabouts belong to him, I reckon; but he never sees to such matters himself; not likely. He lives up at the castle yonder; and maybe doesn't know that such poor places as these belong to him."

"I hope not!" I exclaimed, with an involuntary groan. And even as I groaned, that fearful parable came into my thoughts, and Massillon's hardly less fearful commentary upon the fate of one whose sins were simply those of omission: "Voila son grand crime; une vie passee dans les plaisirs de l'abondance, et dans la mollesse; voila ce qui l'a damne." \* Well, but the warning speaks to me as well as to the man on whom I am so ready to pass judgment! Perhaps I have more to answer for than he. At any rate, I know at whose door the sin of uncharitableness lies. But to go on. I inquired who it was that received the cottage rents for the Marquis.

"O, we pay our rent to Mr. Tite, the steward, that lives up by Roost church."

To Mr. Tite, therefore, I betook myself betimes on Monday morning. The stewards of great land-owners are much to be pitied. It is very much to their credit when their hearts are not altogether hardened, between their temptations on one side to be sycophants, and on the other to be tyrants. They are always seeing the weakest and the worst parts of human nature. They are the medium through which all manner of greedy, selfish, and unreasonable requests have to be preferred to their employers, and the medium also through which their employers say "No" to many requests which are neither greedy, selfish, nor unreasonable. They have to face single-handed all sorts of shrewd attempts at imposition, and to detect neglects of duty and wastefulness, and peculation, wherever they occur. And occur they will everywhere, if a sharp, vigilant, eye be not turned in all directions continually. A man who rises to his day's work with the conviction of matured experience that nine men out of every ten with whom he transacts business will do their best to outwit him, or drive some hard bargain, can hardly avoid growing suspicious, and doubting that anybody can act from disinterested motives. A man who is conscious to himself that in very many matters his employer must submit to be ruled by him, and who knows that his position gives him a vast amount of power over his inferiors in rank, must have trained his heart, and disciplined his temper well, if he

\* Sermon pour le jeudi de la 2de Semaine de Carême, "Le mauvais riche."

does not grow imperious, and expect his word to be received as law.

It is a wrong thing, moreover, to judge of a man's real disposition by his outward manner. Some men affect roughness, in order to keep improper applicants at a distance. And some who are really kind in essentials, and have warm hearts within, have a cold, repelling way with them, which makes them offend those whom they are wishing to serve.

I note these things, in order that I may not be unduly prejudiced against Mr. Tite, and may give him credit for the good points in his character. He is looked upon here as a person of the highest integrity, though somewhat obstinate, and strong in his likes and dislikes. There is no reason that I know of why he should have taken any particular liking to me, and I am rather afraid that, through my earnestness to see him before he went out, I interrupted him at his breakfast, a thing which was, no doubt, rather irritating; but I think he was needlessly angry.

I told him who I was, and the nature of my application, which was to allow the Ashes the use of the empty cottage adjoining their own, till the illness was abated; and I further asked him to repair the thatch, and put a lattice to the bedroom window. His reply was that he had never heard such a proposal in his life, and that he wondered what he should be asked for next. He said the Ashes were a bad lot, and that he should get rid of them altogether; that he should be very glad if the old poaching thief did die, and that the proper place for the widow and children would be the union work-house. He asked me whether I made my application with the knowledge of the vicar, and when I replied in the negative, he declared that he was convinced of that before he put the question; that Mr. Soaper was a gentleman, and never interfered in matters which did not concern him; he advised me to take care how I compromised Mr. Soaper with the Marquis, or I should soon find that Roost would be no roosting-place for me. And that as for himself, no man living should dictate to him, and least of all, a parson.

Well, this was rude enough, but I see clearly now that I did not go to work with him judiciously. A man of more sense and experience than I have would have done better. I believe I answered him meekly, so I daresay he will harbor no resentment. At any rate, there must be two parties to a quarrel, and I will take care not to be one of them.

But now what was to be done as regards these poor Ashes? It is a sad disappointment to see no way of reducing the numbers in that crowded, pestilential room; and I feel that, in consequence, some lives will be lost. I suppose Mr. Tite's suggestion was about the best that could be made. The poor creatures would be better off in the Union than where they are; but the man is in no state to be moved, and they are just the sort of people who would rather die than go into a work-house; the confinement would be intolerable to them.

However, one thing is clear. My start here has been unlucky. Mr. and Mrs. Ferrall have shown me unequivocally that they do not approve my ministering to patients sick of small-pox; and certainly do not make my lodgings very comfortable to me; but this is simply a question of doing or shirking a duty; and the matter does not disturb me. I am not so sure as to the line I have taken with respect to Mr. Tite; but still I acted to the best of my judgment



and have only compromised myself. Nevertheless, it is proper to apprise the vicar of all that has taken place, and therefore, I will write to him to-night; and also, I think, to Mrs. Soaper, as perhaps from her connection with the clothing-club, to which I am to subscribe, she may be able to put me in the way of helping these poor sufferers to some sheets, and body-linen.

A week has elapsed since I have made any entry in my journal, and Christmas Day has occurred in the interval. My duties at church and elsewhere have occupied so much of my time, that I have not seen as much of the Ashes as I could have wished; but I have been at the cottage four times. The father is still hovering between life and death, or rather, I should say, dying slowly, for he seems to have an iron constitution. Some of the children are better, and some worse; but the mother, as I feared, has taken the disease, and the infant was only just alive this morning. It is beautiful to see the manner in which the boy Jacob watches over his parents, and tends them. Be the rest what they may, there is good enough in him to redeem the whole family. And his tenderness to poor little blind Jemmy,—ah! I wish Mr. Tite could see it! I am sure it would melt his heart. The doctor who was called in at last, and whom I met accidentally in the cottage on one occasion, said distinctly that the great severity of the malady was attributable to the circumstances under which the patients were living, and that he quite expected an unusual rate of mortality in consequence.

This conversation occurred the day after I had despatched my letters to the Soapers, and it set me upon re-considering the whole subject. The conclusion at which I arrived was this, that it was my duty, not only to the tenants, but to the landlord himself, not to leave him in ignorance of the state of things; and that as I had failed in my appeal to Mr. Tite, it behooved me to carry it on to his master. Perhaps the Marquis would rate me, as his steward had, for my impertinent interference, and complain of me to the vicar. Perhaps (as present appearances suggest) he would not answer my letter "But I must do my duty," so I said to myself, "as well as I can, and put consequences out of consideration." And thereupon, I sat down and wrote my letter, telling my tale as simply as I could. Four days have elapsed since I despatched it, but there has been no reply. Meanwhile, I have heard from the vicar, and though his words are kind, it is not difficult to see what he thinks of me, and my proceedings in his absence.

"BRIGHTON, Tuesday.

"DEAR MR. DOVE:—

"The man who does not sympathize in the sufferings of a fellow-pilgrim, through this vale of tears (even though those sufferings should have been produced by his own misconduct—misconduct aggravated by the crime of ingratitude) deserves the commendation of all who are actuated by motives of philanthropy, and therefore it is needless to assure you, that your communication relating to that sad scoundrel, Isaac Ashe, has received my full share of compassionate attention.

In fact, my dear sir, I was never more disposed to feel for others than when your letter reached me, being myself in a state of great suffering. You know how unceasingly I am harassed by dyspepsia; and whether it was a pork pie that I fancied at Wolverton, which disagreed with me, or whether, as Mrs. Soaper thinks, I was guilty of some lit-

tle indiscretion in taking dressed crab (*timballes, au veloute*) too late at night I cannot tell, but the results were very distressing, and have quite prevented me hitherto from deriving that benefit from change of air, for which I had hoped; in fact my medical attendant quite thinks that a prolonged absence from home may be necessary.

But I must proceed, my dear sir, to the main subject of your letter, and confess to you that it has filled me with dismay, and with the gravest apprehensions as to the probability of your ministerial success as curate of Roost. That you should have given offence within a few days after your arrival to so influential a person as my excellent, and highly respectable friend, Mr. Tite, is a subject of the deepest distress to Mrs. Soaper and myself, and you will not be surprised to hear, that I have written to him to exonerate myself from all imputations as being cognizant of your unfortunate application, and, so far as I could, to apologize for a step which could only have emanated from youth and inexperience. My esteem for that exemplary nobleman, the Marquis of Kingsbury, is so great, that I could not reconcile it to my principles to give my countenance to anything that would afford him a moment's annoyance, and though of course Mr. Tite is too kind-hearted to expose you to his lordship, on account of this indiscretion, I am sure you will see the propriety of never making such an application again.

Happily Mr. Tite is aware that Isaac Ashe and his ill-conducted family are my particular aversion. The wretched creatures have been breaking all laws, human and divine, as well as my hedg-es, for years past. It is notorious that the man's father was transported for sheep-stealing, and I make no doubt that Isaac is one of a gang who carried off the contents of my larder on the last Christmas Eve but one; and if it had not been for the kindness of my neighbors, I believe that on that great festival of good cheer, and general hospitality, Mrs. Soaper and I should have been obliged to dine *tete a-tete* upon hasty pudding. I trust that I have as much of the spirit of Christian forgiveness as most men; but there are injuries, (and this was one of them) which may be forgiven, but cannot be forgotten.

And further, my dear sir, you must permit me to say, that as an elder brother in the ministry, it appears to me that the course you seem to be adopting with respect to loathsome diseases is hardly justifiable, and certainly very inexpedient—not to say Quixotic. Of course I do not venture to prescribe to you in a matter which may be one of conscience, but I must take leave to remind you that you must expect to be excluded from all intercourse with the upper classes at Roost, if you put yourself in habitual contact with the nauseous and infectious disorders of the lower ranks. Indeed, how could I expose my beloved Martha to the risk to which she would be exposed, were I, under such circumstances, to receive you at the vicarage? I conceive that we have a duty to ourselves, and to our neighbors. And as I have no right to throw my own life away, or to be the medium of communicating disease, I decline attendance on contagious maladies upon principle. And, in fact, one could do but little good, even if one were present, as the poor creatures are almost always delirious, or stupid, or something of the kind.

If you will go into such scenes it must be at your own proper peril; but

I would advise you always to insist on the dwellings being purified with Dr. Domdaniel J-nk's Fumigation of Salt, Vitriol, and Cayenne Pepper, before you enter the infected houses. The vapor is very suffocating, but if the sick require your services, it is only fair to make the stipulations on which they are to be had. So let me recommend you to make that a *sine qua non*.

One of the most sensible women with whom I have the honor to be acquainted, and who is considered a first-rate authority in all matters of morality as well as fashion, told me no long while since, that she knew no stronger proof of mental imbecility than are exemplified in the habit of haunting sick rooms, alluding to the approach of death, or speaking of the dead. Without going all lengths with my strong-minded friend, I think her sentiments sufficiently striking to be submitted to your consideration.

I am sure, my dear Sir, you will receive my suggestions in the spirit in which they are offered, and believe in the sincere regard with which I subscribe myself.

Your very faithful and obliged Servant,  
SEPTIMUS SOAPER.

"P. S.—I regret to say that upon perusing your letter, I felt constrained to lay an embargo on your communication to Mrs. Soaper. Not knowing to what extent contagion may be conveyed through the post-office, I was obliged to commit your letter to the flames unopened; a circumstance I much regret; as I have no doubt it contained matter well worthy of perusal."

(To be continued.)

### ST. MARK'S DAY.

BY E. O. P.

O, Almighty God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist St. Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel, through Jesus Christ our Lord. Amen.

Our collect first appears in the Prayer Book of 1549. In comparing it with the one which in our present Prayer Book is given for this day, we see that whilst the original petition is preserved to us entire, there is a happy change in the arrangement of its closing sentences.

Each saint's life, as we know, is the manifestation of some ray of the Divine Life, and thought of this may be further help to us as we reflect that every saint's day in the calendar has been thereby made a bit of objective teaching which picturesquely sets forth the Church doctrine of intention. The saints' lives in turn have their special virtues thus brought before us, and it is to the end that we may the more intelligently say our Eucharistic prayers with intention to follow them in their godly living.

Indeed as all our lives we have talked prose although it may be we have never known it, quite as truly every sincerely-offered prayer of our whole lives has been said with intention. Any fears that thus to pray is wrong, will surely be quieted as we see how very plainly this is true of saying our altar collects, since in each as in this which asks that "we may be established in the truth of Thy holy Gospel," we make a special Eucharistic pleading.

The fact that each soul has its own measure of the gifts of Christ is made to open our Epistle. Then as we read how various are His gifts to us, even to the very end of the chapter, the instruction is of the whole body of Christ as having "the measure of every part" variously assigned to us who are His members. Again in the day's Gospel

is further set forth the same doctrine of special treatment which has its fullest expression in the blessed fact—the Son of God "loved me and gave Himself for me." The Vine hath its branch that beareth fruit, and the branch that beareth not fruit. We read of some branches that the Father purgeth, and also that it may be a man is "cast forth as a branch and is withered." In our parable of the vine it is said of this last, "they are burned." So are we reminded that for each one of us all there is a particular judgment, and for every man his special reward.

Our collect petition is for grace unto a certain end, yet it is not so that God's always immediate answer to the altar invocation—the Sacramental Gift of Him Who is the Source of grace, shall be in any way obscured by our special request, or that we should seem to have assigned our Lord by Whom and through Whom we plead, a secondary or inferior place, for we know the Giver is above His gifts.

"That we may be established in the truth of Thy holy Gospel." Our spiritual Mother, the Church, is sweetly persistent in her prayers that we may hear and receive God's holy Word "with meek heart and due reverence," and for increase of grace that so we shall "receive it with pure affection." Is it then a meek heart which asks: "How can these things be?" And can we call it reverence which questions "what is the good" of doing this or that, when our Lord Himself has been our Example in doing it? Is that reverence which thinks frequent praying is best left with the saints of old although all are bidden to "pray without ceasing," and when our Blessed Lord Himself went often to the Temple, praying there?

Shall we not find it indeed all too easy to be carried away by vain doctrine, if we have been at no pains to learn from the Church that which was of our Lord entrusted to her sacred keeping? And where is reverence of Church or of Bible when it is said: "It matters not what one believes, if in his own mind he is persuaded it is true?" when opportunities for sitting as children at our Mother's feet to be taught of her are spurned, and "the faith which was once delivered unto the saints" is often unsteadfastly kept, and the eternal verities are most liberally disposed of although surely it cannot be that they are ours to give away? It is, however, one of the day's lessons that none are so well instructed in the heavenly doctrine of our Evangelist that they dare think the collect is not for themselves—is not their very own. Rather should we all find that it brings some self-accusing thought, and each will be glad to make special appropriation of the ninth verse of the day's Introit: "Mine eyes look unto Thee, O, my God; in Thee is my trust, O, cast not out my soul."

On a recent visitation, the Bishop was an interested and gratified participant in the daily devotions of his kind hosts, which were certainly deserving of notice and imitation. Prefacing the prayers was the reading, verse by verse, of a chapter of God's Word, each one of the household taking a verse in turn, while the head of the family questioned the children as to their understanding of the verses read, and commented on the whole. This household is being brought up in the knowledge and fear of God. Familiarity with the Scriptures from one's earliest years is the best preparation for a Christian youth and a saintly maturity and old age. We could wish that in each of our Iowa Church households there were these daily Scripture readings and this daily family prayer.—*Iowa Churchman*.



## AN OPEN LETTER ON RACINE COLLEGE.

TO THE EDITOR OF THE LIVING CHURCH:—The open letter of the Rev. Dr. Gray regarding the delinquency of the friends of Racine College (among Churchmen) in not coming forward more liberally to replace the loss by the late fire gives me an opportunity to say to the highly respected warden what I myself believe, and what I have heard expressed by many friends of the college holding similar views. If Dr. Gray asks Churchmen to give to Racine to aid its college department, he will find his appeals met with lukewarmness, if not refusal. I venture to say that nine-tenths of those who know what Racine is, have fully determined that its success in the future lies in its *grammar school*, and that the college department should be dropped and Taylor Hall used to increase its accommodations for boys. In other words make Racine a great grammar school like Rugby.

Since the establishment of the Western Theological Seminary in this city, there has been practically little use for the college department of Racine. Most of those who have taken the collegiate course have entered the ministry; very few have continued from the grammar school through the college who had a secular life in prospect.

Two of my sons received their preparatory training in its excellent grammar school, but there they stopped. Its collegiate course will not fit any man for the mechanical or scientific pursuits as the material and equipment is not there, nor is there prospect of it without endowment, and that is at present invisible to the eye of either faith or hope. I believe that Dr. DeKoven realized this before his death, and had he lived, it is the opinion of many of his friends that he would have made of Racine College a large grammar school, and let Nashotah and our Seminary furnish the theological training for those who proposed entering the ministry; while our well-equipped Church universities as Columbia, Trinity, and Lehigh, and such secular institutions as Harvard, Yale, Ann Arbor, and Cornell would put the finishing touches to those who desired a university course whether classical or scientific.

The high standard of Racine College Grammar School needs no endorsement. It is the very best school in the West, and every Churchman (and those who are not) if they can afford it, should have their boys trained there. The school will always be full while the discipline and standard is *what it is*.

Instead of one hundred, let Racine be made capable of taking two to three hundred boys and it will be patronized liberally. As it is, the grammar school carries the college department and has for years

It is a great privilege, as I view it, that parents can send their sons to such a grammar school where they are under the care of so excellent a man as Dr. Gray, assisted by such admirable teachers and matrons as are in charge under him. *Increase the grammar school and drop the college*, and the Church in the West will have reason to be proud of her great grammar school.

G. W. P. ATKINSON.

Chicago, April 12, 1888.

THERE is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing richer than wisdom; nothing brighter than virtue; nothing more steadfast than faith.—Anon.

## LETTERS TO THE EDITOR.

WUCHANG, CHINA.

To the Editor of The Living Church:

Having received special encouragement and sympathy from certain devoted Churchwomen in response to the appeal for the rebuilding of the church of the Nativity, at Wuchang, China, I am emboldened still further to ask that the ladies officially in charge of the Woman's Auxiliary in their respective dioceses will call the attention of the members to this appeal, and urge that especial contributions be made towards this object. I am authorized to say that any such contributions may be sent as usual to Miss Julia C. Emery, secretary of the Woman's Auxiliary, 21 Bible House, New York.

It is my earnest hope and prayer that gifts both great and small (all will be welcome) may be gladly given by our Churchwomen towards this good work.

SUSAN M. SCHERESCHEWSKY.

Geneva, New York, April 7, 1888.

DR. HARRIS' PAMPHLET.

To the Editor of The Living Church:

A very plausible pamphlet is now going the rounds of the Church, written by the rector of St. Paul's church, New York City, on the much hackneyed subject of non-communicating attendance. The writer apparently makes a very strong case, for he begins at the earliest antiquity and cites authors and canons both of the primitive Church and the Church of England. If I may be permitted without offence to use the expression, the writer shows himself to be an alarmist, for underlying the whole pamphlet is the scarlet banner of "No Solitary Masses." The ultimate aim of the writer seems to be to prove that non-communicating attendance, under any circumstance whatever is an infringement upon the integrity of Eucharistic doctrine. He recognizes the two essential parts in the Eucharist, the sacrifice and the participation, and then premises that the first is not complete without the second. With these premises no one can justly find fault. It is his conclusion in which there is a logical *non sequitur*, for though he admits the existence of an objective act of sacrifice by the fact of a consecration and partaking of the Bread and Cup of Blessing, he arbitrarily concludes to regard the sacrifice as subjective, not necessarily any sacrifice at all, except to those who actually participate. Is not this turning the Blessed Memorial into a sort of modern system of credit? For it should be borne in mind that the oblation itself is made in the Consecration Prayer before the communication, therefore, however sincerely and thankfully we may make before God a memorial of the shed Blood and broken Body of the Paschal Lamb, our act is stowed away in a pigeon-hole for the 10 or 15 minutes which may intervene between the Oblation and the Administration! When the author appeals to Scripture does he not wrest St. Paul's words when he attempts to make them imply the subjectivity of the sacrifice in the prayer, "As oft as ye eat this Bread and drink this Cup ye do shew forth the Lord's death?" I take it that this passage could be fairly paraphrased in this way: "Whenever ye celebrate the Holy Communion ye shew Christ's Death." Now no one disputes that a celebration of the Holy Communion without a participation at all is unheard of. Inasmuch as the eating of the Bread and drinking of the Cup forms the chief external feature of the rite, the Apostle naturally alludes to the whole rite as the ea-

ing of the Bread and the drinking of the Cup, similarly we allude to it as the Holy Communion. We on the other hand might adopt the author's method of Scripture interpretation on another passage of St. Paul, with equal logic, viz: "The Cup of Blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ?" We might say that the act of blessing and breaking constitutes the participation with as much reason as the writer says that the act of partaking constitutes the sacrifice. The author falls back upon a gospel account to support his theory. So we might refer to the 24th chapter of St. Luke v: 35, where Christ makes Himself known in the Breaking of the Bread. Surely we have need not of the letter but the spirit. It might be worth while now to turn our attention to our own Mother Church and see how she interprets this lately vexed question. In vain does the writer call up Church of England divines in support of his hobby. He knows that the most able exponent of his views, the learned Bishop of Albany, last year conceded the whole question when he indignantly exclaimed that there ought to be a rubric excluding non-communicants from the Sacrifice. In vain does the writer erect a straw giant in Edward Vith's first Prayer Book and knock it over by saying that this has been superseded by the Elizabethan revision. I would beg leave to refresh him in English history. Does he not remember that in Elizabeth's reign an attempt was made to pass just such a rubric as he and his partisans desire to have passed now, and that it was with one accord rejected, and never brought up again? In this question as in many others, the Anglican Church has taken a moderate and tolerant course. The Prayer Book assumes a weekly Celebration. Its exhortations encourage frequent Communion. At the same time it tacitly recognizes instances where presence without participation may be allowed, by not prohibiting such presence.

But our author contends that the primitive Church did not permit non-communicating attendance, except in the case of the consistents or partially restored penitents. The one exception is sufficient to show that presence without participation of the elements can insure participation in the sacrifice. Let it be understood here, that I am not attempting to show that non-communication brings with it any benefit in comparison with the actual eating of the Bread of Life, I simply maintain that our Mother Church is right in tolerating non-communicating attendance, that is, recognizing circumstances under which it may be permitted. The writer seems to be wanting in the spirit of charity, so wrapped up is he in his controversial point. He loses sight of the fact that the early Church in its individuals was (alas! to say it), far nearer the pattern of her Master than is this Church of the latter days. Persecutions and hardships had banded together the disciples in warm mutual love, had brought them closer to the life "hidden with Christ in God." The faithful assembled in secret places with closed doors, for fear of their persecutors. It was out of the question, unheard of, for a disciple to turn his back upon the Divine Banquet. All were communicants who were baptized into Christ, nor did the primitive Church think of letting the Lord's day go by without the Celebration of what they called the

Christian Sacrifice. Now alas, it is different. The love of many has waxed cold. Communion is made far less frequently. From this cause most of our parish churches have relegated what ought to be at least the weekly Sacrifice, into an extraordinary office. And finally a class has arisen which say that none may abide and take rest under the shadow of the cross who do not actually eat of the Sacrifice. Did the early Church hold any doctrine which rendered subjective the objective sacrifice? No! else why did she admit the penitents at all? That all, as a rule, did actually partake as well as attend, does not prove the existence of any such doctrine as the author urges, but simply illustrates the piety of the age. If the author persists in maintaining the primitive existence of his would-be doctrine, he impugns the position of the Anglican Communion for the past 300 years. These worthy and godly men who are advocating this harsh view of non-communicating attendance, know that they are attacking a position which has "nine points of the law," for it has possession, it has the Anglo-Catholic Church whose basis is holy Scripture and ancient authors.

LAICUS.

Geneva, N. Y.

DR. FULLER AND THE HOMILIES.

To the Editor of The Living Church:

Without the slightest desire to enter into a newspaper controversy with Dr. Fuller, I would like to ask him through your columns a question or two as to his recent letters in *The Standard of the Cross*. I understand him to maintain that we are all bound to accept everything in the Homilies. They do indeed speak against prayers for the dead. The same homily also ignores the Intermediate State, and argues for the uselessness of prayers for the dead on the ground that there is no intermediate condition, but that at death the soul departs immediately to heaven or hell. Does Dr. Fuller accept this?

2. The Homilies also speak of other sacraments than the two sacraments of the Gospel; e. g., of the Sacrament of Matrimony. Is Dr. Fuller willing to have this terminology become of general use?

3. He maintains that we are bound to limit the strong statement as to the Real Presence of our Lord in the Blessed Sacrament, by a later opinion of its author, Archbishop Cranmer, (who, as some one has cleverly remarked of Mr. Gladstone, "spent the better part of a half century in changing his opinions"). Is he willing to carry out this principle in the interpretation of the XXXIX Articles? For example in reference to Art. XXVIII., the author of the clause concerning transubstantiation tells us not his later opinion, but his belief at the time, viz: that he held to the "real, natural, carnal" Presence of Our Lord. Are we bound to accept the Article with the author's interpretation? Does Dr. Fuller so accept it? R. S. V. P.

"THE PURE AND SIMPLE GOSPEL."

To the Editor of The Living Church:

I wish those good people who labor under the impression that the missionaries of our Church in China do not have to meet the violent opposition and attacks of Protestant critics, and that theological differences cease to exist on heathen soil, could read an article, now lying before me, which appears in the correspondence of the North China *Daily News* of Jan. 7th. The writer has in some way obtained the Constitution of the Chinese Church League. This he holds up to ridicule, enquiring



What meaning do the organizers of this league attach to the new Church? What do they mean by what they call the *Catholic Faith*? What sort of tracts are *Church tracts*? etc. He finds these questions answered in a little book of instruction, which he supposes to have been issued by the League, but which was really written and published by the Rev. Mr. Sowerby, and presented by him to some of his Christian converts as a parting gift. It is a very innocent little book, containing very much the same teaching and matter as is to be found in Sadler's *Church Teacher's Manual*, the "Bishop Doane Series," and a dozen other such catechisms, but it excites the bitter anger of the author of the letter in the *North China News*. He complains: "Here the Communion Table is an altar, and Baptism nothing less than Regeneration itself." He gives a long extract which deals with the Catholic Church, and the relation existing between it and the various bodies, Roman, Anglican, and Protestant, found as rivals in the missionary fields. Mr. Sowerby is evidently trying to remove some of the difficulties which such a state of schism must present to the Chinese mind, and uses simple familiar language for this purpose. He makes no attack on the Protestant sects, simply indicating their historical and doctrinal position. But our critic cannot stand this, and flies into a violent rage, denouncing the Church in a way that was not unusual here thirty years ago, but which is now passing out of date.

The matter in itself is not an important one. Assaults from without do far less harm than dissensions within the Church. But those gentlemen who imagine that the dissenting bodies drop their peculiar views into the background when conducting missionary work, and that their hostility to "Church Doctrine—Bible Truth," ceases in the foreign field, will do well to ponder the article of which we speak. The fact is, "unsectarian Christianity" means in China precisely the same thing that "unsectarian Christianity" means in America, viz., *sectarianism* of the worst sort. The Church can cooperate with the Protestant missionaries only by dropping all that distinguishes her from the manifold denominationalism which surrounds her. But she will not be allowed to instruct *her own converts* in the doctrine of the Creed, the Prayer Book, and the Articles, without the fierce attack of outside critics.

CHAS. C. EDMUNDS, JR.

#### MARRIAGE OF THE WORLD'S PEOPLE BY THE CHURCH.

To the Editor of *The Living Church*:

I am glad to see a letter from "E." on this subject, and only hope that he will get a more respectful hearing than I did two years ago. I think it was in a *Church paper*; and five years ago, in another.

I took, and do still take, and will ever take (till unconvinced) his view of our making one of the most solemn ceremonies of this Church, and one of the most solemn parts of that service, a piece of irreverent formalism.

Many come to us to be married who are Unitarians, nothingarians, agnostics, worldly people of any and every sort. Bride and bridegroom are sometimes each of this sort, or of one of these sorts. The "Episcopalian service is so impressive." So, of course, they ought to be married. Every one wishing marriage ceremony, should be able to get it, and should have his and her preferences respected and gratified.

But this Church provides only one set, rigid, service. It is for her members, and not for outsiders. Legislate for the latter class, she could not and has not. Provide discipline for Baptists, she could not and has not. Provide ceremonies for Presbyterians, she could not and has not. She knows neither Methodist nor Congregationalist, neither agnostics nor nothingarians, in any of her rites and ceremonies. If a person wish her and hers, let him come in and claim it then as of right. In the meantime, he has no right whatever to even a crumb of ceremony that falls from her table.

The idea of requiring a Unitarian to vow and declare that he is marrying anybody in the name of Father, Son, and Holy Ghost; the idea of making a nothingarian say most solemnly that he is taking his bride in the name of a

Father Whom he does not believe in; and the worldling, and the scoffer, and the sceptic, and all the rest that rush to us because of social reasons, or out of any other inferior motive, all alike take God's name in vain in a public and solemn service. It is *not for them*. The Church provides *nothing* for them. Married they should be, but no form being provided, extempore, or any other proper language, wholly at the discretion of the officiant, is, in my judgment, proper and in order. Our burial form is specifically restricted to Church members; our form for solemnizing matrimony is also by implication, and in the eternal fitness of things, at any rate we rejoice. L.

#### OPINIONS OF THE PRESS.

*The Michigan Churchman.*

"CHURCHMAN."—Our heading is a little arrogant, isn't it? Why should we call ourselves *The Churchman*, and not leave the name open for other people or denominations? The reason is that no one wants the name, any more than they want us to have it. We are a trifle peculiar in our use of the capital C. for Church. We believe that the Church is greater and more authoritative than any of her members whether pope, bishop, king or reformer. She is greater than any of her methods, whether of government or of operation. The quarrel, or to state it mildly, the difference of opinion is more about that capital C. than it is about the definite article. Both of the divisions of western Christendom between which we stand, the Universal Papacy, and a universe of popes, practically reduce the Church idea to nothingness, and write it "MY church."

*The Irish Ecclesiastical Gazette.*

REVERENCE IN WORSHIP.—Those who have known St. Paul's for the last twenty or thirty years must be aware of the wonderful advance made in reverential worship within its hallowed walls. There was a time when divine service was conducted in St. Paul's cathedral in a biggledly-piggledly way that was a rebuke to our Christianity. People were crowded within the narrow limits of the choir, and anything like true devotion was impossible. Those were the days when men crowded to hear the eloquent discourses of Canon Melville. Now at least as eloquent a divine occupies the cathedral pulpit; but how great the change in the character of the worship! Everything that has been done of late years has been in the direction of raising the devotional character of public worship in the cathedral and increasing the number of the services until St. Paul's has become a living centre in the Church life of the great city.

*The Scottish Guardian.*

ATROPHY BY DISUSE.—We need not be surprised that many of the Church's ways are unappreciated by those who have grown up in long-continued ignorance or disuse of them. The lofty spirituality, devotional fervor, and stately proportions of the well balanced liturgy are lost on those in whom reverent use has not educated and maintained the power of appreciation. The sweet reasonableness and Christ-instilling power of the Christian year are thrown away on those who have, to their loss, neglected it, and fallen back on the free but fruitless principle that one day is as good as another. We must taste and see, before we can know how good and sustaining the best things are. Not many years ago there came to one of our Home Mission rooms a worthy Presbyterian who had never seen the Church's service before. When asked afterwards how he liked it, he said: "Oh, verra weel—a'but the white gown!" To this his questioner replied: "Well! I dare say you would get over that in time; and in any case you must allow that a white gown reminds one of good and heavenly things better than a black one!" "Weel, I wanna say but you may be richt there; but I was better used to the black." And so it ever is. The innate reasonableness of the better way will always commend it to men's sympathies and acceptance, unless their power of appreciation has been lost through ignorance or destroyed by neglect. Let us not harshly condemn those who cannot see eye to eye with ourselves in regard to things we most dearly prize. Most likely the case calls purely for considerate dealing and gentle leading. The powers required for

appreciation have, probably through no fault of those with whom we have to do, become atrophied.

*The Church Times.*

NOT A NOVICE.—The American Church has not yet had a very long experience, but she has committed blunders which would be numerous and serious if they were spread over a very considerable period of time. The two latest are perhaps the most distressing, and both have arisen from neglect of the apostolic warning, "Not a novice." In Dr. Cummins she raised to the episcopate one who had come over from the Methodists without being really converted, and who soon perverted the apostolic gift into the means of creating a schism boasting at all events of the appearance of real orders. But a still more cruel *flasco* has been committed in Mexico. The Church was amused by stories about benighted Papists who had embraced the truth, and who were anxious to profess and practise a religion which should be Catholic in every respect, but which should remain Spanish, and be a model to all old Churches desiring Reformation on really ecclesiastical lines. We were told that the new community was going to adopt a modification of the Mozarabic Rite. A noble and stately vase was begun, but as the wheel went round the said vase sank into a contemptible gallipot. The January number of *The Church Eclectic* gives the real Mexican Baptismal service and liturgy, and more utterly worthless forms could hardly be conceived. The New York *Churchman* has also published a series of documents which throw light upon the extraordinary muddle that has been made. The American bishops seem to have thought that the most suitable person to whom they might entrust the re-founding of the Mexican Church on Catholic principles, was an Irishman, Dr. Riley, apparently of the Orange type. This gentleman threw over the proposed liturgy and got his diocese into such a state that he was obliged to resign. Nevertheless, there are five churches which still adhere to him, and which persecute those which have adopted the Book of Common Prayer in Spanish. On the whole, our American brethren would do well in the future not to be in a hurry, not to put confidence in convertites whose sense and sincerity have not been thoroughly tested, and not to amuse themselves with grand schemes of corporate reunion.

*A Bloody Affair.*

is often the result of "bad blood" in a family or community, but nowhere is bad blood more destructive of happiness and health than in the human system. When the life current is foul and sluggish with impurities, and is slowly distributing its poisons to every part of the body, the peril to health, and life even, is imminent. Early symptoms are dull and drowsy feelings, severe headaches, coated tongue, poor appetite, indigestion and general lassitude. Delay in treatment may entail the most serious consequences. Don't let disease get a strong hold on your constitution, but treat yourself by using Dr. Pierce's Golden Medical Discovery, and be restored to the blessings of health. All druggists.

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Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes.

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EGG TIMBALES.—Six eggs; half cup milk; four tablespoonful grated cheese, pepper and salt to taste; pinch of soda in the milk. Beat the eggs very light, add the milk, soda, pepper and salt and last of all the cheese. Pour into small buttered patty pans, set these in a pan of boiling water and bake in the oven until the egg is firm.

A FINE lustrous polish for delicate cabinet work can be made as follows: Half-pint of linseed oil, half-pint of old ale, the white of an egg and one ounce of muriatic acid. Shake well before using.

TWO INVENTIONS FOR THE NURSERY.—All nurses know the importance of giving infants their food of the proper temperature, and the great danger of giving it too hot or too cold.

POINT LACE.—Cast on ten stitches. 1st row: Slip 1, knit 2, over 2 purl 2 together, knit 1, over 2, narrow, knit 2. 2d row: S 1, k 3, p 1, k 1, o 2, p 2 together, k 3.

STOCK YEAST.—On Monday morning boil one pint of hops in two gallons of water for half an hour, strain into a crock and let it become luke warm, add two even teaspoonful of salt, and a half a pint of best brown sugar; mix half a pint of flour smooth with some of the liquor, and stir all well together.

MAYONNAISE DRESSING.—For a large party, provide at the rate of two eggs to every three persons. Free the yolks carefully from the whites, and set the latter aside to be used in meringue, icing or ice-cream.

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Scrofula In the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling.

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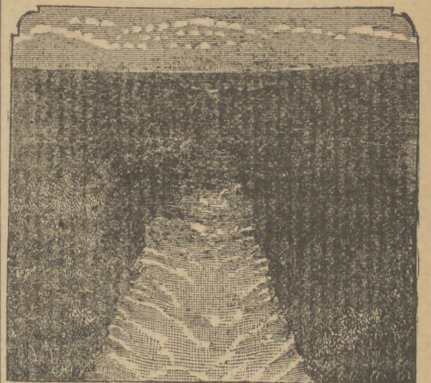
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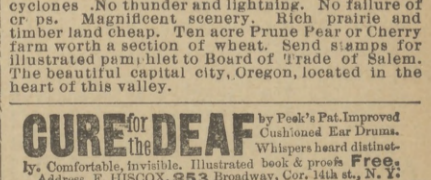
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