



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

VOL. XI. No. 4.

WHOLE No. 495.

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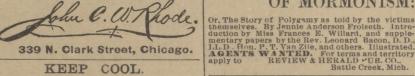
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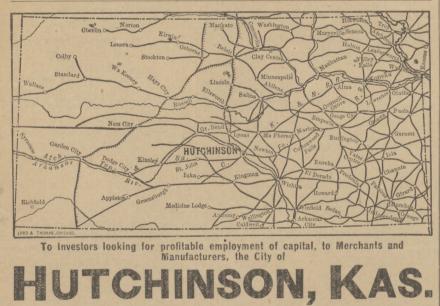
Which Cyclopedia?

It is generally admitted that a good Cyclopedia is a desirable possession for every home. As to which Cyclopedia is the best for popular use, the "Doctors disagree." Evidently the matter of choice should depend somewhat upon the use for which it is intended. A customer of Alden's Manifold Cyclopedia writes to the publisher as follows :

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The Living Church.

SATURDAY, APRIL 28, 1888.

NEWS AND NOTES.

WE have receive 1 the following letter from Bishop Boone:

DEAR MR. EDITOR.-Much of misunderstanding and misrepresentation I have let pass because my actions would in time show my real spirit in our late troubles. I felt also that I deserved part of the storm because I had rashly accepted what others, whom I greatly respect, had urged upon me as most necessary to be done, under what seemed to them a crisis as to our mission interests. I felt, at the time, that it was wiser to keep silent till I had reached the field, and studied the facts. and then, if necessary, I could have spoken with less likelihood of error.

The whole issue of this event has but the more demonstrated the utter impossibility of men-no matter how wise they may be-seeing clearly the state of facts so many thousands of miles away, and under conditions so little measured or comprehended. I myself was in this uncertain state, as to how actively the League was being pushed among the Chinese at Shanghai, and therefore was more easily moved by the fears of others.' But having kept silent so long, why should I speak new? Because among those who were ill-informed have lately appeared Dr. Courtney, and Mr. McKim of Japan, who claim to be well informed. They testify, to quote the latter, "that the Board of Managers brought no pressure whatever to bear upon the Bishop of Shanghai." I must then in the interests of truth reply. If I do not do so, it would be patent to all that besides being rash, or weak, I have also been mean enough to keep still and let the storm beat on the Board as well as myself. Whereas it is said: I could, and therefore I ought to, have come forward and said: "Do not blame any one but myself for my individual act." Now what are the facts? It is true that "the Board," as a whole, took no action that I am aware of in this matter. It is also true that the charge of "pecuniary" pressure is founded on mistake, and the vote to limit the China appropriation to three months only was taken in June and not in August. But it is not true that no pressure was brought to bear on myself by members of the Board in New York. Why else should I have gone out of my way to publish any letter at that time? Why above all should I have put my name to that "excision clause" at the close of my letter of August 26th? It is an act that I have regretted many times and sorely, because of its injustice, ever since I had a quiet hour to think over what it was that I had agreed to sign. The gravest moral pressure was brought to bear by those who met me in consultation in New York as I was on my way back to this field. This conference was of their asking, not mine, and the subject we discussed I had had no notice of, and was totally unprepared for. My only solicitude at that time about the Chinese Church League, (though I could not myself adopt one or two phrases used in its constitution) was as to whether it had been introduced as a cause of division among our small Chinese flock. In passing let me here correct another error- of the origin of the apostolic office and Papal Jubilee. They were both mem-

drawn my utwo spastoral admonitions and given my sanction to the League. This is a mistake. I stand by my own position as declared in both letters, but find the facts which called them out very much less than I thought at the time I penned them. I only struck out but did not the "excision clause," thereby sunction the League. It remains the act of those who promoted it, and I have full confidence that they will stand by the letter explanatory of Mr. Graves, which I should have had by me, but did not have when in New York. Two things I make bold to affirm: (1) That my letter would not have gone to the press with the excision clause in it. had I had time to reflect after I got free from the discussions we had upon that matter. But I could not in honor, I thought, telegraph to stop my letter when I had agreed upon its closing conditions in committee. (2) That the said "clause" would not have passed after discussion in full Board. But I blame no one else. All acted with the best motive, but upon imperfect data. I think that fear roused by the supposed ills that the League was to work, explains all the facts of the case. I take the blame of the resultant letter wholly upon myself. I should have held to my own conviction, that I should judge in the field, despite all the arguments of others, and the infection of their fears of evil results. I have tried to undo the wrong my words could work by acts which should be lasting. as well as healing to the sore wounds thereby inflicted. There the matter should have ended but for these erro neous statements. I have no wish to disturb by this letter the era of peace that has been established. I am in full accord with Mr. McKim's letter ;in all else that he has said as to the breadth and fairness of the Board's administra tion; and I would add also that of its genial and earnest-minded general secretary. But neither committees nor bishops can claim not to err when they act in haste, and I for one confess to having done so, and have long ago repented of that part of my letter which threatened persecution. This is now proved to be contrary to the spirit of the Board, as my own character. Yours faithfully, che Board, as it was certainly alien to

WM. J. BOONE, Missionary Bishop of Shanghai. St. John's College, March 6, 1888.

IT is stated that Dr. Speechly, Bishop of Travancore and Cochin, will shortly resign.

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.

THE Church Club of New York has already accomplished a good work, although it was organized but yesterday. The course of lectures under its auspices is attracting wide attention and will have an important influence upon the present discussions upon Church Unity. The first lecture was by the Bishop of Western New York, on the subject, "The Pentecostal Age and the Growth of the Church to the Age of St. John," and contained a clear statement

The Church Eclectic says I have with- the reason for its establishment and bers of the Capuchin order, in which perpetuation. Four other lectures, by Dr. Richey, Dr. Egar and the Bishop of Springfield, will follow.

ANOTHER "interesting"Good Friday service was reported by the daily papers of Pittsburgh. In St. Andrew's church, seven ministers of as many denominations delivered discourses on the Seven Last Words. The rector, introducing the preachers, remarked: "We are not talking about Christian union, we are not preaching about it.we are not praving for it, we have it." If Christian union can really be accomplished by promiscuous preaching in our church es, we ought to have it right away There is no need to pray for it. But what is the value of such a union.even if we could have it without breaking the law of the Church?

The Church Year says: "Where will we find men at once fitted for, and willing to accept the office of a bishop in the Church, seems fast becoming a ser ious question. * * * An election to the episcopate ought to be equivalent to a divine call, which no really devoted man would dare to decline." In the same connection it says: "Four dioceses will probably try to elect assistant-bishops within the next two months." We submit that an election to an "assistant" episcopate is quite another thing if the elect is to be the nominee of the principal bishop.elected to perpetuate a policy which has been proved to be distasteful, to be the tool of a party, and the mouthpiece of the bishop, rather than to promote the best interests of the diocese, advance the Church, and take up the work which the infirmities of age have compelled the resigned bishop to relinquish. Let us have done with two-headed dioceses.

DR. VON DOLLINGER has sent, in reply to a question addressed to him by a highly placed personage in England, an explicit and categorical denial of certain statements hostile to the Old Catholics, which he is alleged to have made recently, warning the English bishops against them. He authorizes his correspondent to contradict this assertion emphatically, implying that an attempt was made unsuccessfully to draw some such expression of opinion from him, but that the only matter represented as coming from him which corresponds to the facts is that he did say that he knew not of any increase in the numbers or congregations of the Old Catholic body. Even here he is careful to say that he expressly added that he had no direct or personal knowledge on this head, and that he referred his questioner at the time to Professor Friedrich, as better able to supply information upon it.

THE Rev. Dr. Nevin received into the communion of the Church, at St. Paul's church, Rome, two Roman priests, the Rev. Messrs. Paolino Fiori and Paola Loja. Their confession of the Nicene faith, and renunciation of the additions made to that faith ur der the Popes Pius IV. and Pius IX. was witnessed by the Rev.J. W. Pickance, of Reigate, and the Rev. G. W. Douglas, of Trinity church, New York. These priests were two out of six who applied to Dr. Nevin to be received into the Anglican communion during the week following the

they were known respectively as Padre Modesto da Guarcino, and Padre Luigi da Viterbo. They are young men of much promise, who had recently finished their course in the Missionary Seminary at the Quattro Santi in Rome, and were already appointed to positions of confidence in the European Missions of their order.

THE Presiding Bishop has placed the missionary jurisdiction of New Mexico and Arizona under the charge of the Bishop of Colorado. One cannot help wondering how our missionary bishops are constituted, when in addition to their own work, two or 'three more territories are confided to their care. Few in the Church can realize the amount of work required in these Western fields when every day opens new fields for aggressive work with its pressing needs, and every day forces upon the worried and overworked bishop the discouraging problem of how to meet these needs and do this work without means. Bishop Dunlop did not complain, but his burden killed him. Bishop Randall died before his time, worn out. And still the Church sends out its bishops to occupy the land, to found empires, with empty hands. Let us hope that the day of small things has passed, and the era of generous support has dawned. Our missionary heroes have not toiled and died in vain, if the Church, though tardily, has been aroused to the necessity of pouring in men and money into the new West.

CHICAGO.

CITY -The anniversary service of St. George's Society of the city of Chicago was held at the cathedral on Sunday, April 22nd. The service began at 4 o'clock, at which time the church was filled by a congregation largely composed of British residents. The music was rendered by the combined choirs of the cathedral and Calvary church, 66 choristers in all. In the procession were the Rev. Joseph Rushton, chaplain to the society, who intoned the service, and the Rev. Messrs. Canon Street. Phillipps, Perry, Llwydd, and Green. The sermon was preached by the Rev. Thos. E. Green. The service was faultlessly rendered, and reflects the greatest credit upon the accomplished choirmasters. The expression, time, and movement were admirable. The Magnificat and Nunc Dimittis were Florio's. The anthem was the Hallelujah Chorus of Handel, and was executed with a precision which was remarkable.

The Rev. Percy C. Webber, missioner, addressed a good-sized audience at St. Mark's church, on Tuesday evening, April 17th. As it was intended more particularly for the Brotherhood of St. Andrew, there was quite a large representation of that order present. The regular St. Andrew's service was used for this occasion, being conducted by the rector, the Rev. B. F. Fleetwood, assisted by the Rev. Messrs. C. A. Capwell and C. C. Tate. Mr. Webber's subject was "How Laymen may successfully work with and for Christ," and his remarks were listened to with close attention. The speaker's illustrations were peculiarly appropriate. Fully an hour was taken up by the discourse, and after singing the grand old hymn "All hail the power of Jesus' name,"

the closing prayers were said, and the congregation dismissed with the benediction.

NEW YORK

CITY.-A beautifully carved upright case, or cabinet, containing the Bishop's letter 'of consecration, has been placed on the west side of Hobart Hall in the See House, between the alcoves. Onlopening the doors of the cabinet, the open letter appears in illuminated letter-work, the designer in the employ of the Messrs. Tiffany, having been a classmate of the Archbishop of Canterbury. At the bottom of the letter are seen the several signatures and seals of the bishops who took part in the consecration, among others, those of the Bishop of Connecticut, who preached the sermon. The cabinet, as indicated in the carving, was the gift of Miss Wolfe to the Bishop, and was indeed her device or fancy. Upon the walls of this room will be placed the portraits of the successive Bishops of New York. It is understood that it will largely fall upon the Bishop to fill the book shelves, by appeal to personal friends, and possibly to the churches. The See House over and above being the head-quarters of the diocese, is intended to be in some sort the head-quarters of the Church at large. Sleeping apartments are especially provided for the missionary bishops when visiting New York.

On Sunday, April 17th, was dedicated Trinity Mission House at 209-211 Fulton St., the Rev. Dr. Dix officiating. The building is five stories high, and, including ground, cost \$58,000. It was erected entirely by voluntary contributions from the members of Trinity parish. The mission will be in charge of the Sisters of St. Mary, subject, of course, to the management of the parish and will be devoted to mothers meetings, guild meetings of young wo men and girls, and other associations. The mission will embrace a provident dispensary, a kindergarten, and a training school for girls in household work. etc. It will also have the services of a physician.

The Rev. Dr. William F. Morgan, for 30 years rector of St. Thomas' church, is in quite feeble health, though he is able to ride out on pleasant days. It is probable that the parish will soon make choice of a successor.

An iron fence is being placed on the east end of the grounds of the General Theological Seminary, about 20 ft. from the buildings. When the ground is graded and turfed, the appearance of things will be greatly added to. It is found that the library is already too small, some of the books being stored in rooms below, while others will be placed in the fire-proof building to the south. Last year the society for the Promotion of Religion and Learning enriched the library with a complete set of the Fathers in Greek and Latin. and also with a set of the Acta Sunctor. um. It is understood that the society, which is entirely distinct from the institution, is to make an important addition this year. The seminary chapel is drawing near completion, though it may not be wholly finished till some-time in summer. The large stained glass window above the chancel is already completed, as also the large window opposite. The several groups in the former represent scenes and characters in the life of Christ, as, also, saints, martyrs, etc., in acts of adoration. The large number of figures are well-drawn and almost sure to give general satisfaction. Windows to match, will immediately be placed in each of the four lights on either side of the chapel. The the parish school in the Resurrection Last autumn the church was placed

work is by Lavers, Westlake & Barrand, London.

The new church on Blackwell's Island is to cost \$30,000, the giver, Mr. George N. Bliss, of the firm of Morton. Bliss & Co., having concluded to increase the sum from \$18,000 to that amount. Archdeacon Mackay-Smith has already secured a man to take charge of St. Ambrose church.

The committee on the Albany claim have appointed Mr. Charles Martin Niles, with the Rev. F. M. Cookson, who will give from one to three weeks to the work. A circular has been prepared and will be sent to each rector, and followed by a personal visit from Mr. Niles. A letter from Bishop Potter is appended to the circular in which he concludes by saying: "By a little resolute effort now, a long-existing and mutually irritating business may be closed, and a great diocese may worthily illustrate the character of the dealings of a mother with her daughter. To this end I desire to subscribe the sum of \$500."

MAMARONECK.-Messrs. Arnold and Constable, the well-known merchants of New York, who are residents of this place, have greatly beautified St. Thomas' church by placing in it handsome stained glass windows. There are 14 windows in all, and each window cost \$700. The work was done by Clayton and Bell of London. The rector of the church is the Rev. William White Montgomery.

UPPER RED HOOK.-February 15th. 1887, will long be a memorable date to the Church people here. On that even ing, the Rev. Francis E. Shober, rector of St. John's, Barrytown-on-Hudson, (five miles distant), conducted the first service of the Church ever held in the little village. The school-house was obtained for that occasion; and later, an old ball-room over a store, was kindly offered by one interested in the cause From the very beginning, opposition amounting to persecution, was shown by the sectarian body that had hitherto been alone in the village. The work, however, continues with a most encour aging prospect. A Sunday school of over 40 members holds its session in the afternoon; and is immediately fol lowed by full Evening Prayer and sermon. Tuesday evening calls the faith ful together again, and an average congregation of 80, (often larger), takes a hearty and reverent part in the hallowed prayers and praises. The statistics speak for life and progress. 42 persons have received the holy sacrament of Baptism; a class of 16 the laying on of hands, and there have been five Celebrations of the Holy Eucharist, all at 7 A. M. in the little"upper chamber." At Christmas the hitherto shabby room with its rough floor, backless eight-inch-board seats, and white-washed walls, was quite transformed by willing hands, guided by loving hearts, so that when the faithful band met in the twilight of that Nativity morn to make their first Communion, beside "the beauty of holiness" which pervaded al!. they felt the great practical change; carpet, dossel, lectern, seats, (latter two,gifts from St. John's, Delhi),white hangings, and a wealth of evergreens, combined to give quite a Churchly look to the place. On St. John Evangelist's evening, the Sunday school held its Christmas festival.bright carols and recitations entertaining a very large congregation, until the illumination of the traditional tree, and distribution of gifts. On Easter the children were transported to St. John's, to unite with

carols. The holy season of Lent was observed by as many extra services as were practicable to the rector, who traversed roads will nigh impassable from snow-drifts or mud. to minister to the souls at the mission. Thus steadilv, surely, the work has progressed, until now the crowning day of joy has dawned, when a chapel is to be begun, to cost about \$1,000, on land given for the purpose. It is to be a mission of St. John the Evangelist, Barrytown-on-the Hudson, in charge of whose priest it will always be. God speed to people and pastor; and may all be to the Master's glory and the honor of His holy bride, the Church. LONG ISLAND.

In this diocese there are now 21 surpliced choirs, the choristers numbering from 600 to 700 men and boys. The first parish to elect a boy choir was St. Paul's, E. D., about the time the diocese was organized, in 1868. The membership of the Choir Guild recently organized now numbers nearly 450 voices. The guild is modelled something after the English plan, and is designed to elevate and improve Church music. The contemplated constitution and by laws provides for a permanent organization. The policy of the guild will largely be determined by the income, though no income has as yet been provided, beyond payment of \$1.00 a year by way of membership. The guild is planning to inaugurate a festival to be held in St. Ann's church, April 26th. The Bishop is by appointment patron of the organization, and in full sympathy with it. With the exception of Long Island, New Jersev, and Central New York, no other dioceses are understood to have taken active steps in the direction of vested choirs.

BROOKLYN.-On Monday evening, April 16, there was a public meeting in the chapel of the church of the Messiah, the Sunday school work of the diocese being the subject under discussion. The rector, the Rev. Chas R. Baker, and Dean Bradley, rector of St. Luke's church, made addresses.

The Missionary Committee of the diocese has issued an appeal for offerings in behalf of diocesan missions. the diocesan missionary day falling on April 29. The Bishop has issued a pastoral letter to the clergy and congregations of the diocese in behalf of the ap peal, saying that the spring offerings have not heretofore been at all adequate. He especially hopes that this lack will be remedied on the coming occasion, saying that the need is very real. The committee say that most dioceses re quire four, and some five, offerings annually, and that it cannot be regarded as unreasonable or excessive that the diocese of Long Island should appeal for three offerings each year, one in autumn and one in spring, in addition to the customary offering on the occasion of the Bishop's visitation. The committee request that, as far as possible, the offerings be devoted to the general fund and not designated for special mission objects.

The new Sunday school building connected with St. Luke's church is to be erected on the site of the present rectory.

St. Michael's church (E. D.) is among the very poor. The property which was originally a gift to the diocese, through the generosity of a single family living outside of the city, is shortly to have added to it parochial buildings, a dona tion from the same source. The rector and parishioners of the neighboring Christ church, have also done much.

under the general supervision of the Archdeacon of Brooklyn, who has succeeded in putting it upon a good financial basis, through outside help drawn from many sources. The Rev. R. W. Cochrane has been put in charge, under the Archdeacon, and entered upon his duties April 15th.

ALBANY.

CITY .- The building committee of the Chapter of the cathedral have decided upon filling the rose window in the west end, and the lancet in the transept, as well as the window in the clere-story, temporarily with plain cathedral glass. The five lancets of the great east window being part of the future window, the committee will be glad to fill with figure glass if the money to do so be given. The subjects of the five eastern lancets will be the glorified life of our Lord, the Resurrection, the Apostolic Communion, the Ascension, the Session in Glory, and the Descent of the Holy Ghost. The subjects in the choir window, which are double, being divided by a stone mullein into two, will be the foremost events in our Lord's human life with their Old Testament types: the Annunciation and the promise of the Woman's seed; the Nativity and Jacob's ladder: the Presentation in the Temple and the child Samuel: the Epiphany and the prophecy of Balaam; the Transfiguration and Moses coming down from the Mount; the Cru cifixion and the Brazen Serpent. These choir windows have all been subscribed. The windows in the nave and transept are to represent the different classes of saints and heroes of the Lord; angels: Michael and Gabriel; Apostles: St. John the Evangelist; prophets: St. John the Baptist; martyrs: St. Stephen; bishops: St. Aidan; priests: St. Columbus: deacons: St. Athanasius: confessors: St. Gregory the Great; doctors: the venerable Bede; virgins: St. Agnes: holy women: St. Margaret of Scotland; soldiers: St. Alban. Twenty-four of the choir stalls have been subscribed for," and the balance undoubtedly will be rapidly spoken for. Each will bear the name of the respect ive parishes by which they are given, and will be occupied by their rectors whenever at the cathedral.

SANDY HILL .-- Zion church has just put in incandescent electric lights, and re-arranged the choir, elevating the stalls, etc.; the organ has been increas-ed to 20 stops. The children of the late Mrs. Bostwick have presented this church with a pair of seven-branch candlesticks.

ST. REGIS LAKE .- The church of St. John in the Wilderness is to be enlarged at once, the means being largely provided by summer residents.

SCHENECTADY .--- St. George's parish has recently opened a night school with 48 scholars, and so far five teachers.

FRANKFORT.-The ladies' society of St. Alban's parish have recently recarpeted the church and vestry, calsomined the church, and otherwise im proved its appearance.

TROY .-- On Easter Monday, the Rev Pelham Williams, S. T. D., tendered his resignation of the charge of S⁺. Barnabas' parish, to take effect from May 14th next. After eight years and a half of hard work in this, the youngest and weakest of the parishes, Dr. Williams retires of his own choice, leaving the affairs of the church in the most flour ishing condition. It is hoped that a good and zealous priest may be found to carry on the work without the loss of a single day in the holding of the services.

ALABAMA

ALABAMA. MOBILE.—The Easter-tide has been both pleasant and profitable to the furch here, and shows that her life is ever deepening and growing. The Good Fridav and Easter Communions were very large in all the churches. St ond's numbering 225 on Good Fridav, and 325 on Easter. by actual count. On Palm Sunday the Rev. Gardiner C. Treker. rector of this church, present ed to Bishop Wilmer a class of 42 for Confirmation. 19 of them being males, and about half of the whole number ad-ults. This makes a total of 168 confirm-ed in the two years and six months that has been rector. The parish fir auces are in good order and the prospect good to steady growth.

for steady growth. At Christ church on Good Shepherd Sunday, the Bishop confirmed a class of 26 20 of whom were adults, six heads of families amongst the number, and 11 from the sects. The new Sunday school room and guild hall is in use, although not quite finished and has already de-monstrated its value to the work of the parish parish.

parish. The Rev. Mr. Lancaster, rector of Trinity, has been more or less of an in-v lid ever since coming to Mobile, and the Lenten work completely prostrated him, so that he was confined to his bed all of Easter week. Yet in spite of his ilness he has made the parish feel his power as a worker, presenting a class of 13 for Confirmation at Evensong on Good Shepherd Sunday. The number is remarkable in view of the fact that a very large class was confirmed just be-

is remarkable in view of the fact that a verv large class was confirmed just be-fore Bishop Johnston's consecration in January, and it was thought that there would not be material for another class this year. Mr. Lancaster's health has now materially improved and he hores to make a vigorous summer campaign. As already noted, the Bishop has ask-ed for an assistant, and the question will come up at the next council. So many conflicting opinions are enter-tained regarding the matier that it is impossible to tell what the outcome will be. That he ought to have one since he has asked for it. all agree, but whether the proper man can be secured, and to provide for his support, are ques-tions. One thing however, may be safe-ly assumed, that the scenes of the Obio Convention will not be duplicated in Alabama.

QOUTH CAROLINA.

CHARLESTON.—At a special meeting of St. Mark's church (colored) held April 15th, the following resolutions were unanimously adopted:

Were unanimously adopted: WHEREAS, we, the congregation of St. Mark's church, Charleston, A. C., assembled for the pur-pose of considering our relations to the Protestaml Episconal Church in the United States, and especial-ly in the diocese of South Carolina, do regret ex-ceedingly the unhappy and unsetiled condition of affairs in this, our beloved Church; havi 'g borne patiently for many years the unchristian course pursued, and the undeserved contumely heaped upon us by those who should be in Christ, our brethren, 'do now feel that the time has come when it has become our duty to ourselves and to the Church to express our convictions and determina-tions in unmistakable language. Be it, therefore resolved:

those in unmistakable language. Be it, therefore isolved:
1. That as the Church thought us proper subjects for Baptism, Confirmation and Holy Community, and the fitness of members of our race for ordination to the screed ministry in the Protestant Episcopal Church, having long since been determined by the Church, it is also our beilef that we with our education and advancement, are competent to discharge all the duties and to assume all the responsibilities required of the members of this Church.
2. We accept the constitution and canons of the Goreal Convention and the constitution and earons of the foreral Convention and the constitution and we cheerfully abrishes and missions alike; but since we alone could comply with the present constitution and as an earons and the legislation simply because we are colored, we therefore pledge ourselyes to earons and the legislation simply because we are colored, we therefore pledge ourselyes to earons and the legislation simply because we are to submit to an unit. m with itself; but we deny any other organization, missionary or otherwise and we give notice in advance that the passage of a proposed Virginia canon, or any other canon or any other canon or any other organization, missionary or otherwise and we give notice in advance that the passage of a nonsecially affecting our interests, without our consent into any other organization, missionary or otherwise and we give notice in advance that the passage of a nonsecially affecting our interest, without our consent into any other canon or any other canon or

4. That we believe in one Holy Catholic and Apost Jic Church, and by God's help will contend earnestly for the faith once delivered to the saints. 5. We hereby pledge to our revered and beloved Pishop our allegiance to the doctrine and discipline and worship of the Protestant Episcopal Church as contained in the Book of Common Prayer, and of our loyal submission to the constitution and earnors of the General Church in the United States as ormulated by its General Convention. 4. 6. That these proceedings be published in the papers.

PENNSYLVANIA

PERKIOMEN.—Old St. James', Lower Providence, is getting new life in its old age. Since the present incumbent, the Rev. J. S. Hartzell, took charge of the parish, Jan. 1st., the ladies have or-ganized themselves into a guild and are doing an earnest work to improve the anized themselves into a guild and are doing an earnest work to improve the temporal condition of the parish. They have a fair in prospect for the latter part of this month, and are making preparations for its complete success. The Sunday school, heretofore discon-tinued during the winter months, has been kept up with greatly increased at-tendance, and an enthusiasm among the little folks due mainly to the earn-estness of the superintendent, Prof. E. M. Hyde, Ph. D. The school celebrat-ed the Easter festival with a service of song which was well attended by the people of all sects. An address by the Rev. Mr. Degen of Philadelphia, added to the interest of the programme. Much needed improvements are con-templated, and will, it is expected, be in place before very long. PHILADELPHIA.—Plans have been

PHILADELPHIA.—Plans have been prepared by C. M. Burns for a new church building for Grace church, Mt. Airy, which, when completed. will give a rural village church, with nave, aisles. chancel and tower: the roof will be a tie beam construction. The in-crease of the congregations incident to the many new houses building, makes the new church a necessity. The Rev. Simeon C. Hill is the rector.

Simeon C. Hill is the rector. The course of lectures which were arranged for by the central organiza-tion of guilds.have been well attended, and have been the means of welding into closer union those who are actively engaged in parish work in this city and vicinity. The closing lecture was given at the church of the Incarnation, on Tuesday, April 10, by the Rev. S. H. Rylance, D. D., of New York. The topics have been: "Aggressive Chris-tianity." "The Church of the!Future." "The Basis of Morality." "Christian Agnosticism," and "Christian Social-ism."

Agnosticism," and "Christian Social-ism." The convocation of Germantown held its quarterly meeting in Calvary church, Germantown, of which the president, the Rev. F. De Wolfe Perry, D. D., is the rector. The sermon was by the Rev. J. Legget Kolb. The report of the treasurer was read, also that of the convocation to the Board of Missions, giving a resumé of the missionary work of the convocation during the year abcut to close. The president was re-quested to ask the Board of Missions for an appropriation for a missionary whose field of labor should be, for the most part, the upper section of Bucks county, in which there are several towns not provided with the Church's services. At the missionary meeting in the evening addresses were delivered by the Rev. S. D. McConnell, D. D., and the Rev. Wm. N. McVickar, D. D. At the meeting of the South-west Convocation, the rector of the church, the Rev. C. Miel, reported the completion of St. Sauveur, French church, the Rev. C. Miel, reported the completion of the beautiful chapel and its occu-pancy on Easter Day. Changes were made in the by-laws, allowing the rec-tors to hold convocation missionary meetings on Sunday evenings, apart from the quarterly meetings of the convocation. The stated meeting of the South-east Convocation began with the celebration

from the quarterly meetings, apart from the quarterly meetings of the convocation. The stated meeting of the South-east Convocation began with the celebration of the Holy Communion at 11 o'clock. At the business meeting in the after-noon, 13 out of the 15 parishes were represented. An application was made by the Rev. M. Zara, of the Italian Mission, for his work during the com-ing year, which was granted, and a res-olution unanimously adopted, endors-ing the work there. It has been a grand success, the church being packed at the services. It is hoped that funds may soon be in hand to erect the par-ish building so greatly needed. The Rev. F. H. Bushnell, of the church of the Messiah, reported that during the last three months he had baptized 10, presented 20 for Confinmation and had married 2 couples. The congregation entered the thoroughly renovated church on Easter Day. Mission ser-vices have been begun in the lower notion of the parish. The Rev. H. L. Phillips reported that during thelast 11 years 450 persons have been baptized, 227 confirmed and 287 buried, at the church of the Crucifixion. The Rev. Peter Morgan, house-to-house mission-

ING CHURCH. ary among the colored people, reported that he had made 447 visits and 77 calls, also 105 visits to the sick. In this con-vocation there are 22,000 colored peo-ple and 18,000 Italians, among whom most earnest missionary work is being done. In the evening the Rev. Wm. F. Nichols and the Rev. James S. Stone, D. D., made addresses at a missionary meeting. The session was held at St. John the Evangelist, the Rev. S. G. E. Martimer. rector. The diverse of the south St. Peter's christ blessing little children, the worth. His giving His charze to St. Peter, and the south, St. Peter's deliver. The library of the late Bishon of his wid w by some friends, who will have it shortly removed from the enis-conal residence and placed in the Di-vinity school. to which it has been vinity school. to which it has been framily. She is to sail on the 28th inst. St. Jude's yearly beneficial associa-tin terminated its year, and was re-organized, on April 19 with 325 mem-bers, \$787.59 was paid out in sick the balance of \$1.100.43 was distributed among the members in proportion to the period of their membership. The officers for the ensuing year are: Pres-dent, the Rev. John R. Moses, secreta-rise, Edward Lindsav and Stephen W. White: treasurer, C. W. McNeely. The key John Robert Moses entered upon his duties as rector of St. Jude's free hurch on Sunday, April 15 his first strvice being an early Celebration, in the afternon the Sunday school an-niversary was held. A reception was given him on the Tuesday evening fol-lowing.

PITTSBURGH.

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WESTERN MICHIGAN

WESTERN MICHIGAN. MUSKEGON — During the Lenten season, for the first time in the history of St. Paul's parish, the Rev. J. N. Rip-rey, M. D., rector, there has been ad daily service; Holy Week, two servi-ces daily, Good Friday, three. Easter Even seven young persons were bantiz-ed. These services have been well at-tended from the first, making good the services the better the attendance. Easter morning at the 6 A. M. Celebra-tion 25 communicants, and at 10:30, 67 received, the largest number that have ever kept the Feast. The ples sant morn-ing, crowded congregation, joyous mu-sic, interesting sermon, liberal offi-ing, all conspired to make the Easter services a pleasant memory. Not the least gratifying was the announcement that all the old indebtedness of the parish was cancelled, not by promissory notes or pledges, but actually paid, the

Ladies' Society with their accustomed promptness placing \$275 in gold on the alms basin for that purpose. Now a rectory and new church will claim the attention of the rector and vestry. The 28th semi-annual missionary'con-ference held in St. Thomas' church, Battle Ceeek, proved to be a very pleasant and profitable session. The service was opened Tuesday evening, April 10th, by'the Bishop and an address of welcome made by the rector. A paper pleasant and profitable session. The service was opened Tuesday evening, April 10th, by'the Bishop and an add'ress of welcome made by the rector. A paper was read on the subject of "Th Sermon from the Layman's Standpoint." which called out an interesting discussion. Wednesday, after Morning Prayer and Litanv, reports were made by alumni of various colleges and theological schools. After the Communion a ser-mon ad clerum was preached by the Rev. J. H. Johnson of Detroit, in which he pleaded for definite teaching on the part of the clergy. The paper of the Rev. Mr. Somerville on the life of Bish-op Hannington called forth much inter-est, and the essay of Miss Richmod, of Grand Rapids, on "Cruelty to Animals" provoked much good-natured discus-sion. During the meeting opportunities were given for the presentation of the needs of Domestic Missions. Home Missions to Colored People and Indian Missions, by the local secretaries. Thursday morning Confirmation was administered to one candidate who was ill at the Bishop's last visitation. The afternoon was given up to reports of Sunday school work and an address to the children by the Rev. Campbell Fair, D. D. The closing service was devoted to foreign missionary work, the Rev. Robert Lynn taking for his subject the China Mission. The con-gregation listened intently to the stir-ring words of the Rev. Mr. McKim lately returned from the Japan Mission and the Bishop closed the meeting with a short address and missionary prayers. The offering was for Foreign Missions. Nearly all the able bodied clergymen of the diocese were present at this con-ference and spoke highly of the kind treatment received at the hands of the Battle Creek ladies.

ference and spoke highly of the kind fratment received at the hands of the Battle Creek ladies. COLDWATER --On Easter Day a hand-some memorial pulpit was presented to St. Mark's parish, by Mrs. Margaret Ledyard Powers, in memory of her husband, Dr. David C. Powers, who died Nov. 4. 1887. The pulpit is of polished brass, with base and top-rail of antique oak. The brass work is in three nanels, the central one having the symbolism of the Chi Rho enclosed within the Greek cross, those at the sides having the Alpha and Omega. The base has elaborately carved panel work. Eight standards of polished brass for the altar rail were presented by Mrs. Helen Ledyard Field, in mem-ory of her father. The standards are of a handsome scroll design and, to-gether with the pulpit, were designed and executed by Messrs. J. & R. Lamb, of New York. Dr. Powers was for more than thirty years a vestryman of St. Mark's church, and attended faith-fully upon the ministration of the Word and Sacraments. A beautiful altar vase of polished brass was presented by Mrs. Julia H. Harrington. in memory of her hustand, Devereaux S. Harrington, who died in March, 1884, having for many years served the Church as senior warden of St. Mark's parish. On the last sunday after E uster, the Bishop, visited the parish and confirmed a class of 15 persons presented by the rector, the Rev. Henry Hughes, and in the atternoon visited St. John's Mission, Quincy, and confirmed eight persons. The services at both places, on Easter Day and upon the visit of the Bishop, were hearty and inspiring, large con-gregations being present, and many people unable to find standing.room in the church at Quincy. St. Mark's parish pledged \$120 during Lent for the Missionary Enrollment Fund.

CALIFORNIA

VALLEJO.— At the church of the Ascension, there was an interesting service on the evening of Palm Sunday, when 16 persons received Confirmation, one of these from the parish of another clergyman. The vast congregation, and the hymns, creed, versicles, all so hearti-ly sung, rendered the occasion long to he remembered be remembered.

be remembered. RIVERSIDE.—A surpliced choir con-sisting of 12 boys and 10 men was in-troduced on Easter Sunday to the great satisfaction of the congregation. They rendered the Easter music most excel-lently. The singing is mcstly of the plain song type, in which the congrega-tion can intelligently join. The church was magnificently decorated for the occasion, and over 100 people were turned away, being unable to gain ad-mission to the building. At the High Celebration, 84 received the Holy Eu-charist. The castward position, vest-ments, and lights, are the custom in this church, the service being one of the most correct in the whole of South-ern California. In Lent the daily ser-vices were well attended. SAN FRANCISCO.—The Holy Week

ern California. In Lent the daily services were well attended. SAN FRANCISCO.—The Holy Week were well attended. SAN FRANCISCO.—The Holy Week were well attended. There was a celebra-tion of the Holy Communion every morning (except Good Friday) at 7:30. The Three Hour devolional service of Good Friday atternoon was attended by hundreds of worshippers. In the eve-ning of Good Friday, Saul's Passion music was sung by a choir of 30 voices. The church was crowded. Golden Gate Commandery of Knights Templar was present, and the rector gave them a brief address upon "The Cross." The three Celebrations of Easter morning, at 7, 8, and 11 o'clock were all well at-tended. The whole number communi-cating at all these services was 520, probably the largest number of commu-nicants that ever partook of the Sacra-ment in any parish church in California in one day. This parish now numbers 640 communicants—the largest except wo, west of Chicago. During the past year a new altar and reredos, brass chancel-rail, pulpit, and lectern, and a fine new pipe organ, have been added to the church furniture.

NORTHERN CALIFOBNIA

to the church luminum. **NORTHERN CALIFORNIA.** CLOVERDALE — Easter here, the Rev. Jno. Portmess, rector, was a high day, joyous, and long to be remembered by the faithful few, that inaugurated the Mission of the Good Shepherd, less than two years ago. The band of pious women, seconded by a few earnest men, commenced in July, 1886, a church building, in which to worship Him who is "The Good Shepherd," and in July, 1887. the work was brought to a suc-cessful conclusion. The number of communicants to begin with was seven, which has now grown to 27. There re-mained a small debt upon the church building and lot, which was gradually paid off by monthly install nents, un til, at Easter, 1888, by making a deter-mined effort, the 'ast hundred dollars was paid, and the deed laid reverently upon the altar. The church, valued at \$2500, is now ready for consecration, whenever the Bishop may be able to make the visitation. On Easter Day the church was handsomely and taste fully decorated, from chancel to porch, 21 received the sacrament of the Lord's Supper, and two adults and nine child-ren were made "members of Christ," Supper, and two adults and nine child-ren were made "members of Christ," in Holy Baptism. The guilds intend to work next for a bell, to summon the worshippers together; and then for a fence, to keep out the town cow and other animals.

INDIANA.

INDIANA. The committee on the celebration of the semi-Centennial have sent out the oblowing stirring address to the dio-cese: "I't will be a grand thing if, in all the parishes, the endowment quota can be completed and be presented as a many blessings at the morning service of Thursday. It can be easily accom-plished if all will enter into it. The parishes that have not taken hold of it are quite as able to do it as those that have already accomplished it. No grander work for the welfare to the diocese of Indiana can be done than to subscribe the full amount needed to subscribe the full to subscribe the full amount needed to subscribe the full to subscribe the full amount needed to subscribe the full to subscribe the full amount needed to

Programme of Semi-Centennial: Thursday, 10:30 A. M. Morning Prayer; sermon by the Rev. Dr. Bradley; pre-sentation of endowment pledges and securities; Holy Communion. 2:30 P.M., historical papers on history of the Church in the Diocese of Indiana-Bishop Kemper, by Judge Stotsenbergh; Bishop Upfold, by Mr. E. W. Fitch; Bishop Talbot, by the Rev. J. J Faude; Bishop Talbot, by the Rev. J. J Faude; Bishop Knickerbacker, Dr. Pettis. These papers will be about 20 minutes each, and will cover the history of the dlocese. Evening, 8:30, banquet at the Denison or Bates House, as may be ar-ranged by the committee, with toasts assigned to speakers. GARRETT.—Services on Easter Day in

Assigned to speakers. GARRETT.—Services on Easter Day in Emmanuel parish were well attended; at 5:30 there were 19 communicants, at 9:00, 20, and at 10:00. 16, a total of 55 during the day. On Easter Day, 1887, there were 8 communicants, this year 55; then the offertories amounted to \$10, this year to \$40.74. The beautiful little brick church has been put into excellent order, the walls papered with a handsome ecclesiastical paper, two magnificent chandeliers given to light the body of the church, eight stained-glass windows, mostly memorials, have been presented, also an altar cross, a memorial of the mission held at Gosh-en by the rector, and an altar book and desk. The Sunday School (numbering 80 scholars) has given a bell to the church and on Easter Sunday collected \$25 for the Diocesan Orphanage. The parish is about to erect a rectry at a cost of \$1,000, \$700 of which has al-ready been pledged by the people. The rector, the Rev. H. E. Jephson, and his people are to be congratulated on the state of the parish. The meeting of the Northern Convocation took place here on April 24th, 25 h and 26th. EASTON. GARRETT.-Services on Easter Day in

EASTON

on April 24th, 25 h and 26th. **EASTON.** PRINCESS ANNE.—The attendance upon all three services at St. Andrew's on Easter Day was good. The number of communicants at both the early and the 11 A. M. Celebration was large, the number being augmented by visitors from an adjoining parish, at present without a rector. The chancel and bap-tistry were most beautifully and taste-fully dressed with cu'l flowers and pot-ted plants. At the 11 o'clock service the rector preached from the text: "If ye then be risen with Christ, seek those things which are above." The music was elaborate, but remarkably good and well rendered. At 7:30 there was a carol service for the children. The new school, were used for the first time at this service, they are of solid brass and most beautiful in design and handsome in appearance. At the close of this service the rector presented the Sunday school with an elegant banner, the gift of two young ladies of the congregation. It is made of heavy blue silk, with gold cord and fringe and has the name of the school and a St. Andrew's cross upon it, done in gold. On behalf of members of the congregation the rector also pre-sented Miss Bessie E. Woolford with a handsome musical box as a token of their appreciation of her faithful servi-rice a handsome solid brass 'receiving basin'' was used for the first time, the gift of the Sunday school teachers, and awalnut stand to h.ld the alm s dishees, the gift of the 'Little Gleaners.''

IOWA.

IDENTIFY and SET UP: IN The distribution of Easter eggs to the children, brought the services to a close. The Rev. C. H. Beaulieu has been supplying this parish for the past the cathedral of the representatives of the dioceses of Iowa and Quincy, the Quincy council meeting in Trinity church. Rick Island, on the above dates. On this occasion address es in the interest of the Woman's Auxiliary will be made by leading Illinois and Iowa clergymen. In the afternoon of this day, the l6th, at 3 o'clock, the diocesan Woman's Auxiliary will be organized by the delegates (ladies) from the score or more parishes which have established branches of this missionary body. Miss Julia C. Emery of New York, the distinguishes secretary of the national association, will be present, and will address the meeting. The insisionary gathering on the evening of this day will be followed by a reception at Kemper Hall for the deputies of

the two dioceses, and the friends of the school. St. Katharine's will give a sim-ilar reception on the preceding evening.

the two dioc-ses, and the method of the school. St. Katharine's will give a sim-ilar reception on the preceding evening. BURLINGTON.—The parish of Christ church has had a most profitable Lan-ten season, and a glorious Easter. The surpliced choir of nearly 30 men and boys (which has rendered the mu-sic in this church during the past few years) greatly enhanced the j byousness of the occasion. This parisn has just celebrated, in a most creditable man-ner, the 25th anniversary of the mar-riage of its rector, the Rev. Dr. M. A. Johnson and his wife. Nearly 1,000 in-vitations were issued, a large part of them in this city, and a delightful re-ception was held at the residence of Mrs. 'Roads. Flowers and music abounded, and refreshments were charmingly served. Bishop Parry and Dean Hale, of Davenport, and friends from Hope parish, Fort Madison, glad-dened the occasion with their presence, and all went"merry as a marriage bell." There was a great number of elegant and costly gifts among which were a dinner set of a hundred pieces of ex-quisite Haviland china, from "The Woman's Guild;" a dozen silver forks of beautiful design, from the vestry; a dozen dainty pearl-handled fruit knives, from "The Young People's Guild;" a massive silver pitcher, sugar bowl and cream jug, from the Knights Templars, of which order Dr. Johnson is prelate and past grand prelate of the State of Iowa; several piles and bags of silver dollars, some of them indicative of the number of years of the rector's married life, and a beautiful silver tea service. dollars, some of them indicative of the number of years of the rector's married life, and a beautiful silver tea service. The abundant gifts, and the many ways by which this parish is ever ex-pressing its love and loyalty to its rec-tor's family attest to the mutual af-fection which has existed between pastor and people during the nearly six years of his rectorship of Christ church church.

MINNESOTA.

MINNESOTA. HASTINGS — The Easter services in St. Luke's church were four in num-ber, all of them well attended, the wor-ship hearty and devout, and the floral decorations simple and appropriate. A brass altar desk, a gift from the altar society, was used for the first time, and a beautiful altar cloth will be used on Whitsun Day. The children's service at 3 p. m., was especially interesting and all were delighted with their hearty singing, prompt and perfect answers. They send \$8, "Lenten offerings," for domestic and foreign missions.

They send \$\$, "Lenten offerings," for domestic and foreign missions. BRAINERD.—At St. Paul's church, the Easter services were specially in-teresting. The decorations were very beautiful. The music was well render-ed. A special service for the Ascalon Commandery Knights Templar was held at 3 P. M, when the church was packed to the door, even standing room being all taken up. The Sir Knights, at in number, in full uniform, marched from their Asylum to the church, and joined heartily in the beautiful ritual of their order, a sermon being preached by the Rev. C. H. Beaulieu. At 7:30 P. M., was held the annual Easter fes-tival of the Sunday school. An ad-dress was given by the Rev. Mr. Beaulieu, and a statement of the needs of the school was made by the superintendent. The receiving of the Lenten savings of the school children, and the singing of carols by the school, with the distribution of Easter eggs to the children, brought the services to a close. The Rev. C. H. Beaulieu has been supplying this parish for the past winter, and has prepared and presented five persons for Confirmation. There were also five Baptisms during Holy Week. The Ladies' Parish Aid Soci-ety have just completed arrangements to re-carpet and re-paint the church in-side, and the Young Ladies' Guild have recently bought new lamps and a fine juan for the guild rooms.

tiful and richly embroidered Easter hangings, the labor of love of a young lady in the parish, was used for the first time. The parish is enjoying a season of great harmony and prosperity, both spiritual and temporal. It is pur-posed during the fall, to build a parish house, for guild and Sunday school pur-poses, on the church grounds.

NEBRASKA.

poses, on the church grounds. **NEHEASEA** The State of Nebraska has now a population of at least one million, and in every respect is growing with won-derful rapidity. The time for the Church to make an impression is now. The Presbyterians are sending to Ne-braska, for missionary work alone, \$40,000 annually; and the feeblest sect, represented in this State, receives four times what has been appropriated to Nebraska, by the Board of Missions of the Church. The Church looks for re-sults: but where is the straw by which the tale of bricks is to be delivered? SCHUYLER.-Easter Day was one of musual interest to Holy Trinity parish. The services, under the direction of the rector, Canon Sparling, commenced with an early Celebration at 6 A. M., followed by Matins and a full Celebra-tion at 11; Sunday school with choral service at 3 P. M., and Evensong at 7:30. The services were all well attended, particularly the 11 o'clock service, the church being filled to its utmost capae-ity. A notable feature of the service was the attendance of a detachment of 12 Knights Templar from Mt. Tabor Commandery in full regalia. The mu-sical services and foral decorations were of a character not heretofore equalled in this parish, and reflected great credit upon all concerned therein. Cut flowers decorated altar, organ and fort, while potted plants, in full bloom, were on window ledges and chancel floor. The music consisted notably of selections from Baumbach. Chapple, and Danks, the rendiition being height-end by the use of a handsome new pipe botted plants, in full bloom, were on yindow ledges and chancel floor. The music consisted notably of selections from Baumbach. Chapple, and Danks, the rendiition being height-end by the use of a handsome new pipe organ, lately built for this church by the Boston firm of Hook & Hastings.

by the Boston firm of Hook & Hastings. TECUMSEH — The Bishop made a visitation to Grace Mission on Tuesday in Easter week. In the evening he preached, in his usual impressive way, to a large and interested congregation. and administered the apostolic rite of Confirmation to a class of nine adults, all heads of families and influential members of society. By this Confirma-tion, the list of communicants is nearly doubled. The mission was organized under Bishop Clarkson, but has never before numbered more than 10 commu-nicants. Since the present missionary, the Rev. Joseph A. Russell, entered upon his labors here, last April, a neat church building has been erected and the Rev. Joseph A. Russell, entered upon his labors bere, last April, a neat church building has been erected and partly furnished. The Bishop has kind-ly aided in the work, by donating the beautiful chancel furniture. Bible. Prayer Book and Hymnal, and by giv-ing \$50 of the amount paid for the pews. The Communion service was a gift from Charles M. Chamberlain, Esq., a member of the congregation, and the altar linen from the altar committee of Trinity church, Cleveland, Ohio. A fund is now being raised for stained glass windows, and another for an or-gan. The people are earnest workers, and the prospect for the future success of the Church, in Tecumseh, is most en-couraging. couraging.

TENNESSEE.

TERNETIES TERNETIES TERNE

LOUISIANA.

<text>

FLORILA

JACKSONVILLE. (EAST). — Easter marked a memorable epoch in the his-tory of St. Andrew's parish, as its peo-ple witnessed the opening of the new Bishop Young Memorial church. At ple witnessed the opening of the new Bishop Young Memorial church. At 11 A. M. the opening services were be-gun by Bishop Weed. who was assisted hv the Rev. A. W. Knight, the rector. The church was filled to its utmost ca-pacity. The music and singing was a special feature of the day. Choice Eas-ter music was rendered in an admirable manner by a surpliced choir of 20 men and boys. Bishop Weed delivered an eloquent and impressive sermon. The collection amounted to \$550, and will be devoted to defraying the expenses of the church. The Bishop spoke most earnestly about the necessity of reliev-ing the church from all encumbrances. He said that the edifice has cost about \$2,000, and that there was a debt of \$8,000 upon it. \$4.0'0 of this is due the American Church Building Fund Com-mission, and there is a floating debt of \$4,000. Bishop Weed expressed the earnest wish that this debt would soon be paid off, so that the church might be consecrated and be in all respects a complete and finished memorial of the late Bishop of the diocese. Bishop of the diocese.

be consecrated and be in all respects a complete and fhished memorial of the diate Bishop of the dioces. The church, which is Gothic in arrive the fronts on Brough Street, the main structure having a front of 34 ft., a tower on the north-west corner measures 16 feet at the base, the entire building thus presenting a front are of of feet. The depth of the nave is 62 ft to the chancel rail; depth of chancel 22 ft, making the entire length of the fourth 84 ft. The front elevation from the ground to the apex of the roof is 43 feet, above which point it is octagon and for the outside; on the inside, from for to ceiling, is 40 feet and 6 inches. The tower is square to the height of 32 feet, above which point it is octagon and for the spire from the ground to the apex of the roof is 43 feet, above which point it is outgoed and the outside; on the inside, from for to 28 ft further, making a to the other of 24 ft. This is surmounted by a cross 6 feet high. The whole height of 54 ft. This is surmounted by a cross 6 feet high. The whole height of 120 ft. The spire is overed with slate very beautiful in design and can be seen from almost every portion of the city. On the north of the church there is a small cloister, and so into the nave of the church there is a small cloister. All the door slips and platforms are of solid granite. Upon entering the tower at the northeast corner an octagon stairs case eight feet square presents itself, and a spiral flight of stairs leads to the belify. It has been intimated in cert and a spiral flight of stairs leads to the belify. It has been intimated in exiting in quarters that a chime of bells will be of stained glass windows with an entrace and aiding ventilation materially. The interior of the of is paneled in native woods, finished with narrow, matched beads of pine, which is very attractive. Over the endition is acce ar ose-finished window. 9 teet in diameter, lets in a flood of colored is pheneled their intention to donate measive indeat their intention to donate measive indicate

morial windows. The organ chamber is on the south side of the chancel, 15x20 feet in size; on the north,on Mag-gie street, will be a vestry room 13x15 feet. Separating the chancel from the nave is a rood screen consisting of three arches supported on massive columns of native pine. It is the intention to replace these columns shortly with solid polished granite. Around the entire sides a paneled wainscoting will rise to a height of two feet, which will show the polished grain of the native wood. The pews. pulpit, lectern and altar, though not yet placed in position, are also to be of native woods, with the ex-ception perhaps of the pews. The front doors are made of solid mahogany, and in their construction is displayed the hand of a master workman. At equal distance can be seen the shamrock which is typical of the Holy Trinity, which has been most artistically carved from the solid wood. St. Andrew's cross also occupies a conspicuous place in the unique and artistic ornamentations of the massive door. of the massive door.

GEORGIA.

GEORGIA. GRIFFIN.—The Easter services at St. George's church seem to grow in inter-est and beauty year by year under the spiritual guidance of the rector, the Rev. Caleb Dowe. This Easter was joyous from beginning to end. The church was appropriately decorated. The music was rendered by a full chorus choir with an occasional solo and was of the very highest order. Mr. Dowe gave his devoted flock a strong and af-fectionate sermon. Q ite a number partook of Holy Communion, more per-haps than at any previous Easter. The Sunday school children enjoyed their festival in the afternoon; the exercises were very interesting and instructive festival in the afternoon; the exercises were very interesting and instructive throughout. Both services were largely attended; in the afternoon the congre-gation was so great that standing-room was not available. One year ago a faithful and active layman commenced a fund for a new pipe organ not hoping to see the instrument in the church under at least two years. The laties of the parish however fook the matter in to see the instrument in the church under at least two years. The la lies of the parish, however, took the matter in hand, and by hard work they not only secured an organ, but a very handsome one by this Easter. It was built by Henry Pilcher's Sons of Louisville Ky,, and is proncunced by competent ex-perts to be a gem in finish and one among the sweetest toned organs in the dioceae. New life in church work seems to show itself at every hand, and this is especially so as regards the Sun-day school. day school.

SPRINGFIELD.

APPRINCIPIELD APPRINCIPIELD CAIRO.—The new church of the Redeemer has been completed and was occupied for the first time on Easter Day. The style of architecture is Nor-man Gothic, with low walls, high piero-ing roof, and is cruciform in shape. The material used in the building is a rich brown sandstone, and the roof is of slate, the interior being open and finish-ed to the apex in highly polished panels of Georgia pine, with solid beams of the same wood. The walls are frescoed in sort tints of terra cotta, decorated with rich bands of color—blue, gold, scarlet and delicate shades—in ecclesiastical designs. The vestibule has a tiled floor laid in conventional design and contains two beautiful little lancet windows, richly colored, and set with jewels, which were donated to the church, one through the efforts of several little girls, and the other by a number of little boys. Just within the massive doors, upon a aised platform, stands a pure white marble font encircled by carved lilies, presented by the Sunday school, to the ohurch, as a memorial for the children of the sc.ool and parish now in Paradise. The elegant carved walnut al ar is also a memorial gift of the Sunday-school, control, as a memorial for the children of the school and parish now in Paradise.
The elegant carved walnut altar is also a memorial gift of the Sunday-school, having been erected to the memory of the late Bishop Whitehouse, some time ago. All the windows are of imported stained glass, of exquisite coloring and artistic design. Those in the nave are filled with appropriate emblems of the Church's teaching, each being different in design and tone, with the exception of two which are special memorials. The first, erected by Miss Mary Halli-e day to her sister Lily, is a copy of Carlo Dolci's noted "Angel of the Lily." the glaced against a background of Gothic canopy-work of the fourteenth century, introducing strong color in contrast with the sublued and delicate tints of the angel. The second window of the

two, a memorial to her sister Emma, by Miss Charlotte Hallidav. represents the Christ Child leading His flock in green pastures and beside still waters. In front of the gable, above the inner en-trance doors, is placed the great rose window, a memorial to the late Alfred B. Safford, given by the City National bank. of which he was the cashier. In the south transept is placed the mag-nificent memorial window erected to the memory of the Rev. M. R. St. J. Dillon-Lee, late rector of the parish, by the ladies of St. Luke's Ward. The subject of the window is the priest robed in Eucharistic vestm ands, chalice in hand, celebrating the Holy Euchar-ist. In the opposite transept is placed the memorial to Mrs. Eunetia Candee, one of the founders and the oldest member of the church of the Redeemer, and who gave it its name, erected by Mrs. Anna E. Safford and Henry H. Candee. The four chancel windows, all memorials, placed in the upper chancel wall, represent the four Evange-lists and are of strong, dignified charac-ter, and very rich and effective in color-ing and detail. The most beautiful part of the whole church rightfully, is the chancel which is octagonal in shape and of perfect proportions. The altar furnishings are all of fine polished brass and, like the altar itself, are memorials to departed loved ones. The chalice and paten of solid silver,gold lined and richly chased, were given by the parish some time since, for the deceased rector, the Rev. Mr. Dillon-Lee; the beautiful eross by

loved ones. The chalice and paten of solid silver, gold lined and richly chased, were given by the parish some time since, for the deceased rector, the Rev. Mr. Dillon-Lee; the beautiful cross by H. H. Candee and Mrs. Anna E Sat-ford, for their mother, Mrs. Eunetia Candee; the candlesticks by Judge and Mrs. D. J. Biker, for the father of Mrs. Baker, Mr. John C. White, for years a vestryman of the parish; the altar vases by Mr. and Mrs. M. F. Gilbert for their little son, and the handsome book-rest by Mr. and Mrs. W. B. Gilbert, for their infant daughter. The handsome cre-dence shelf in carved walnut near the altar is the gift of Capt. James Laning, in memory of infant sons who died many years ago, and it corresponds in style and decoration with the lofty and ele-gant reredos of black walnut heavily carved and richly gilded, eight feet wide and rising fourteen feet above the altar, which is the gift and handiwork of Mrs. H. H. Candee in memory of her beloved mother, Mrs Katherine J. Lan-ing. The brown stone used in construction ing.

The brown stone used in construction of the church is a product of Southern Illinois. The architects of the building were Messrs. Treat & Foltz, of Chicago; the supervising arcoitect, Mr. John S. Jenkins, of Cairo, who did the work under the immediate supervision of the Committee of Construction appointed by the vestry, consisting of the rector of the parish, the Rev. F.P. Davenport, Mr. H. H. Candee and Mr. M. F. Gil-bert, who have labored faithfully to bring the work to its desired and glori-ous completion. ous completion.

bing the work to its desired and glori-ous completion. ALTON.—Easter was an unusually glorious day for St. Paul's, there being a died to the joy of the great feast it-self, the pleasure of the presence of the beloved Bishop. The church was beau-tifully decorated for the occasion from vestibule to altar, the chancel and sanc-tuary being a perfect bower of fragrant flowers. The services began with the Holy Eacharist in the early morning, the rector, Archdeacon Taylor, being the Celebrant, when larger numbers than ever before, received. The Sunday school festival was combined with Morning Prayer at 9 o'clock, when the children, after singing their carols, were made happy by Easter eggs and cards. At 10:30 the service commenc-ed with the Communion Office. At this service was rendered the special and beautiful Easter music, under the able direction of Mr. J. Gratian, organist and choir master. Bishop Seymour preached to a congregation that more than filled the spacious church, a most eloquent and effective sermon, upon the text. 'For since by man came death, by man came also the resurrection of the dead.'' After the sermon, the Bishop confirmed a large class, com-prising 25 men and women, and ad-dressed them in most earnest and touch-ing words. Then followed the second Celebration, the Bishop celebra it. At 2:20 r. M., a special service for the K hights Templar took place, at which nelvidere Commandery of Alton, the Carotton Commandery, and visiting Sir Knights from St. Louis, etc., at-

tended in full uniform. Archdeacon Taylor, Prelate of Belvidere Command-ery, conducted the service. The church was backed to overflowing, and all were desploimerers and mith the minimum second deeply impressed with the service, es-pecially when the hundred knights, with drawn swords, repeated together the Apostles' Creed, the faith they had sworn to deferd. Bishop Seymour made a masterly address upon the origin and aims of Knighthood.

aims of K nighthood. EDWARDSVILLE.—On Easter night, the Bishop found St. Andrew's clurch, which is under the charge of the Rev. H. M. Chittenden, deacon, crowded with an expectant congregation, and most profusely decorated with flowers. To the choir had been added a number of stringed instruments, so that the music was of remarkable excellence. The Bishop preached an able, scholar-ly, and instructive sermon, and then administered Confirmation. MCL HANSPORD -Church work in con-

McLEANSBORO.-Church work in con-nection with St. James' church has been pushed forward since last Christ-mas. People appear to be interested in the church, and since Easter there have been 13 Baptisms. On the 12th, the Bishop visited the parish, and confirm-ed a class of 13, and celebrated the Holy Communion on the following day. MT. VERNON. — The church here

Communion on the following day. MT. VERNON. — The church here takes this opportunity to thank all per-sons who have sent things for those who have suffered from the cyclone. It was a most fearful visitation, and all have many things to be thankful for. The kindness and sympathy shown has been very great. The little church has had large congregations of late. The Bishop was here on the 13th and confirmed a class of six.

TEXAS.

MARSHALL — A sad gloom has been cast over this parish by the almost sud-den death of Mr. H. K. King at the University of the South, Sewance, Tenn. cast over this parish by the almost sud-den death of Mr. H. K. King at the University of the South, Sewanee, Tenn. Mr. King had been working in the par-ish from the beginning of November until Easter week, when he returned to the university to continue his studies. He had hoped to return to Marshall next fall. Mr. King had labored zeal-ously during Lent assisting the rector in his mission work, and had taken great pains with the Easter music, re-hearsing with the Choir three times a week. The music at Easter was very efficiently rendered. The church was beautifully decorated, and there were large numbers of communicants at the Celebrations at 5 A M., S A M., and 11 o'clock. On Good Friday, the church was well filled at the three hours' ser-vice, and throughout Holy Week the numbers at the early Celebrations and at the other services were a proof of the deepened spiritual life of the oar-ish. On Low Sunday the High C le-bration was taken by the Rev. Wm. Sharp, Jr., of Huntsville, Texas. The music was Berthold Tours in F; the rec-tor of the parish presided at the organ. There is quite a large work among the colored people going on in the parish, under the devoted care of the Sisters of the H ly Name. On the fourth Sunday after Easter 17 are to be baptized in the parish churca. The diocesan council of Tex as will be hishop. The council sermon will be preached by the Rev. Mr. Jenkins, rec-tor of Trinity church, Marshall.

OHIO.

OHHO. STEUBENVILLE.—At St. Paul's the decorations were of the usual bigs character, including a superb floral cross on a calvary, the whole being some five feet high. Easter lilies filled the altar vases, and a large mass of daisies on each side of the altar was very effective. Services began with celebration of the Holy Communion at 6:30 A. M., the music of which was well rendered by a special choir of 25 mea and boys. The congregation was the early services in this church, and 90 communicants received. At 10:45 the church was crowded, when the music was of an exceptionally high order. The offering amount of the doward ex.in-guishing the parish indebtedness. Over 50 persons patcook of the Com-making the largest number of commu-nation at the second Celebration, making the largest number of commu-nation any one day in the history of the parish.

The Living Church.

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

WE agree with Presbyterian Dr. Hall that Easter contains a germ of Judaism. So do the Ten Commandments, so does the Gospel of Jesus Christ. Our Lord was of the seed of Abraham, and He came to fulfill the Law. He offered Himself as the true Paschal Lamb.at the time of the Passover, and in the commemoration of His glorious Resurrection we are fulfilling the Divine command which went forth to Israel in Egypt: "And ye shall observe this thing for an ordinance to thee and to thy sons forever." With St. Paul we lift our glad voices on Easter morn, and say: "Christ our Passover is sacrificed for us, therefore let us keep the Feast!"

In a recentissue of the New York Evening Post a correspondent expressed regret that the banquet of the Cornell Association was to be given on Good Friday, adding: "Of course no member who was an Episcopalian would think of attending the banquet on that night of all others." It is to be feared that some who are called "Episcopalians" (how did we ever get such a name) would not scruple to attend a banquet even on Good Friday. Some, we know, do not observe the day in any discernible way; and having attended social parties and theatres during Lent, they have made suitable preparation for enjoying a banquet on the most solemn day of the year. We quite agree with the sorrespondent that "it seems bad taste to say the least, to place the commemorative festival of a great university on an evening marked for fasting by the age-long observances of Roman, Greek, Anglican, and Anglo-American Communions."

Parish Work, parochial organ of the Rev. J. Eldred Brown, Webster, Mass., gives us the following generous notice:

We have added two or three valuable and interesting books to the Parish Library, which has been removed to the guild room. In this on nection we cannot forbeat to call your attention to a very liberal

ING CHURCH. For \$1.50 they offer their paper for a year and also the Rev. A. W. Little's "Reasons for Being a Churchman." THE LIVING CHURCH alone is worth the money. It is one of our best Church weeklies, full of interesting news, instructive articles and able editorials. When we add to this, Little's book, it is an exceptionally good offer. This book might be in the hands of every Churchman; lit is a wonderfully interesting and instructive hand-book on the Church's position. Though full of historical facts, it has all the fascination of a novel. It has been widely recommended by the Bishops, both here and abroad, and has now reached its fifth thousand. Bishop Williams, our Presiding Bishop, says of it, "I have read them with greatest of pleasure. They are most clear and convincing." Here, then, is an excelcellent opportunity for securing a year's subscription to a bright and interesting Church paper, and at the same time adding to your library a"book for the times."

BISHOP BOONE, in the letter which we publish on the first page of this issue, has set himself right before the Church at home, and has done an act of justice to missionaries in the field. In this, as well as in his treatment of those faithful priests since his return to China, he has acted in a way to deserve the thanks of all Churchmen who prize truth and fair dealing above the ascendancy of party.

we have all along maintained, what we knew at the first, that he acted under "pressure" in threatening to cut off the members of the League if they did not abandon it. The special committee of the Board were the instigators of the persecution, and they in turn acted under moral compulsion from those who assumed to speak for the "money power."

The 26th of August should be a fast day in the calendar of the bishops and other dignitaries entrusted with the guardianship of the missions of this Church, who gathered around the apostle to far-off China, on the eve of departure, and wrung from him a reluctant assent to their proposals. All honor to the Bishop who is not afraid or ashamed to acknowledge that he repents of the injustice of that act. and who thus makes public reparation for it. Others whom he would shield from blame, are equally, nay more, culpable. Will they have the manliness to make the reparation, or will they seek to vindicate their error by carrying out through the Board of Managers the programme

of persecution of which Bishop Boone has washed his hands? Charity forbids that we should suppose them capable of doing the latter.

It is not many years since the Church suffered a humiliation even greater than this, in its actual consequences, at the hands of the Mexican Commission. In that case as

saw the danger and disgrace impending, and continued to sound the alarm until the error was barely retrieved by the enforced resignation of Bishop Riley. In that case as in this, we were compelled to differ from those whom we respected, and to suffer obloguy and loss. In this case as in that the event has vindicated our position; and while it does not prove THE LIVING CHURCH to be infallible, it ought to show that the aim of this journal is to promote the best interests of the Church without fear or favor. When it evidently fails of doing this, may it have the grace to follow the manly course of the Bishop of Shanghai, and make reparation for its fault. Let us hope that the committee which induced Bishop Boone to sign the ultimatum inspired by their fears, may follow the example of the Mexican Commission, and frankly acknowledge their error.

The phase of this Chinese complication, which seems to us most reprehensible, has been the persistent sensitiveness of the committee who used their influence to bring Bishop Boone to do a thing which he did not want to do. They have done nothing, so far as we know, to correct public statements and private assurances that the Bishop acted of his own free will and accord; while The Bishop now declares what they have known all along that he acted under protest, and that they themselves instigated almost the very words that he used. We do not hesitate to condemn such indirection by which members of Boards and committees seek to escape responsibility and allow others to take all the blame.

THE ISSUE IN SOUTH CAROLINA

The reply of the Rev. W. H. Campbell to the kind pastoral of Bishop Howe, is of more than local interest; it is a public avowal of the position of some extremists on the subject of Church order and discipline. In this letter to the Charleston News and Courier, Mr. Camp. bell repudiates the authority of the bishops and other clergy, and maintains that they are the "representatives and servants" of the laity. In a sense they are, but not in the sense implied in this letter; and it is impossible to understand how the writer, with the New Testament, the ordinal, and the canons, in his hand, could entertain views so inconsistent with the spirit and standards of "this Church." The first prayer in the ordination of bishops is for grace that they may administer godly discipline, and that the people may obediently follow the same. The Epistle records the words

you overseers." The Gospel rehearses the commission: "As the Father hath sent me, even so send I you." The ordinal proceeds upon the assumption that the bishop is sent as the apostles were sent, "following the example of our Saviour Christ and His Apostles." It bids us pray that the person to be ordained bishop may faithfully serve to the "well-governing" of the Church; utters a caution against "hasty laying on of hands and admitting any person' to the government of the Church of Christ;" requires a promise of diligent exercise of discipline; prays for grace for the right use of "authority given him," etc.

The ordering of priests emphasises the dignity and importance of the office; requires assent to the canons of "this Church" (not this diocese); exacts a promise to administer the discipline of Christ "as this Church [not this diocese] hath received the same," and reverently to "obey the bishop and other chief ministers, according to the canons of the Church."

This writer who assumes to "review" Bishop Howe's fatherly admonition, says: "This might do for a Romish prelate, but our Bishop must be reminded that he is addressing Protestants." Evidently-Protestants who deny the first principle of order and unity in the Catholic Church which they profess to believe in every time they say the Creed.

"The independence of the laity" he believes in, as "a fundamental principle of Protestantism." For do not the laity constitute the body of the Church, and has not Dr. Kirkus of Baltimore, said that "the clergy, including the bishops, are their representatives and servants?" This ought to decide the question. The laity should be duly grateful to the divine of Baltimore who has delivered them from the yoke of their bondage, though the words of Christ are: "He that heareth you heareth me." Why not go beyond Baltimore and accept the oracle: "Vox populi, vox Dei?" Why have any bishops and clergy, if the laity are supreme and sufficient without them? Why appoint and ordain men to the solemn office of guarding the doctrine, discipline and worship of the Church, if they are to be treated with contempt?

This censor of the bishop whose godly admonition he has vowed to obey, proceeds to inform him that "laymen have authority." The clergy for the most part are aware of this, and have had to submit to it. The authority to discuss and dictate is sometimes exercised by the of St. Paul to the elders at Ephesus: laity with cruel severity in parochi-"Take heed, therefore, unto your- al affairs. It is not the authority of selves, and to all the flock over law, it is the authority of might. offer now being made by THE LIV- in this, THE LIVING CHURCH fore- which the Holy Ghost hath made Are we now to introduce into diocesan and general legislation this and, if accepted, destructive of all liblaw of "might makes right!" We think not. We may trust to the loyalty and conscience of the laity to maintain the rights and dignities of the clergy. What there is about the climate or heredity of South Carolina that should make it an exception, we cannot imagine.

We are told by Bishop Howe's reviewer that the laity "inherently have the right to exclude from convention all ritualists, etc., and to do this of their own authority." He proclaims that it is the duty of the laity to see that sound doctrine is maintained. We are not concerned about this utterance so much on account of the local issue involved, as because it may be understood to voice the sentiment of a party which has a following elsewhere. It is a revolutionary sentiment. It means that the laity are to be responsible for the teaching and discipline of the Church; that they are to determine questions of faith; that they are to dictate to the clergy what shall be and what shall not be taught and done; that they are to decide what clergy shall have seats in conventions, what clergy shall be disfranchised; that the laity shall make theology, regulate worship, enact laws, administer discipline, and order the preaching, teaching, and sacraments of the Church.

As to Mr. Campbell's objection to the Ignatian Epistle quoted by Bishop Howe, it is all against him. So is his reference to Bishop Lightfoot. He has evidently not heard that Bishop Lightfoot has reversed his opinion given many years ago, and that after learned and patient investigation, he has concluded that certain Epistles of Ignatius are genuine.

There are a dozen passages, at least, in the genuine Epistles of Ignatius, equivalent to the following quotation by Bishop Howe:

Shun divisions as the beginning of evil. Do ye follow your bishop as Jesus Christ followed the Father, and the presbytery as the Apostles. Let no man do aught of things pertaining to the Church apart from the bishop

But this does not please Mr. Campbell. It does not square with his opinion of the Church and the Reformation, and therefore it cannot possibly be genuine. Here is the "irresistible" proof:

The internal evidence that the passage could not have been written by St. Ignatius, or any one else of his day, is irresistible. Does it not occur to our Bishop that if his quotation was really written by St. Ignatius, the contemporary of St. John, the presumption would be strong that absolute obedience to the episcopal authority was the apostolic will; that the Reformation, as Romanists and Ritualists insist, was a mistake: that "the noble army of martyrs" died for a sin, and that we and all Protestants are in a state of schism? But no matter who wrote the disputed words, they are unscriptural, unwise,

erty of thought and conscience. "No matter who wrote it," if it does not make for our side! But what is the use of serious argument when men talk like that?

ATTENDANCE AT THE HOLY LUCHARIST. III.

It is a favorite theory with some prominent writers that the Holy Eucharist is the analogue of the peace offering of the old covenant. This theory, which has been held with more or less clearness by some of the best Anglican authorities, is undoubtedly true, unless it is so held as to exclude all other sacrificial ideas, as was done by Archdeacon Freeman in his brilliant but very uneven work on "The Principles of Divine Service." The truer view, and one for which there is probably sufficient Anglican authority also, is that in so far as the ancient sacrifices expressed the fundamental conceptions which belong to divine worship, they all find a place in the great central act of worship of the Christian Church. It is not difficult to show that this must necessarily be the case. The duty of worship which man owes to Almighty God, includes the following ideas: Adoration, which includes the oblation of the entire being, both soul and body, as a living sacrifice to God in perfect self-dedication, and is the first and primary conception, because in it is expressed the fulfilment of the end for which man was made; second, Thanksgiving and Praise to the Author and Sustainer of life, with which is connected communion with God, as the means of obtaining true nourishment and strength; third, Prayer, in so far as in it acknowledgement is made of the Fatherhood of God; and lastly since the fall, Expiation or Atonement, without which a sinful creature could offer neither adoration, thanksgiving, nor prayer acceptably. These ideas are fundamental and perpetual. It is inconceivable that any

one of them could be eliminated. All of these ideas, therefore, were embodied in the grand system of worship comprised in the temple service. Upon the great brazen altar burned perpetually the sacrificial Lamb crowned with the pure offering of bread and the drink-offering of wine. In this was exhibited the first of the great duties of worship, Adoration. It was the centre and queen of all sacrifices, representing as Freeman expresses it, "all Israel in a deep mystery, yet in profoundest reality perpetually presented before God." It was a "whole" burnt offering, that it might represent the entire submission of the human will to the Divine. All other sacrifices whereby worship was expressed could only become acceptable one, but all the ideas which belong received. We do not find the original

through union with this, for unless the human will is in perfect accord with the Divine no worship can be acceptable. And thus the peace-offering could have no standing apart from the burnt-offering. It could not be offered alone. But the peaceoffering was the sacrifice of Praise and Thanksgiving, and in part became the food of the worshipper. In consequence of the Fall neither Adoration nor Thanksgiving could be offered to God without Atonement. It was through blood atonement therefore, that worshipper, and altar, and sacrifice were consecrated, and access obtained to the Divine Presence.

This was provided by the great rites of the day of atonement. By means of the blood shed upon this day and carried into the Holy of Holies, sprinkled in the holy place, and finally, poured out at the brazen altar, the temple and all its rites were cleansed anew each year, and the worship of the chosen people ratified. And so day by day continually as a memorial and application of the atoning sacrifice, the altar was sprinkled with blood at every offering for its acceptance.

It is evident that by the Death of Christ upon the cross, and through the institution of worship which He ordained to be observed until the end of the world, these great fundamental ideas are exhibited and fulfilled in a higher sense than was possible under a dispensation which could not "cleanse the conscience from dead works." In the continual worship of the Christian Church, it is impossible that the primary idea of all worship, namely, Adoration carrying with it entire self-dedication, should no longer find place. This, expressed by the burnt offering of old with its crown of bread and wine, the centre of all worship, cannot have any less important place in the new dispensation than it occupied in the old. Next, of course, comes Praise and Thanksgiving, but as of old, in essential connection with self-dedication, the offering of ourselves, our souls and bodies. This Christian worship was ratified and consecrated by the "full, perfect and sufficient Sacrifice" of Christ which He made upon the cross "for the sins of the whole world." With the Blood of this Sacrifice "He entered in once into the holy place." This Sacrifice and this entrance were never to be repeated, because they were of an infinite efficacy. But at every celebration of the Holy Mysteries which He instituted and ordained, there is an application of the atoning Blood, because it is only through the efficacy of that all-sufficient Sacrifice that the Church can dare to

tion and thanksgiving. Thus in the Holy Eucharist, not

approach God and offer her adora-

to divine worship are involved. It is a peace-offering of Thanksgiving and Communion, but it is a burnt offering also, in which the Sacrificial Lamb is the Lamb of God once slain but alive forever more, upon which the Church, instructed by her Lord, at every time of worship, places her peace-offering of bread and her drink-offering of wine.

Under the old dispensation, the great acts of worship day by day were open 'to all the people, except certain of the rites connected with them, which were screened from view until the time for the rending of the veil. This was still more the case on the occasion of the great yearly peace offerings at Pentecost, for this was one of the great festivals when multitudes gathered at Jerusalem for this very purpose.

It will be seen then what is meant when it is asserted that the Holy Eucharist is the great act of worship of the Christian Church. In it are exhibited all the great fundamental ideas which the word "worship" signifies. Through it are rendered to God the highest adoration, the most perfect praise. In it is the great application of the merits of Christ's Passion, through which alone can any address of man to God be accepted, and upon the strength of which the Church and each individual soul take courage to bring before Him every circumstance and necessity of human nature. This great rite, the glory of the Christian Church, is not to be shorn of half its significance by associating it with one only of the ideas which enter into the definition of worship. It includes them all, each in its proper relation to the rest, and all together exhibiting in the highest measure possible here on earth, the honor and glory which God demands from the creature of His hands.

STUDIES IN THE CATHOLIC CREED.

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

I BELIEVE IN THE HOLY GHOST. We shall not pause upon the proofs of the Divinity of the Holy Ghost. To the devout Catholic no higher proof is possible than the statement contained in the great Catholic formula which we commonly call the Nicene Creed. This is the highest because it is the expression of a belief which antedates the New Testament Scriptures. Before a line of the New Testament was written, Christians were declaring their belief in the Holy Ghost, the Lord and Life-Giver. The grand answer to this as to all other questions concerning the grounds of our belief in the great truths of Christianity is: "The Church has always held it from the first; the holy A_I ostles who were her first pastors and teachers received it from the Lord Himself and handed it on to us." We appeal to Holy Scripture for testimony to the facti that the doctrine was thus dogmatical statement there, but allusions to truth already held-such allusions as leave no shadow of doubt what the Apostles and their disciples believed. Thus; | weifind || it nowhere stated explicitly "The Holy Ghost is God-the third Person of the Holy and ever Blessed Trinity:" but we do find it stated that He performs deeds and confers * zifts which only Godican bestow: and † that He intercedes with the Father for us. The former implies His Divinity, and would never have been writ ten by a writer who did not believe in that truth; the latter! implies that He is a distinct Personality from the Fath er, and would never have been penned by one who didinot accept the Catholic doctrine of the Trinity. Taking the two statements together we have incontestible evidence that the Apostles taught and the Church received the doctrine of the Divine Personality of the Holy Spirit. If to these we add a third class of ‡ passages which distinguish Him also from God the Son, we are at once in possession of all the proof necessary that the Apostles taught of the Triune God precisely what we now receive.

The mystery is inexplicable. As I have said before, when speaking of the Divinity of four Blessed;Lord, there is nothing in nature which is at all a perfect analogy to the doctrine of the Tri-We cannot explain the fact, une God. nor comprehend it; we can and do believe it. Let us, however, try to have accurate and well-defined ideas as to what we believe, and as well what we do not believe, e. g., when we sing praises to the "Three in One, and One in Three,"we do not use the two words in the same sense. God is One: it is equally true that He is Three. But we do not of course so use the words as to make a mathematical contradiction. He is Three, in one sense, One in another. And so, although we cannot ex plain our Creed, we can define to ourselves exactly what we do believe, and thus remove from our minds the impression of vagueness.

In speaking of the second Person of the Blessel Trinity I endeavored to present the truth of the Divinity of our Redeemer in a way which is thus summed up by the great French preach er Lacordaire: "As in man the thought is distinct from the mind without being separated therefrom, so, in God (who is Spirit) the thought is distinct from the Divine 'Mind' which produces it.' This thought is the Logos-the Wordwho is thus of one substance with the Father, and yet is absolutely distinct from the Father. So, to carry out the parable, as the mind and thought of man together produce love, so the Eternal God and the Word produce the Spirit which is the love of God going forth into the creation, operating in the sou's of men. To quote again the great Dominican: "Love is at the same time distinct from the mind and distinct from the thought * * * and yet it proceeds from the one and from the other, and forms but one with both. As a perfect Spirit God thinks and loves; He produces a thought equal to Himself, and with His thought a love equal to both." Simple words these, a paradox if you please, certainly a parable; and yet they shed a glimmer of light upon the truth of this great doctrine. This love of God becomes personified-to pursue the parable farther. This love of God which proceeds from

*Creation. Conception. 1 Cor. xii: 8-11. † The Spirit maketh intercession for us. Rom III: 26,27.

t The Comforter whom the Father will send in do not quench it.

the Eternal Mind and the Eternal Thought, yet which is distinct from both while co-eternal with both, becomes personified—is a distinct person ality. and as such is the agent, if we may use the word reverently, by whom God acts upon creation. It is through love that man approaches most closely to those about him; it is love which brings his mind in contact and accord with other minds. Of course the love is but an emotion or principle of his nature; it remains in him. But the love of God proceeds forth from Him, becomes a distinct entity, and is the active prin ciple of all creation. Distinct from God the Father, the Holy Ghost is therefore Divine, acting"as He will" upon creation: He is Lord. It was He Who, hovering over the shapeless void at creation's dawn, drew order out of chaos. and formed a dwelling place for mana race whose destiny it was, to be acted upon by the love of God, delighting in Him and He in them, He 'it was Who breathed Himself into the soul of man, causing him to take delight in his Maker, having no higher aim or desire than to preserve himself in perfect accord with the Eternal Father, He it was Who, when man by yielding to temptation from without expelled Him from His throne.still sought to influence him, still strove with him to avert if it were possible, irretrievable ruin. Though He was no longer Master of the human heart, He withdrew not in anger, but ever tried to mould each new soul so far as that soul would be influenced by His gentle pleadings, to some resemblance to the image God had impressed upon it. And He constantly reminded man all through the ages, of the coming Deliverer, speaking by the prophets of the advent of the Redeemer. We cannot read the Old Testament aright if we do not hear this undertone of prophecy through all its harmonies. As the grand swell of the ocean may bear upon its mighty breast the wavelets and ripples tossed up by each passing breeze, and yet each little crest is but a variation of the long swell, so the thought of the coming Christ is the mighty under current which the breezes of history, of poetry. of legislation, moral or ceremonial, which the wierd vision of seer, the solemn warning of the zealot, do but roughen into crests of momentary interest Underneath all, and bearing all upon its heaving bosom, is the never resting song which tells of coming ransom from the power of sin "through the anointed of the Lord Jehovah.

We now are living in the long foretold dispensation of the Holy Ghost. Once more He is sovereign in every heart which has entered into covenant relation with the Most High. Every body which has been washed in the waters of Christ's Baptism is the temple of the Holy Ghost, the prize won back from the Prince of Darkness by the love proceeding forth from the Father and the Son. That body is His Father and the Son. abode; that soul is His possession. He has entered into it and made it holy: therefore are we "a peculiar people," His heritage.

He has imparted new life to us, therefore we are taught to believe in Him not merely as the Lord, but also as the Giver of life; i. e., of eternal life, life which has its beginning now in this world, but its ending never. Before Christ's coming, before Pentecest, death reigned in our members; but now life is there-spiritual life. And that life is in its nature eternal, provided we

WE have lately heard a great deal about "unchurching" people; but the case was stated with complete accuracy at the last meeting of convocation, if we remember rightly, by Canon Medd. We cheerfully admit that every one who is baptized is, or has been, a member of the Church of Christ, and we do not presume to say how much sin or error. or how much neglect of the Blessed Eucharist, there must be to cut any particular person off from the Church; but we cannot admit any religious body whatsoever to be within the pale unless it professes the substance of the three Creeds -i. e., unless it holds and preaches the pure Word of God, as Art. XIX. phrases'it-and unless it has the means of duly ministering the Sacraments according to Christ's ordin ance in all those things' that of neces sity are requisite to the same; amongst which it is manifest both from the New Testament-and from the unwavering practice of the first fifteen Christian centuries, an Capostolically-descended episcopate fmust be included.-The Church 1 imes.

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FERSONAL MENTION.

The Rev. T. J. Bro kes has returned from Eng. and, and is in charge of the churches at Paris. rcola, and Tuscola, diocese of Springfiel⁴. P. O.

The address of the Rev. W. Sharp, Jr., is change

The address of the Rev. W. Sharp, Jr., is charge com Huntsville. Texas, to Brenham, Texas, where e has accepted the rectorship of St. Peter's parisl The Rev. Alfred W. Griffin has accepted the re orship of Calvary church, Danvers, Mass..a d wi nter upon his duties on the third Sunday afte

aster. The Rev. James W. Smith, lately priest-associate f Suffolk Co. Missions, has changed his address to thrist church, Sag Harbor, Suffolk Co., N. Y., to hich he has accepted the call, and is to be address-d accordingly.

he Rev. Charles L. Short, after a rectorship of en and a h if years, has resigned Trinity, Mel se, Mass

rose, Mass. The address of the Rev. E. J. H. Van Deerlin is changed to Deadwood, Dakota.

TO CORRESPONDENTS.

L.L.P.-For information as to the use of term assion Sunday," see Blunt's Annotated Prayer

Book. READER.—The present form of absolution in the office of Visitation for the Sick in the English Prayer Book dates from the 12th century. 2. The words of absolu ion are not necessarily accompan-ied by the sign of the cross. 3. Jeptha sacrificed his daughter. 4. It is a duty to attend a funeral of a near relative, even if not conducted by the Church.

Church. J. G. W.-The summary of Anglican comm cants in the *Living Church Annual*, is probab nearly an approximation to accuracy as can made. There are no official figures for the Ch of England, and those given are probably ra under the full number; but there is no exact procurable.

OFFICIAL.

A meeting of the Convocation of the Central anery of the diocese of Indiana, will be held in John's church, Lafayette, Ind., the Very Rev. . M. Pettis, D. D., Dean, May 1, 2, and 3, 1888.

for many years a resident of Newark, New Jersey. "More than conquerors through Him that loved

WATERMAN.—Fell asleep in Jesus on the mon g of Palm Sunday, March 25th, 1888, at her hon Sycamore, Ill., Mrs. Abbie L. Waterman, aged

A TRIBUTE OF FESPECT. In the removal from her earthly labors of the ife of Mrs. Abbie L. Waterman, daughter of Isaac Cushman, M. D., of Sherburne, N. Y, and widow of ames S. Waterman, late of Sycamore, Ill., a large tircle of devoted frieads and relatives are greatly

ircle of devoted frieads and relatives are greatly isreaved. The extreme loveliness of her character and trace of manner made hera centre of attraction and influence for good wherever she dwelt. Those it home and abroad who were favored with her riendship and confidence can never forget the sharm her presence gave to all social surroundings, that he great power she exerted for purity and duty, over all sorts and conditions of people, in the Church of her birth, and unceasing love. A devoted, faithful wife; a most fillal and affec-tionate daughter and sister: an unwavering friend and fellow-helper in the Gospel of Christ with many successive rectors in the parish of St. Pet-er's, Sycamore, which she was chiefly instrumenta-lin founding, her place in the hearts of those who knew her only to love and revere her—no other can fill as she. Her resignation to a life of suffering affliction was such as can come only to the se whose faith is depest and mos reverent, who constanily realize themselves to be indeed the children of God and that they are 'in the hands of a most merciful Saviour and faithful Cleator, who doeth all things well." Beautiful and strong in life, honeful and pesceful

well." Beautiful and strong in life, hopeful and pe at death, those virtues which endeared h greatly to her beloved on the earth, shall ass find wider scope in the blessed companions kindred spirits in the Paradise of God, whith has gone but a little while before we who rea

To be where Jesus is To feel, to see Him near. W.E.T.

APPEALS.

Gree church, Montevideo, Minn., has raised \$1,000 owards ! church debt and appeals for \$200, more. M. E. TITUS, treasurer.

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MISCELLANEOUS.

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The Mousehold.

CALENDAR-APRIL, 1888. ST. MARK, Evangelist.
 4th Sunday after Easter Red. White

> THE SONG OF SPRING. BY J. W. P.

I come with garlands fresh and fair. To wreath the gladsome year; To sound a watchword through the land: "Brothers, be of good cheer

I come to chase the gloom away Of sterile winter's hand; To scatter brightness as the day,

O'er every vernal land. I come to visit earth again.

With sunshine and with shower; Imparting to the faithful soil, The secret of my power.

I come to play a wizard's part With birds and beasts and flowers, To thrill dead nature into life And wake her dormant powers.

I come to pour my odors forth, Upon the zephyr wind;

And paint my colors rich and rare, On every flower 1 find.

I come to fill the woods and groves With music ever true, And teach the great cathedral choir

Their anthems to renew

I come to move the finny tribe

To sportive gambols free, Making the bright and sparkling brook To dance with ecstacy.

I come to lighten human woe. The sufferer to ease:

- To kiss the cheek and make it glow With health and joy and peace.
- I come that charter to renew. Of ages long ago:---"Seed time and harvest, cold and heat.
- No more shall earth forego.
- I come to cheer the fainting soul, By my perennial youth, With visions of a *spring to come*-A resurrection truth.

I come to teach the sons of men,

A faithful Father's love And lead them in true thankfulness,

To raise their hearts above. Cleveland, O., April, 1888.

THE VICAR OF ROOST.

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

CHAPTER VIII.

I was busy writing my sermon: my sitting room door was open, for, in fact, I could never close it without being half-stifled with smoke, and I was conscious of hearing steps on the stairs, and in the room, but I did not look up, for I assumed that Mrs. Ferrall was come to lay the table-cloth for dinner, till, on receiving a slap on the back, I saw, to my great delight, Harry Harley standing at my side. Before, however, 1 could give him the welcome that rose to my lips, I observed through the haze another person standing in the doorway,-an elderly man with white hair, and, as I soon remarked, with a kind expression of countenance, and a shy manner. "Why, Dove, how are you? cried Harry, shaking my hand, and looking in my face with a glance which made me feel that there was some mischievous joke in the background. "I've unearthed you at last, you see; and what is more. I have brought you a visitor who expresses himself anxious to be introduced to you. This is the Marquis of Kingsbury."

"Who has great pleasure in making Mr. Dove's acquaintance, and who has taken the liberty of calling to thank him for his kindness. Mr. Dove, you are a young man, and I am an old one, and so you must not be offended with he houses his surate? The fashion that pre occupied, he changed the subject, bury, who had his arm on mine, dropped

me for telling you that you have written me a very proper letter,—a very admir-able letter, very wise and good."

"I have rather to say how glad I am that your Lordship has not taken offence at my boldness; but I can assure you that I tried to do as I would have been done by. I believe that, were I in your Lordship's position, I should be glad to be apprised of circumstances of this sort.

"And I, Mr. Dove, putting myself in your position, can well understand how much the effort to do as you have done would cost you. So now, I hope, we understand one another, and that you will have no hesitation in telling me your wishes, giving me credit for the desire to do right, whether we agree or disagree. What do you want me to do?"

"Were the disease not so infectious, I would ask you to judge of the state of things by inspection."

"You may be easy, Mr. Dove, on that score. I have had the small pox; and I will take good care when I get home that there shall be no risk from my clothes, though I suspect that a ride of six miles in the teeth of such a westerly gale as blows this morning will remove all risk on that score. Will you go with me to the spot?"

"Most willingly, my Lord, but the atmosphere of the house is very horrible; you should not go upon an empty stomach. May I offer you .

How to finish the sentence I knew not, for it flashed across me that the owner of Thorswoldestone Castle would not be able to eat anything that I had to offer him. I think he saw what was passing through my mind, for he said instantly, "I never eat anything at this time of day but a crust of bread.'

I rang the bell, and as ill luck would have it, Mrs. Ferrall, who had not admitted my guests, and did not know they were in the room, (for the door was now shut, and the apartment fast filling with smoke.) made her appear ance with my dinner; a plate of bread. a plate of potatoes, a yeast dumpling, and a bottle of water. I am vexed to think how much false shame I felt that the nakedness of the land should be so thoroughly exposed to a stranger. And Harry did not help matters, for he ex-claimed. "Why, here's your dinner, Dove. No chance of empty stomachs now!"

My appealing glance was wasted on him: perhaps the density of the smoke prevented his seeing it, or the articles of food which were placed on the table; but while I was asking Mrs. Ferrall for some more plates, and a new loaf, if she had one, he rattled on about luxurious bachelors, and creature comforts. He was quiet enough when he saw the true state of things, and I believe as a penance took his share of the dumpling. which was heavy as lead, and looked, if it did not smell, like putty. It was not till the basty meal was despatched, and we were moving to the door, that he whispered in my ear, "I beg your pardon, old fellow; I am really very sorry," and then said aloud, "So these are the apartments which the Screw and Screwess have allotted you. I don't wonder now that you were in such a hurry to accept the curacy of Roost."

"Well, they are not particularly cheerful, and the smoky chimney is a nuisance, bnt I dare say I shall get on very well.

"What do you think," said he, turning to Lord Kingsbury, "of my writing a letter of expostulation to the vicar as to the nature of the tenement in which

Dove himself has set ought to be follow ed in his own case: ought it not?

It was said so gravely that at first] did not perceive that Harry was jesting, and the earnestness of my negative produced a hearty laugh at my expense; but I thought it made the Marquis kinder to me than ever he was before.

We soon reached the Moorcot hovels. Harry was not allowed to approach them, but the Marquis, taking my arm, desired me to lead him into the house. -not, however, before he had fixed his quick eye on the dilapidated thatch, and reeking filth of pigstyes and cesspools. and had muttered to himself: "Too bad: too bad!'

It was a grievous sight within. Death had done its work. An old woman, sent from the workhouse by way of nurse. (though more needing to be nursed her self than fit to nurse others,) raised a dirty coverlid with which she had hidden, so far as she could, from the eyes of the widowed mother, the corpses of Isaac Ashe and his infant child. Any thing more hideous than the aspect of the man, gaunt and wasted, with the face blotched and yellow, a blue-black beard of some weeks' growth, an only half-closed mouth, and a couple of pebbles laid over the sunken eyeholes, I never saw; the contrast with the calm, sweet, innocent face of the infant made it more awful still, for the poor fellow's countenance retained in death the impress it gained in life from the brutalizing effects of low cunning and dissipation. My companion shuddered. and a groan escaped his lips: but he had come resolved to see things with his own eyes, and he saw all leisurely: spoke kindly to the children in turn, and specially to poor Jacob, who seem. ed almost stupefied with grief as he watched his mother picking at the bedclothes, and muttering to herself unceasingly, quite unconscious of our presence.

"Can I see the adjoining cottage?" he asked, as we left the house. I replied that it was locked. He went up to the window, and inspected its interior through some of the broken quarries. "Is the disease in any of the other cottages?" he inquired.

"One is occupied," I replied, "by a very aged couple, who were not likely to take the infection, and have escaped: it has visited the three other houses." "Then I shall run no risk of convey-

ing the malady if I visit them?" "None whatever," I replied.

"Then I should wish to see them,' and in turn he inspected them, asking for permission to do so with as much courtesy as if the inmates were his equals, and taking off his hat as simply when he crossed the threshold, as he would if he had been entering his own house,-a circumstance which I note, because it put me to shame. I am conscious that I have sometimes entered a poor man's house as if I conferred an obligation on him by entering it at all.

When all was done, he took my arm without saying a word, and walked on silently for a couple of hundred yards. Then he turned round, and facing me, took my hand and shook it. He was very pale, and tears were standing in his "Mr. Dove," he said, "I thank eves. God that I have seen this; and I thank you for having led me to see it. You have done the kindest office that one man could do by another. I trust I have learned a lesson to-day which will last me my life. God forgive me for my past omissions! All this shall be amend-

ed." Then, though his mind was evidently

and talked on indifferent matters till we came up to Harry Harley. "T'other side of me, Master Harry, if you please," he exclaimed, "or my Lady Kingsbury will say that I am not fit to be trusted with you; and though, to do her justice, she has as few weaknesses as any woman I know, she has more prudence and common sense than most. So let the wind blow to me from you, not from me to you, till we get upon our horses, and then we will have a gallop over the heath before we return to the Castle. I must see Tite before I go home. And while I am having my interview with him, you two can have a chat together. Before I leave you, however, I must lay my injunctions on'you, Harry, to make arrangements with Mr. Dove to come and pay us a visit. All times are the same to us; but perhaps it will be more agreeable to him to come to us while you and the General "are staying with

us." Nothing could be more kind than this: and I could not but fear that it would seem very ungracious to meet such an invitation with a decided negative, but instinct, which I believe sometimes helps me when reason has only doubtful suggestions to offer, told me without hesitation that I must say "No." Had I sat down and reflected I should have got puzzled. I should have doubted whether pride and morbid sensibility, arising from my altered circumstances in life, were not the motives which were inducing me to a refusal. I should have got bewildered in the investigation as to what was due to the social position of our great land-owner, and how far I should be justified in throwing away a chance of influencing him for good, and of interesting him in the condition of my parishioners. So it was well that I had to give my decision on the instant; and I just told the simple truth. I said that I felt that I ought to give up my whole time to the work of making myself acquainted with Roost and its inhabitants, and that my absence from home would be wrong at a time when so much sickness was prevailing. And then I added that being no longer in the position of life in which I was born, and having an invalid mother more or less dependent upon me, I had thought it better to submit to my lot unreservedly, and abstain altogether from taking the place in society to which my education and our condition before my father's ruin would have entitled me, and so avoid altogether many snares, temptations, and expenses. I ventured to add the hope that he would approve my decision, and believe that if anything could have induced me to alter it, it would be the extreme kindness I had received from him.

To that kindness he added greatly by the consideration he showed in not pressing me further, and he ended by saving that he honored me: which was distressing, because it made me suspect that after all I might have been actuated by some secret motive which, if laid bare, would rather have deserved However, my thoughts were contempt. speedily turned into another channel, for just as we turned into the main street of the village we came full upon Mr. Tite. Why I should have turned scarlet, and felt overwhelmed'with confusion I know not, for certainly I had not said one word in my letter to Lord Kingsbury which could convey the smallest suspicion that his steward had behaved uncourteously: but if Mr. Tite had detected me picking his pocket, I could have hardly felt more guilty. believe I started so that Lord Kings-

it, and inquired if anything was the matter. How Mr. Tite was looking, I know not, but I suppose from what Harry said afterwards, that he was con f. sed too. I hope he did not think I had been taking any unfair advantage of him. Of course I took care to show that I owed him no grudge for his rough words, which after all, most probably only emanated from zeal for his employer's service: as soon as I recovered my self possession, I greeted him kindly, and shook hands with him; but there was no more conversation, for Lord Kingsbury said: "Tite, I was on my way to your office, or rather to your garden, -for I must keep in the open air. Young ladies," (this was addressed to some ladies whom I recognized as having been seated in the steward's paw, but to whom I had not been introduced,) "I hope you will forgive me for carrying off your father, just. I fear, as he was going out to walk with you, but I have a matter of business to mention to him which will not bear delay. Harry, I will call for you at Mr. Dove's lodg-Good-bye, Mr. Dove. I hope we ings. shall often meet. Tite, take care that Mr. Dove has the keys of the park gates."

So we parted;" Lord Kingsbury and his steward going one way; the ladies another; 'Harry' and I a third.

I suppose some remains of my old confusion was clinging to me, for I walked on hastily without speaking for some fifty yards, and I don't know that I should have spoken then, for the events of the last three hours had been just like a dream, if it had not been for Harry, who to my horror began to whistle with an energy unusual even with him, his tormenting tune, "Merrily danced the Quaker's wife!"

"O, Harry!" I exclaimed, "don't whistle that!"

"Don't whistle it! why it's the best friend you have in the world. A single bar of it will at any time bring you out of the brownest study into which you have obfuscated yourself. What a fellow you are! you haven't seen me these six weeks; you didn't know but what I was abroad, parleyvous ing the mounseers. You see me arrive unexpectedly at the most charming abode that ever was devised by a Screw and Screwess; I introduce you to the great man of the county, whom the Screw and Screwess would give their ears to be on familiar terms with, only he can't abide them; 1 ate putty to hide your confusion when you are detected in the very act of starving yourself; I stood patiently on a bleak heath for an hour in the very teeth of a nor'-wester, while you were enlightening the Marquis on the subjects of plague, pestilence, and famine. and doing your best to infect him with the small pox; and now, when all is over, and I expect some handsome remuneration for my services, you won't even speak to me. Upon my word, I believe you are in love with one or the other of those Miss Tites."

"Harry, how can you? I never spoke to one of them. I don't even know their names. I never saw them except in church; and I can't help seeing them there, for they sit just under the reading desk."

"Ah! now the murder is out: just what I expected: she,-the sandy haired one. you know, with the least possible cast in her eye, was so struck with your delivery, that she fixed one optic on her hassock, and the other on you, till you were fairly (or unfairly) fascinated. Well, old fellow, I congratulate you! Mr. Dove; and you will please to remem. ber, as I told you before, that I am your Bishop." "Is it with me that your Lordship is

anything I have seen yet. I can tell you.

about to find fault?" "Partly so, Mr. Dove. I see very

clearly the condition in which you will be when you have lived for a year in this cheerful and salubrious abode on eighty pounds per annum. I shall write to your mother, sir, about you." To be continued. 1

ST. PHILIP'S AND ST. JAMES' DAY.

BY E. O. P.

"O Almighty God, Whom truly to know is ever lasting life: Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that following the sters of Thy Holy Apostles, St Philin and St. James, we may steadfastly walk in the way that leadeth to eternal life; thro same Thy Son Jesus Christ our Lord." Am.

The collect which in the Sarum Missal was appointed for the Festival of the Saints Philip and James, expressed the fact that "we rejoice in their merits." The revisers of the old Latin offices are thought to have deemed this an objectionable expression, and a new collect was written for our Praver Book of 1549. Its opening sentence comes to us without variation, but in the book of that date the petition reads thus: "Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life, as Thou hast taught St Philip and other of the Apostles; through Jesus Christ our Lord." At the Savoy revision in 1661, Bishop Cosin changed and filled out the final clause. giving us as the result our present form of this day's special altar prayer.

Looking into the lives of these holy Apostles to see what the following of their steps may mean for us, we find their steadfast walk was always close upon the beloved Master's, whithersoever He led them, and that as His servants they but shared His lct So too must we share it, would we freshly set forward as at this season to grow, if so be, in grace, and in the knowledge of our Lord and Saviour.

It is as knowing us pilgrims of the night that our Mother gives her special teachings of the saints' days, and Christ's saints are much as the ever-shining stars; only as darkness encompasses us do they discover themselves, though all the while we know them to be in the heavens. It is night which makes us see their shining and welcome it. Do we real'y cast in our lot with these blessed ones, their fellowship in our dark hours of suffering is a help to us, and we shall rejoice to have not missed the comfort which the saints' prayers shall win for us.

So it is that there shall come touches of the angels ministering to us which else we cannot know, and whispers that it may be are echoes of gentle winds astir in the far distant palms toward which our tired feet, we trust, are turned, and we press on, knowing that others have reached that very far-off land, others who once were bound as we are bound. And perhaps-for odours from those blessed palms restore our fainting hopes-perhaps for some of us it is not now so very far off-the land beyond the troubled sea. And no night is there.

Of St. Philip we are told *he was bound to a cross, and then was stoned to death by the priests of Parygia whose serpent god he had destroyed, and whose king's son he had restored to life. As we read that, dying, the But I want to know how you are get- saint prayed for his murderers, we may ing on here. I don't like the looks of "Mrs. Jameson. sadly think how little of his spirit is in perhaps many of us when in any way we are persecuted by our enemies, and how hard we find it to bear even such stonings as it may be are our reward here for some little good that we have tried to do to others.

St. James, we know, was the first Bishop of Jerusalem, and we like to think of him as pre-eminently a man of prayer. His knees, it is said, became hardened like horn, through long kneeling. The son of the Virgin Mother's sister Mary, the wife of Cleophas, in various ways this kinsman of our Blessed Lord, resembled Him, and we have of tradition that it was difficult to distinguish St. James from our Lord Himself. His wonderful preaching enraged many who heard him, and when finally he was thrown by them from a parapet of the Temple, some of the mob finished their cruel work by beat ing him to death with a fuller's club. The May-pole is well known to have originated in the club which is thus as sociated with this day's Festival.

A touching legend of St James the Less (so called from his stature as compared with that of St. James, the son of Zebedee), has been given upon authori ty of St. Jerome: †"James the Just had. after the Last Supper, taken a solemn vow that he would neither eat nor drink until he had seen Jesus risen from the dead. Early, therefore. after His Resurrection, Jesus, when He had given the sindon to the servant of the priest, had a table brought out, blessed the bread, and gave it to James with these words: 'Eat thy bread, now, my brother, since the Son of Man has risen from the dead." "

"Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth. and the life." Always from the very beginning, God has shown man that He wills to be known by him in a personal way. The Presence of God "amongst the trees of the garden" must have been a personal manifestation when Adam and his wife hid themselves from Him there. He was manifested in the Burn. ing Bush, on the Mount, in the pillar and the cloud: throughout the Old Testa ment history Theophanies abundantly have record, and Israel's altar in the Tabernacle, and afterwards in the Temple, had the abiding, visible manifest tion of God's Preser ca.

But "He hath not dealt so with any nation" as with us. God sent His only begetten Son into the world Who took upon Him man's flesh. Thus, "By a new and living way which He hath con-"By a secrated for us," even His Flesh, He wills that we come perfectly to know Him. Would we really know the same Blessed Jesus t) be the truth, and the life, we will steadfastly do that which He spake: "Whose eateth My Flesh. and drinketh My Blood, hath eternal life." And can we better use this day's collect than with special intention that the Father's will be done in earth as it is in heaven? So, then, shall He Who was the abiding Presence of Israel's altar be ever upon the altars of Christ's Church, the Emmanuel He wills alway to be unto His children, "even unto the end of the world."

tCanon Farrar.

A WRITER in The Homiletic Review says the first need of a minister's study is books, and the next great need is a studious minister among the books. The trouble ordinarily with the minister is not that he does not have books encugh, but that he does not use what he has, or if using them, does not use them rightly.

RACINE COLLEGE.

A REPLY TO MR. ATKINSON.

My friend, Mr. Atkinson, has very frankly and courteously stated the question that is in the minds of not a few, perhaps, about the future of "Racine. ' and I thank him for his cordial words: but I cannot think he is rightly informed as to some of the facts, nor does he appreciate, I fear, the magnitude of the issue involved.

So far from the sainted DeKoven having contemplated the conversion of "Racine" into a great "Rugby" only a noble ambition indeed for an England with its great universities, or in our settled East, with its powerful colleges, he on the contrary, considered it of most vital importance to the future of the American Church in this land that at least one great Church university should be built up in the Northwest.

It might be added indeed in this connection, that as there are other excellent Church schools for boys in the West, such as Shattuck, "Kemper Hall," (Davenport), and elsewhere, but only one Church college west of Ohio. and north of Iowa, (say for a third of our whole population), to any believer in Churchly education, the college at Racine would thus appear even more important than the grammar school.

For what Racine College has done already, no more eloquent reply need be made than to point to such men as the Rev. Messrs. Larrabee and Fleetwood. of Chicago, and to such laymen as the Hon. W. R Merriam of St. Paul, to be the next governor, as we trust, of Minnesota. Let them reply if they please. for their attacked Alma Mater.

As for the present condition and prospects of the college department, it is only necessary to state the name of its Dean, Dr. Elmendorf, one of the most experienced and distinguished instructors in the country; of Prof. Bigelow, one of the foremost of the younger astronomers; of Prof. Hindley, who as an expert chemist, has no superior in these parts; for ancient languages, a cultured graduate of "Durham," and for modern languages a scholar from the University of Paris, while in ethical and evidential philosophy the widely known name of Dr. F. S. Jewell, are each and all guarantees of efficiency. What can Lehigh or Harvard offer more! Nav. with all their wealth cf apparatus and appliances, it is almost impossible for the crowded ranks of those great suc cessful institutions to reach any real, living, and influencing, contact with the distinguished professors, who of course have to put their work largely in the hands of young tutors.

Yes, Churchmen of the West, we Leg you to understand and look the issue squarely in the face! Are you content to confide your sons at their most tempted and tested time of life to ag. nostic, indifferent, universities, where they are soon lost in the crowd, and so otten go down in the swirl, on the one hand; or again, to send them away, to pass by the doors of an institution builded by the life and labors and means of devoted Churchmen, who realized and realize the terribly growing needs of this teeming empire around us, who come out to you, to I uild up and minister to a House of God-not only for your Benjamins, but also for your Absalons; who bring to you what talent, what means, what culture, what faith, what love have given them, educational ir fluences more precious than money, more precious than machinery—yes, that only needs a little more of your ste wardship money, my good brother

to make "Racine" a facile princeps of colleges in this land. And will my good friend, Mr. Atkinson, permit me again, and most gently to correct any impression with regard to lack of suc cess in replacing our loss.

We have been helped most liberally, not by the Church, alas! so much as by those who know us and esteem us out side of her visible limits, thank God. belonging, as we believe, to that larger household that lives in the thought and heart and future of God!

We shall build two edifices instead of one burned down, and one will te a science hall for the college department. a building of about 100 feet by 35, given mostly by the generosity of the citizens of Racine. In this will be installed our new engineering department, which will be supplemented by the advantages af forded from the offered use of the great machine shops of Racine, one of the chief manufacturing cities of the West. Our law department in its first year has surpassed our expectations.

It is thus seen we have no reason for discouragement, and God knows I do not wish to be understood as having, in my first letter, designed to do more than to ask in all affection my brethren of the Church in this mighty West: Will ycu consent and stand by (or send away) and see an effort like this suffer or go down-as there is always more or less of danger in an unendowed institution-an effort towards a grand Catholic university, an institution of learning over whose every door shall be written: "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding?" Will you not rather stand by it and help it to grow up gloriously, side by side with the other godlessly growing life around? This better growth to be as a city of God, a Jerusalem for your children, even all the time of their education till they shall perforce go forth to toil and fight for themselves, when blessed be God, they shall carry with them to the conflict odors and influences that have sweetened their childhood and savored their young manhood, never losing entirely from their hearts the hushed holiness of ceaseless prayer; from their ears, even on life's farthest desthe echo of old chapel chime. ert, and every eventide's charmed chantechoes that shall never leave Ra cine's dear children till they hear the chimes that ring out to the dying pilgrim from the City's gates!

ALBERT ZABRISKIE GRAY, Warden of Racine College.

P. S.-In looking over Mr. Atkinson's letter again, (which I read rather hur. riedly), I ol serve he is under the extraordinary impression that the Theological Seminary of the Church in Chicago, somehow or other obviates the necessity of a Church college at Racine, instead of, as on the contrary, the one contributing to and supplementing the other. Perhaps he thinks, with some others who ought by this time to be better informed, that there is here a theological training school. The fact is, that of our graduates only about one-fifth have entered the sacred ministry, our object being to train a laity, quite as much needed as a clergy, for the Church. A.Z.G.

In reply to the open letter of the Warden of Racine College, a correspondent has perhaps done an injury, unwittingly, of more than passing importance to a recognized institution of the Church. Will you allow a graduate of Racine College, who also spent two years in its grammaı school,a little space?

ter. It is a properly equipped college. in the common acceptation of the term. never pressing its claim to be an university. It affords, and has afforded for years, a thorough classical instruction comparable with that of any college in the country. Racine College graduates have stood well among those of Harvard, Yale, and Columbia, in many post graduate institutions of the land. Her "A. B.'s" and "A. M's.' have no occasion to hide their diplomas. The scientific department of the college has always been restricted on account of the poverty of the institution, and yet, in spite of the lack of expensive paraphernalia, has furnished a more than fair scientific education. It is a common mistake to regard Racine College as a theological seminary, because under the control of the Church. The establishment of the Western Theological Seminary has no more to do with Ra cine College than with Racine College Grammar School. (It affords no classical collegiate course of instruction. nor dces any other theological seminary.) It is not true that most of those who have taken the collegiate course at Racine have entered the ministry. (though it would be to the credit of the college if it were so.) The records of the institution show only the proportion of 47 to 118 among the alumni. It is a mistake to suppose that the graduate of the Racine or any other grammar school is a fit candidate for the Theological Seminary. The Church does not need that class of clergymen. Surely the Church needs her colleges if she needs her grammar schools, to prepare men to teach co'lege graduates as well as the uneducated. And the Church of the West needs her western college if she needs her western grammar school and western theological seminary, as no one doubts who knows anything about the matter. Whether or not Racine is the place for that college is a proper question for her clergy and laity on the Board of Trustees of Racine College to consider, both as Churchmen and as trustees. It cannot but do harm to decry the institution in the public print so long as it exists, and remains the only Church college in the West. It is well known that the advisability of temporarily suspending the college department until an endow ment be procured, and also of separa ting more widely the college from the grammar school, have been questions long under the consideration of the Board of Trustees. Their action has been, is, and will be, the evidence of their opinion. And surely Churchmen may best keep any private opinion from open expression unless they are prepared either to support the existing or found a better institution.

Racine College has a right to its char-

WM. C. DEWITT. Freeport, Ill., April 19, 1888.

BOOK NOTICES.

THE SEVEN DEADLY SINS. Sermons preached in Trinity chapel, New York, during Lent, 1888, by Morgan Dix, S. T. D., D. C. L., rector of Trinity church. New York: E. & J. B. Young & Co. 30cts For many years, Dr. Dix's Lent discourses have been regarded as the feature of that holy season in the great city where he lives and works. Crowds have hung upon his spoken words, and many more have eagerly read them when printed. Dr. Dix smites and spares not the sins and follies of the age, and because he is thus bold, society listens though it denounces the prophet who will not prophesy smooth things. These sermons are wholesome reading. The Youngs have done well to publish so promptly.

This work gives evidence of great learning and research, and will probably become an authority on the subject of which it treats. The author writes from the point of view of one who regards religion as an interesting phenomenon of human nature which takes shape in Church institutions, which are for the most part of the earth earthy, and even more prone to corrup tion than those of a purely secular ori The state of things out of which gin. the Inquisition sprang, and the workings of the institution itself were melancholy enough in all conscience. The author seems fairly to revel in descrip tions of the corruption and depravity of the Middle Ages. Only now and then his heart misgives him, and he pens a sentence like the following, for which we thank him: "The picture which I have drawn of the; Church in its relations with the people is perhaps too unrelieved in its tluckness. All popes were not like Innocent IV. and John XXII.: all bishops were not cru l and licentious; all priests were not intent solely on impoverishing men and dishonoring women. In many sees and abbeys, and in thousands of parishes, doubtless, there were prelates and pastors earnestly seeking to do God's work. and illuminating the darkened souls of their flocks with such Gospel light as the superstition of their time would permit." Oae thing ever to be remembered is the fact that the best men of those times judged the clergy by a superhuman standard, and their denunciations must for that very reason be accepte 1 with caution. This is well understood by all candid historians of the present day. We must also take into account the great race movements which had 'changed the face of Europe, and the close connection of political with ecclesiastical history. The author traces the seeds of persecution in the Church to the words of St. Paul and St. John, as if the expulsion or suspension of unworthy members from a society to whose principles they had proved false were essentially the same thing with persecution. We suppose the author may be correct in tracing many of the objectionable features of secular jurisprudence to the example of the Inquisition. But it is not improbable that this amounted to no more than a confirmation of methods already in use. Certainly the ecclesiastical courts prop er were distinguished for leniency, and this was one of the prime reasons why mediæval tyrants made attempts at various times to restrict their jurisdiction.

LATE issues of Cassell's National Library (price, 10 cents each) are as follows:

SEVEN DISCOURSES ON ART. By Sir Joshua Rey-nolds.

nolds. HISTORY OF EARLY PART OF REIGN OF JAMES II. By Chas. James Fox. KING LEAR. By Wm. Shakespeare. PROMETHEUS UNBOUND, with Adonais, The Cloud, etc. By Percy Bysshe Shelley. THE REPUBL'C OF THE FUTURE. By Anna Bow-man Dodd.

MAN DOGG. THE TABLE-TALK Of John Selden. THE WINTER'S TALE. By Wm. Shakespeare. With Pandosto; or the Triumph of Time. PLUTAROH'S LIVES of Agesilaus, Pompey, and Photon

COLLOQUIES ON SOCIETY. By Robert Southey. POEMS. By John Dryden. DIARY OF SAMUEL PEPYS, from June to Octo-

Der, 1667. ANECDOTES OF THE LATE SAMUEL JOHNSON, LL. D. By Hester Lynch Piozzi. PLUTARCH'S LIVES of Solon. Publicola, Philo-pcemen, Titus Quinctius Flaminius, and Caius Marius.

THE second part of Janning's "Manual of Church History," covering the mediæval and modern eras, will be pub-

A HISTORY OF THE INQUISITION OF THE MIDDLE AGES. By Henry C. Lea. Chicago: A. C. McClurg & Co.; New York: Harper & Bros. for management of the story by a student who is both skillful and scholarly. Mr. Whittaker will also publish immediately the fourth and concluding series of "Expositions," by the well-known Samuel Cox, D. D.

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

LETTERS TO THE EDITOR.

"TO MEET ON ASCENSION DAY!"

re the Editor of the Living Church: M. M. Moore, (reverend of North Springfield, Mo., I suppose) in your issue of 24th ult., writes as if he knew more about the affairs of the different dioceses than the various diocesan councils do themselves. Unfortunately there is enough matter in all things terrestrial subject to legitimate criticism, and it would be well to expend ammunition on these rather than waste it on things about which those immediately interested should know best.

The council of this diocese is the one that is to "meet on Ascension Day! When Brother Moore understands that there is not a rector in the diocese that does not have more than one charge (one has a parish, two unorganized missions, and four organized missions,) he will comprehend the utter impossibility of an Ascension Day Celebration at 58 separate localities by only 22 separate clergymen, and he may comprehend the propriety of getting, as nearly as possible, the parishes and missions all together on one festival day in the The order of services for the day vear. will include an early Celebration; Morning Prayer, sermon, and Celebration at 11 A. M.; and Evening Prayer and sermon at 8 P. M. The only business on that day will be a roll call and appointment of committees. None of the Church's "principal fasts" occur on any of the days of the council's proposed session. Could not Brother Moore at least remove that fearful exclamation point from the sentence in which he breathlessly announces that one council "is to meet on Ascension Day!"?

HARRY CASSIL.

Calvert, Texas, April 4, 1888. "TAKE THE FEE."

To the Editor of The Livin

In your issue of the 14th inst., an article "by a parson," appeared under the above caption. The writer has given one side of the question, will you be so kind as to permit me to give the other?

I happen to know of a clergyman, who has officiated at several weddings with permission in another clergyman's parish; and although he knew, that, in two instances at least, the parties would not go to the rector of the parish for his services, he (the officiating clergyman) handed over every cent of the fees received. anot deducting his own expenses even, which, on one occasion, amounted to more than one-half the fee.

It will be seen that the rector of that parish had no just cause for complaint. Again, I happen to know, that the above-named clergyman, who officiated by permission in another man's parish. has had his parish invaded several times during his ministry, and a marriage solemnized by a neighboring clergyman without so much as, "by your permis. sion;" neither was the fee handed over to him. At the same time that clergyman did, not rush into print, and inform the whole Church world of his grievance.

In conclusion, let me say, I am dislished this week. The two volumes gusted with these clerical grumblers, who are continually ventilating their grievances in our Church papers. No doubt there are clergymen and laymen, too, that need to be taught their duty, but it is quite certain, that these clerical growlers, who think their own troubles are greater than those of other men, will never reform mankind. CLERGYMAN. CLERGYMAN.

WAS JOHN WESLEY A DISSENTER? To the Editor of The Living Church:

To the Editor of The Living Church: In your issue Feb. 28th, a "Priest of Huron," asks: "Why will Churchmen insist on old falsehoods and try to prove Wesley a wilful author of D's-sent?" Churchmen do not accuse Wesley of wilful Dissent, nevertheless it is an undisputed fact that he organized a society independent of all Church an-thority which ultimately resulted in separation from the Church. All the while Wesley was alive and guiding his followers, there was no breach of the Church's unity, but immediately after his death, separation began. Long before his death he seems to have had an idea that the vast multitude he had gathered together, would sooner or later leave the Church. In 1790, within the last year of his life, he says: "I never had any design of separating from the Church. I have no design now. I do not believe the Methodists in gen-eral design it, I will do all in my power to prevent it, nevertheless, in spite of all can do many will separate from it, I declare once more. I live and die a member of the Church of England, and that none who regard my advice will ever separate irom it." This was the dying declaration of the founder of Methodism. Is, it possible that such a man could have been guilty of schism? Truth compels us to ans ver yes; but not intentional perhaps, or wilful. Men are judged by their acts and not by their intentions. What are the facts? for that is what we are to judge his actions by. Did Wesley consecrate or ordain Dr. Coke as bishop or superimendent and send him to America? Bennett, in "The Church's Broken Unity," says: "Wesley applied to the Bishop of London and requested him to send out ordained preachers to Am-erica. At this time neither bishop nor priest cuuld be sent from Envland to America according to law." To over-come thin gittis time to set apart some per-sons for the work of the ministry in America. I have this day set apart as a superimedent, by the imposition of my hands and prayer, Thomas Coke, a ordained

ed in the General Convention of 1886." In the Collect for Aid against Perils, he has printed, "for the love of thine only Son." In the old form the word was "thy," as it is also in the Church of England book.

OTHER FOLKS' "GOOD FRIDAY."

OTHER FOLKS' "GOOD FRIDAX." To the Editor of The Living Church: The First Baptist church of Phila-delphia, like some others of various de-nominations, has not only "the slight-est respect for the holy commemora-tion" of Good Friday, but absolutely the fullest imaginable, exceeding a large majority of our own parishes in that it regularly and solemnly observes the precise moments of our Lord's dissolu-tion. It was this very fact which put back to 4 r. m. the general meeting for Church unity, so avoiding any conflict with "ministrations of this solemn day due to their own people" on the part of the Bishop and other clergy. And then were not these but seeking to empha-size in the later gathering our one Good Shepherd's almost dying prayer that His people "may be one?" Certainly they thus patterned after the Redeem-er's own word as in the holy Gospel for the second Sunday after Easter. 'I lay down my life for the sheep; and other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." J. H. APPLETON. Orange, New Jersey. "READY AND DESIROUS."

"READY AND DESIROUS."

"READY AND DESIROUS." To the Editor of The Living Church: In conne-tion with your excellent ar-ticle on "Parental Stumbling-Blocks," allow me to call the attention of my clerical brethren to Bishop Lay's ad-mirable little book, "Ready and Desir-ous," published by J. Pott & Co., New Y ork. For "svreet reasonableness" and loving and gentle, and strong pleading for the children, it has, in my estima-tion, no equal. I keep several copies of it in motion all the time, as it is not only good for parents and sponsors to read, but for those adult candidates for Confirmation who cannot well be in-structed in a class, or even by lectures. confirmation who cannot well be in structed in a class, or even by lectures. W. G.

A CORRECTION.

To the Editor of The Living Church. To the Editor of The Living Church: Will you allow me to make a correc-tion? In a recent issue of your paper you stated that the words "See to your knees, that they are often on the ground; See to your eyes that they ever look to Christ; See to your heart that it is fixed on heaven; were those of the Very Rev. E. H. Plumptre, D. D., Dean of Wells. This is not the case. These words first appeared (I believe) in the Rev. Chas. Gutches' excellent magazine, New and Old, for 1879. Old, for 1879. John R. S. Parkinson.

Nova Scotia. Easter-tide, 1888.

OPINIONS OF THE PRESS.

The Church Chronicle

The Church Chronicle. CHURCH PAPERS.—We can tell when we take church collections, who takes the Church paper. They are those who give in proportion to ability, and those who are without do not give according to ability or enlightened gratitude. And uhis is true every where in the land; we only wonder that pastors and others do not know it, or if they do that they do not make greater efforts in behalf of their paper in the interest of piety, loyalty, and progress, in all that is good.

where was the necessity for this? If these acts do not constitute schism, then separation from the Catholic Church is not sinful. Sound as Wesley appears to have been upon Church doc-trine, ritual-prayers for the departed, Church government, yet he did under-take to confer upon the above men-tioned and many others something he did not possess. Let me conclude this letter with his brother Charles' satire: How easy now are bishops made By man or woman's whim! Wesley his hands on Coke hath laid, But who laid hands on him? AN AMERICAN CHURCHMAN. AN ERROR. To the Editor of The Living Church To the Editor of The Living Church ing Prayer"that has been issued by the secretary of General Convention and by him officially stated to be in accor-dance with the changes "finally adopt-

der presides over the affairs of men, which no one can safely disregard.

The Irish Ecclesiastical Gazette

which no one can safely disregard. The Irish Ecclestatical Gasette. THE CRUCIFIX.—Of course the lead-ing objection to this reredos arises from the central representation of our Saviour sacrificing Himself on the cross for the sins of the human family. It is objected that herein is a violation of the Second Commandment. But it is urged on the other hand that the Incar-nation itself created an image, and in so far was "a virtual repeal of the letter of the Second Commandment." So taught one who could never be suspect-ed of any leaning towards Popery or idolatry in any shape or form, the late Dr. Arnold. In the Guardian of last week the Dean of Durham quotes the following note from the third volume of Dr. Arnold's Sermons:—"It is mani-fest to every thinking person that the fact of the Incarnation is a virtual re-peal of the letter of the Second Com-mandment. For in the Person of Jesus Christ there was given us an image of God which we might and should repre-sent to ourselves in our own minds; and what our thoughts and minds may law-fully and profitably dwell, upon may clearly be no less lawfully and profitably presented to our bodily senses." And he adds—"The Bible Society, and other societies of the same kind, can have circulated the Scriptures to little pur-pose if the sight of the cross and the crucifix would indeed minister to super-stition rather than to godlines."

The Church of the closs and the crucifix would indeed minister to super-stition rather than to godliness." The Church of EngLAND.—Leav-ing more distant times and coming down to the Middle Ages, the evidence of the independent existence of the Church of England is ample and com-plete. Of course, this is a free country, and if a man likes, he can say that the moon is green cheese. In the same way, he may assert, if he pleases, that be fore the Reformation there was no Church of England, but only an English branch of the Church of Rome, but say-ing so will not alter the facts; and what the facts are may be gathered from the statutes and other State papers of the realm. Here are a few lines from Lord Selborne: "It was the Church, not of Rome, but of England (*Ecclesia Angli-cana*) of which the rights and liberties were declared to be inviolable by King John's Great Charter, confirmed by Henry the Third. It was 'the Holy Church of England' (*Sainte Eglise d'Angleterre*) which, in the preamble to the Statute of Provisors of 23 Edward III (A. D. 1350), was described as 'founded on the estate of prelacy with-in the realm of England." The Papal encroachments which that statute was passed to restrain were described as tonding to the 'annullation of the estate of the holy Church of England.""

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THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE. SAN FRANCISCO, July 7th, 1886.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites reg. ularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough mean. time ceased. C. R. BENNETT.

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Good Health ends upon pure blood; therefore, to keep well, ify the blood by taking Hood's Sarsaparilla. s medicine is pecul'arly designed to act upon the d, and through that upon all the organs and ues of the body. It has a specific action, also. In the secretions and excretions, and assists ure to expel from the system all humors. Im-e particles, and effect matter through the lungs, r, bowels. kidneys, and skin. It effectually aids k and debilitated organs, invigorates the nerv-system, tones the digestion. A peculiarity of d's Sarsaparilla is that it strengthens and ds up the system while it eradicates disease. this excellent m-dicine this season.

A Memory of Early Days. Bane of childhood's tender years. Swallowed oft with groans and tears

How it made the flesh recoil. Loathsome, greasy castor oil! Search your early memory close, Till you find another dose:	
Search your early memory close, Till you find another dose:	
Till you find another dose:	
All the shuddering frame revolts	
At the thought of Epsom salts!	
Underneath the pill-box lid	
Was a greater houror hid,	
Climax of all inward ills,	
Huge and griping old blue pills!	
at a contrast to the mild and gentle a	otic

e's Pleasant Purgative Pellets, sugar-isy to take, cleansing. recuperating, re-the system without wrenching it with old by druggists.

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The discovery of a vein of salt underlying the City
of Hutchinson is developing into something un-
heard of before in the world's history.
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and 18 bringing Hutchinson into so marked promi-
nence that information regarding this wonderful
section of Kansas is being eagerly sought after. Our
readers. by referring to our advertising columns.
under an advertisement headed "Hutchinson.
Kan.," will find the names of eleven concerns that
will gladly furnish any information regarding this
wonderful section.
A nostal card dranned to either name will get

recommend our readers to sp recommend our readers to sp is information. Hutchinson nities for all kinds of busin-has convinced us of this. ' nd Hutchins

Before I became acquainted with the rits of Mellin's Food I had sup-osed some of its limonials exercerented; I now think that too ch cannot be said in its favor,"--is the testimony a physician who had used it in his own family.

The Correct Time.

le; and wonderfu devised to enab cate a chronomet comes to derang ways hav delicate to do so. ade, the m mech. But th leate mechanisms are devised to enable do so. But the more delicate a chronometer the more subject it becomes to derange-dunless its bekept always perfectly clean, sees its usefulness. What a wonder, then, human machine—so much more delicate cate than any work of man—should require thoroughly cleansed. The liver is the ing of this complex structure, and on the est left in the blood by a disordered liver, most of the ills that flesh is heir to. Even tion which is lung scrofula), is traceable perfect action of this organ. Kidney dis-in disease, sick headache, heart disease, the a long catalogue of grave maladies if origin in a torpid, or sluggish liver. Dr. Golden Medical Discovery, by establishing y, normal action of the liver, acts as a cure entive of these diseases.

The exhausted and drowsy feelings, common to ring time, indicate an impure and singgish con-tion of the blood. which may be remedied by the se of Ayer's Saraaparilla. It is the most power-il, and, at the same time, most economical blood arifler known.

Thin hair thickened, baldness cured, and gray hair made to return to its youthful color by the use of Hali's Vegetable Sicilian Hair Renewer.

Ladies woo value a refined complexion 'mus' use Pozzoni's Powder-it produces a soft and beautiful

The Results of both chemical and physiological nalysis and experiments are that Mellin's Food for frants and invalids, when added to dluced cows if former theorem perfect substitute for mothers sis and experiments are that Menin's r ts and invalids, when added to diluce forms the only perfect substitute for m tha' has ever been pr-duced. and inv us children find it a most satisfactory ar g article of diet.

Consumption Surely Cured.

To the Editor: ' Please inform your readers that I have a positive reready for the above named disease. By its timely use thousands of hopeless cases have been perma-nently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. nsumption if they will send me their Express nd P. O. address. Respectfully, T. A. SLOCUM, M. D., 181 Pearl St., New York.

dvice to Mothers.—Mrs. Winslow's Soothing up should always be used for children teething. oothes the child, soft is the gums, allays all a, cures wind colic, and is the best remedy for rrhoea. 25c. a bottle.

Cheap Excursions Soutb.

o Land-buyers and Homeseekers on April 24, 8 and 22, and June 5, the Hilnois Central R. R. Sell Excursion tickets to Jackson, Tenn. Jack-Miss., Aberdeen, Miss., Hammond, Crowley, nings, Welch, and Lake Charles. La., at one

HINTS FOR HOUSEWIVES.

THE cleanest and most perfectly polished floors have no water used on them. They are simply rubbed off every morning with a large flannel cloth, which is soaked in kerosene oil once in two or three weeks. Take the cloth, and with a rubbing brush or stubby broom, go rapidly up and down the planks (not across them). After a few rubbings the floor will assume a polished appearance that is not easily defaced.

appearance that is not easily defaced. To SOFTEN HARD PUTTY.---To soften putty that has become hard by exposure, so as to remove it easily from a sash, take one pound of pearlash and three pounds of quick stone-lime; slake the lime in water, then add the pearlash, and make the whole about the consistency of paint. Ap-ply it to the putty on both sides of the glass and let it remain 12 hours, when the putty will be so softened that the glass may be taken out of the frame with the greatest facility.

A VERY simple, quick and effectual method of cleansing white furs is to put them into a large bowl, half filled with dry Indian meal; rub the meal thoroughly through the fur, shake and hang them in the air where the wind will blow upon them that they may be entirely freed from the meal. They will look as spotless and fresh as new ones, and the process may be repeated again and again, should circum-stances require it, without injury to the fur. fur.

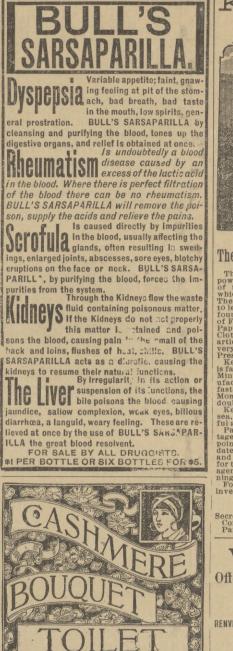
A PRETTY suggestion is for an orna-mental bell-pull. A strip of velvet four inches wide, and of any color which har-monizes with the wall paper and up-holstery, is cut of sufficient length, stamped and worked with a running pattern of a vine, or similar plant, and having been lined with silk or silesia, with an inter-lining of "crinoline," the edges are bound with silk braid, or with a band of bias silk. The upper end is securely fastened to the bell wire--the fastening being hidden by a rosette or a bunch of ribbons--while at the other end is a large brass ring for the hand HAMBURG STEAK --Two pounds lean

other end is a large brass ring for the hand HAMBURG STEAK — Two pounds lean beef, from the round, chopped very fine by the butcher. One small onion and one bunch of parsley minced very fine; two raw eggs; wet the beef with the raw eggs, add the seasoning. Lay upon a pastry board spread with cracker crumbs and roll out the beef into a sheet about an inch thick, sprinkling it with more crumbs to prevent it sticking to the rolling pin. Cut into neat squares with a sharp knife and fry in butter until they are of a nice brown. They are very good if properly prepared.

They are very good if properly prepared. IF you are a thrifty housewife you should have a rag-bag, and I will tell you how to make one. Take a strip of mate-rial the size of an ordinary chair back, linen or woolen stuff will do; embroider it at one end and fringe it, turn over the other and work it to match, so that two rows of fringe and work appear one above the other. Sew a piece of muslin at the back to make the bag and some rings at the top, through which run cord; hang it inside a cupboard, and put in your rags. If you do not want them for the benefit of the poor.

of the poor. DIETETIC VALUE OF RAW EGGS.--Raw eggs are among the most valuable re-sources in feeding the sick. They supply a liquid food which is not only highly nu-tritious, but also easily digestible. Few patients will care to attempt to swallow them whole, and by slowly stirring, to blend the white and the yolk, the dose is rendered less unpleasant. Eggs should never be beaten to a froth, as in that state they are indigestible and invite flatulence and other dyspeptic symptoms. The whites of eggs are a form of nourishment admir-ably suited to stomach and intestinal dis-orders attended with inflammation. This food has, also, emollient qualities, which tend to lessen the irritation in such affec-tions as dysentery, and thereby assist na-ture in her efforts to effect recovery. PANSY LACE.--Wind the thread ten

Weich and Lake Charles. An annond. Crowing the in her efforts to effect recovery.
Weich and Lake Charles. La, at one the three particulars where privileges south of Cairo. For copy of "Souther Hamseeker's Guide" and further particulars three the set of the round trip, tickets good for store the three particulars three the set of the set of the set of the three three





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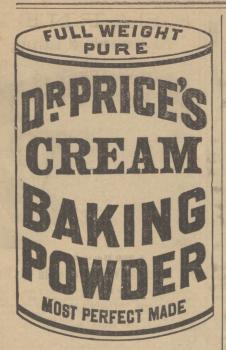
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