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VOL. XI, No. 1.

CHICAGO, SATURDAY, APRIL 11, 1888.

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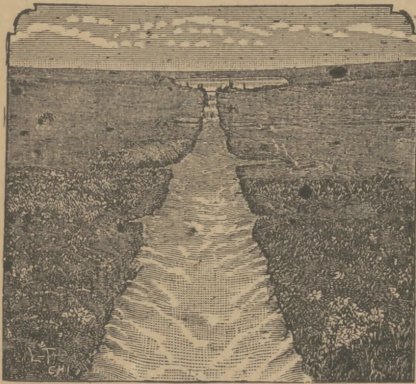
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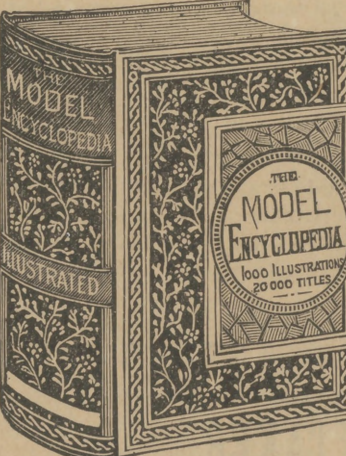
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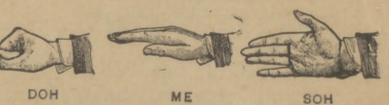
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The Living Church.

SATURDAY, APRIL 7, 1888.

NEWS AND NOTES.

It is stated that the Bishop of Oxford is about to resign his see in consequence of continued ill health.

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.

IN Bengal 90 000 copies of the Scriptures were circulated last year, one Hindoo priest buying many Bibles and giving them away; while a Hindu doctor purchased 100 copies of the Gospels and distributed them among his friends.

THE bishops of the Church in India have lately held an important meeting at Calcutta. The only absentee was the Bishop of Lahore, who had not arrived out from England. One of the principal subjects discussed was the best means of obtaining an increase of the episcopate in the Eastern Empire, where at present there are but seven members against 23 Roman bishops.

A PRAYER Book of the year 1549 fetched the high figure of £125, a few days ago at the sale of the Earl of Aylesford's library. The valuable item was catalogued as follows: "Booke of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church of Englande; in black letter, with the rare leaf ordering the price of the volume, viz. 2s. 2d unbound, and 4s. bound, in purple morocco extra, Londini, E. Whitechurche, Mense Junii, 1549."

SUBSCRIBERS on the Atlantic seaboard who have of late been annoyed by delay in the reception of the weekly issue of THE LIVING CHURCH, are assured that it has been seldom if ever the fault of the publisher. The newspaper mail, for some weeks, has been unaccountably slow between Chicago and eastern points. Our exchanges from the East are all a day or two behind the delivery of former seasons. We hope a remedy will soon be found.

The *Yorkshire Post* says that the white frontal for the new altar at Lincoln Minster, the design for which has been adapted from one of the fourteenth century, is in process of execution at St. Mary's Home, Wantage. The material is satin damask. In the centre is the figure of our Lord in glory, supported by adoring angels. On either side are seraphim standing on wheels (as is often seen in old English work), and bearing scrolls on which are the words *Benedictio, Honor, Gloria, Potestas*. Beyond the figures are stars, *fleurs de lis*, and conventional flowers, forming a rich powdering over the whole remaining surface. The super-frontal of red silk velvet has Alleluias alternate with *fleurs-de-lis*. The probable cost will be £150.

THE Bishop, Dean, and Chapter of Durham have invited the Pan-Anglican Conference to visit their cathedral. According to present arrangements there will be a Celebration on Tuesday, the 31st of July, at 8; morning service with sermon by one of the American prelates, at 11:30, and the festival of the three northern cathedral choirs (York, Ripon, and Durham), at four.

At 6:30 a banquet will be given by the Bishop and Dean and Chapter to the distinguished visitors in the hall of the castle. On the following day, by the invitation of the Bishop, the visitors will attend a service in the chapel of Auckland Castle, on the occasion of its re-opening after the restoration which is now being carried out, and will afterwards lunch with his lordship.

THE Rev. Alan H. Watts, vicar of Dartford, who stepped into the breach at Holy Trinity, Bordesley, when Mr. Enraght was deprived, seems to be grievously disappointed in the income of the living which he accepted last year. In the current number of the *Parish Magazine* he calls attention to the fact that Crockford gives the net income of the living (after payment of rates and taxes) as £600. Far otherwise is the state of the parish finances. His first year has only realized £134, and against this must be set £155 6s. 8d. which he has had to pay away in matters directly connected with the benefice, so that his income "for nine months' hard work has been £21 6s. 8d., less than nothing!"

THE Bishop of Glasgow and Galloway died on the 17th of March. The Right Rev. William Scot Wilson was born at Pittenweem, Fifeshire, in 1806, where his father was a clergyman. He was educated at King's College, Aberdeen, where he gained his M. A. degree in 1827. After acting as private tutor, he was in the same year ordained as deacon in Inverness-shire, and in 1832 he was appointed incumbent of Holy Trinity church, Ayr, which he held up to 1884, when he resigned, and was succeeded by the Rev. J. M. Lester, M. A. He was consecrated Bishop of Glasgow and Galloway in 1859 by the Primus (Terrot), and Bishops (Forbes) of Brechin; (Wordsworth) of St. Andrews; (Trower) of Glasgow; and (Heathcote de Lancey) of Western New York. In 1860 he received from the University of Dublin the degree of LL. D.

THE Churchmen of Southern California are making a vigorous effort to erect a new diocese in that part of the State. It is believed that \$50,000 can be secured as an endowment. In regard to the proposed division of the diocese, a committee was appointed at a convocation meeting at Riverside to draw up and present to the diocesan convention a memorial praying for the consent of the convention for the erection of the seven counties commonly called Southern California, into a new diocese—not a missionary jurisdiction. This memorial will be presented at the next meeting in May. The matter cannot be carried through to the end until January or February (possibly) of 1890. The General Convention will of course have the final decision, and that cannot be given till October '89. Two or three months more would necessarily elapse before a bishop could possibly be chosen and consecrated. Two years yet therefore may safely be counted on for a continuance of Southern California as a part of the present diocese.

A WRITER, referring to the gift of the Queen to the Pope on his sacerdotal Jubilee, says: "Her Majesty's first idea was to select a Bible, and, as she thought the volume ought to be a rich and rare one, she chose the 'Mazarin

Bible,' which is in the Windsor library. The copy is the best of the small total of four now extant. When the librarian was told to pack it up he protested vigorously, but the Queen, displaying an equal familiarity with the inside as with the outside of the volume, replied: 'May not man do what he will with his own?' The librarian carried the story of his grief to the ears of the Cabinet, where it produced consternation. Urgent but respectful representations were made to the Queen, pointing out that Windsor library is held by her 'in right of the Crown,' and that its treasures could not be dispersed by her at will. The representations were at last successful, and the precious Bible still remains on its English shelf." It is, however, stated that as there are still sixteen copies of the Gutenberg Bible, bibliographers have now discarded the title of "Mazarin."

DR SATTERLEE'S declination has caused general regret in Ohio, and corresponding satisfaction in his parish. It seems to be doubtful if another election will be held in June as it is thought that Bishop Bedell will withdraw his request for an assistant. In his letter of declination Dr. Satterlee says: "It was with unfeigned surprise and deep feeling of my own unworthiness that I received a week ago the great call to the office of Assistant Bishop of Ohio, and my appreciation of the divine character and importance of that call, echoed as it was by the unanimous voice of all who represent the diocese, has deepened my solicitude regarding the character of my response. After eight days of prayerful, earnest, and constant thought, during which I have conscientiously striven to keep my mind free from every kind of bias and to seek solely under divine guidance the pathway of duty, I have been led to the very plain conviction that I must stand by my present and incomplete work in this city. I therefore respectfully and most gratefully beg to decline the high honor conferred upon me by the diocese of Ohio."

ARCHDEACON FARRAR is asking for funds to erect a memorial to one of England's greatest sailors, the founder of her naval supremacy, Admiral Robert Blake, who lies in a nameless grave in the churchyard of St. Margaret, Westminster. Campbell, in his famous lyric, couples the name of Blake with that of Nelson. England has spent tens of thousands of pounds to express her sense of gratitude to Nelson; but, says the Archdeacon, she has never spared 5s. to commemorate the heroism of Blake. "His dishonored resting-place is that promiscuous and forgotten pit, which, to the shame of our indifference, covers the mortal remains of Pym, of Strode, of May, the historian and poet, and of Cromwell's venerable mother. Into that pit in St. Margaret's churchyard their bodies were flung 227 years ago by the meanest act of revenge upon the dead which ever disgraced an English king and an English Parliament." The Archdeacon adds, that the proposal to place some memorial of him in the church by which he lies buried has received the cordial approval of the First Lord and other Lords of the Admiralty, of the first Lord of the Treasury, of Earl Nelson, Lord Tennyson, Lord Brassey, and Lord Charles Beres-

ford. Not much more than £200 will be required, and the Archdeacon undertakes to acknowledge and account for any sums which may be sent to him.

AUSTRALIA has been celebrating the centennial of the foundation of the colony in Sydney. The history of the Church is linked with that of the country: "It was on the memorable January 26, just one hundred years ago, that the Rev. H. Johnson landed in Sydney and had the honor of laying the foundation of the Catholic Church in Australia. His first church, constructed of 'wattle and daub' was opened on August 25, 1793, and burnt down shortly after. The first brick church was dedicated on Christmas day, 1810. In 1826 King George IV. set apart one-seventh of the whole territory for the endowment of the English Church, and in 1836 the bishopric of Australia was established, William Grant Broughton, who had formerly administered ecclesiastical matters here as archdeacon, being the first to occupy that see. At the present time there are no less than ten bishoprics in Australia, besides Tasmania and those in New Zealand." In 1862 an act was passed for the abolition of State aid to religion, and the transfer of all endowments to educational purposes. The principal way in which the Church of England decided to celebrate the occasion was by raising a "Centennial Fund," which it is hoped will amount to £200,000. The Bishop of the Province of New South Wales issued a pastoral upon the subject, and appointed Sunday, January 22d, as the day upon which special services of thanksgiving should be held throughout the Colony. The day was duly observed, the form of service compiled for the occasion, and containing the *imprimatur* of all the Bishops of the Province, being used at Matins and Evensong, and a special Collect, Epistle and Gospel. At St. Andrew's cathedral the Bishop of Auckland, New Zealand, preached in the morning, Bishop Barry in the afternoon, and the Bishop of Riverina in the evening.

CHICAGO.

CITY—In another column will be found an account of the ordination of the Rev. Herman Lindskog to the priesthood. With this event the faithful and earnest people of St. Ansgarius' parish feel sanguine that a new day has dawned for them; and that under the leadership of their esteemed rector, now fully equipped for his work and labor of love, a prosperous future awaits them.

The handsome massive chalice of pure silver, which was presented to the parish by the late Jenny Lind many years ago, was used upon the above occasion.

In the Swedish Church, in common with many other Lutheran bodies, the use of wafer bread survives; and instead of being given into the hands of the communicant, as in the Anglican Church, it is placed by the officiating minister upon the tongue. And yet those bodies pride themselves upon their Protestant character; a very convincing illustration of the fact that it is not in such matters of minor detail and ritual, that the difference between Romanism and non-Romanism consists.

St. Peter's church, the mission at Lake View, is one of the most promis-

ing of the suburban churches. It is under the care of Mr. Edsall, a student of the Western Theological Seminary. It has secured a handsome lot upon which a church will be erected in the near future.

The new mission of St. James' church on Division St., was opened three weeks ago under the charge of Mr. A. L. Williams of the Seminary. It has opened under very favorable auspices, over 100 pupils were enrolled at once for the Sunday school.

On Good Friday, the Three Hours' Service was conducted at the church of the Epiphany by the Rev. C. R. Hodge. The spacious church was thronged so that chairs were brought into the aisles. The congregation generally remained throughout the services. The addresses were devotional and thoughtful, and made a profound impression upon the sympathetic congregation. On Good Friday evening the Bishop visited Calvary church, and confirmed 30 persons.

Easter Day brought fair weather after a protracted season of cold winds and storms. The churches were crowded with worshippers, and the offerings are reported as unusually large. The reports of the services indicate a great advance in ecclesiastical music.

At St. James', the mother church of the city, the early Celebration was attended by a large congregation. Dr. Vibbert was the Celebrant. The children's service at 9:30 was followed by the chief service of the day at 10:45. A very handsome jewelled processional cross was used for the first time at this service. It is a memorial of the lamented Mrs. W. H. Vibbert. The rector preached from 1 Cor. xv: 25.

The new and beautiful church of the Ascension was crowded. The music was Gounod's *Messe Solennelle*, and the choir was supported by organ and orchestra.

At Grace church, the large choir was re-inforced by an orchestra of 16 pieces. A notable feature of the day was the large number of memorial floral offerings. The choir was a little too large for efficient direction. The services at St. Clement's was of the usual high order of excellence, compiled from Gounod's and Stainer's music. At the church of the Epiphany the offerings amounted to nearly \$10,000. It will not be many years before this handsome church will be free from debt. At Calvary church, the number of Communion made was exceptionally large. The service was magnificently rendered by the surpliced choir, which is the third largest in the city, and one of the finest in point of training. In the evening the choir medals and prizes were awarded.

At the cathedral, on Easter eve, Bishop McLaren, according to his usual custom, held a Baptismal service, at which three adults and 15 children received at his hands, "the Washing of Regeneration."

The services on Easter Day at the cathedral, both morning and evening, were, as usual, attended by very large congregations, a great many persons being under the necessity of standing. The altar was exquisitely adorned with flowers, among which were conspicuous, calla lilies and magnificent roses. For the brass altar cross, which found a temporary resting-place on the credence, was substituted a beautiful one, composed of lilies. The music, which had been most carefully prepared under the able direction of that accomplished choir-master, Mr. Lawton, was such as

might be expected from the cathedral choir. The Bishop preached, and laid his hands, in the sacramental rite of Confirmation, upon 19 persons, presented by Canon Street, who also was the Celebrant at the choral Eucharist. The Communion, of course, was a very large one. At three o'clock in the afternoon, the usual Easter Sunday School Festival was held, and passed off very successfully. The service of Evensong was in full keeping with that of the morning. Great satisfaction is felt by the congregation, and indeed to many friends in the city, at the return to the cathedral of the Rev. Luther Pardee, who resumes the pastoral charge on the first Sunday after Easter.

NEW YORK

CITY.—Under the rectorship of the Rev. Dr. Van De Water, St. Andrew's church is filled with overflowing congregations and it is understood that many more pews are called for than can be supplied. Among the flourishing organizations connected with the church is a branch of the Girls' Friendly Society, started last October, and having now some fifty members. It is expected that a year hence it may have twice or thrice that number. The president is Mrs. Edward H. Colman. A committee of ladies cares each for a certain number of girls by way of keeping better order, preventing jealousy, etc. The girls meet every evening in one of the rooms connected with the church, where they have reading, amusements, etc. A large society of women has been organized to operate in all kinds of Christian activities; it has 209 members, and an assured monthly income of over \$150. Bishop Talbot addressed this society at its last meeting. The Sunday school of 1100 members is the third largest in the city. On Good Friday night Bishop Potter visited the church, and confirmed 106 persons, the largest part adults, and of these more men than women.

There is much rejoicing among Dr. Satterlee's parishioners at his declination of the assistant bishopric of Ohio. His position as rector of Calvary church is a highly important one, and much of the work he is aiming at is still incomplete. He is understood to have received a petition signed by half his parishioners, and by some thirty parish organizations, asking him to remain. More than that fifty young men of his parish signed a petition to the same effect, promising to do all in their power to aid him in his work. All things considered, Dr. Satterlee thought that the concentrated work of Calvary parish had as much claim upon him as the diffuse work in Ohio, and has concluded to stay where he is.

Under the auspices of the Church Club, a course of lectures will be given in Christ church, Fifth Ave., and 55th St., the Rev. Dr. Shipman, rector, on the "History and Teachings of the Early Church as a Basis for the Reunion of Christendom." The lectures will be as follows: Thursday, April 12, by Bishop Coxe, on "The Pentecostal Age and Growth of the Church to the death of St. John." Monday, April 16, on "Syrian Christianity, and the School of Antioch," by Prof. Richey, of the General Theological Seminary. Thursday, April 19, on the "North African Church and its Teachers," by Prof. Joseph H. Garrison, of the Divinity School, Philadelphia. Thursday, April 26, by the Rev. Dr. Egar, on "The School of Alexandria." Tuesday, May 8, on "Rome and its Influence on Western Christendom," by the Bishop of

Springfield. All the lectures will begin at 8 P. M.

The Club rooms at the see house were opened April 2nd. They are designed for the Clergy Club as distinct from the Church Club, which is composed of laymen. The rooms consist of two large parlors about 60 x 18. They are furnished with carpets or rugs, with handsome tables, together with smaller tables, or desks, with chairs, and also with racks or shelves on which to place periodicals, etc. In addition to reading and reception rooms on this first floor, the club will have a refreshment room. On the same floor in the rear is the Bishop's office, the Presiding Bishop's room and a room for the secretary of the House of Bishops, also, one for the Standing Committee. On the second floor is a handsome room occupied by Archdeacon Mackay-Smith and also an adjoining room occupied by the Bishop's secretary, the Rev. Mr. Nelson. In addition to these and one or two other apartments, there is in the rear a spacious room about 40 x 37, named "Hobart Hall." The wood-work in this really splendid room is of solid oak and includes a raised platform with chairs, desk, etc., on the south side; a richly carved mantel-piece on the north side above the tiling over the fire-place and reaching nearly to the ceiling, the ceiling done in square and oblong panels and supported by massive beams. Of solid oak, too, are the high-backed seats to be ranged about as in the House of Commons, and the shelves on two or three sides of the room in which to place books, as this among other things is to be a reference room, with diocesan library. On the walls, are to be placed the portraits of several bishops. In this room the Church Club is to hold its meetings once a month, read papers, etc. The papers as read by the club thus far have been: in January, on the "Establishment" of the Church in the Province of New York, by Mr. Edward F. De Lancey; in February, on "Buddhism the Shadow over Asia," by Mr. J. Bleeker Miller; in March, on "Church Music," by Mr. A. A. Hayes.

Since his appointment in January, Archdeacon Mackay-Smith has been doing excellent work in getting the city divided into districts, raising money for the city mission and the archdeaconry, preaching in various institutions as well as in the churches. Within a short time he has succeeded in raising money with which to build a church on Blackwell's Island, a single gentleman having promised to give \$18,000 for that purpose. The plans are already drawn although they may be modified, by which to have a church above, with a seating capacity of 300 or 400 and a spacious reading-room below in which the better class of the poor in the alms house may have a place in which to associate together, occupy themselves in reading, etc. The church will be about 100x40, and the material will probably be of brick. It is expected to put the Rev. Mr. French in charge, so long missionary on the island.

The Archdeacon has also arranged to have St. Ambrose church, the property of which is valued at about \$30,000, transferred to the city mission. It is then proposed to put it in charge of a first-class man and when circumstances warrant, the present structure may be replaced by a new one. The church is located a little below Washington Park on the west side of town. Archdeacon Mackay-Smith preached at the penitentiary on Good Friday, and at the alms house on Easter Day, while on Easter Tuesday, he made an ad-

dress at the Tombs. With all the rest, he has in the course of the winter, been influential in having some of the leading rectors preach in the various charitable institutions.

BAY RIDGE.—The rector of Christ church, the Rev. Mr. Ranger, has given in his resignation, to take effect June 1st, the conclusion of a two years' rectorship. Mr. Ranger was formerly assistant minister at the church of the Heavenly Rest, New York, and also took charge of an East Side mission.

NEW HAMPSHIRE.

The journal of convention gives the following statistics: Baptisms 321; confirmed, 257; communicants, 2,635; marriages, 77; burials, 181; Sunday school teachers, 205; pupils, 1,381; total of offerings, \$46,095.26. The Episcopal Fund amounts to \$41,600.

DELAWARE.

Confirmations by the Bishop of Easton have been as follows:

March 18th, Christ church, Christiana, 7; St. Andrew's, Wilmington, 11; 19th—Christ church, Delaware City, 2; 20th—St. Thomas', Newark, 11; 21st—Old Swedes', Wilmington, 12; 22nd—Emmanuel, New Castle, 35; 23rd—St. Peter's, Lewes, 1; 25th—St. Andrew's, Ellis Grove, 8; St. Mark's, Little Creek, 1; St. Philip's, Laurel, 1; 28th—Christ church, Dover, 10; Trinity, Wilmington, 21; 29—St. Peter's, Smyrna, 12.

IOWA.

MUSCATINE.—On Friday evening, March 23rd, the Bishop visited this parish and confirmed a class of ten ladies and three men. The church was well filled and the singing hearty and congregational. The Dean of Davenport, the Rev. Dr. Hale, read the lesson, while the rector, the Rev. E. C. Paget, said the office, and chanted the alternate verses of the beautiful Litany of the Passion, which was sung by the kneeling congregation at the close of the service.

LONG ISLAND.

In making his appointments for Confirmation, the Bishop reminded the clergy of the offerings to be taken for diocesan missions, and stated that for several years the parishes had observed in spring and autumn a diocesan missionary day. Such observance now promised excellent results, by way of furthering the missionary work of the diocese.

BROOKLYN.—At Holy Trinity church on Easter Day, admission was by ticket. Mr. Dudley Buck, the organist, arranged a programme of choice musical selections to be sung by quartette and full chorus. The Sunday school had its celebration in the afternoon at 3:30, and there was no service in the evening. The Holy Communion was celebrated in the morning at six o'clock.

On Sunday evening, March 27th, the Bishop visited St. Mark's church, the Rev. Dr. Haskins, rector, and confirmed a class of 29. After explaining to the candidates the nature of the rite, and addressing the congregation, the Bishop complimented the venerable rector, saying that in his ministry of 50 years he had presented 52 classes.

The Bishop recently confirmed a class of 30 at Grace chapel, most of the candidates having been drawn from the Sunday school. The Bishop congratulated the minister-in-charge, the Rev. R. H. L. Tighe, as also upon the fact that the week-day services had been so well attended.

The Bishop visited on Thursday evening in Holy Week, the church of the Good Shepherd, confirming 41 persons, and preaching. The evening service preceding the Confirmation was said by the Rev. Dr. H. B. Cornwall, the rector of the church, assisted by the

Rev. Chas. A. Wenman. The church was filled to its utmost capacity.

Many Italians are living in South Brooklyn, and since several families have connected themselves with the Church, there is a movement on foot to have services in their own language. A meeting was recently held on the subject, at which several addresses were made, and it was unanimously voted to memorialize the Bishop, asking him to give the movement his approval. The memorial was to be delivered through Archdeacon Stevens.

Of the free churches in Brooklyn, St. Luke's furnishes a most successful illustration. In the last ten years it has paid off an old mortgage debt; discharged all current expenses at the end of each year; greatly enlarged and improved the old church, and added a Sunday school chapel. A year or two since it rebuilt and made independent St. Bartholomew's church, itself free and so well attended and prosperous that it is planning to enlarge. Through the generosity of a friend, St. Luke's is to have a new Sunday school building completely equipped and costing \$40,000. In addition to this, it proposes soon to begin a new church to replace the one which was practically destroyed by fire last November. Plans for the new church are already in the hands of a competent architect. The church will be one of the best in the diocese, and will have a seating capacity double that of the old one. The site is free from debt, as is the parish in all departments of its work. The receipts and expenditures for the year ending March 1, 1888, were over \$12,000. In addition to this the contributions for missionary work outside the parish were over \$1,000; Communion alms for the poor, \$827.00; Missionary Enrollment Fund, \$393.00; Thanksgiving and Christmas dinners and gifts, \$95.00. The funds on hand are: Woolsey Memorial, \$2,227.28; robing-room fund, \$468.50; fund toward the new church, \$15,000. The vestry in their report congratulate the parish on its sound condition, and upon the cohesiveness and loyalty manifested during the severe strain to which the church has been subjected. It was a strain, they say, which would have wrecked many a parish less earnest and devoted to the cause of Christ than theirs.

On Saturday, March 31st, took place the funeral of Henry E. Pierrepont, at Grace church, of which he had so long been senior warden. He was one of the most respected citizens of Brooklyn, where he was born, and in the prosperity of which he had always been deeply interested. He was born in 1808, in the old Pierrepont mansion, where Gen. Washington made his headquarters, and in 1841 married the granddaughter of John Jay. He was connected with many of the institutions in the city, including the Orphan Asylum, the Church Charity Foundation, and various Church institutions. He was also connected with the General Theological Seminary.

ALBANY.

HUDSON.—The annual visitation of the Bishop to Christ church was made on the evening of Monday in Holy Week, March 26th, and was an occasion long to be remembered by those present. In spite of very stormy weather, the church was completely filled by a reverent and attentive congregation. After a full choral service, and a wonderfully strong and instructive address by Bishop Doane, the rector, the Rev. John C. Tebbetts, presented a class

numbering 42, for Confirmation. Among the class were a large proportion of men, and six were members of the choir. The Rev. Walter H. Larom, rector of All Saints' church, (a former mission of Christ church) was present, and assisted in the service. The Bishop had on the same day visited All Saints' church, and confirmed 16 candidates. Christ church, under the rectorship of the Rev. Mr. Tebbetts, has been constantly growing, and has never been in a more promising condition than now. A surpliced choir, established under considerable adverse criticism from the "conservative" element in the parish, has done much to make the services both reverent and attractive, and there are a number of active parish organizations, including a recently established branch of the St. Andrew's Brotherhood. The erection of the old "chapel of All Saints" into a separate parish, with its own rector, which has only been done within a short time, promises to prove beneficial to both the mother and the daughter church.

TENNESSEE.

MEMPHIS.—Palm Sunday was a day of rejoicing at Calvary church, for Bishop, priest and people. It was the day appointed for Confirmation. The weather was mild and pleasant and the church crowded from chancel to door. The Bishop preached an excellent sermon, urging all to get a vision of Christ, especially during the coming week, taking for his text St. John viii: 6, after which the rector, the Rev. Sorville Burford, presented a class of 48. It was a most impressive sight as the candidates went forward during the singing of the hymn, "My faith looks up to Thee." The handsome chancel was tastefully decorated with palms. Most of the ladies and young girls wore white. The light from the beautiful chancel window shed a holy radiance over all, as the Bishop laid his hands upon each bowed head and the choir chanted Amen, to the sacred words: "Defend, O Lord, this Thy child," etc. The daily Lenten services have been remarkably well attended, and another class for Confirmation will be presented in a few days.

MILWAUKEE.

At St. John's, Milwaukee, the Rev. Dean Richmond Babbitt, rector, presented to Bishop Welles on Palm Sunday afternoon a class of 52 for the holy rite of Confirmation. The sermon was preached by the rector, who took for his subject the parable of the drag-net. Full choral services were sung by the surpliced choir of men and boys, supplemented by the adjunct choir of ladies and gentlemen. The prosperity of St. John's, under the blessing of God, has been great the past 18 months, there having been 114 confirmed and over 200 communicants, altogether, by one way or another, connected with the church. Three missions are forming, two within and one without the parish. There have been about 50 Baptisms, 15 marriages, and 28 burials, showing the enlarged work of the parish. A guild hall has been made out of the chapel, the parish organizations have prospered and developed, a Sunday evening people's service with choral music has filled the church with people, and there have been many gains from the sectarian bodies, who have either entered the Confirmation classes at St. John's, or have constantly attended its services. A Mission will be held in the parish under the Parochial Mission Society,

between Easter and Trinity Sunday. The missionary will be the Rev. H. Y. Satterlee, D. D., of Calvary church, New York.

Easter services were never so cheery and hearty, nor the average of music so high, in the diocese as this year. At the cathedral, after two early Celebrations at which were nearly 200 communicants, a high Celebration, with Confirmation, was held. The congregation far exceeded the sitting capacities of the church. Sixty-five choristers rendered the music, accompanied by an orchestra of 14 pieces. The service was full choral, Cruickshank's Service being rendered. At St. John's, Milwaukee, the surpliced choir was also enriched by a full orchestra, and the music was heartily and proficiently rendered, including several selections from Gounod. They also repeated their service the following evening at St. Peter's church, Greenfield. The same reports come from the interior also. At Monroe, the new surpliced choir was inaugurated, which comprises 16 well-trained voices. At Waukesha, the year-old choir showed the results of their training in an admirable rendering of Geddes' "He is Risen," sung also at the cathedral. The service at Whitewater was bright, and the music better than any previously rendered. The surpliced choir only dates from the beginning of Lent. And we doubt not that of other points, from which we have not heard, the same joyous story might be told.

Choirmaster Eaton, of St. Paul's, Milwaukee, has a reserve chorus of 90 voices in training, from which he has selected, as capable of singing in the main choir, 46 voices, divided as 20 trebles, 8 altos, 8 tenors, and 10 basses. The first service will be on Trinity Sunday.

Bishop Welles is again in a critical condition, and has been obliged to cancel many of his spring engagements. He was still able to make four visitations on Palm Sunday, admitting six servers at the early Celebration at the cathedral, and at later services confirming large classes at St. Paul's, St. John's, and St. James'. He also visited Beaver Dam on Tuesday in Holy Week, but returned to Milwaukee, and remained in his bed the rest of the week, much to the sorrow of Churchmen in Portage, where he was to have gone. He was able to confirm at the cathedral on Easter Day, and to remain for the whole of the service. But engagements for the balance of the day at Christ church and St. Luke's were cancelled, and the Bishop will hardly be able to keep any appointments for the present.

The Standing Committee was lately summoned in special session, to pass resolutions in regard to the death of Mr. D. G. Hooker, a vestryman of St. Paul's, Milwaukee, and a member of the Standing Committee until the last council, when he declined re-election. Mr. Hooker died suddenly in Florida.

MICHIGAN.

DETROIT.—An interesting service was held in St. John's church, the Rev. J. N. Blanchard, rector, on Friday evening, March 23. It was a re-union of the Confirmation classes of the past two years, to listen to the last instruction given to the Confirmation class of this year. The number confirmed during the present rectorship, that is, in two years, has been 153, of these 143 were present to welcome and pray for the new class, which numbers 66, of whom 26 were from St. Mary's mission chapel

the Rev. H. M. Kirkby, in charge. On Palm Sunday evening, they were confirmed by Bishop Harris, whilst Bishop Bissell of Vermont preached the sermon to the congregation which filled the great church in every part.

NEBRASKA.

THE BISHOP'S APPOINTMENTS.

APRIL.

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| 5. Nemaha City. | 6. Brownville. |
| 8. Lincoln: Holy Trinity, A. M.; St. Andrew's, P. M.; Holy Comforter, evening. | |
| 9. Seward. | 10. York. |
| 11. Grand Island. | 12. Broken Bow. |
| 15. Nebraska City, A. M.; Wyoming P. M. | |
| 18. Fremont. | 22. Creighton. |
| 23. Niobrara. | 29. Decatur, A. M. |
| 29. Tekamah, P. M. | |

MAY.

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| 2. Crete. | 4. Plattsmouth. |
| 6. Omaha: St. Paul's, A. M.; St. Philip's, P. M.; St. Barnabas, evening. | |
| 16. Omaha Annual Council. | |
| 20. Papillion. | 22. Edgar. |
| 23. Red Cloud. | 24. Arapahoe. |
| 27. McCook. | |

QUINCY.

QUINCY.—The first celebration at the church of the Good Shepherd, on Passion Sunday, was at 7 o'clock with the largest number of Communions made at any early Celebration—the great festival excepted. At nine o'clock there was a second Celebration. The "intention" at the Celebration was for the Confirmation class, who were all present. Before the hour for the mid-day service the church was filled to overflowing, and chairs and benches were brought in. The choir entered in procession and the Litany was sung by the rector. The Bishop of Quincy preached a powerful sermon from the text, "Pray ye that your flight be not in the winter." The class was then presented; 27 persons received the sacramental rite, 15 of the candidates being men and boys. The Bishop made a touching address, full of beauty and fatherly advice. In the afternoon at 4 o'clock the church was again filled for Evensong, and at 7:30 another large congregation was present, when the Bishop preached a sermon with no uncertain sound, on the authority of the Church. The rector of the Good Shepherd, the Rev. Geo. H. Yarnall, took charge the third Sunday in Advent, and sees the first fruits of his labor in the class just confirmed. He will present another class early in June, Father Maturin is to preach a Mission at the Good Shepherd in the fall.

WYOMING.—Bishop Burgess visited St. Luke's church on Palm Sunday and confirmed five, three others were absent on account of sickness and stormy weather. The Rev. J. R. Holst has introduced a surpliced choir of ten boys, six more are under preparation, and as soon as the choir-room is enlarged these will be added. The ladies have raised almost \$125 to improve the church building. The choir, with a few friends of Miss Grace Hoagland, are trying to raise \$40 or \$50 to build a choir-room. The parish is in better condition than it has been for the last fifteen years, the communicants have doubled during the twenty months since the Rev. J. R. Holst has been in charge.

DAKOTA.

LEAD CITY.—The construction of Christ church has been attended with great success. The building which was commenced not many months ago, under what seemed to be serious difficulties, has now been completed ready for occupancy. The first service was held in the new edifice the third Sunday in Lent. The occasion was one which will ever remain dear in the hearts of many. The service itself was one invested with unusual interest and made still more memorable by the Baptism of three of Christ's little ones.

The praises of God were rendered by a choir of excellent merit. The tone and spirit of the music was earnest and hearty. The earnest way in which the people have labored to bring this church to completion is highly commendable, and worthy of much praise.

CENTRAL PENNSYLVANIA.

Sunday, March 18th, Mr. Robert Graham, General Secretary of the Church Temperance Society, addressed the students of Lehigh University, on intemperance and the work of the society. His address was the third in a course under the auspices of St. Andrew's Guild of the University. Besides the 400 students, who filled the transepts of the church, a good congregation occupied the nave. Mr. Graham presented the subject in a frank, hearty way, eminently suited to young men, and was listened to, from first to last, with close attention. In the evening he met with about fifty members of the Guild at the house of the chaplain, where the subject for discussion was intemperance and the work and methods of the Church Temperance Society. After addresses by Mr. Graham and the chaplain, questions were freely asked and answered. A resolution of hearty thanks was tendered Mr. Graham, and a committee appointed to report, at the next meeting of the Guild, on forming a branch of the Church Temperance Society. After the formal adjournment of the Guild an hour was passed socially in the dining-room and parlor. It was an evening not soon to be forgotten, and will no doubt result in a permanent organization of certain of the students for temperance work at Lehigh.

KANSAS.

DODGE CITY.—A mission named St. Cornelius has been started with 36 communicants. The Rev. H. C. Dyer has given it two full services, and Mr. J. J. Summersby has been selected as lay reader. He is also the junior warden, Mr. W. E. Oakley being the senior. Messrs. Langton and Kellogg, and Capt. Finlay are the vestry. Mr. L. P. Peck is the chorister.

VERMONT.

The work upon the new building of the Vermont Episcopal Institute at Rock Point, Burlington, for the Bishop Hopkins diocesan school for girls, has progressed rapidly since the foundation was commenced last July. Much credit is due to Mr. W. H. Townsend, who has had charge of the carpenter work, and Mr. Cassius P. Morse, in charge of the mason work, for their energetic supervision. The trustees expect to have the whole completed and furnished at an early day next season and ready for opening the school in September next. Great pains has been taken to make this building one of the most complete and best adapted for the purposes for which it is designed, of anything of the kind in this country. Aside from its beautiful location, commanding an extended view of the city of Burlington, the beautiful waters of Lake Champlain with the highest peaks of the Green Mountains in Vermont and the Adirondacks in New York, it will be admirably arranged, heated and ventilated by the latest and improved "Ruttan System," lighted by gas and fitted with bath rooms provided with hot and cold water on each floor, each pupil having room and closet by herself.

It is the intention of the trustees to make it a school of the highest standard, fitting young ladies for entrance to Wellesley, Smith or Vassar Colleges. It is expected Vermont will have within

her own borders a Church school for young ladies equal to anything of the kind in New England, so that her citizens will not have to send their daughters elsewhere for a thorough education and refined moral culture.

\$60,000 has been raised by the trustees for the construction of suitable buildings and endowment of this department.

LOUISIANA.

NEW ORLEANS.—The Bishop of this diocese has just returned from a trip to Belize, British Honduras, where he had been on an important Church mission at the request of the ecclesiastical authority of Great Britain. Arriving in Central America, he became the guest of Governor Goldsworthy, and during his stay was exceedingly busy. The Governor and his aides-de-camp, the Bishop, and the entire English population at Belize made the occasion of the Bishop of Louisiana's visit a memorable and brilliant one. A public reception was tendered him at which all the notable residents of Belize were present. The Bishop preached at St. John's church to a crowded congregation on the Sunday after his arrival and on the following day administered the Sacramental rite of Holy Confirmation to nearly 200 persons of both sexes and of all ages and social position. The day following, the Bishop laid the corner-stone for a new church, that of St. Mary, at the same time preaching a most impressive sermon. The next day Confirmation was administered in the old church of St. Mary and a large number received the apostolic blessing. Other services were held by the Bishop during his short stay at Belize and his only regret was that important duties in his own diocese prevented him from remaining longer with the kind and hospitable people of Belize.

Newcomb College, for young ladies, for the foundation of which Mrs. Newcomb gave \$100,000, is a handsome structure. The last bit of carpenter work has just been finished in the erection of the college chapel. The college is of brick and quite large with a grand reception room and many smaller rooms. The chancel is very pretty and is supplied with altar and other furniture. The walls and ceiling are frescoed exquisitely, the many varying shades nicely harmonizing. The dado running around the room is done in red copper, lightened here and there by tones of gold and silver. Five large stained glass windows illuminate the sanctuary in which is the altar of handsomely carved cedar. Church services are to be held daily in the chapel and twice a year memorial services are to be held for the daughter of Mrs. Newcomb, the foundress. Prof. Dickson is the president of the college and he has associated with him a number of eminent and scholarly teachers. There are many needs in this diocese waiting the generosity of the stewards of God's wealth, a Bethel for English sailors so many of which come to this port, asylums for the orphans, a theological school for educating priests, churches in growing portions of this city and out among the poor and neglected in the neighborhoods shunned by the better class of people. These are only a few of the needs of the Church in this diocese waiting for her faithful children to supply.

NEW IBERIA.—Under the diligent care of the rector, the Rev. C. C. Kramer, this parish is now possessed of a large and commodious rectory. In less than nine months the building was finished

and ready for occupation. Situated on the church lot, near to the church, two stories high, and containing seven large rooms, it is an ornament to the town and a great source of joy to the Church. The total cost of construction was \$2,000, of which the vestry promptly gave the contractor \$1,500, and their note for the balance. The raising of this sum of money in so short a time though a great undertaking has not in the least interfered with the many other obligations of the parish, either parochial or diocesan. The faithful people of the parish contributed very generously and deserve great praise for their sacrifices and labors for the Church. The Church is making great progress in this town which is justly regarded as the capitol of the Acadian portion of Louisiana and which is fast becoming a centre for business operations. Manufacturing enterprises are constantly being started and the population is rapidly increasing.

SPRINGFIELD.

SPRINGFIELD.—St. Paul's church was handsomely decorated for the solemn service of Palm Sunday with large palms from Alabama, which were most tastefully arranged upon and over the reredos, and about the chancel by the ladies' committee. In spite of a furious sleet storm, which covered everything with ice and made the walking dangerous, there was a large congregation present at the High Celebration. The Bishop was the Celebrant, assisted by the rector, the Rev. F. W. Taylor. It was the Bishop's annual visitation of the parish, and the rector presented for Confirmation a class of 17, which he had been instructing since Quinquagesima Sunday. After the laying on of hands, the Bishop addressed the newly confirmed in very touching words connecting the teaching of Palm Sunday, Holy Week, and the Annunciation with their Christian life and the sevenfold gifts of the Holy Spirit given them by Confirmation.

In the evening the Bishop preached at St. John's mission chapel, North Springfield, and confirmed a class of five persons presented by the Rev. H. B. Good-year, priest-in-charge.

St. Luke's mission, in the south part of the city, has recently been presented with a 300 lb. bell, which was greatly needed, as the church people are scattered over a large area in that district. The fund for the bell was raised by several friends of the mission, but a goodly part of it came from the principal and the pupils of St. Agatha's School.

Speaking of St. Agatha's School, it is gratifying to note that this year there has not been room enough for the boarding pupils, and that the prospects for a larger attendance next year are so encouraging, that it has been decided to build an annex or wing upon the present house, for dormitory purposes.

TEXAS.

WILLIS.—March 7th, the Bishop visited the mission of All Saints, and preached at night in the Methodist building. After the sermon, a class of four persons was presented for Confirmation, before a large congregation. On the following morning three children were baptized by the priest in charge, after which the Bishop celebrated the Holy Eucharist and preached. There were a very good number of communicants at this service, which is unusual for this small town. The work of the Church is growing here, and there seems to be a very general interest. Last year this mission numbered only six communicants; including the

newly confirmed it now has 13. The people are in great need of a church building, which with a little outside help might be put up very shortly.

HUNTSVILLE.—April 10th, after Evensong at 5 o'clock in St. Stephen's church, the Bishop administered Confirmation to a colored man, who intends to study for the sacred ministry. On the following day, the Bishop celebrated the Eucharist and preached to a large congregation. Besides the rector, the Rev. Jeremiah Ward assisted in the service. After Evensong at 7:30, the Bishop preached again to a crowded congregation, after which the rector presented a class of three candidates for Confirmation. The Bishop made a very impressive address to the candidates. At the services of the day the music was nicely rendered.

PITTSBURGH.

The Church in this diocese is showing evidence of wonderful growth. On Palm Sunday Bishop Whitehead confirmed 102 persons of all ages, young and old. In the morning, at Grace church, the Rev. R. J. Coster, rector, presented 33; in the afternoon at St. Andrew's, the Rev. J. Crocker White, D.D., rector, presented 19; in the evening at St. Peter's, the Rev. W. R. Mackay, rector, presented the gratifying number of 50.

The Rev. W. H. Wilson who has been missionary among the colored people of Pittsburgh for more than ten years, has been lately appointed general missionary to colored people in the South, and will enter upon his new work on the second Sunday after Easter.

COLORADO.

LEADVILLE.—The largest church building of any name here is St. George's, and at the present rapid growth of the Church will soon be small for its congregation, which has been on the steady increase since the Rev. J. A. Antrim became rector, Nov. 1887.

On Sunday, March 4th, the Bishop made a visitation of the parish and confirmed 17, 14 of whom were males; 10 more await Confirmation. The services were of a most dignified kind; 42 partook of Communion at 8 A. M. The Sunday school of St. George's is now four times as large as when Mr. Antrim took charge. Every person in the church seems to be earnestly at work. There is weekly Communion, and choral Evensong. A large surpliced choir of boys and men render the Church's music in a most acceptable manner.

A twelve days' Mission held by the Rev. Percy C. Webber began March 7, and closed on Passion Sunday, March 18. This Mission has resulted in greatest good to the parish, in that it has raised the dignity of the Church, and brought it before the minds of people in a way unknown before. Mr. Webber combined able instruction on all parts of the faith and worship with fervid appeals to the hearts and spiritual nature of his hearers. Moody, the famed evangelist, was in the city holding a union revival at the time of the Mission, nevertheless, large congregations gathered nightly at St. George's. Daily, large numbers broke the Bread of Life, and the final Communion was the largest ever known in the history of St. George's parish.

SOUTH DAKOTA.

ABERDEEN.—St. Mark's parish has enjoyed considerable growth and prosperity under the rectorship of the Rev. J. M. McBride, who took charge of the parish Dec. 1st, 1886. At that time the Church was at a very low ebb, the people discouraged, few in numbers, and

without a suitable place in which to hold public worship. With the advent of the new rector things improved, and on Ascension Day, 1887, the cornerstone of St. Mark's church was laid with impressive ceremonies. The building, which was ready for occupancy Christmas Day, 1887, is Early English in style, with nave and transepts, having a seating capacity of about 300. The interior is finished in the natural color of the wood, and is very imposing and Churchly. The Ladies' Guild provided the furniture, which is in keeping with the building, also the furnace and the stained glass windows. The altar which is of oak and very handsome, is the gift of the Young Ladies' Guild. A polished brass lectern is the gift of Mrs. J. T. McChesney, and from the children of Grace chapel Sunday school, N. Y., has been received a Bishop's chair, the Sunday school of the parish furnishing a very handsome brass chandelier.

Sunday, March 18th, the parish was visited by Bishop Hare, who administered the apostolic rite of Confirmation to a class of 10 persons, which with seven confirmed in April last makes 17 within the past year.

Great credit is due the Ladies' Guild for this prosperous condition of affairs; faithfully and earnestly have they worked, that they might have a house where God might be worshipped in the beauty of holiness. The men connected with the parish have also nobly responded to the rector's appeal, and have given liberally of their means to aid the cause. The total cost of the church, including furniture, is \$7,000, (all provided for except a loan from the A. C. B. F. C. of \$1,000.) This sum was all raised in the parish, except \$650 given by the Bishop, and \$150 given by Grace chapel Sunday school through the rector, a very creditable condition of affairs in a new community, where though of unbounded possibilities, the actual population is not quite 5,000.

BOOK NOTICES.

A SELECT LIBRARY. of the Nicene and Post-Nicene Fathers of the Christian Church. Edited by Philip Schaff, D. D., LL. D., in connection with a number of Patristic Scholars of Europe and America. Volume VI.—Saint Augustine: Sermon on the Mount; Harmony of the Gospels; Homilies on the Gospels. New York: The Christian Literature Co. 1888. Price \$3 50.

The eight volumes of this series, when completed, will form the most complete edition of St. Augustine's work, in our language. We are glad to note that editor and publisher are encouraged by the favorable reception of their work, so far, and that they propose to carry on the Patristic Library with the same energy as heretofore. The volume before us contains exegetical and homiletic writings on the Gospels. Dr. Schaff's introductory essay, on "St. Augustine as an Exegete," gives an impartial estimate, admitting that he had but slight philological preparation, and could not excel in grammatico-historical exegesis; but in spiritual insight, acumen, depth, in knowledge of Scripture as a whole, and pious intention to bring out the truth, he was remarkably gifted. Like all the fathers he erred in extravagant use of allegory, yet it was seldom commonplace or wanting in apt and sensible comment. Certainly his exegesis abounds in rich treasures of spiritual truth and practical wisdom. There is in this volume a full double index of subjects and texts.

A HISTORY OF ELIZABETHAN LITERATURE. By George Saintsbury. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50. Cloth.

This volume, the second of a History of English Literature, is a valuable

addition to the stock of literary criticism in which our age is so rich. Believing that in order to understand the literary history of a period, it is necessary to study the minor as well as the major illustrations of it, the author has given an unusual amount of attention to writers but little known, while from such great lights as Shakespeare, Spenser, Milton, Bacon, he makes no extracts at all. The reader who has no time for careful perusal of the book, finds, at a glance, many exquisite gems to rejoice over, whose source, existence even, has been perhaps unknown to him. It has been the author's endeavor "rather to map out the country carefully than to write about it brilliantly." Had the latter been his aim, he could not be said to have failed. Although there is, as there must be in careful history, much of detail allied to that of the encyclopedia, yet the author of this book charms by the graces of his style, and the cleverness of his criticism. He has the courage of his opinions. Though a great critic has pronounced *Paradise Lost* the only great poem that was ever written, and the world has agreed to praise, if it does not read it, our author dares to say that for Herrick, Carew, and the others of that nest of singing birds of cavalier times, he would give the whole of the great English epic, except a very few passages. Yet, on the other hand, for "the three unapproachables," Shakespeare, Homer, Dante, he would give up all the other poets he has been reviewing. Of Lycidas, or rather of the inequalities in that much-admired poem, he says: "Some people seem to think that anything attacking the Church of England must be poetry." Yet even with this witty thrust, he acknowledges the exquisite beauty of some parts of the poem, while of "Comus" he says: "If poetry could be taught by the reading of it, then indeed the critic's advice to a poet might be limited to this: 'Give your days and nights to the reading of Comus.'" Of Marlowe he says: "His aspirations after the immense, too frequently leave him content with the simply unmeasured." A happy epigram that. But we cannot quote further, though we are tempted to do so. If the book does not "supply a long-felt want," we might say of it what the grim old earl in "Little Lord Fauntleroy" said of "Darling": "We wanted you all the time, but didn't know it."

CHARLES GEORGE GORDON: A Nineteenth Century Worthy of the English Church. A biographical sketch by Theodore M. Riley, S. T. D., Professor of Ecclesiastical History, Nashotah House, Hon. Canon of All Saints' Cathedral, Milwaukee. Milwaukee: The Young Churchman Co. 1888. Pp. 150.

The wonderful life of Gen. Gordon, its manly saintliness, devoted love, unflinching heroism, its Christly sacrifice of self, causes us to rise from the contemplation of it, in this little volume, with a sigh that our generation had not better understood while it was yet with us, that angelic presence which it entertained. Dr. Riley has evidently brought to the study of a grand though brief career, the discernment of sympathy, and an enthusiasm for the character of the man. All that the life of Captain Hedley Vickers was to our youth of a quarter-century ago, aye and more, will this sketch of Gordon be, in its power for holy and intrepid purpose to the hearts of the lads now growing up about us. We feel very thankful to the modest author for the care and judgment with which his research has selected from the literature of the day on the subject of Gen. Gordon just those essential facts which are needed in order to form a right es-

timate of the soldier, ruler, and Christian man, the cardinal points of whose marvellous story he has strung together thus interestingly for his readers. The book is very handsomely printed, and has a frontispiece portrait of Gordon.

THE BEGINNINGS OF RELIGION. An Essay by Thomas Scott Bacon. London: Rivington's. 1887. Pp. 505. Price \$3 40.

In these days of license of thought when men's minds, swayed by the fascination of the doctrine of evolution, incline to the theory on the subject of religion, that its invention was the instinct of every human soul moving together to evolve a religion in each people, or was the outcome of the meditation of the deeper thinkers at last influencing the rest of mankind, it is refreshing to meet with a courageous and reverential mind who sturdily maintains the thesis that "from the very first, mankind received the suggestion and information of true religion directly from God, the Creator, and that religion began in its purity and perfection." Mr. Bacon is not ashamed nor afraid to hold to this old theory which has the support of revelation, and is also true to historical fact, as he lucidly shows, and is ready to defend this truth against the most eminent upholders of the popular theory. In his search for truth great names are no bugbear to him. He writes with force because he feels and believes most firmly in the position he has taken, and in a great many literary and scientific truths is content to be behind the age in a healthy conservatism. To traverse this wide field of inquiry must have cost him much pains and hours of devoted study, for the "essay" is really an octavo of over five hundred pages. The plan of his work allows him to consider a great many side topics, and to offer an interpretation of many passages of Scripture which he regards as no unimportant part of his book. The origin of language, primitive words, etc., are discussed at length, and much confusion of thought respecting Hebrew and Arabic is cleared up. He dismisses the obligation of modern literature to Jewish thought with just scorn. Other religions come in for a share of the author's attention, but in his view whatever is good in them is but the echo of the primeval revelation. The author appears at this point not to take into sufficient account the continual operation of the Holy Spirit "who divideth to every man severally as He will," nor adequately to estimate the decreasing force of such an original tradition the farther it is separated from its source. We should be inclined, notwithstanding the cogency of his argument, to find more place for the existence of natural religion, and to take into account the conscience of man that accuses or excuses each one, albeit he has not received the knowledge of a supernatural revelation. The spirit of the treatise is admirable, and one cannot but honor a man who is content in these days to walk in the old paths of reverence for the authority of the Word of God and to contend for the truth that religion is a revelation from God to man and not a development out of man's inner consciousness, and who can also adduce reasons of weight for the opinions he holds, and holds so dear. A full index adds to the value of the book which is printed and bound in the style for which Rivington's is famous. (The book may be obtained in this country by remitting to the Rev. Dr. Bacon, Buckeystown, Md.)

The April number of the *Forum* contains two notable political articles, and two on the Roman Catholic Church.

E. P. Roe, more of whose stories have been sold than of any other living novelist, explains the secret of success in fiction. Mrs. Alice Wellington Rollins who has made a study of the slums and the social problem involved therein, with a woman's sympathy for suffering explains the impracticability of most of the methods of reform that have been suggested. Dr. Meredith Clymer, an eminent New York physician, explains the faith-cure and similar miraculous methods of healing; Mr. John D. Champlin, Jr., the encyclopedist, writes a broad essay on "The Union of the English-speaking Peoples," and Mr. Park Benjamin reviews the remarkable work done by Dr. Wm. Gilbert, Queen Elizabeth's physician, in creating the modern science of electricity. From a scientific point of view the most noteworthy article in the number, is an explanation by Dr. Brown Squard, the great French specialist, of the location of the brain's various functions.

MR. KENNAN'S Siberian papers, illustrated by Mr. G. A. Frost, who accompanied Mr. Kennan on his trip through Asiatic Russia, will begin in the *May Century*. Their appearance has been deferred on account of the author's desire to group in preliminary papers—the last of which will be in the *April Century*—an account of the conditions and events in Russia directly related to the exile system. This system is now to be minutely described and elaborately pictured; and by way of preface to the first illustrated paper Mr. Kennan will, in a brief statement, answer the question as to how he came to enter upon his arduous and somewhat perilous investigations, and why he and his companion were accorded such extraordinary facilities by the Russian Government itself. In the *April Century* Mr. Kennan will write of "The Russian Penal Code."

THE title of Robert Louis Stevenson's paper in the *April Scribner's* is "Pulvis et Umbra," and is one of the strongest examples of his virile style. The first of two papers by James Baldwin, entitled "The Centre of the Republic," also appears in this number, setting forth the great intellectual activity of the West, in contrast with its industrial prosperity. General A. W. Greely Chief Signal Officer of the United States, contributes a timely article, answering the question: "Where Shall We Spend Our Summer?" In the way of fiction there are two well-written short stories.

THE series of articles by the Rev. H. N. Bernard, which have been attracting some considerable attention in the *Homiletical Magazine*, of London, under the title of "The Mental Characteristics of the Lord Jesus Christ," have been issued in book form and will be published here shortly by Thomas Whittaker. The same publisher will also bring out "The Gospels of Yesterday," a pungent critique of Drummond, Spencer and Arnold, by Robert A. Watson, M. A.

MESSRS HARPER BROS. are now issuing the Franklin Square Library in a new form, much more convenient for use. The subscription price per year is \$5.00; single numbers 30 and 35 cents each. "Herr Paulus" a novel by Walter Besant, and "Only a Coral Girl," by Gertrude Forde, have appeared in the new style of issue.

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

THE Calvinistic doctrine of a limited atonement (that is that Christ died efficaciously only for the elect,) has its counterpart in the doctrine that only communicants shall attend the offering of the Holy Sacrifice. We should be inclined to suspect some logical connection between the two if it were not for the fact that the Calvinists practice and favor non-communicating attendance.

AMONG the great and urgent works claiming our attention we hope that that of the Commission for work among the colored people will not be neglected. We do not hear as much of it as we ought. Is there no way of making a louder call—a call that every one must hear? It is a work about which we are all agreed. We admit that it ought to be done, but what are we doing? The special Lenten work of our parishes is now done. Can we not now take up this work among the colored people with something like unanimity and enthusiasm?

WE thank the rector of St. James' church, Washington, for the following notice in his parish paper:

"Little's Reasons for Being a Churchman," a book that is addressed to all English-speaking people, and that states very clearly the position of the Church of England and in America, is by the enterprising and missionary spirit displayed by the proprietor of THE LIVING CHURCH brought within easy reach of the majority of Churchmen. The price of this book of 266 pages, including one year's (new) subscription to THE LIVING CHURCH, published weekly, is \$1.50. We have been pleased to forward several subscriptions already, and hope that many more may be forthcoming. We should be glad to know that this book was in every family in the parish.

Too late for the publication to be of any service, we received from Dean Hale, the appeal of Bishop Blyth for Good Friday offerings in aid of

his missionary work in Jerusalem. As the offerings of Good Friday in our churches are generally pledged to our own missionary work among the Jews at home, the appeal of the Anglican Bishop in Jerusalem will be timely at any other season, and we ask for it the kind attention of our readers. The Bishop says that the Jews in Palestine are far more willing to listen to the claim of Christ than ever before. Their numbers have more than doubled within a few years, and they now greatly exceed the number enrolled by Ezra after the return from the captivity. He pleads that the motto of our missionary work should be as at the first: "Beginning at Jerusalem." Dean Hale (Davenport, Iowa) will be glad to forward any sums intrusted to him for Bishop Blyth's work.

JUST what we predicted at the beginning of the engineers' strike has come to pass. It was inevitable, in case the engineers were defeated, and they ought to have known it. The dangerous element of the labor combinations has taken the war-path, and the end will be we shall have the Pittsburgh horror repeated with double fury unless the authorities bestir themselves. It is anarchy, downright anarchy, that these railroad men are bringing on this country. They have entered into a conspiracy to destroy if they cannot control the property of others and to compel corporations to employ them on their own terms. They are enemies of liberty, disturbers of the public peace, excitors to sedition. Their organizations threaten our civilization, our homes, our lives. No community is safe with these ramping and roaring labor societies which are organized to rule or ruin. For the Supreme Court they have a supreme contempt, and for all public interests and private sufferings they have a supreme disregard. We seem to have no laws for the protection of the people.

FOR nearly twenty centuries the history of the Church has determined the history of the world, and the Church has appealed to the Resurrection of her Founder in support of her claim to be the teacher of men. Through all these ages the greatest moral power in the world has been the Gospel, and the Gospel is a fable if Christ did not rise from the dead. As wanes the Paschal moon, the Easter greetings and rejoicings linger in the souls of men, blending in sweet harmonies, as do the tones of music when sounded under Pisa's dome. The tides of ocean rise not more obediently to the lunar sign, than do the tides of human sympathy at the sign of the Lord's Passover. As the Resurrection finds in every devout soul a

glad response of faith, so does it find in nature's symphonies an undertone of welcome. Birds mingle their blithe songs with the Easter anthems of God's rejoicing people, and the incense of flowers ascends with the prayers and thanksgivings of the redeemed.

IT is to be regretted that spring finery and new dresses coincide in point of time with Easter, inasmuch as the coincidence furnishes occasion for the reporter to magnify the worldliness of church-goers, and does, undeniably, tend to an increase of the pomps and vanity of this wicked world, even in the house of God. At the vernal equinox a change of apparel is required to meet the change of the season, and there is a sentiment about being new-clothed at Easter time, which is not altogether vain. But when we see to what extravagance of show the "Easter fashions" tend, and what distractions of preparations in Holy Week they must necessarily bring, we think we are justified in expostulating with our good sisters against this "use." It is a sin and a shame to turn the church into a milliner's show-room, and to make the worship of God an opportunity for the display of style. We are sorry to see in the reports of the secular papers, with all their exaggerations, indications that this sort of thing is alarmingly prevalent. One reporter says that Easter is "an apotheosis of millinery." It is a slander which has enough truth in it to bite. Is it not possible to reform this abuse?

THE Iowa Churchman seems to have misunderstood the position of THE LIVING CHURCH on the revival or organization of partisan societies for the prosecution of the missionary work of the Church. We have not given "aid, counsel, and countenance" to any such thing. At a time when Messrs. Graves and Partidge were threatened with dismissal from the service, to be left penniless at the antipodes, we suggested that offerings might be needed to save them from actual suffering. But when an arrangement was made for their continuance in work, though under many disadvantages and hardships, THE LIVING CHURCH unqualifiedly gave its support to the authorized agency of our missionary work. We have advised and urged regular and increased offerings to the common fund, and we have good reason to believe that with scarcely any exceptions our constituents have made their usual contributions to that fund. The comparison which THE Iowa Churchman makes between the Chinese Church League and the A. C. M. S. is quite unfair. The avowed and only object of the C. C. L. is to provide a fund for the

publication of Church literature in the Chinese language. This is supplementary to the work of our missionary board, and withdraws nothing from its revenues. If the A. C. M. S. had for its object simply to do a work which the Board cannot undertake to do, we should have no objection to it. But its revival means the revival of partizanship in our missions. We advocate unity and impartiality. We ask for no discrimination against any of the missionaries in the field. We are opposed to setting up mission against mission.

THE ESSENTIAL AND THE SUPERFLUOUS IN MISSIONARY WORK.

AN exceedingly observant and thoughtful writer has an article on "Islam and Christianity in India," in *The Contemporary Review*, which deserves to be carefully read and pondered by all who are concerned for the success of Christian missions in India or elsewhere. He is showing why Christianity has so largely failed in India, while Mohammedanism has been so successful. "The Europeanization of the Asiatic," he says, "always acting through the false methods of developing the desire of imitation, that is the curse of the whole system, whether of missionary work or of education in India. The missionary wants to saturate Easterns with the West. The result is a hybrid caste, not quite Indian, not quite European, with the originality killed out in them, with self-reliance weakened, with all mental aspirations wrenched violently in a direction which is not their own." He concludes by saying: "Mohammedan proselytism succeeds in India because it leaves its converts Asiatics still. Christian proselytism fails in India because it strives to make of its converts English middle class men. That is the truth in a nutshell."

THIS putting of the case stands to reason. The Asiatic has race peculiarities which have been bred in and in for generations. They relate to mental and physical organization, to peculiarities of character, modes of thought, to habits, customs, language, manners, dress, and everything else which makes him an Asiatic. These things constitute a part of his inheritance, and it is here that it is not necessary or possible to make him over. It is neither necessary nor desirable for that matter, because his becoming a Christian does not depend on it, and because he is quite as much entitled as a European or American, or member of any other race, to what Providence and nature have vouchsafed to him. It is not possible, because these peculiarities and characteristics constitute, so to speak, a part of his

being and the part of the world he lives in. As an Asiatic, he goes a long way before a European, and whether his ways are better or worse, they are at least his ways, and for him a part of the constitution and ordering of nature.

Christianity, then, is only concerned for one thing, viz., to make him a Christian, because it goes deeper than anything peculiar to race or sex, and then takes advantage of whatever is peculiar to him as an Asiatic. Why try to make of him a "middle class Englishman," or a first class American? Neither is necessarily the ideal man, and if one or the other were so, he is not in most things the ideal for an Eastern. He is organized in a different way and lives in some sort in a different world as he lives in a different part of the world. He has habits and peculiarities of his own, as he has a right to have. "To try to square the Asiatic into other moulds, not only wastes power, but destroys the vitality of the original material." This original material consists in the race characteristics and peculiarities spoken of, and whatever it is, it is the real basis for Christianity to take advantage of and work on. Suppose the material to be inferior to that of a European, that is, more oriental and imaginative, for instance, and less intellectual, yet it is *his* material, and to try to exchange it will be, as the writer well says, to kill out his originality. The Mohammedans, it appears, have learned to take the Asiatics on their own ground, and Christian missionaries cannot be too quick in learning the same lesson.

Was not this the method of St. Paul who says that unto the Jews he became as a Jew that he might gain the Jews and to them that were under the law or even without the law he became as such, that he might gain the more? What is this but saying that he did not try to bring every man to him, making them over to a foreign model, but that he accommodated himself to them and took them on their own ground, race peculiarities and all? The great apostle to the Jews and Gentiles understood full well that there were all sorts of things peculiar to both that he must leave untouched, and that if he could bring them to the mind of Christ, the rest would take care of itself.

How useless it is to try to make over the Asiatics into Europeans on their own ground, we can see from the folly of attempting to make over the Chinese into Americans on foreign ground. It is now evident that the environment of American life and institutions scarcely has the least tendency to make the Chinese other than they are. It seems almost hopeless to try even to make Christians of them. How much more

hopeless to undertake the double task of making them Christians *plus* Americans. The Asiatic yoke is too "persistent" to be changed and absorbed to any extent, unlike that of the Danes and Normans in England for instance.

What is said here would seem to apply to native races the world over, so far as they are natives, that is, born with certain habits, peculiarities and an organization of their own. This constitutes a race heritage which it is inexpedient and in a sense unnatural and unjust to interfere with. There are things about the Ethiopian or black man, which are a part of his constitution, and which it is as useless to think of changing as to change the color of his skin. To try to make him over in that which God has given him, is not to make more of him, but less. It is only as a sinner and in sinful ways and practices, that an African or Asiatic is to be reformed. It is here that Christianity comes to his rescue, because nothing else can truly reform him. As an African or Asiatic, on the other hand, he is not to be reformed because that is a part of his original endowment, which God gave him when He determined to the nations of men the bounds of their habitation. Surely it is hard enough to get men to be reformed in what is necessary to a true and ideal manhood without undertaking the additional and superfluous task of trying to make them over in things in respect to which they are much better where they are.

EUCCHARISTICAL ADORATION.

AN EIRENICON.

BY FATHER GRAFTON.

All our acts of adoration must be directed to a Divine Person. If the nature of any act of worship be such as not thus to terminate, it is idolatrous. Hence it is due to God's honor that all our acts of Christian worship should be rightly directed. We therefore put before our readers on the much debated question of Eucharistical adoration, some points which may assist their judgment and devotion.

By Eucharistical adoration its supporters mean, worship offered to Christ at the Celebration of the Holy Communion, as a dutiful response to His loving act of condescension, in being present in this Sacrament after a manner peculiar to it.

On the first part of this definition, viz.: the lawfulness of worship to Christ, there is no dispute among Christians, since Christ is both God and Man. It is, however, important to remember two things concerning the union of these two natures. They are united, not after any material manner; as by conjunction, or intermingling, or transfusion, but after an immaterial, spiritual, and therefore *living* manner. Again, this union does not, as is often incorrectly stated and argued, *make* Christ's Personality. The two natures are united in the pre-existing Person of the Eternal Word, *i. e.*, in the one self-conscious Divine Ego, who lies behind

the two natures. Christ's Humanity, being thus hypostatically united to the Divine Nature, cannot be separated from it, nor be conceived of as existing independently of it, and it is impossible to worship Christ's Humanity apart from the Divine Personality of the Eternal Word. Every act of adoration then directed to Christ's Humanity by the believer in the Incarnation, imperfectly as the process may be comprehended by the worshipper, has of necessity as its ultimate terminus a Divine Person—and therefore is not idolatrous.

As to the second part of the definition, the lawfulness of the worship of Christ *as present in the Sacrament*, there are two classes of persons who do not believe such worship allowable. First, those who assign a figurative, and not a literal meaning to Christ's words of institution. They consider the elements only bare and empty signs—which our Articles say they are not—and consequently the Presence of Christ is only in the heart of the faithful receiver and there is no objective presence to be adored.

Our Church, in 1662, made clear its own mind as to this view, by an addition to its Catechism which authoritatively determines the construction to be put on its Articles concerning the Sacraments. It there declared that, in connection with the outward part, there was an inward part, the *Res Sacramenti*, which was the Body and Blood of the Lord. By the further addition of a new rubric at the end of the Communion service, the Church marked the inherent difference existing between the consecrated and the unconsecrated elements, and, by the reverence enforced towards the consecrated species remaining after the Communion of the people, she testified that the union between the *Signum* and the *Res Sacramenti* had been effected by the priestly act of consecration.

It is, however, among another class of Churchmen—among those loyal Churchmen, who do accept the literal exegesis of Christ's words of institution and the Catechism's definition, that a decision for and against Eucharistical adoration has arisen and to whom we offer an Eirenicon.

These seem to be waging a weary battle over an antinomy where each side is nearly as invulnerable as the other. The outward sign of Bread and Wine and the inward part, Christ's Body and Blood, says one party, are united by the act of consecration. Christ becomes united by this act to the outward signs of Bread and Wine. He is consequently present in the Sacrament as its inward part. We direct therefore our worship *through* these outward forms to Him, who is behind them; and the existence of these outward forms makes our act no more idolatrous than did Christ's garments when He was worshipped in Judea.

To this the other party makes reply: The Sacrament consists of two parts. Either you hold the old Romish doctrine of a physical change of the material substance of the species into Christ's Flesh and Blood, and so destroy the Sacrament by destroying the outward sign; or the sign still exists. If it exists, adoration may not be directed towards it, for it is only the instrument by which Christ is brought to us. Even if we grant that Christ is in the sign; as water in a vase, as light in a lamp, as fluid in the pipe, electricity within the wire, a gift with the paper that enfolds it, a king with the chariot that bears

him; even then, the sign is only the instrument of conveying His Presence. It has no *living* connection with Christ and so with a Divine Person—therefore worship directed to it is idolatry.

It is obvious that this dispute about Eucharistical adoration compels us to ask the question: How the union between the inward and outward parts is effected? What is the agency? What is the manner? and what is the nature of the connection? It is also evident that these good Churchmen have become entangled in their logical meshes through taking up the problem of the mode of union and seeking to explain it from the side: How are the elements united to Christ?

Suppose, gentlemen, you turn the problem round and ask yourselves—not: How are the elements united to Christ's Body and Blood?—but: How Christ, Who, by His Ascension to the Right Hand of power, is now ever present as the Centre of His Church, unites these elements to Himself? Does He not, while using His priests as His Hands and Voice made visible and articulate, gather, by their act of consecration, the elements into union with His Human Nature by a spiritual agency, viz., by the operation of the Holy Ghost? If so, is not the manner of the union between the outward sign and the inward part a union not after an earthly and physical, but, seeing they are made one by the Holy Spirit, after a heavenly and spiritual manner? And consequently, is not the result of their being thus united by a *Living Bond* a spiritual and *life-permeated union* between the elements and Christ's Humanity?

If this is so, we need go no further into the mystery, for the controversy is ended. The integrity of the Sacrament, as possessing both an outward and an inward part, is preserved. The sacred elements and the Body and Blood are (to use a philosophical term) opposites, but they are *correlative opposites*. The elements are neither like the garments which enveloped His Sacred Person nor like a mere consecrated instrumentality or chariot to convey Him to us. They and Christ's Humanity are one by a Living Active Energy. And since Christ's Humanity is inseparably united to His Divine Person, our acts of adoration offered to Christ at the Holy Communion, as a dutiful response to His loving act of condescension in being present in the Sacrament after a manner peculiar to it, though directed towards the consecrated species, necessarily terminate in a Divine Person Whom it is lawful to adore.

GOOD WORDS.

FROM OUR SUBSCRIBERS.

FROM MICHIGAN: "It gives me great pleasure to be able to add even one to the circulation of your valuable paper. I think I am a better Churchwoman since I commenced to take it."

FROM MASSACHUSETTS: "I am very much pleased with the paper. No true and earnest member of our Catholic Church living in this country should be without it. The tone of its writing throughout is at once spiritual, refreshing, and enlightening."

FROM ILLINOIS: "I think as long as your generous offer remains the two should always go together. It is a pity that some liberal Churchman could not put a copy of Little's Reasons in every public library in this country."

FROM ARKANSAS: "About a year since I discontinued my subscription to your paper, owing to the fact that I

was at that time subscribing to several other Church papers, but finding that I had lost the *very best* of all, desire to have it again."

FROM PENNSYLVANIA: "Your paper is sound, steadfast, and discreetly bold. May it continue its good works, fearless and unsubdued."

FROM MASSACHUSETTS: "Your paper is greatly appreciated in these parts as the voice of a Living Church indeed."

FROM ILLINOIS: "I have read your pages with pleasure and interest, and look forward to its coming as I do to that of a genial friend."

FROM TEXAS: "I like your paper very much, it breathes a Churchly Catholic spirit."

FROM DAKOTA: "I have received the 'Reasons for Being a Churchman,' and am agreeably surprised at receiving so handsome a book. That it is highly recommended by THE LIVING CHURCH is sufficient to assure me that I shall derive much pleasure and instruction from its perusal. May they both have wide circulation."

FROM ILLINOIS: "It is a valuable and indispensable aid to pastoral work. I most heartily endorse THE LIVING CHURCH, and the Churchly stand that you have taken. I will do all I can to aid its circulation and extend its usefulness. I know of no other agency so well calculated to make intelligent Churchmen."

FROM A BISHOP.—"I should be glad to have THE LIVING CHURCH in every family of my diocese. Wherever it is introduced it will stimulate a healthy Church sentiment and prove a faithful ally to the rector in furthering every Church word and work."

FROM TENNESSEE.—"Permit me to express my sincere admiration for the conduct of THE LIVING CHURCH, and to say that I shall work for it."

FROM ONTARIO.—"THE LIVING CHURCH, I consider, compares most favorably with its English contemporaries, and I can scarcely imagine any organ better adapted to assist the clergy."

FROM NEW YORK.—"I wish to express my thanks to you for many an hour of delightful reading afforded by THE LIVING CHURCH. There has long been room for a journal which should be true to the Creeds and cultus of our Catholic heritage, which should meet both friend and foe in a cordial manner, and never allow the banner of Christ and His Church to yield to the prevailing spirit of compromise. Your paper admirably meets this demand; and the vivacity of its editorials, with its ample record of Church news, cannot fail to make it increasingly effective and popular."

THE DAILY MORNING OFFICE COLLECT FOR GRACE.

BY E. O. P.

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same by Thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ our Lord. Amen.

Domine sancte, Pater omnipotens, æterne Deus, qui nos a principium hujus diei pervenire fecisti; tua nos hodie salva virtute; et concede ut in hac die ad nullum declinemus peccatum, nec ullum incurramus periculum, sed semper ad tuam justitiam faciendam omnis nostra actio tuo moderamine dirigatur. Per, etc. *Brev. Sar.*

In our Edward Sixth Prayer Book this is entitled a "collect for grace to live well." Its germ is attributed to St. Gelasius, in whose sacramentary it heads a series of short Matin prayers

Its form there, was expanded by St. Gregory, and from his sacramentary comes to us in its present development through the Sarum Breviary Office for Prime. Directing our attention to the Latin text we observe the word "holy" in the invocation, but the English translators have substituted "heavenly." Again, for the Latin of "save" they have given us "defend."

Attention has been elsewhere * called to the fact that our collect's foundations are in the ninetieth and the ninety-first Psalms. These are believed to be Moses' prayers, and they so transpire in the present prayer of the Church that many words re-appear in it, with fresh and sweet suggestiveness.

A thoughtful study of the whole cannot but be helpful, and the oftener repeated, the more will it disclose corresponding texts in other parts of God's written Word. And we may profitably note how Moses' inspired petitions often are embalmed in the apostolic sayings, and finally are incorporated as here we have them in the Church's daily offices continued through all these many centuries.

A strain from *Te Deum* is caught into our prayer, and as we recall it—"Vouchsafe, O Lord, to keep us this day without sin," the collect itself seems merged into the closing aspirations of our sublime hymn, and thus are emphasized all collect desires for grace to live well.

"All our doings being ordered by Thy governance." And yet alas! each day's work is blotched and blurred by so many blunders, and to some of these always we are so blind. But "all things work together for good to them that love God," and asking Him to pour His love into our hearts we will trust that failures and even our faults, under the Divine orderings shall minister to our highest good.

We will ask God's grace that so each day we strive "to live more nearly as we pray," nor be too much cast down by our mistakes. It is a great saint who has said: "Life is a bundle of mistakes bound together by God's grace." Always too, it is our daily collect teaching: "With us is prayer, and joy, and strength, and courage are with Thee."

*Archdeacon Freeman.

RESURRECTION HYMN.

After the German of Klopstock.

BY FRANCES A. SHAW.

O, mortal form of heavenly birth,
Thou shalt arise, arise from earth,
Fleeting thy rest in dust shall be,
Born heir of immortality!

Hallelujah!

To bloom again this seed was sown,
The harvest's Lord will claim his own,
Triumphant over death and sin,
His sheaves the Reaper gathers in!

Hallelujah!

O, day of joy and strange surprise,
When God's voice rends the parted skies,
And, summoned from that dreamless sleep,
We wake no more to faint or weep;

To hear Christ's words: "Ye blessed!
Come;

Enter my joy, rest safe at home;"
To know life's weary journey o'er,
Its cross laid by forevermore!

Take me, Redeemer! by the hand,
And lead me to the holiest land,
There let me dwell with Thee for aye,
And join the chorus of the sky.

Hallelujah!

EVERY Christian ought to keep the Friday fast, but very few do keep it. The Church ordered the day to be thus kept, in memory of the great sufferings of our Blessed Lord, which culminated on a Friday. It is a day when no

communicant should attend places of amusement, or parties. The Church commands fasting, and it should be obeyed in all its details. It is a pious custom in the Church to abstain from all animal flesh on Friday, because on this day the blood was shed on Calvary. For that reason, no flesh is eaten from any creature whose blood is shed in dying. This is not a command of the Church, but it is the consistent teaching for centuries, and hence is a custom that should be prayerfully considered. A devout soul will find spiritual comfort in following as the Church commands.—*The Young Churchman.*

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162 Washington St., Chicago, Ill

PERSONAL MENTION.

The Rev. Geo. W. Harrod's address is St. Barnabas Free Church Burlington, New Jersey.

The Rev. C. E. Woodcock has accepted a call to Christ church, Ansonia, Conn., and will enter upon his duties there the first Sunday after Easter.

The Rev. J. M. C. Fulton, M.A., has resigned the rectorship of St. Paul's church, Oxford, N. Y., and has accepted a call to St. Paul's church, Central City, Colorado. Address accordingly after April 16, 1888.

The Rev. Edward Bradley has resigned the charge of St. Mary's church, Hillsboro, Ohio, and may be addressed at 297 D Kalb Avenue, Brooklyn, N. Y.

The address of the Rev. Luther Pardee is changed from Elk Rapids, Mich. to 18 S. Peoria St., Chicago.

The Rev. S. H. S. Gallaudet has accepted a call from St. John's church, Honeoye Falls, N. Y., to take effect (D. V.) at Easter.

The Rev. Aaron B. Clark has accepted the rectorship of St. Philip's church, Belmont, Allegany Co., N. Y., and his address is changed accordingly.

The Rev. Percy Barnes will enter upon his duties as rector of Grace church, Everett, Mass., the third Sunday after Easter.

The address of the Rev. W. W. Patrick has been changed from Marshall, Mo to Decatur, Texas.

TO CORRESPONDENTS.

W. S. M.—Ordination gives an indelible character; like Baptism, it cannot be repeated. A baptized person may be excommunicated; if he is restored to communion he is not re-baptized. A priest is always a priest. Deposition takes away his "faculty" i. e. his exercise of his ministry. If the deposed priest returns to his duty he is restored to the exercise of his functions, not re-ordained. Acts performed by a deposed priest could not be regarded as valid.

LENA L.—We cannot give the address of Miss Charlotte M. Yonge. We shall be glad to receive it from some of our readers.

A CONSTANT READER.—The Lord's Prayer and the first collect of the Communion Office are recited by the priest alone, according to liturgical usage. The history of the service shows this, and it is also indicated by the manner of printing the "Amen," which is not to be repeated by the people but said, like the rest of the prayer, by the priest. The rubric certainly indicates it as it reads: The minister * * shall say the Lord's Prayer and the collect following.

SUBSCRIBER.—1. Easter Day is always the first Sunday after the full moon, which happens upon or next after the 21st of March. 2. Nelson's Festivals and Fasts.

C. D. B.—The Washington Home of Chicago is a reliable institution.

STUDENT.—The Hebrew School at Evanston will hold a session of three weeks in August. The incidental expenses will be \$10.00. Exact dates and hours are not yet decided. The circulars are not yet published.

ORDINATIONS.

On the Maunday Thursday, in the church of St. Ansgarius, Chicago, Bishop McLaren admitted the Rev. Herman Lindskog to the Holy Order of the priesthood. The candidate was presented by the Rev. Professor Gold, S.T.D., of the Western Theological Seminary. The Rev. Dr. Morrison (who officiated as Epistoler), the Rev. Canon Street, the Rev. Henderson Judd and the Rev. Antoine Lechner occupied seats in the chancel; and the Rev.

H. G. Perry said the Litany, with the exception of the special suffrage, which was said by the Bishop. After the Priests' Communion, the churchwardens and members of the vestry presented themselves at the altar-rail.

OFFICIAL.

THE annual meeting of the Girls' Friendly Society for America will be held in Philadelphia, Wednesday, May 2nd. Further particulars will be given later.

OBITUARY.

FISCHER.—At Bayou Sara, La., March 16th, 1888, Jessamine Irvine, infant daughter of Max and Florence Fischer, aged three weeks.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

WELCH.—Entered into the rest of Paradise, March 7th, at Los Angeles, Cal., Mrs. C. R. (Cook) Welch, in the 74th year of her age, mother of the Rev. Joseph W. Cook, missionary to the Yankton Sioux Indians in Dakota.

HOUGHTON.—Entered into life on March 7, 1888, at Salem, N. Y., Gertrude White, only child of the Rev. John Henry, and Frances A. H. Houghton, aged one year and seven months.

"He shall gather the lambs in His arm, and carry them in His bosom."

HILLIARD.—Entered into rest at Morristown, N. J., on Saturday, March 10, 1888, very quickly and peacefully, from sudden failure of the heart's action, in the 87th year of her age, Mrs. Catharine Dexter Hilliard, widow of the late Hon. Francis Hilliard of Worcester, Mass., and daughter of Hon. Samuel Haven, formerly of Dedham, Mass.

Mrs. Hilliard had many devoted and life-long friends, some of the earliest and closest of whom survived to cling to her with the warmest love up to the end of her long and beautiful life. To these she seemed to stand at an elevation above that occupied by most others of their acquaintance, however highly esteemed and honored.

But the true sphere of her active life was home. The scrupulous fidelity, and earnest loving and indefatigable care, with which she fulfilled the duties of a wife, a mother and the mistress of a household, seems to her children, in the retrospect, as near perfection, as it is given a mortal man or woman to achieve.

All this with the unswerving faith and loyal allegiance of a child of God, and a communicant in the Church of Christ. This faith and allegiance stood her in good stead, when on the death of her husband in 1878, she laid aside her household cares and taking up her abode with her devoted daughter, in quiet independence and with Christian cheerfulness and courage waited on the Master's will. Then came to clearer view certain gifts of intellect as well as certain graces of character, for which in the pressure of domestic duties there was neither room nor need; and in her old age, she furnished such a picture of the loveliness and fascination, which may belong to the last years of the earthly life, as it is not often given us to behold.

And then she was not for the Lord took her. *Laus Deo.*

APPEALS.

Grace church, Montevideo, Minn., has raised \$850 towards \$1200 debt, and appeals for additional \$350. M. E. TITUS, treasurer.

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MISCELLANEOUS.

WANTED—Probationers for Nurses' Training School of St. Mary's Cottage Hospital, Memphis, Tenn. Apply to MANAGER.

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WANTED.—For the headmastership of a Church Grammar School, a progressive teacher. Address stating qualifications, experience in teaching and salary expected, C. G. S., Office LIVING CHURCH.

WANTED.—A priest—unmarried, musical, Catholic—as assistant in a vigorous parish, All Saints', Orange. Address the REV. WILLIAM RICHMOND, Orange Valley, N. J.

MISSES CARPENTER AND WELLS, embroider Vestments, Frontals, Banners, Figures, etc. to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

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" VII.—No. 1, 5, (1882—3.)

Any one having any of these numbers will confer a favor by forwarding to St. Mary's School, Knoxville, Ill.

The Household.

CALENDAR—APRIL, 1888.

1. EASTER DAY.	White.
2. MONDAY IN EASTER.	White.
3. TUESDAY IN EASTER.	White.
8. 1st Sunday (Low) after Easter.	White.
15. 2d Sunday after Easter.	White.
22. 3d Sunday after Easter.	White.
25. ST. MARK, Evangelist.	Red.
29. 4th Sunday after Easter.	White.

EASTER SUNSHINE.

BY H. K. A. M.

Shine, O glorious Easter sun!
Gleam and sparkle o'er our way,
Send thy golden beams abroad,
Christ our Lord is risen to-day.

Risen! Oh, hark the magic word!
Risen! Our Saviour Lord and King!
Risen! Let man and beast and bird
Shout, till joyful echoes ring.

When we to Thy altar go,
Fill our hearts with love and peace,
Banish every thought unkind,
Jesus lives! Let anger cease.

If we mourn an earthly friend
Called before with God to dwell,
Let us say: His strife is o'er;
Jesus lives! and all is well.

If a friend is still on earth,
Who has caus'd us woe and pain,
Send forgiveness to our hearts,
Let it there, for aye, remain.

Shine then, glorious Easter sun!
Gleam and sparkle o'er our way;
Sing, O men, the joyful word,
"Risen!" Our Lord is risen to-day!
Brooklyn, A. D. 1888.

In England, all persons of the episcopal degree, whether holding sees or not, are entitled to the style of "Lord."

DR. MCLEOD always maintained "The living Church is more than the dead Bible, for it is the Bible and something more."

At the consecration of the Suffragan Bishops of Marlborough and of Shrewsbury, the Archbishop of Canterbury adopted the eastward position from the very beginning of the Celebration.

The superannuated preachers of the Methodist Episcopal Church receive next year \$100,000 out of the profits of the Methodist Book concern.

"When will parents learn," says *Church Bells*, "that they are the real godfathers and godmothers of their children, and that it is unquestionably their parts and duties to see that each of their children may be virtuously brought up to lead a godly and Christian life?"

"Some pastors," says an article in the *Independent*, "declared their experience in pastoral visitation led them to the conviction that, as such, it was a waste of time; this of course, because it amounted to nothing more than the merest social call, largely given up to small talk, with only an occasional reference to spiritual matters."

The name of Optic was adopted by William T. Adams in 1851, and was taken from that of a character called Dr. Optic in a play then being performed at the Boston Museum. Mr. Adams selected the prefix "Oliver" merely on account of the quaint and attractive sound of the combination, and the sou-briquet soon grew too popular to be thrown aside.

AFTER General Gordon's death the Queen wrote Miss Gordon an autograph letter of sympathy. Miss Gordon, in reply, interpreting a wish implied, asked the Queen's acceptance of a pocket Bible which had been her brother's

companion for years, and was copiously noted by him. The Bible is in a corridor in the private apartments at Windsor. A Dresden clock on a tall pedestal is made to serve as a stand, on which the Bible lies open, a glass shade covering the whole. The page which the Queen herself laid open has a pointer directing the eye to the text: "I have fought a good fight."

BISHOP MEADE, we are told, was once sojourning for a season in the State of Pennsylvania; and, during this sojourn, he was called upon by a certain German, who said: "Pishop, can you pap-tize my papy?" The Bishop assented; the arrangements were made; the company assembled; the Bishop took the infant in his arms and began the service for such cases made and provided in the Prayer Book. It so happened, however, that the parents had not yet decided upon any name for the baby; and so, when the Bishop came to the point at which the name was to be called, he said to the father: "What name?" The German replied: "O! any name you please, Pishop; any name you please." The Bishop, not willing to embarrass things by any delay, proceeded to give the child the first name that occurred, namely—the Bishop's own name. Dipping his hand into the water, he said: "William Meade Schneider, I baptize thee"—when he was interrupted by the father, who cried out: "Oh! Pishop, he's a gall."

THE VICAR OF ROOST.

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

CHAPTER V.

"My dear," said Mr. Soaper, "I have brought my good friend Mr. Dove to make your acquaintance."

Mrs. Soaper made an inclination of her head, and ceased to write, but she retained her pen in her hand, as if its services would be required again immediately.

"Martha, Mr. Dove." Miss Soaper bowed too, setting her elbows very square, in order, apparently, to prevent any mischief to a scarlet and white hood which she seemed to be knitting for a baby, from a receipt before her, for I heard her mutter to herself, "Slip one, knit one, seam three, repeat all round;" but for anything Miss Soaper knew to the contrary, I believe that my face might have been as black as my coat. She never raised her eyes. I couldn't help thinking how different my mother's, or Mary's reception of a stranger would have been; but then they are kind to everybody. However, the natural manner of some people is rather cold and repelling, and is their misfortune rather than their fault.

"It is very kind of you, madam," I said, "to allow me to pay my respects to you at such an early hour, and I hope I may venture to say that I come to Roost with the very earnest desire to prove myself worthy of kindness." I knew I was talking nonsense, but I felt that I should stick fast, if I did not begin to speak before I got awed.

"Well, sir, I am sure I hope that you will get on comfortably with Mr. Soaper and the parish, and if so, you will find us disposed to show you all proper attention; but you must not be surprised, Mr. Dove, if I don't feel much excitement on the arrival of a new curate. I believe the vicar has had half a score in almost as many years, and really we have had so much molestation from them, some of them doing too much, and some of them doing too little, and all of them full of wants and complaints,

fancying themselves slighted, or making themselves offensive, that I really dread the very name of a curate, and sometimes think that it is more the general failure of his curates than of his digestion which has brought Mr. Soaper into such a delicate state of health."

"I am sincerely sorry to hear it, ma'am," I replied, "and I can assure you that nothing shall be wanting on my part to induce you to change your opinion of the race of curates."

Mrs. Soaper dipped her pen in the ink, but made no reply; so her husband took up the conversation.

"Ah, my dear Lopy, there is no use in reverting to the past. We have had our disappointments, no doubt, but Mr. Dove, you see, comes among us prepared to make up for them all; and we, on our part, must do what we can to make him comfortable. My dear, there's a stewed carp for dinner, I know, for Skillet came to the study just now about it. I'm tired to death of her sauce *a matelotte*, and she always puts too much onion into it. One tastes the onion,—positively distinguishes its presence; and that I hold to be as fatal an error in that sauce as can be made. Don't you think so, Mr. Dove?"

"I particularly dislike a twang of onion," was my reply; "but I am not sure that I know the sauce of which you are speaking."

"Not know sauce *a matelotte*? why 'tis as common as melted butter. Where can you have been living?"

"I have not been in the way of seeing much cookery of late years."

"Of course not," observed Mrs. Soaper, shortly.

"Then, my good friend," cried the vicar, "allow me to say that I really feel for you. There is nothing that tries the constitution so severely, and indeed there is nothing which undermines the most robust health so rapidly, as exposure to the vicissitudes of indifferent cookery. Take my advice, and wherever else you keep down expenditure, don't let it be in your cook's wages, when you have got hold of a good one. My dear, I have told Skillet to dress the carp today quite simply in the 'court bouillon.' It will be a refreshing change; and I should like Mr. Dove to give his opinion of it."

"My dear, in your love of hospitality, you forget that James is gone off with the heavy luggage to Brighton, and that there is no one to wait at table but Jane, and that there is only enough of the glass and china left out for the use of our three selves, and that all the servants are packing up, and . . ."

"There is no cheese in the house," gently murmured Miss Martha, *sotto voce*, with her red ringlets still drooping over her red wool.

"Yes, and there is no cheese in the house, and . . ."

"O, do not give the matter another thought, ma'am," said I. "I shall be very happy to dine with you, if you like it, on your return; but I know that nothing is more inconvenient than the appearance of an unexpected guest at the dinner-table, when a household is on the eve of a journey."

"Ah, well, my good sir," sighed the vicar, "I suppose our pleasure must be deferred. These matters must be left in the hands of the ladies. I believe it is best that it should be so, though the dear creatures are sad tyrants at times. Arn't they, Martha?"

Martha shook her ambrosial curls, but responded not.

"But, Lopy," continued the vicar, "as we don't carry the cows and the garden

with us, I am thinking we might desire Raikes to let Mr. Dove have a supply of vegetables, and some milk."

"Whatever you please, Mr. Soaper: you can give your own directions: only I thought you meant to turn the dairy to some account in our absence. Butter is selling dear at present."

"True, most true; I can do both: supply Mr. Dove and the market. Nay, my good sir, I insist upon it. Not a word more on the subject. I shall speak to Raikes forthwith, and shall tell him at the same time that he is to let you have a gallop on Mayflower, when you want her."

"Are you used to riding, Mr. Dove?" inquired Mrs. Soaper.

"O yes, I have been a horseman all my life, though I have had few opportunities lately."

"Ah, then, you have got out of the habit, and perhaps have not been in the way of mounting such a thorough-bred animal as Mayflower. Mr. Soaper's kindness makes him quite thoughtless, and he forgets that she threw Mr. Blinkers (our last curate but one) over her head, and if he had not been luckily thrown into a bed of black mud, he would certainly have had his neck broke. Indeed, Mr. Soaper has been very unlucky. Mr. Tabberer that was here before Mr. Blinkers, ruined poor Bavieca. Ah, I forgot. You have accepted the vicar's offer. But don't you think, Mr. Dove, that you will find it more convenient to make your parochial visits on foot? Mayflower is rather fidgety, and it is not always easy to find a man to hold a horse."

"Believe me, ma'am, I never contemplated using the vicar's horse as my hack. Perhaps I might have borrowed her once or twice in order to ride over to Harleyford Hall. I believe it is beyond a walk, and I dare say you know, ma'am, that the general is a man who expects these kind of attentions. I am under great obligations to him, and his son is a great friend of mine. He was my pupil at Oxford."

"I know very little about the general," answered Mrs. Soaper sharply. "He may expect attentions, but I can't say we have found him inclined to pay them. I don't think he has called here for months, and as for dining with him, he has not asked us once since the fetes that were given when the youth you are so fond of came of age,—(and there was no great civility in that, for they asked half the country, and fed us on cold meat in a tent; and they never asked Martha at all. I suppose they were afraid of the heir falling in love with her."

I know it was very rude, but somehow I could not help smiling at the notion of Harry being captivated with Miss Soaper. I don't think that he ever saw her, but with his absurd prejudice about red hair, I am convinced he would not have looked at her twice.

"You don't know the Kingsburys, Mr. Dove?"

"No, sir."

"Probably not, my good sir. The Marquis is rather exclusive; but he always throws aside his reserve with me; and any one of whom I spoke favorably would, I am convinced, have his countenance. A considerable portion of this parish, you know, belongs to him. The Marquis is the most influential man in these parts, a nobleman to whom I am proud to look up as a great authority, and the Marchioness, who, like her husband, is of a most ancient family,—(her father was the last Lord Vairy and Gules, and the barony is now ex-

inct) is a charming woman; a little reserved and haughty, perhaps, and rather intolerant with respect to anybody or anything which is not thoroughly *comme il faut*; perhaps a little too unrelenting with respect to persons who may have unintentionally, or through ignorance, been guilty of breaches of decorum . . ."

"I suppose, Mr. Dove, you have had no great amount of experience among the aristocracy?" asked Mrs. Soaper.

"Very little," said I.

"Ah well, my good sir," interposed the vicar, "now you are my curate, you will be in a different position to that in which you may have been heretofore. You may count on being very generally noticed by the gentry of the neighborhood. Let me advise you, my dear sir, always, so far as you have the opportunity, to cultivate the favorable notice of the aristocracy, by showing yourself ready to serve them, and to conform to their wishes. I always do."

"I trust I shall not be deficient in Christian courtesy," said I, "to any class with whom I may be brought into contact, but I should hardly feel it necessary to go so far as you suggest."

"No? my good sir, you astonish me; but as you get more experience, the present fierceness of your independence, (if you will allow me to call it so) will be smoothed, and rounded off."

I could only shake my head, and smile, while I assured the vicar that if I could detect any fierceness of any kind about me, I would do my best to get rid of it instantaneously.

"I think you misunderstand Mr. Dove, my dear," said Mrs. Soaper to her husband. "He only means that people in subordinate situations should keep to their proper level. A beneficed clergyman like yourself, for instance, will take a position in society at once, which would be altogether anomalous for a curate. You might be in your element at Thorswoldstone Castle; while Mr. Dove might feel himself there to be very like a fish out of water, as not having been used to that kind of thing. You seem a judicious person, Mr. Dove; don't you think that the inferior clergy should confine themselves almost wholly to their parochial labor?"

"I think that *all* the clergy should do so." I made the reply innocently enough, but it was one of my blunders from thoughtlessness. I saw at once that it was received as an *inuendo*; for when I looked up the vicar was red in the face, and so was Mrs. Soaper; and Miss Martha was staring at me indignantly. So trying to mend what I had said, I made matters worse. "What I mean is, that our profession has such demands on us, that we should devote ourselves to it body and soul. And then of course we shall have little leisure for other things."

"A charming sentiment, my dear sir," said the vicar, folding his hands, and smiling blandly, "and one that I altogether approve. It is a pledge to me of your future devotion to my poor sheep in, what I may call metaphorically, my wilderness of Roost. Happy those, who, like yourself, have health unimpaired, and are uncompelled to seek renewed vigor at a distance from the beloved flock! Happy those whose position does not oblige them, in answer to the calls of society, to mingle with the gay and thoughtless crowd, and to face exposure to the temptations which lie in one's path as one walks in a missionary spirit through the haunts of rank and fashion, invoking self-denial amid delicious languets in castellated halls! My dear sir, you, and all who

with you share the humble curate's lot, are men to be envied."

But Mrs. Soaper was not disposed to let me off so easily. "Dear me, Mr. Soaper," she exclaimed, "there can be no question that the beneficed and unbeneficed clergy stand in totally different positions, and that what is proper for one would be highly improper for the other. Men of your years have borne the burden of the day, and require rest. Men of your calibre must take a prominent rank in their neighborhoods, and the juniors must work, and obey orders, and keep in the background: there can be no question about that. But I trust that I have misunderstood Mr. Dove as to the allusions he has made to some extraordinary devotion to his profession. I am sure we have bought our experience dearly in that matter. You remember how your first curate, Mr. Scareham, was always harping upon that string, and we all know how it ended. Don't you think, Mr. Dove, that it is a curate's place so to regulate his ministrations, as to put it out of the power of meddling people to institute comparisons between himself and the incumbent? Don't you think that it is his first duty to take care that his superior in ecclesiastical rank should also be universally considered his superior in his general clerical qualifications? Don't you think, for instance, that a curate should show himself inferior in the pulpit to the person who employs him?"

One must make a stand somewhere, and I made mine here; for I began to think that, by yielding a tacit assent to Mrs. Soaper's interrogatories, all my definite opinions would slip, or, at least, seem to slip away. Mrs. Soaper's oft-repeated "Don't you think?" looked like a trap to entangle me into some admission from which I should shrink if it were put to me in any other form. I began to suspect that in her shrewdness she had detected my reluctance to say "No," and was calculating on my cowardice: that I should dread disagreement with her opinions, and through false shame not venture to assert my own. Altogether,—I must needs confess it,—the form in which the inquiry was put sounded very insidious; and the more frequently she repeated the inquiry which was to commit me, the more insidious it sounded. Perhaps, poor woman, the cowardice was on her part; but I did not think so, and resented her questions, or that particular form of them, by saying bluntly, and decidedly, "No, ma'am, I think nothing of the kind."

"Why, Mr. Dove, what do you think? You would not have a curate turn a parish upside down, would you, by setting up a separate interest in his own favor?"

"Certainly not, ma'am: I would not have a curate think about *himself* at all; but simply do his best in the pulpit, and out of it, for the people entrusted to his care."

"Very good, my dear sir, a very sensible remark: I honor you for it. I quite understand you. Nothing can be more satisfactory to me than the explanations you have been so good as to give of your views and intentions. We shall quite agree: I see we shall. I leave you in charge of my flock with the most entire confidence. I have only to suggest to you to keep on the beaten track along which I have been plodding these twenty years, and to follow the judicious principle, *quieta non movere*."

So ended my interview at the vicarage: a few days more, and the vicar and

his family had taken their departure to Brighton.

I was making my domestic arrangements on the following Monday with Mrs. Ferrall, the school-master's wife, and, to say truth, was scheming how to diet myself as economically as possible, when I bethought me of the offers which Mr. Soaper had made me with respect to a supply of milk and vegetables.

I mentioned them to Mrs. Ferrall, but the result was that she smiled incredulously. I asked her what she meant, and her answer was, "Nothing, sir; only such promises are sometimes made without much thought of the fulfilment being called for."

"Ah," said I "but the vicar made quite a point of my sending for these things. Indeed, he was so friendly, that he has given me the use of his horse."

Mrs. Ferrall coughed. I begged her to send down for some milk for my tea.

In half-an-hour's time she came back to me.

"You can't have any new milk, sir, from the vicarage: it is all wanted for cream for the butter. You can have the skim milk if you like, but they charge a halfpenny a quart dearer than they do at the farm-houses. And Raikes says that his orders were to send in all the fruit and vegetables to Chadsminster market."

"And the horse, Mrs. Ferrall?"

"Oh sir, Mrs. Soaper had his shoes taken off, and he was turned out to grass before the family left for Brighton."

To be continued.

STUDIES IN THE CATHOLIC CREED.

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

VII.

HE ASCENDED INTO HEAVEN.—Concluded.

Having then ascended into heaven, He sitteth on the right hand of the Father. "Ascension into heaven is a plain local translation of Christ according to His manhood from the lower to the higher parts of the world. Session at the right hand of God is the actual exercise of that regency and dominion wherein the manhood of Christ is joined and matched with the Deity of the Son of God." (Hooker, E. P. v. lv. 8.) The expression is of course, figurative. The "right hand of the Father" signifies a share in the honor and power of the Father. The hands are the instrument by which the will is chiefly manifested, by which the dictates of the will are carried out. The right hand is the chief of the two. The seat at the right hand is always the highest place next to that of the ruler himself, and denotes equality of power and authority. "Sitting" denotes also authority and power, and refers not to actual bodily posture. St. Stephen saw the Son of Man "standing" on the right hand of God, *i. e.*, ready to assist him and to intercede for him, as well as to rule and govern. The expression then means that our Lord is engaged in perpetual intercession for us; that He is perpetually pleading, perpetually offering the Sacrifice of Himself, and in ruling His Kingdom. It is a declaration of His Priesthood and of His Kingship.

This session, this interceding and ruling shall continue until the consummation of all things, until the end of the world, until His elect are all gathered unto Himself and the hosts of Satan are finally vanquished.

His Priesthood consists in His perpetual offering of Himself to the Father for the sins of the world. This

does not of course imply that in any sense He is again slain. But having been once slain on the altar of the cross, and having been "made alive again," He perpetually offers Himself as a perpetual sacrifice, perpetually pleads His broken Body and shed Blood as that which makes His intercession effective. And what He does in heaven His Church does on earth; she too perpetually offers Him for the sins of the world. Nor does her perpetual offering, any more than His, imply a fresh slaying. His death can never be repeated, but she evermore unites with Him in pleading that death for the sins of mankind.

Indeed, His first offering of Himself was the act from which diverged these two streams of perpetual sacrifice, the heavenly and the earthly. For in the night in which He was betrayed He offered Himself to the Father while as yet He was unsought by the chief priests and rulers. While in the quiet of the upper room where He had kept the Passover with His disciples He offered His Body and Blood under the form of bread and wine, and commanded His Church to do the same until He should come again. Thenceforward He in heaven and His Church on earth do "shew forth His death" in unison.

Therefore it is that our Eucharists are no mere form, no mere profession, no mere eating and drinking; but a true and perfect sacrifice, even the pleading of the One Sacrifice—once offered, perpetually shewn forth; once slain but perpetually offered. Each time that we come together to "break bread" in that solemn Service we unite with angels and archangels and the whole company of heaven who prostrate themselves before the Throne and before the Lamb in solemn adoration. They are not two services, the one in heaven, the other on earth, which have naught to do with each other, but one and the same. One is in the choir of the heavenly cathedral, before the great High Altar, sung by white-robed ministrants and offered by the Great Bishop of our souls: the other out in the cold, dark nave, as it were, before a lower altar, and by under priests, who repeat with Him the words and acts of the Great High Priest. The two cannot separate. They are indeed parted from each other by the screen—the veil of the flesh—and we without, are not able to catch even a glimpse of the glorious ministry within, nor, except in those rare intervals when rapt in ecstasy our faith glows with unwonted fervor, to catch the notes of the seraphic hymn. Yet the services are but one, offered to the same Father, pleading the same Sacrifice. Though beyond the sight and sound of the angel choir still it is with them, "with angels and archangels" that we "laud and magnify," and our poor stammering songs have mayhap their defects covered up by the perfect harmonies of the heavenly host; so that when human and angelic, earthly and heavenly, notes come up mingled into the Father's ear, there is no discord in the music—only an undertone of plaintive minor reminding Him as it were of that part of His creation still travelling in sorrow, whose tongues are yet unattuned to such lofty strains.

His Kingship is just as real as His Priesthood, and is just as truly exercised; and it is just as much interfered with and hindered by human sinfulness and perversity. As men will not avail themselves of His Sacrifice, will not be persuaded by His sufferings, will not allow His perpetual intercession to help

them in any way; so they defy His kingly rule, will none of His loving authority, will not submit themselves to His obedience. But so far as we will let Him, His intercession and His rule are effective. If there be any over whom His rule is not exercised, it is that one's own fault; and so if there be any for whom His intercession is unavailing, any who is not finally saved, it is that one's own fault, and not because of any defect in His Priesthood or His Sacrifice. So far as we will allow Him, He rules our hearts and lives. We are conscious of this. When we fall into sin we know perfectly well that the fault is our own; and we never if we are sincere, say or think: "I could not help it." We can always trace the sin to wilful transgression, or carelessness, or indifference, or ignorance persevered in. We have sinned either against light, or because we have intentionally remained in darkness—"have loved darkness rather than light." So, too, whenever we are conscious of having resisted any sin, we clearly perceive that it was through His power that the temptation was overcome; when we have received any fresh illumination in spiritual things, it has come from Him and not from our own efforts; when we have received any strengthening in the heavenly life it has come from Him, and is not the result of any spiritual exercises of our own, nor is it the effect of any earthly influence. These are the experiences of every earnest soul.

As He reigns in every heart so far, and so far only, as that heart will own His allegiance and submit to His sway, so He reigns and rules over the Church which is His Kingdom so far, and so far only, as the wickedness of men will suffer Him. He will have no enforced obedience. His rule is not one of coercion. Had His Church remained as perfectly loyal and obedient as at the beginning, she would still be "one" before the world, and schisms and heresies would be unknown. Had she sought always as at first only for the triumph of the truth and not for her own exaltation, she would have remained in actual deed, as well as in intent and dedication, "holy." Had she always as at the first been careful to present the Faith in its entirety, obliterating nothing, forgetting nothing of its complete perfection, she would have been in very deed as well as in her constitution, "Catholic."

But though she has become divided, has soiled her spotless garments, and allowed portions of her glorious heritage of truth to become obscured, He still rules over her. In spite of the sins of her members, the unfaithfulness of her priests, the worldliness and Erastianism of her bishops, she still lives as a proof that she is His Bride. Nothing but His Kingdom could have survived the treachery she has suffered from within.

But notwithstanding, that she has spread from the upper chamber to the uttermost parts of the earth. She has increased from the "one hundred and twenty" to about four hundred millions. She has thriven under tribulation, and grown under prosperity; has endured scorn and patronage, despising and courting, persecution and protection. She has outlived dynasties; nay, she has seen nations born, grow old, decay, and die; and yet she is in her youth. The world and its inhabitants, its knowledge and its customs, have changed over and over again; she has never changed. Wicked men have sought to

force her to their will; the pride of intellect has sought to alter her creeds and mould her theology; but she has outlived heresies, and has been too strong for individuals and parties: No man can rule her, no school of thought bind her captive to its chariot wheels: She is built upon a rock. She has realized the promise that the gates of hell shall not prevail. The Lord is King. None but He could have wrought such triumph, none but He have brought her through such perils. She must be His Bride and own His sway Who is King of heaven and earth. The Lord God omnipotent reigneth!

(To be continued.)

AN OPEN LETTER.

RACINE COLLEGE, March 24, 1888.

MY DEAR DR. LEFFINGWELL: While thanking you and your excellent journal for your generous sympathy and succor in our recent great loss by fire, I would beg leave to ask through your columns: Why it is there is so much difficulty in arousing an interest in the Church at large for any of her institutions?

The question is not alone for St. Mary's or "Racine"—for you or for me, who are passing, though interested factors in it—but it is a question affecting the very existence of the Church herself.

Why is it, in other words, "Rome" on the one hand, and "Geneva" on the other can build up their institutions, whenever they wish it, with comparatively little difficulty—can raise a million almost any time for any specially important purpose—show a grand zeal and energy all the time, while we plod along (in this country) our little parish way, and then turn around and graciously ask every one to come to us?

Now as to Church education which you and I represent. We feel that everything for the future Catholic Church and family life of the country depends on the Churchly education of the children—that the Catechism is as important as the Grammar—the Creed as the multiplication table—a Catholic atmosphere of faith and worship everything to the growing life of youth in this all teeming and overturning land. If not laughed at for our pains, we are passed by very often, and both an agnostic Harvard and a gushing Vassar wax fat on our anxieties!

One of us gets into trouble, as "Racine," e. g., just now. The loyal Church press appeals to aid us. Even the secular press—papers like the *New York World* and *Post* and the Chicago leaders, urge assistance and ask pertinently: Why pass by such a good work as "Racine," to pile wealth where it is not needed, etc., etc. In vain, hardly any response from the Church—none from the great Church in Chicago to the urgent appeal of its Bishop. Thanks be to God, our good neighbors, largely sectarian, (does it not speak a little well for "Racine's" work here, in Racine, that while its own brethren outside are troubled somewhat about and occasionally a little antagonistic to its more elaborate worship—"object teaching," as it is after all—many of our warmest, most energetic friends and supporters here are not of this "Household of faith"?) and friends outside as well, have helped us till it looks as if we would be even better off than we were before, but the Church, our dear Mother, the visible Church in this land, cares not to help us.

She knows—the Churchmen of this country know or ought to know—that Racine College is the only college of the Church for one-third of the country's

population and that withal "Racine" has done a noble work, that if she fails, it is not likely another effort will ever be made of this truly Catholic kind; alas! it matters not, we may lie wounded beside the rough way to Jericho, yea, in the very ditches of Jerusalem—but our brethren, do not pause to help us. As of old, it was the Samaritan who brought relief. I write sadly, without any feeling but loving regret and undiminished faith and hope and courage to go on, and we will do our duty, as we must, though *coelum ruat!*

But let us wait a little before we talk too much of unity on our basis, which, of course, I believe to be the only true one, until we show a little more of the glowing love, the Divine enthusiasm of Him, Who is His Church's only Fulness and the only Power ("uplifted" as we are now commemorating) of attraction to a dying world.

THE WARDEN OF RACINE COLLEGE.

EASTER-LIGHT.

BY MARY R. WILLARD.

O, wonderful glory of Easter-tide!
Through heaven's portals flung open wide
Streams the radiant flood of thy marvellous light;
And the soft cloud-masses of dazzling white,
Faintly border'd with roseate hue,
Float in a waveless sea of blue,
Like sails that we follow with shaded eyes
And watch as they drift into sunset skies.

O, sacred light of the Easter-tide!
Divinely clear, thou shin'st to guide
Our feet to the feet of Him Who died,
Our hearts to the Christ once crucified.
Longing, we turn our eyes to thee
Meekly adoring, we bow the knee,
Comforted, blest, by the rays benign
Of the sacred light from the Cross divine.

LETTERS TO THE EDITOR.

CLERICAL BOOK-KEEPING.

To the Editor of *The Living Church*:

For the sake of good business I plead for a short course of instruction in clerical book keeping at our seminaries. Very few of our candidates for orders are used to handling or accounting for money, and they have to get their experience at a time when they ought to be practising and not learning. Sometimes large sums pass through the hands of clergymen who are entirely ignorant of the methods of making intelligible records which obtain in all commercial affairs; but whether the amounts be large or small, there is the same need of careful system.

We are in great want of a well-arranged book for parish accounts, with lines and headings, and judicious divisions of pages. All offerings should be counted by the rector and recorded in this as well as in the treasurer's books. There should be separate spaces for record of pew-rents, offerings, subscriptions, and other sources of revenue. On the side of expenses should be place for noting Sunday school, Church building and repairs, Church services, charities, missions, etc., etc. Every one must see that to keep all these accounts in good shape and accurately balanced, requires no little knowledge of book-keeping.

It is my own custom to get at Easter time a summarized report from every person who has handled parish monies during the year, and these papers are filed away for future reference. But this system is by no means satisfactory, for reasons which I need not give. We should have a book for all this to be preserved in the parish archives and guarded as carefully as the banker pre-

serves his records. This would not be putting the treasurer's work upon the rector, for in no case that I have ever heard of does this officer keep a record of all receipts and expenditures. What we want is a consolidation of accounts in convenient and permanent form, and kept by the one who is after all most likely to give it his undivided attention.

May I not commend such a work to some good publisher of Church blank-books, such as Mr. John Paret of Washington, who has already made some valuable additions to our parochial machinery. I am strongly reminded of this name at the present moment by the fact that Mr. Paret's father, the Bishop of Maryland, owes much of his extraordinary ability in the management of affairs to a thorough training in book-keeping which he had in New York before he became a candidate for Orders.

RICHARD HAYWARD.

OCCASIONAL LEAFLETS.

To the Editor of *The Living Church*:

The friends of our work at Wuchang will be interested to learn of the contemplated publication of a series of "Occasional Leaflets" written from the field, designed to give information concerning the operation of our missionaries, their plans, needs, etc. No. I. is now ready, prepared by the Rev. Sidney C. Partridge, and is entitled "Our Work at Wuchang." It will be sent by the undersigned to any one on receipt of two (2-cent) stamps. To allay all suspicion, it may be stated that *this is not a violation of the treaty made with Bishop Boone*. Will not associates of the C. C. L. send me also a small donation (say 25 cents) to help in the distribution of the other "leaflets" proposed?

BENJ. S. SANDERSON.

Sect'y. for U. S., of C. C. L.
St. Stephen's Rectory, New Hartford, N. Y.

FAMINE IN PERSIA.

To the Editor of *The Living Church*:

Will you be so kind as to allow me space for the following statement of affairs in Persia? May I also ask those interested in their fellow Christians, to try to make this a matter of thought and serious consideration at this time when we all feel that we cannot do enough for Christ and His Church.

CHARLES MARTIN NILES.

Mr. Yaroo M. Neesan, of Orooomiah, Persia, for ten years a teacher and missionary in that city and vicinity, and at present a student in the General Theological Seminary, New York, is in receipt of numerous letters and papers testifying to the severity of the famine now raging in his native land. These letters date from November last to the present time, and show an increase of suffering and distress as the weeks pass by.

The floods of last spring caused widespread destruction of crops in the mountain districts; the long continued drouth of the summer ruined the harvests in the lowlands; while the locusts, swarming over large sections of the country, rendered even gleanings impossible. Without bread, and with little or no money to buy, the condition of thousands of the inhabitants, particularly the native Christians, is now one of actual famine.

Rabbi Abraham Moorbach, in an appeal to Mr. Neesan, written from Orooomiah, says: "Your brother and cousin have no provision whatever for the winter. The famine is very sore, and hundreds will die. We beg you to aid us in whatever way you can * * * In our village of two hundred families, ten only of that number have provisions for the winter, and we do earnestly pray God that He will be merciful to our afflicted State." Another says: "The keenness of the suffering increases with each day; many will perish if assistance does not come; many will perish even before assistance can reach us."

The students of the Seminary have, through Mr. Neesan, become identified

with the Archbishop of Canterbury's mission to the Syrian Church, and now that this calamity is made known to us, we cannot refrain from making an earnest appeal for help. There are five months remaining before harvest time, the first opportunity the poor will have for helping themselves, and unless speedy assistance comes to them, many will starve.

They are our brethren; they are suffering from hunger. Will you not help to save these Christian lives? Only twenty dollars will preserve one life until the August harvests. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

The Rev. E. A. Hoffman, Dean of the General Theological Seminary, has kindly consented to act as treasurer of the fund. All moneys sent to his address, 426 West 23d street, will be remitted by telegraph to Canon Maclean, the missionary in charge at Oroomiah.

An account in detail of the horrors and needs of this famine can be given by Mr. Neesan. During the famine that raged in his country in 1879 he served on the Relief Committee which saved hundreds of lives, both Christian and Mohammedan, but was compelled to witness the death of hundreds of others, because of the limited amount of funds at its disposal.

To relieve his relatives and more intimate friends himself, Mr. Neesan is anxious to deliver lectures on Oriental life, and to sell a number of valuable articles in his possession. He has some fine Persian shawls, embroidery, and jewelry. Also a rare collection of manuscripts, in Arabic, Persian and Syriac. Among the latter is an ancient Syriac New Testament, which, as the Rev. Dr. Oliver testifies, is a Peshito version, dated 1207.

(Signed)

WM. F. MAYO,
J. CHAUNCEY LINSLEY, } Committee.
W. W. LOVE,

Genl. Theo. Seminary, March 1, 1888.

GENERAL THEOLOGICAL SEMINARY }
New York, March 1, 1888. }

The foregoing appeal needs no words of mine to commend it to those who are so quick as our people to respond to every cry of distress. Mr. Neesan has been under my care for nearly five years; he will graduate from the Seminary in May and I do not hesitate to say that his statements are worthy of entire confidence.

(Signed)

E. A. HOFFMAN, Dean.

OPINIONS OF THE PRESS.

The American Hebrew.

DR. DIX' LECTURE. — The Lenten lecture delivered by Dr. Dix in Trinity chapel is one which burns with a true prophetic fire. We have had occasion now and again to dissent from views expressed by Dr. Dix, but we have nothing but the warmest commendation for such a courageous onslaught on the vices of modern life. No exposure of a fallacy was ever so stinging in its effects on the hypocrites who utilize it, as the puncturing which he gave the dirty bubble: "To the pure all things are pure!" Filth, crime, and immorality can never be pure, good or beneficial to any one.

The Irish Ecclesiastical Gazette.

REFORM FOR ROME.—It would be an interesting thing to discover how many of the clergy of the Roman Catholic Church in Ireland are capable of reading a chapter in the Greek Testament. If a report that reaches us be correct, the indifference with which the Greek Testament is treated in Maynooth and other educational institutions where candidates are trained for the Roman priesthood in Ireland is perfectly phenomenal. Their acquaintance with the New Testament, and even the Greek Fathers, is maintained through Latin translations; in fact, the Latin tongue is a kind of fetish. If the Roman Church in Ireland would set up the Ten Commandments in the English tongue over their altars and adopt the same tongue in public worship one step would be made towards a very useful reformation. Another would be to perfect the knowledge of their clergy in the original language of St. Paul's Epistles.

The Times, Chicago.

DUTY TO THE AGED.—The Nashville American says that there are cases in that city of families in distress from

poverty, misfortune, or age of the father, in which the boys do absolutely nothing for the relief of aged parents, but the girls, on smaller wages, do all. There is much of this in American families all over the country, humiliating as it is to confess it. There is something in our American family discipline that begets an indifference or positive neglect, a manner not deferential, but rudely familiar, from son to sire, that is in marked contrast to home life and manners in Germany or France. In Germany and Holland the reverence for age astonishes the free-and-easy American. The grand-parents are never shelved there like old-time portraits sent to the garret because the children are ashamed of the stiff and antiquated costumes of a half-century ago. The oldest man in Holland is a social king and all treat him with marked deference. His birthday is a feast day, and a lesson in reverence and duty to old age is taught to all young people by the honors heaped in profusion upon him. Under such teaching old age is not that cold and cheerless region from which aged people would gladly escape to the grave. The trembling grandparent is not made to feel that he lags superfluous in everybody's way and should be gone. Under such treatment the superannuated father is not made to feel the icy fingers of ingratitude clutching for his heart, but a sunny and restful evening assuages the wounds and sorrows of the high noon of life. There is nothing more shocking in American civilization than the not uncommon smart and unmanly meanness of sons to fathers.

The Church Record.

THE EUCHARIST A SACRIFICE.—Emphasis is laid on the Prayer Book statement of this "one oblation of Himself once offered," etc., and the argument hence infers that the Eucharist is not a sacrifice. But this proves too much, for there being one Sacrifice, and one alone (which no one disputes) there could have been no sacrifice before any more than one after. In the full sense in which the Prayer Book uses the word, the term cannot be applied to the Jewish sacrifices. But we have the divine warrant for so applying the term to them, although they actually accomplished nothing. There were called sacrifices because they prophesied the One Sacrifice. But if those which prophesy incomplete as they are, are called sacrifices and bear the divine authority for such a name, much more that which commemorates (though that were all) the One Sacrifice is entitled to the name. Moreover, the writer of the Epistle to the Hebrews gives inspired authority for such use of language when, declaring the sacrifices of the Temple abrogated, he says: "But we" (the Christian Church) "have an altar of which they are not worthy to partake who serve the tabernacle." By a fortiori reasoning this writer declares the better warrant to the name sacrifice of the Holy Communion over any sacrifice of the Jewish service. Moreover, the exactitude of the language of the New Testament prevents all misapprehension upon this matter in the fact that every Jewish sacrifice is mentioned by its Septuagint name as abrogated by the complete work of Christ—save one. That one—conspicuous by its absence from the list of abrogated sacrifices—is the Peace Offering. It remains the perpetual offering in the Old Dispensation and the New, the sacrifice to receive the benefit of which the people partook. It is preserved in the sacrifice of the Eucharist. We may safely then note that, despite the confounding of the two uses of the term "sacrifice," we have as distinct scriptural warrant for the application of the name to the Eucharist as to any offering of Jews of old and in a far higher sense, and as thereby they pleaded in a special sense the merits of the one complete Sacrifice that yet waited fulfillment and worshipped God therein, so we, in a grander and higher sense, plead in our sacrifice the one completed Sacrifice of Christ and worship God in that. The sacrificial idea in the Eucharist indeed reaches far beyond the thoughts here given. But these words may help a little to the understanding of the fact that the use of the term in connection with the Eucharist is both Scriptural and Apostolic, and is essential to the full exercise of that devotional use of the blessed Feast. Prejudices caused by the misuse of a word endanger the grasp

of souls upon the reality. Yet superstition is as distinctly opposed by this Scriptural exactness, and only danger can result from abandonment of Scriptural language at the dictation of those who misuse it.

EASTER.

BY J. A. CROCKETT.

"Not save himself! He that doth others save?"
In scornful quest the jibing, jeering crowd
Blind, and unknowing the dear Love that gave
The spotless Life—the thorn-crowned
Head is bowed;
Man's sin, Hell's malice, can no further go.
Naught now is left but Death, and Death
is king,
Invincible, unutterable woe!
Black night a mantle over earth doth fling,
The sinless One, sin-laden, lies entombed.
Faith dead, Hope fled. But Love immortal lives!
Strongest in death—Death's victor. Earth is illumed
And Love Eternal, Life Eternal gives.
O Death! No more thy sting can work us harm;
O Grave! thy victory no more alarm.
Newark, N. J.

A SUBSCRIBER sends us the following, clipped from a local paper in Illinois: Vesper services are being held during Lent at the M. E. church every Friday evening. A choir of young ladies lend much to the interest of the occasion. The public is cordially invited.

The Cutest Little Things.

"Cute!" he echoed. "Well, I don't know as the adjective would have occurred to me in just that connection. But if you mean that they do their work thoroughly, yet make no fuss about it; cause no pain or weakness; and, in short, are everything that a pill ought to be, and nothing that it ought not, then I agree that Pierce's Pleasant Purgative Pellets are about the cutest little things going!"

Paine's Celery Compound

For The Nervous
The Debilitated
The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

AS A NERVE TONIC, It Strengthens and Quiets the Nerves.

AS AN ALTERNATIVE, It Purifies and Enriches the Blood.

AS A LAXATIVE, It acts mildly, but surely, on the Bowels.

AS A DIURETIC, It Regulates the Kidneys and Cures their Diseases.

Recommended by professional and business men. Price \$1.00. Sold by druggists. Send for circulars. WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VT.

IF IT IS WORTH A CENT

TO YOU TO KNOW HOW YOUR SILVERWARE CAN ALWAYS BE MADE TO LOOK LIKE NEW WITHOUT IMPAIRING ITS VALUE IN THE LEAST, AND ALSO OBTAIN SUFFICIENT MATERIAL TO CLEAN AND POLISH YOUR ENTIRE SILVER SERVICE FULLY, BUY A POSTAL CARD AND SEND IT TO US WITH YOUR ADDRESS AND NAME OF THIS PAPER PLAINLY WRITTEN UPON IT AND BOTH WILL BE SENT TO YOU POSTPAID. THE ELECTRO SILICON CO., 72 John St., New York. Executive Mansion, Wash'ton, D. C. "I FIND ELECTRO-SILICON A MOST EXCELLENT POLISH."
H. H. WILLIAMS, STEWARD.

BULL'S SARSAPARILLA.

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

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

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

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions. By irregularity in its action or suspension of its functions, the bile poisons the blood causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.

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

PIANOS AND ORGANS.
ESTEY & CAMP.

233 State, and 49, 51, 53 Jackson Streets.
The Great Piano and Organ Emporium for the West. Decker Bros., Estey, and Mathussek pianos. Estey Organs. Popular prices, easy terms.

The HENRY DIBBLE

266 & 268 WABASH AVENUE, CHICAGO.
ANSON S. HOPKINS, Genl. Manager.

Acknowledged headquarters for Mantels, Grates and Tiles of every description. Inspection invited, Correspondence solicited.

Wanted.

District managers by well-known Publishing Co. From \$300.00 to \$500.00 cash required (controlled by himself). Salary from \$1200.00 to \$2000.00 and expenses. References and bond required. Address "LOOMIS," 346 Wabash Ave., Chicago.

BEST STITCH

Send for samples of Test Stitching, showing relative strength of the shuttle or lock-stitch seam, compared with seam made by the W. & G. Automatic. The only genuine "Automatic" Sewing Machine. Physicians endorse it:—"No Risk to Health."
Willcox & Gibbs S. M. Co., 658 Broadway, N. Y. Chicago, 242 Wabash Avenue.

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If you have, send us their names and addresses and a sample copy of THE ECHO the best and cheapest weekly paper published, will be sent to each, and the paper will be sent to you for THREE MONTHS FREE. Liberal terms to agents and club raisers.
THE ECHO, Detroit, Mich.

CURE for the DEAF by Pack's Pat. Improved Cushioned Ear Drums. Whispers heard distinctly. Comfortable, invisible. Illustrated book & proofs Free. Address, F. HISCOX, 853 Broadway, Cor. 14th st., N. Y.

Radway's Sarsaparillian Resolvent.
The best Blood Purifier in the world. Gives strength to the enfeebled system, cures disorders so common in the Springtime. Weariness and Debility, restores health and strength.
DR. RADWAY'S PILLS.
Purely vegetable, mild and reliable. Tone up the internal secretions to a healthy action.

The Western Edge of Life

Finds many people feeling a lack of strength and vigor just when they need it most, and they yearn for the life and activity of former years. When a certain age is reached it becomes essential that some restorative and tonic medicine should be taken, even if it has not been the custom to take anything of the kind previously. Naturally, the MACHINERY OF THE BODY has become worn, and it should be lubricated by some good medicine. One which will give permanent vigor is better than a stimulant giving only artificial strength, as it were. Hood's Sarsaparilla is peculiarly adapted to meet the requirements of such cases. It creates an appetite, and so assists in the assimilation of food that the functions of the body receive its full nutrient power. Hood's Sarsaparilla rouses the liver, kidneys, and other organs which have become torpid and sluggish, it expels impurities from the blood and gives it new vitality and richness, and in fact its beneficent and curative influences extend through the whole system. Hood's Sarsaparilla is prepared only by C. I. Hood & Co., Lowell, Mass. 100 Doses One Dollar.

Brown's Bronchial Troches

Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the Throat, caused by cold or over exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or troubled with the throat or lungs. "I recommend their use to public speakers."—Rev. W. H. Chapin. "Pre-eminently the best."—Rev. Henry Ward Beecher.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites,

Is more reliable as an agent in the cure of Consumption, Chronic Coughs and Emaciation, than any remedy known to medical science. It is prepared that the potency of these two most valuable specifics is largely increased. It is also very palatable.

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. D., 181 Pearl St., New York.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

The Yeoman Patent Supreme Sofa Bed is one of the indicators of the rapid advance of mechanism and ingenuity. It reminds us of the unlimited extent to which success may expand men's ideas. The "Yeoman Patent Supreme Sofa Bed" is a model of perfection and beauty. It is simple and ingenious in construction, consisting of three separate and distinct sets of springs. The foundation for the upholstering is a woven wire fabric which continues through from seat to back, thereby insuring an even surface with no break or ridge in the center, a blessing seldom met with in a sofa bed. Beneath the wire fabric are 50 tempered steel supporting springs, evenly distributed under the fabric, set on iron bands with short steel coil springs at each end. The coil springs are stapled to the side rails. A cut of the Supreme Sofa Bed is found in this paper. Send for a catalogue to E. Yeoman, 248 Wabash Ave., Chicago.

Advice to Mothers.—Mrs. Winslow's Soothing Syrup should always be used for children's coughing. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

Mild, soothing, and healing is Dr. Sage's Catarrh Remedy.

Of Interest to Many.

There has lately been invented a practicable type-writer, capable of clear and neat work, called "The World," which is a model of simplicity and cheapness, the price being only \$8.00. Advertisement of it will be found elsewhere in our columns.

Tidy Housekeepers

are often in a quandary regarding the best method of keeping their silverware in presentable condition, as a vast majority of the so-called "Silver Polishes" render little service in that direction, and, indeed, in many cases are positively injurious. Prominent housewives and other owners of valuable plate in every State in the Union have voluntarily endorsed Electro-Silicon as the only article suitable in all respects for this purpose.

Send your address upon a postal to the Electro Silicon Co., 72 John Street, New York, and you will obtain a sample, postpaid, sufficient to clean and polish an entire silver service, and satisfy you of its superior merits; or 15 cents in stamps for a full size box, postpaid.

When purchasing of dealers make sure that the full name Electro-Silicon is on each box, as none other is genuine. Electro-Silicon is sold in boxes only.

HINTS FOR HOUSEWIVES.

BAKING soda dissolved in spirits of camphor and applied to corns night and morning will entirely remove them.

The little red ants which are so troublesome in the house, may be caught in sponges into which sugar has been sprinkled. Then drop the sponge in boiling water, and kill the ants.

A GOOD cement for china is ordinary carriage varnish; if put together neatly the fracture will be hardly perceptible, and it is not affected by water.

AT this time of year soups are to be especially recommended as much more wholesome than pastry and rich puddings and costing far less trouble. It is well to let them supersede desserts occasionally and to place the extra course at the beginning of the meal instead of at the end.

NEWSPAPER CASE.—Take one yard of plush, line it with silesia of contrasting color, catch both ends together and fasten it to the rings of a brass rod; work on the face of it the words: "Come here for News," done in outline stitch; or the words "Newspapers" stamped in the centre. Slip the papers in at the side openings.

OYSTER FRITTERS.—Make a batter as for ordinary fritters, except in the place of all milk for the wetting, use half oyster liquor. Have the batter thick enough not to spread on the fat when cooking, but not so thick as to be tough. Nice beef drippings or suet are best to cook the fritters in, and there should be only enough so that they will slip around but not float. When the batter is ready, take up one tablespoonful at a time, put an oyster in the spoon and have the fat sizzling hot.

POTATO SOUP.—A dozen potatoes, one cup milk, two quarts cold water, bunch of soup herbs and celery tops, half onion minced, one tablespoonful of butter, one tablespoonful of flour. Peel and slice the potatoes, and boil ten minutes. Drain off the water and return the saucepan to the fire with the two quarts of cold water, onion, herbs and celery. Boil for an hour, then rub through the colander and return the strained contents of the soup pot to the fire. Bring to a boil, and stir in the butter rubbed smooth with the flour. Season and pour into the tureen. After this is done add the cup of milk which should have been heated in a separate vessel. Mix well. This is a palatable and nourishing soup and is little trouble to prepare.

PUFF PILLOW.—The middle of this pillow is covered with a band of peacock green plush. On both sides of the plush the ends of the pillow are covered with crocheted-work in stripes of four colors—dark Indian red, olive, bronze, and peacock green. The pillow is twelve inches long and twenty-one inches around; the plush band is six inches wide, and the crocheted piece on each side ten inches and a half wide; the inner edges of the crocheted are laced together across the plush with cheville cord; the part that projects beyond the ends of the pillow is drawn together and tied with cord and tassels. The crocheted is worked with zephyr wool in ribbed single crochet in a wavy pattern. Make a chain of 72 stitches and work to and fro.

1st row. Work 5 single crochet on the next 5, pass 1, 5 s. c. on the following 5, 3 s. c. on the succeeding stitch; repeat.

2nd row. Turn, 1 ch, 4 s. c. on the first 4, working into the back vein or mesh of the stitches. * pass 2, 5 s. c. on the next 5, 3 s. c. on the middle one of 3 in a group in the last row, 5 s. c. on the next 5; repeat from *; at the close of the row after passing 2 work only 4 s. c. on the following 4.

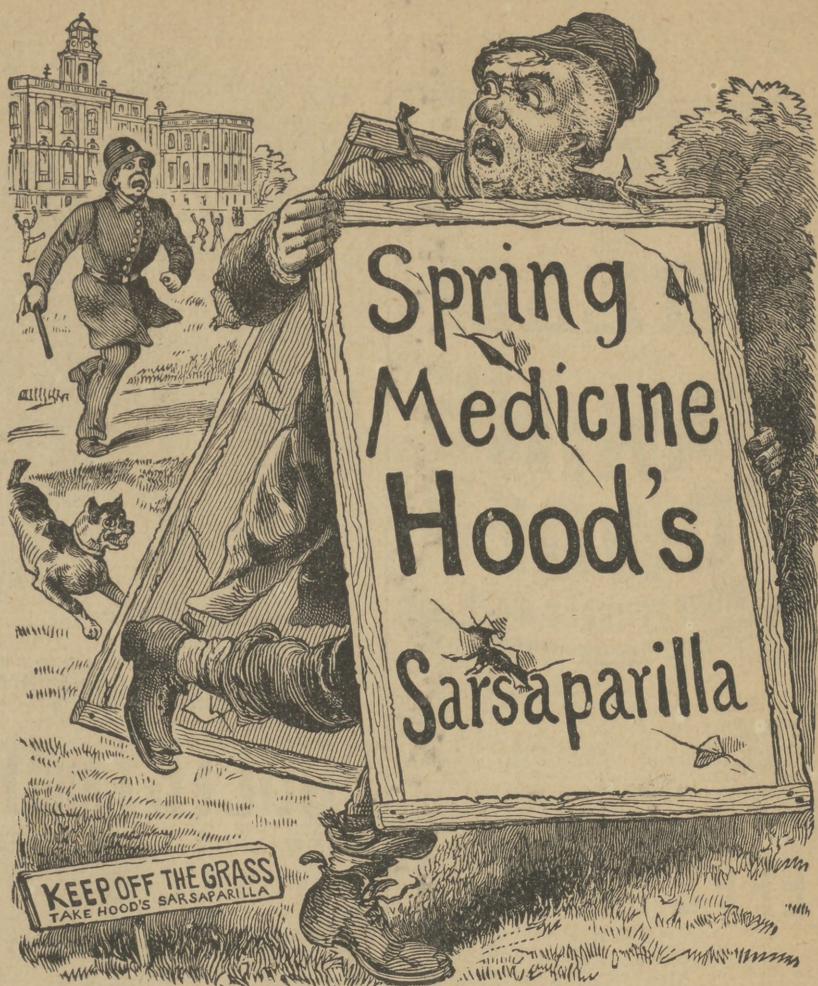
3rd row. Turn, 1 ch, 3 s. c. on the next 3, * pass 2, 5 s. c. on the next 5, 3 s. c. on the next stitch, which must be the middle one of the point, 5 s. c. on the following 5; repeat from *; at the close pass 2 and work 3 s. c.

4th row. Turn, 1 ch, 2 s. c. on the first 2, * pass 2, 5 s. c. on the next 5, 3 s. c. on the middle one of the point, 5 s. c. on the following 5; repeat from *; at the close pass 2 and work 2 s. c.

5th row. Take up the next color, turn, 1 ch, 2 s. c. on the first s. c. * pass 2, 5 s. c. on the next 5, 3 s. c. on the middle one of the point, 5 s. c. on the following 5; repeat from *; at the close, after passing 2, work 1 s. c. on the remaining s. c. and 1 s. c. on the chain after it.

6th row. 3 ch., 2 s. c. on the 2nd and 1st of the 3 chain, 1 s. c. on the succeeding s. c. * pass 2, 5 s. c. on 5, 3 s. c. on the point, 5 s. c. on 5; repeat from *; at the close, after passing 2, 2 s. c. on the succeeding s. c. and 1 s. c. on the chain after it.

7th and 8th rows. Like the preceding row, increasing by 1 s. c. at the beginning and end of the row. In the 9th row work 5 s. c. at the beginning and end. Continue to repeat the 2d-9th rows until the piece has the requisite width, then join the stitches of the last row to those of the first by crocheting them together from the wrong side. Edge the points with two rows of s. c. in the same pattern; use a thread of self-color for each point; work off the last stitch of each color with the succeeding color, and then bring the end of the thread to the front, there to hang until used again, coming back in the second row.



The season when that tired feeling is experienced by almost every one, is here once more, and again many people resort to Hood's Sarsaparilla to drive away the languor and exhaustion. The blood, laden with impurities which have been accumulating

Nearly everybody needs a good spring medicine like Hood's Sarsaparilla to expel impurities which accumulate in the blood during the winter, keep up strength as warm weather comes on, create an appetite and promote healthy digestion. Try Hood's

That Tired Feeling

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She's Waiting at the Gate for Me. Ring Me the Old Songs To-night. Softly Shine the Stars of Evening. Stars Over Us Gently Were Shining. There's a Little Vacant Chair. There's a Rainbow in the Clouds. Think of Me, Love, in Your Dreams. 'Tis True, Dear Heart, We're Fading. 'Tis Years Since I Parted, Dear Mother with Thee. Tread Softly, the Angels Are Talking. 'Twas Only One Short Year Ago. Uncle Dan's Jined de Saints. Under the Flowers as White as Snow. Wait 'Till the Moonlight Falls On the Water. We Have Gathered Home To-day. When I'm Over the Rolling Sea. When You and I Were Boys. When the Pines Are Blooming Again. When We Meet to Part No More. When You and I Were Boys. Where the Many Marriages Be. Will You Harken for My Footsteps? Past. Lottie Bell. Beautiful Bessie. Blue-Eyed Milly. First Love. Fisher's Child. Give a Kiss to Me. Bully Ann. Little Boy Blue. Little Don of Spain. My Little Lost Trena. Are You Lonely Now, My Darling? Are You Not a Coquette, Lulu Darling? Barney, the Lad from Killbuck. Parted from Our Dear One. My Happy Childhood Home. Why Am I Ever Wishing? I'll see Him Just once More. Can You, Sweetheart, Keep a Secret? Come Back to Our Cottage So Lonely. Dear Heart, We're Growing Old. Dear Little Heart 'Neath the Daisies. De Banjo Am de Instrument for Me. Did You Ever Call Me Darling? Don't Drink, My Boy, Tonight. Kurekai! I've Found Her at Last. My Heart is True. National Debt. O Baby Mine. Our Little Queen. Am I Still Beloved? Sweet Kitty May. Sweet Long Ago. Far from the Heartstone. Father is Drinking Again. Flirting in the Streetlight. Haunts of Childhood. I'm Weary, so Weary. I Would Not Forget Thee. Little Violets at the Door. Memories of My Mother. Nobody Cares for the Poor. Old Kitchen Clock. Only a Few Faded Roses. Peel of the Village Bell. Picture of My Mother. Pinafore on the Brain. Memories of My Mother. Stay at Home Tonight. There's Sure to be a Way. Vale of Our Own Genesis. We'll Triumph By and By. 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