

The Living Church

A. D. 1898

EASTER

Alleluia!



Alleluia!

Vol. XXI No. 2

Easter Lilies

BY HENRY FAULKNER DARNELL, D.D.

How fair amid the gaudier flowers
The Easter Lilies shine!
Breathing throughout these earthly bowers
A purity divine.

In quiet dignity they stand,
Majestic and serene,
As planted by some angel's hand
To bless this troubled scene.

They spin not, neither do they toil
Throughout their little day;
They gather naught of this world's spoil
Upon their peaceful way.

No pride of birth or place they know,
No craving after fame;
Their pure and radiant foreheads show
No blush of conscious shame.

The drops that dew their starry eyes
Speak not of grief or pain;
Upon their snowy bosom lies
No earthly soil or stain.

Yet kings might envy them their state,
And pause their smiles to greet;
And humbly in their presence wait
To learn their message sweet.

Ye Easter Lilies! fresh and fair—
Sweet firstlings of the spring!
How dear to all, the tidings rare
Ye precious heralds bring!

Ye speak to soul, and not to sense,
Of innocence and love;
Of sweet content and confidence
In One who rules above.

Like angels by the vacant tomb,
Gleaming in radiance bright,
Ye tell how Life hath conquered Doom,
And Day hath vanquished Night.

How, round that Sepulchre unite,
In one adoring gaze,
A myriad saints, in raiment white,
Who sing the Victor's praise.

Easter, A. D., 1898.

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The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, APRIL 9, 1898

News and Notes

A LARGELY attended meeting was lately held at the Church House, Westminster, to inaugurate in England the order of the Daughters of the King. Letters of approval were read from the Bishops of London and Stepney, Father Black, Canon Body, and others. Mrs. E. H. Parnell made an address giving reasons for establishing the society in England, and explaining its rules and objects. Two or three other speeches were made, and appropriate resolutions passed. Steps were taken for the appointment of an executive committee, and officers of the order. Mrs. E. H. Parnell was elected president.

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WHILE anniversaries are in order, it seems not unnatural that it should be proposed to celebrate the millenary of King Alfred the Great. It will be remembered that Winchester was the capital of this monarch, and it is at Winchester that this movement has originated, with the support of the Bishop, and the approval of the Queen. Such a celebration has much to recommend it. Few kings have been more worthy of honor and of loving memory in successive generations than Alfred. He was not only one of England's greatest kings, and one of the wisest and most sensible of Englishmen, but he was above all a Christian king. His example, as brought to mind by such a celebration as that proposed must encourage a healthy patriotism and strengthen the cause of true religion. Some English papers express the hope that American statesmen and University deputations may grace the grand Anglo-Saxon fetes of 1898.

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IN another column will be found the account of a movement now begun for the partial endowment of the Berkeley Divinity School. The work is one of great importance to the Church, and of deep personal interest to the venerable Bishop of Connecticut. For more than forty years Bishop Williams has given freely of his time and means to sustain it, and it is certainly due to him, as well as for the sake of the work itself, that durable foundations should be laid for future support. We sincerely hope that the heart of our beloved Primus may be gladdened by quick and liberal response to this movement in the cause so dear to him.

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THE Bishop of Salisbury has recently visited Constantinople, and is reported to have had some negotiations with the Orthodox Patriarch touching certain practical matters connected with the present relations between the Anglican and Eastern Churches. The Archbishop of Canterbury sent, by the Bishop of Salisbury, the request that the Orthodox Church should recognize, as canonically valid, Baptisms and the Holy Communion administered by Anglican priests, in places in the East where the Orthodox Church is not represented. The Patriarch answered cautiously, that the subject must be carefully considered in its dogmatic

bearings. He desired that the Archbishop of Canterbury should forward a memorandum on the subject. Bishop Wordsworth also had conversations on the same subject with the Patriarchs of Jerusalem and Alexandria.

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FATHER DUGGAN, Roman Catholic priest of Maidstone, nothing daunted by papal Bulls on English Orders, has written a work on the subject of reunion between the Roman and Anglican Churches, entitled, "Steps Toward Reunion." This book Cardinal Vaughan finds it necessary to denounce officially in his diocese. He deems it "offensive to pious ears, temerarious and scandalous," and has considered it his duty to "delate the volume to the Holy See"; i. e., send it to the Pope and procure its being placed on the celebrated "Index," the official list of works good Catholics must not read.

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WE are pleased to note that *The Interior* has added Palm Sunday to the Presbyterian calendar. An admirable editorial on the day closes with these words:

Let not Palm Sunday be dissipated in mere songs and herbaceous decorations; but amid all our vocal and floral offerings, let us bear in mind that the day reminds us of Christ's severity toward the haughty, His grace toward the humble, and His sacrifice for all.

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THE following sketch of the S. P. C. K., which has just held its bi-centenary, may interest our readers: The Society for the Promotion of Christian Knowledge is the oldest society in the Church of England. March 8th, 1698, four laymen and one clergyman, the latter being the Rev. Thomas Bray, met in Gray's Inn and made the small beginning of what has come to be, according to the late Archbishop Benson, "the most important society, and its work the largest ever conceived." Among its earlier members were Bishop Burnett, Gilbert White, of Selborne, John Stripe, the antiquary, John Evelyn, and the Rev. Samuel Wesley. The American colonies were the first to benefit by the labors of the society. Dr. Bray went over to America, and through his influence the society supplied to Maryland alone sixteen clergymen, acquired glebes for them, and supplied them with libraries. It also furnished emigrants to the colonies with thousands of books. The direct missionary work of the society was soon handed over to the S. P. G. It continued its educational work, especially for the poor, until 1811, when that work was given over to the National Society. One hundred and seventy years before the State provided education, the society had 117 schools, with 7,000 children, in London and Westminster alone. The S. P. C. K. is now best known as a great publishing society. Bibles, Prayer books, commentaries, and standard works of travel and the like, with innumerable tracts, find their way from its press all over the world. It also does much for the endowment of schools and bishoprics in the colonies and missionary churches. These facts show the varied nature and the large

extent of the work of the society, and its results for good can hardly be estimated.

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THE Rev. Canon Lang, vicar of Portsea, has been conducting some of the midday services at St. Paul's cathedral this Lent, and attracted during his week of duty uncommonly large congregations. Canon Lang, in his annual parochial report, stated that the income of his benefice was \$5,000. He has fourteen assistant clergymen, and after deducting from the income above-named what is necessary, over and above what comes from other sources, for salaries and the like, the vicar finds that he has left for his own support and the maintenance of house and grounds, \$700 precisely. In view of this, he says it makes him grimly smile to hear himself described as the owner of a "fat living of \$5,000 a year."

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THE atmosphere is full of excitement, and rumors of the most contradictory character as regards the prospect—whether it is to be war or peace—succeed each other day by day and almost hour by hour. There seems little doubt that the general feeling in Congress is one of increasing impatience with the methods of the President and Cabinet. The latter seem still determined to bring the Cuban difficulty to a peaceful issue, if it be possible. But this policy necessarily takes time and careful management, and time is just what the impatience of many people will not allow. Without question, there is coming to be a settled determination among our people that Spanish rule on this side of the Atlantic must come to an end. Short of this, we suppose, no solution of the matter is possible. But it remains a question whether this cannot still be effected by peaceful means. Thus far our government has acted with a dignity and self-restraint which has inspired the respect of foreign nations who have no doubt of the power of the United States to overwhelm Spain. Statesmen and diplomats abroad have not been able to find a flaw in the official acts of this government, and have received a new lesson on the capacity of a republic to deal with international questions in a modern and civilized manner. If war must come, it should be only after the resources of peace have been exhausted. That is the only position worthy of the United States. When we enter upon war, without doubt the people of this country will regard it as a struggle in the interests of humanity, and not for self-aggrandizement.

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EARLY in March, the Rev. Edward Allen died at Tiverton, Berkshire, aged one hundred. He was the son of a country gentleman, was educated at Reading grammar school and Trinity College, Cambridge. He was for some time chaplain of the British embassy at Copenhagen. On his return to England he had a large private school in Cheshire. In 1839 he was presented to the vicarage of Keinton-Mandeville, Somersetshire. In his later years he lived at Tiverton, having been obliged to give up his liv-

ing more than forty years ago, on account of what was believed to be incurable heart disease. Mr. Allen recalled with great vividness incidents of his boyhood, the fears of invasion by the French, the receipt of the news of Waterloo. He did not attribute his long life to anything in particular, unless it was his temperate habits and taking great care of himself. He never went in for athletics or hunting, but during his earlier life was a great walker. He was a remarkable linguist, and knew eleven languages besides his own.

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"England's Cry of Kinship"

A RESPONSE

A voice comes from beyond the sea
That sounds like echo from the free
Voice of our people, friendly, wise,
Fit voice of twin humanities.

Sons of one race!--by blood and speech,
By mind and purpose bound to each--
Join hearts, clasp hands, have done with hate;
Then rule with justice, and be (doubly) great.

T. D. L.

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New York

Henry C. Potter, D.D., LL.D., Bishop

CITY.—The rector of Christ church, Tarrytown, in the suburbs, the Rev. J. Selden Spencer, has been confined to the rectory by sickness.

The trustees of the cathedral of St. John the Divine met at the see house on the afternoon of March 29th. It was decided to continue the building of the choir as long as the funds hold out.

Bishop Potter has just administered the rite of Confirmation at St. Bartholomew's church to a class presented by the Rev. Dr. Greer, and at the church of the Epiphany to one presented by the Rev. Joseph Hutcheson.

At Trinity church, the Rev. Dr. Morgan Dix, rector, the special preachers for Holy Week are the Rev. Canon Knowles, the Rev. Messrs. A. W. Griffin, and F. Ward Denys, and the Rev. Dr. J. Nevett Steele. The Three Hours' Service will be held on Good Friday.

At St. Bartholomew's parish house, a class has been formed in cooking for instruction of students of the General Theological Seminary who contemplate devoting themselves to missionary work. Three men who aspire to labor in China and three others, have been taking these lessons regularly. The series of teas and musicales which have been conducted during the winter, have just been brought to a close. Over 1,200 working women, heads of families, have attended these gatherings intended to brighten their lives. Many ladies of St. Bartholomew's parish have assisted, and Miss Lucy Candler Kellogg has given talks and helpful suggestions.

At the Trinity chapel Home for Old Women, consideration is being given to the practical questions associated with a contemplated enlargement, or removal of the institution to more adequate quarters. The institution has accommodated 13 old people who are allowed to earn a little money through the employment society of Trinity chapel.

Among the churches in which the Three Hours' Service will be held on Good Friday, are Trinity, Grace, St. Ignatius', St. Mary the Virgin's, the churches of the Redeemer, Ascension, the Transfiguration, the Holy Communion, Zion and St. Timothy, and the Holy Cross—showing that this service is spreading among churches of all schools of thought.

The Bishop of the diocese visited St. Matthew's, West 84th st., near Central Park, March 30th, preached to a large congregation, and administered the rite of Confirmation to 43 persons presented by the Rev. Dr. Krans, and one from the church of St. Mary the Virgin, presented by the Rev. Dr. Brown. Five of these confirmed

were deaf-mutes; the service was interpreted for them by the Rev. Dr. Gallaudet.

The brauch of the City Free Library which is named in honor of the late Rev. Dr. Wm. Augustus Muhlenberg, and sustained by many Churchmen, has been given new quarters in 23d st. by the city government, and has removed to them. These quarters are in a crowded part of the city, where much good can be accomplished, and are near Dr. Muhlenberg's old parish, the church of the Holy Communion.

Fire was discovered in the house of the Rev. W. S. Coffey, Mt. Vernon, in the suburbs, March 27th. The flames spread rapidly, but the building was saved. Much damage was done by water. The Rev. Mr. Coffey who is rector of the ancient parish of St. Paul's church, East Chester, was conducting service in his church at the time. This is the second loss by fire he has suffered within a week. March 28th, the old rectory building, which was leased to tenants, was destroyed by fire.

On Palm Sunday special musical services were held at some of the churches. At the church of the Transfiguration, the Rev. Dr. Houghton, rector, were rendered Parker's "Jerusalem," and the *Stabat Mater*. Palms were distributed. At Calvary church, the Rev. J. Lewis Parks, D. D., rector, was given the cantata, "Bethany," by Mr. C. Lee Williams. At the church of the Ascension, the Rev. Percy S. Grant, rector, Dubois' "Father, forgive them," and Rossini's *Stabat Mater* were the principal features.

The recent removal of the Home for Old Men and Aged Couples from its former site near old St. Luke's church, to a site near Central Park, has resulted in a marked improvement in the health of the inmates who are now enabled to spend much of their time out of doors in the park. In the new building are two endowed rooms, one in memory of Susan Moore Dutill, the first president of the "Lady Associates," by her friends, and the other by Mrs. Richard Tylden Auchmuty, in memory of her husband. At present there are 39 inmates, several of whom are widows whose husbands died in the home.

Mr. Chas. H. Snedeker who for three years past has been pastor of Trinity Methodist place of worship at Newburg, in this diocese, has resigned that position, and been received into the communion of the Church. He comes to St. Bartholomew's parish house in this city, and will labor under the direction of the Rev. Dr. David H. Greer, and take Holy Orders. He has held Methodist pastorates at Milton, Fishkill, and Poughkeepsie, as well as Newburg, having been a member of the New York Methodist Conference since 1886. He is a graduate of Amherst College, and the Union Theological Seminary, and studied for two years at the University of Leipsic, Germany.

At St. Luke's Home for Indigent Christian Women, a new building is to be erected, which will greatly enlarge the capacity of the institution. The work of construction has just begun. The new edifice will be a large one, equipped with all the modern improvements, and it is intended to have it completed by May, 1899. The beneficiaries are gentlewomen in reduced circumstances, and the home does not give the impression of being an institution. Its appointments throughout indicate refinement, and each guest has her own well furnished room, except in the case of sisters, for whom double rooms are provided. Each floor has a sitting room with cheerful surroundings. There are now nine endowed rooms, and it is earnestly desired to increase their number.

The Home for the Aged connected with the parish of the Holy Communion, which for a long time has conducted its work in a building immediately adjoining the church, and in charge of the Sisters of the Order of the Holy Communion, is about to remove to a house on 30th st., also near the church. The former location has been advantageously sold. The institution now accommodates 24 inmates, and although it was primarily intended to care for the poor of the

parish, outsiders are received, if there is a vacancy, a charge of \$13 per month being made for those who are not parishioners. In some cases this is paid by a church of which the aged person has been a member; old servants have been thus provided for by employers, and there are cases in which the home provides for the destitute ones without charge. The old women are allowed to earn a little pocket money by sewing and knitting. They are also paid for remaining an hour or two daily in the church of the Holy Communion, so that it may be duly guarded while kept open all day.

On the Feast of the Annunciation of the Blessed Virgin Mary, there was a special celebration of the Holy Communion in St. Paul's church, Washington ave., near 170th st. The celebrant was the Rev. W. J. Seabury, D. D., of the General Theological Seminary, assisted by the rector, the Rev. Romilly F. Humphries. Ever since the altar and the church furnishings of the church of the Annunciation were erected in St. Paul's, the rector has invited Dr. Seabury to celebrate the Holy Eucharist at the altar at which he ministered when rector of the church of the Annunciation. Just before the sermon a tablet was unveiled, with the following inscription upon it, carved and inlaid with gold leaf:

The altar with its fittings, and the furniture of the chancel, choir, and nave in this building, were given by the rector, wardens, and vestrymen of the church of the Annunciation as a memorial of that church, and of its founder and first rector, Samuel Seabury, priest and doctor. 1895.

The tablet is of solid mahogany, the design being a scroll, at the upper corners of which angel heads are carved in bold relief. It is unique in design and workmanship, differing from the customary brass tablet. The credit for its special construction is due to the senior warden of St. Paul's, Mr. A. R. Searles.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

PHILADELPHIA.—At the evangelistic musical service at old St. Andrew's church on the evening of Passion Sunday, the choir rendered selections from Buck's "Story of the Cross," preceded by his *Magnificat* and *Nunc Dimittis* in A.

The Rev. Arthur W. Hess has assumed charge of Calvary monumental church, West Philadelphia, during the illness of the rector, the Rev. Jesse Higgins.

The managers of the Episcopal Hospital have elected the Rev. W. B. Bodine, D. D., a member of their board, in place of Bishop McVickar; and George H. Frazier, to succeed Charles C. Harrison.

The Rev. George Bringham, after a very long and serious illness, is now convalescent, although not entirely well. He will continue as rector of the House of Prayer, Branchtown, with the Rev. Thompson P. Ege as his assistant, who has been in charge of the services since February.

The seventh annual report of the Church Training and Deaconess House of this diocese states that the number of students taking the full course this year has averaged 20, besides 45 who attend special classes. Four members of the class of '97 were set apart as deaconesses during the year. The deaconess retiring fund is now incorporated. All the deaconesses are kept steadily employed, and there are more applications for trained workers than there are candidates in this year's class.

On Sunday evening, 27th ult., there was a missionary meeting held at the church of the Holy Apostles, the Rev. H. S. Getz, rector, at which Mr. William Duncan, a lay missionary from Alaska, made an address, in which he depicted the condition of the aborigines prior to the advent of the Gospel. The people were held spell-bound by sorcerers. Every sickness was attributed to some witch. They even went so far as to think the Deity was to be appeased by human sacrifices, the flesh being afterwards eaten.

An unsectarian charitable work for the rescue of outcast men has been in operation in Germantown since January, 1893. During the last week in March it celebrated its fifth anniversary, and among the speakers were the Rev. Messrs. Thomas J. Taylor and Walter Lowrie, of the City Mission, and the Rev. L. Caley, of the church of the Nativity. It is called "The Whosoever Gospel Mission and Rescue Home." The shelter to provide wayfarers with a night's lodging was opened April 16th, 1895, and up to Sept. 30th, 1897, no less than 11,459 men had been cared for and given their supper and breakfast. The home has been remarkably successful since the opening of its doors, and has proven itself not only a benefit to fallen humanity, but to the community at large.

The silver jubilee, or 25th anniversary of the Rev. Dr. T. S. Rumney as rector of St. Peter's church, Germantown, will occur in December of the present year; and as a memorial of that event, Mrs. Houston, widow of Henry H. Houston, of Chestnut Hill, who was for many years rector's warden and a liberal contributor to the church, will present the parish with the gift of a spacious and beautiful parish house, complete in every detail, the plans for which are now being prepared by architect Chandler. The design of the building has not yet been fully decided upon, but it is understood that it will contain an entertainment hall, library, parlors, dining room, and kitchen, game rooms, swimming pool, and gymnasium. Mrs. Houston, it will be remembered, was the donor of the magnificent chancel of St. Peter's, a memorial of her husband, which was consecrated on the Feast of the Conversion of St. Paul, 1897, and fully described in THE LIVING CHURCH of Feb. 6th following.

On Wednesday evening, 30th ult., about 60 Indian girls and boys from the Lincoln Institution and Educational Home were present in the hall of Post 2, G. A. R., as performers in an entertainment given under the auspices of the Post's entertainment committee. The attendance was so large that an overflow performance had to be given in the assembly room on the first floor of the hall. The exhibition given by these Indian pupils was unique in its character, the children exemplifying by their songs and tableaux the wonderful work that has been accomplished through educational opportunities and proper training. The programme consisted of eight numbers, the double quartette's singing of "Johnny Smoker" and the song of "Down in the Jewy dell," by the girls, being especially enjoyable. Col. S. I. Given, the superintendent of the Educational Home, delivered a short address, in which he described the success attained in these two Church institutions in the education of the North American Indian. There was great enthusiasm manifested when the entire company concluded the entertainment by singing "The star spangled banner."

NORRISTOWN.—On Sunday morning, 27th ult., the Rev. Isaac Gibson made the announcement to his congregation that, owing to poor health, he was obliged to resign the rectorship of St. John's church. It is understood that Mr. Gibson's resignation will be accepted, and that he will be elected rector *emeritus*, with a stipend of \$1,000 a year.

CLIFTON HEIGHTS.—The southern section of the Woman's Auxiliary of the convocation of Chester held an all day meeting at St. Stephen's church, the Rev. D. M. Bates, priest-in-charge, on the 29th ult. Addresses were made by the Rev. T. S. Tyng, of Japan; Archdeacon Brady, of Pennsylvania; Archdeacon Johnston, of Wyoming, and Miss Emery, of New York. The attendance was good, considering the heavy storm which prevailed all day.

JENKINTOWN.—On Thursday evening, 31st ult., the vested choir of the church of our Saviour, the Rev. Robert Coles, rector, assisted by a supplementary chorus and by Messrs. Hill, tenor, and Charles J. Graf, baritone, rendered portions of Bach's "Passion," according to St. Matthew, and Stainer's "Crucifixion"; the

whole being under the direction of Charles Murphy, Jr., organist.

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

BISHOP MC LAREN'S APPOINTMENTS

APRIL

- 10. Chicago: A. M., Cathedral; P. M., Christ.
- 14. P. M., St. Bartholomew, Chicago.
- 17. Chicago: A. M., St. Paul; P. M., Trinity.
- 19. Kenyon College Dinner.
- 21. Woman's Auxiliary.
- 24. A. M., Grace, Chicago; P. M., Grace, Freeport.
- 25. Geneva: Consecration of St. Mark's church; evening, S. S. Association.

MAY

- 1. A. M., Trinity, Highland Park; P. M., St. Paul's, Austin.
- 2. Waterman Hall.
- 8. A. M., Redeemer, Chicago; P. M., St. Paul's, Kankakee.
- 15. A. M., Christ, Joliet; P. M., Christ, Ottawa.
- 19. 8 P. M., Cathedral—supplementary for the city.
- 22. P. M., Christ, Waukegan.
- 24. 8 P. M., Annual Commencement Western Theological Seminary, Cathedral.
- 25. Alumni Dinner, Western Theological Seminary.
- 29. A. M., Cathedral.
- 31. Sixty-First Annual Convention, Diocese of Chicago.

JUNE

- 5. Chicago: A. M., Cathedral; P. M., Holy Trinity.
- 8 & 9. Waterman Hall Commencement.
- 10. P. M., Grace, Sterling.
- 12. P. M., Redeemer, Elgin.
- 19. P. M., Trinity, Wheaton.

Waterman Hall, at Sycamore, will take its Easter recess from April 7th to April 18th.

The Rev. J. G. H. Barry, instructor of Old Testament Exegesis and Church History in the Western Seminary, will preach the sermon at the annual festival of the Guild of All Souls', which will be held May 30th, at the church of the Ascension, Chicago.

The corner-stone of the church of St. Augustine's, Wilmette, was laid on Palm Sunday, at 4 P. M., by the Rev. Clinton Locke, D. D., dean of the North-eastern deanery, in the presence of about 300 people. The vested choir of St. Augustine's, with lay-readers and seminarians, preceded the visiting clergy, forming a procession which assembled at the mission hall and marched to the church, singing, "The Church's one foundation." After the rendering of an appropriate service, addresses were delivered by Mr. Charles N. Lathrop, of the Western Seminary; Mr. H. T. Young, a lay-reader attached to St. Peter's church; the Rev. S. C. Edsall, rector of St. Peter's, and the Rev. Dr. Rushton. In the corner-stone were placed a copy of the Prayer Book, a history of St. Augustine's mission, records of the village of Wilmette, a list of communicants, a copy of THE LIVING CHURCH, a copy of the last issue of *The Diocese of Chicago*, and a copy of the prayer used daily by the members of the mission for the erection of a church. Messrs. Young and Lathrop, who were among the speakers, have faithfully served the mission as lay-readers. After the benediction, the choir and clergy marched back to the mission hall, singing as a recessional, "Pleasant are Thy courts above." Among those present were the Rev. Drs. Locke and Rushton, the Rev. Messrs. Edsall, Moore, Neeley, Edwards, Ericsson, and Shutt, and Mr. Thomas B. Morris of Rogers Park, who was the first to read the Church's service in Wilmette, officiating there from 1871 to 1878, being licensed as lay-reader by the late Bishop Whitehouse. A large number of letters of regret were received from clergy outside Chicago. Luncheon was served by the ladies of the mission to the visiting clergy. The contract for the erection of the new church calls for its completion by May 17th. It will be a handsome structure of pressed brick and wood, with seating capacity for 200, and will cost, including interior furnishings, about \$4,000. The church lot, which is in the centre of the village, is valued at \$1,500. St. Augustine's is regarded as one of the most promising missions in the diocese. The congregation is

rapidly increasing in numbers, there being now 79 communicants. There are 75 children in the Sunday school. A pipe organ has been loaned by St. John's mission, Chicago, and will be placed in the new church. For the past year, Mr. Frank E. Brandt, a member of the middle class of the Western Seminary, has been in charge as lay-reader. It is largely due to his persevering work that the church has been built.

At the cathedral, Palm Sunday was observed by impressive services. At the mid-day Celebration there was a procession of the choir bearing palms. The Rev. Colin C. Tate celebrated the Holy Communion, assisted by the Rev. Mr. Dennis, deacon, and the Rev. H. S. Perry. The Rev. Mr. Tate preached on "The procession from Bethany." In the evening, a very large congregation listened attentively to an earnest sermon from Father Dolling, of Portsmouth, England.

South Dakota

William Hobart Hare, D. D., Bishop

WATERTOWN.—The Rev. Wm. Walton has resigned the rectorship of Trinity church, much to the regret of his parishioners. During the four years he has been here there has been thorough harmony and good will between pastor and people, and the communicant list has been increased almost fourfold. Mr. Walton's reason for leaving is that he may be nearer his family, of whom for many years he has seen little, having been in India for nearly a quarter of a century previous to his present charge. He goes to Moorhead, Minn.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The funeral services in behalf of Lieut. Jenkins, one of the victims of the Maine disaster, and a citizen of Allegheny, were conducted on Wednesday afternoon, March 30th, at Christ church, Allegheny, by the Bishop of the diocese, the Rev. Robert Meech, rector, and the Rev. Dr. Coster. The interment was in Uniondale cemetery.

Confirmations in the diocese since the beginning of 1898 have been as follows: All Saints', Allegheny, 4; Meyersdale, 1; Crafton, 4; Carnegie, 3; St. Mark's, Pittsburgh, 10; Esplen, 12; St. George's, Pittsburgh, 6; Corry, 18; Waterford, 22; Union City, 3; Meadville, 46; Church Home, Pittsburgh, 6; Tarentum, 13; St. Paul's, Pittsburgh, 7; Uniontown, 10; Christ church, Allegheny, 9; Homestead, 19; Brookville, 3; Emporium, 3; Wilkinsburg, 10; Calvary, Pittsburgh, 59; Emmanuel, Allegheny, 7; Leechburg, 3; New Brighton, 4; Sewickly, 10; Greenville, 12; North East, 17; Erie: St. Paul's, 33; St. Mark's, 28.

CITY.—The monthly meeting of the local assembly of the Brotherhood of St. Andrew took place in St. Peter's church, March 24th, the chaplain, the Rev. George Gunnell, presiding. The address was made by the Rev. Herman L. Duhring, of Philadelphia, upon the subject, "Pluck and push in Brotherhood work." During the same week the Rev. Mr. Duhring gave a series of addresses at the noonday services, among his topics being the following: "The yard stick," "A penny a day," "The one talent," "Stumbling blocks," and "The pitcher of water."

On Sunday afternoon, March 27th, there was held at Trinity church, under the auspices of the Sunday School Association of the diocese, a mass meeting of the officers, teachers, and children of the Sunday schools, in behalf of the Lenten offering for missions. Very many of the schools of the city, Allegheny, and the suburban parishes were represented, and the meeting was a very successful one. Addresses were made by the Rev. Mr. Duhring and the Bishop of Spokane. An offering was received in behalf of the cause, in response to a request received from the congregation.

On April 1st the headquarters of the Brotherhood mission and Church Army restaurant were removed from Wylie ave. to No. 434 Third

ave. Mission services will be held every evening at 8 o'clock, and on Sunday at 3 p. m. On April 20th, the Church Army Home for Convalescents will be opened in the same building, intended to provide a temporary home for men who come from the hospitals, where they may receive proper care until strong enough to go to work.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

LANCASTER.—The Rt. Rev. Ethelbert Talbot made his first visitation of the parishes in this city on Passion Sunday, March 27th. In the morning, at St. James' church, the Rev. P. J. Robottom, rector, he preached, and confirmed 25 candidates. In the evening, at St. John's church, the Rev. J. Edward Pratt, rector, he preached, and confirmed 19 candidates. In both churches the Bishop prefaced his sermon with a short and inspiring address, making happy reference to his change from the Rocky Mountain region to his new field of labor. After the service at St. John's, the Bishop was driven to St. James' mission chapel, where he arrived in time to preach. He also addressed the men's mass meeting of the Y. M. C. A., in Fulton Opera House, in the afternoon, about 600 men being present, his words making a strong impression upon all who heard him. The people of St. James' parish were afforded an opportunity of meeting the Bishop socially at a reception in his honor on Saturday evening; and those of St. John's parish were favored in the same way at a reception on Monday evening. On Tuesday morning, at a meeting of the Woman's Auxiliary of the archdeaconry of Harrisburg, in St. James' church, the Bishop made a strong and effective missionary address. The Bishop's visitation to Lancaster has done much good. He has won the hearts of all Churchmen, and they will be his enthusiastic supporters and hearty co-workers. The Church in this city is not often heard from, but it is alive and vigorous, and doing a good work.

Long Island

Abraham N. Littlejohn, D.D., LL.D., Bishop

At a meeting of the Church Club, held in the club house, 2 Clinton st., Brooklyn, on the evening of the 28th, the following officers were elected: President, N. N. Low; vice-presidents, George Foster Peabody, Wilhelm Mynderre, Peter Mallet; treasurer, Thomas M. Halsey; secretary, William B. Dall.

A parish house is in course of erection for the cathedral mission of St. Mary at Dunton. It is expected to be ready for Easter Day.

BROOKLYN.—A parishioner of St. Luke's church recently placed in the hands of the rector, the Rev. Dr. Swentzel, deeds for 20 lots in the town of Babylon, L. I., the titles to be transferred to the parochial corporation. The donor hopes that in time, they will bring an income which may become a part of an endowment fund of St. Luke's parish.

On the evening of the 5th Sunday in Lent, at the church of the Atonement, a beautiful black silk cassock, lined with purple silk, was presented to the rector, the Rev. Dr. Wellman, in the name of the Parish Aid society, vestry, and members of the congregation, by the junior warden, Daniel Lamb, who briefly expressed the good will of the donors, their appreciation of the rector's work, and the hope that even a greater degree of success would attend his labors in the future. Dr. Wellman replied in deep appreciation of the gift.

The Rev. Dr. Lindsay Parker, rector of St. Peter's church, quite restored to health after his several weeks' vacation, presented a class of 53 for Confirmation on the 5th Sunday in Lent. The Rt. Rev. J. H. Johnson, D.D., of the diocese of Los Angeles, acted for Bishop Littlejohn, administering the rite and making the address.

HUNTINGTON.—The vestry of St. John's church has decided not to attempt the removal of the house donated to them by Mrs. Temple Prime for the use of the parish. It will be sold at auction, and the proceeds devoted to the work

of the Church, or to aid in constructing a parish house, as may be decided on.

GARDEN CITY.—The St. Paul School Athletic Association has made arrangements for the construction of a gymnasium in a building apart from the school, the one now in use on the top floor of the building being small and poorly equipped. The new gymnasium will have a clear floor space of 100 by 60 ft., and will be equipped with a running track, banked and built on the same lines as the one now in use at the new Yale College gymnasium. Among the equipments will be an indoor baseball cage, swimming tank, shower baths, bowling alleys, boxing room, and a large locker room. The new quarters will not be ready for use until the fall season. The Rev. W. W. Bellinger, rector of St. Mary's church, Brooklyn, is giving addresses every Tuesday evening during Lent, in St. Paul's school chapel.

The Rev. Canon Bryan concluded his lectures on the Holy Scriptures on the 3rd Sunday in Lent. The Rev. Canon Bird will deliver a course of five lectures on "The Prayer Book," the first being delivered on Mid-Lent Sunday. Dean Cox will follow with a course on "The Church."

BAY SHORE.—The South Side Clericus has adjourned its April session until the first Tuesday in May, as it would interfere with the services of Holy week if held at the regular time, and if directly after Easter, the attendance would probably be small, owing to the clergy taking a brief vacation at that time.

Central New York

Frederic D. Huntington, S. T. D., LL.D., Bishop
BISHOP'S APPOINTMENTS

APRIL

6. P. M., Oswego. (2)
7. Utica: P. M., St. George's and St. Andrews.
12. Utica: Grace and Trinity.
13. New Hartford; St. Luke's, Utica.
19. Evening, New Berlin.
20. A. M., Guilford; P. M., Norwich.
26. P. M., Waterville; Evening, Greene.
28. Cleveland.

A chapter of the Brotherhood of St. Andrew consisting of 14 members, has been organized in St. John's church, Marcellus. A three days' Mission will be conducted in this parish by the Rev. P. N. Meade, of Oswego, in Easter week.

The widow of the late Dr. Goodrich, rector of Calvary church, Utica, has left a bequest to that parish of \$1,000, conditional upon the raising of a like sum by the parishioners, toward paying the debt on the parish house. The rector, the Rev. E. H. Coley, advises that an effort be made as soon as possible.

The Rev. T. L. Allen has recently been placed in charge of Grace church, Mexico; and the Rev. Mr. Hoffman, of Canada, officiates at Candor and Stateville.

The Rev. John Harding, rector of Trinity church, Utica, is suffering from a nervous trouble, and has relinquished all duties. He is spending a few weeks on the Atlantic coast, and the Rev. James E. Coley officiates at Trinity.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—A day of devotion was observed in St. John the Evangelist's church on March 31st. Many services were held. The addresses were given by the Rev. Father Field.

The church of the Redeemer are placing a choir room under their edifice. It will be occupied the latter part of April.

The Rev. Dr. Donald, in speaking this week before the Congregational Club, said: "There are too many denominational charities in Boston. What has denominationalism to do with a sick child or with a man with an empty stomach? A stigma is attached to the churches in pretending to run charities in behalf of humanity, when they are really conducted in the interests of denominations. It is wasting money, and cheating the people."

FRANKLIN.—St. John's mission has already raised over \$200 for a church building.

CAMBRIDGE.—The Phillips Brooks House will be located at the northwest corner of the Harvard College yard. It will be placed on a line with the front of Holworthy and behind Stoughton, and is to be built in colonial treatment of red brick, with light stone trimmings. The court in front is a small, quiet garden, laid out with vines, and formal planting towards the street. A large hallway is on the ground floor, and leading from it will be a room for occasional dinners, with a serving room, and stairway connecting with a small kitchen and other conveniences below. A memorial of the Bishop will decorate the wall of the hallway. There will be broad oak stairs with landing, and palladian window overlooking the yard. On the next floor is a committee room, with retiring room adjoining, society rooms on either side, and a library. The assembly hall occupies the floor above, with a coved ceiling finished up into the roof. It will seat 250. On this floor are also two society rooms and a bed room. In the basement are found coat rooms, and lavatories for men and women, kitchen, general storage rooms, and bicycle storage. The ventilation and the heating arrangements will be of the best. The finish throughout is oak panelled, with deep window seats in the large rooms.

Alabama

Richard H. Wilmer, DD., LL.D., Bishop
Henry Melville Jackson, D.D., Coadjutor Bishop

A prayer desk, beautiful in design and dainty in workmanship, in oak and brass to correspond with the other furniture, has just been placed in St. Paul's church, Greensboro, as a memorial of the late Mrs. H. W. Parrish, of Selma, who in her girlhood was a devoted Sunday school teacher of that church.

On Sunday, March 6th, Bishop Jackson preached in the morning in St. John's church, Montgomery. At night a joint missionary meeting of St. John's and Holy Comforter was held in St. John's. Addresses were made by Bishop Jackson, Dr. Powers, and Mr. McQueen. During the services burglars got into St. John's rectory, and carried off silver plate and jewelry valued at \$800.

Professor Campbell's organ recitals at Christ church, Mobile, have been suspended during Lent. After Easter he proposes to give exemplifications of the different styles of Church music. The recitals have met with constantly increasing popular appreciation.

St. John's church, Mobile, has made a contract with the Kimball Organ Company, of Chicago, for a new organ. It is to have 33 stops, tubular pneumatic action, and all the modern improvements, including a water motor. The choir and organ chamber are being enlarged. The new instrument is to be in place, ready for use, by Easter.

According to the will of the late Edward Gregory, \$4,000 has been turned over to the treasurer of St. Paul's church, Selma, bequeathed to the church by Mr. Gregory for the purchase of an organ, as a memorial of his daughter, Miss Lotie Gregory.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

On the afternoon of the Feast of the Annunciation, a number of Churchmen met, by invitation of the Bishop, at his residence, for the purpose of forming a "Bishop's Guild." Its object is to create a bond of union between the Bishop and the women of the diocese, to bring him in contact with them, and to enable them to assist him in diocesan work. As the first and most important step, he asked all who join the guild to use daily the diocesan collect, a carefully prepared prayer for the diocese, its clergy, and workers, copies of which were given to all present. On this, the second anniversary of the Bishop's consecration, the house was fragrant with lovely flowers sent by friends here and in New York, and in the small private chapel was seen a beautiful white altar cloth and dossal, a gift in remembrance, also, of that auspicious day.

On Monday evening in Passion Week, at St. Mary's chapel, there was a service of deep in-

terest to the earnest workers among the colored people in St. John's parish. Though not six months have passed since the last Confirmation, 41 candidates were presented by the Rev. O. L. Mitchell, the colored priest-in-charge. The rector of St. John's was also present. The Bishop gave an impressive address, based upon the petition, "Fill them with Thy holy fear." At the conclusion of the service, those who had been confirmed each received a warm clasp of the hand and a word of blessing from both the Bishop and the rector.

Stainer's sacred cantata, "The Crucifixion," was sung by the choir of the pro-cathedral on Thursday evening in Passion Week.

Milwaukee

Isaac L. Nicholson, S. T. D., Bishop

APPOINTMENTS FOR CONFIRMATION

APRIL

2. P. M., Kemper Hall School.
3. Milwaukee: A. M., St. Paul's; P. M., St. James S.
4. P. M., St. Mark's, Mitchell Heights.
5. P. M., St. John's, Milwaukee.
6. P. M., St. Stephen's, Milwaukee.
7. P. M., All Saint's Cathedral.
15. P. M., St. Luke's, Bay View.
11. P. M., St. Alban's, Sussex.
13. P. M., St. Stephen's, Stoughton.
15. P. M., Trinity, Prairie du Chien.
17. Racine: A. M., Immanuel; P. M., St. Stephen's, Holy Innocents.
19. P. M., Trinity, Monroe.
20. P. M., Calvary, Prescott.
21. P. M., Trinity, River Falls.
24. P. M., St. Mark's, South Milwaukee.
26. P. M., St. Paul's, Hudson.
27. A. M., St. Luke's, Baldwin.
29. P. M., Trinity, Baraboo.

The Council of the Brotherhood of St. Andrew, at its meeting held in St. James' guild hall the first week in Lent, planned to visit all the different Milwaukee chapters at the time of their several business meetings. Accordingly on March 11th the Council visited St. Paul's chapter, about 25 men attending; March 14th, St. James' chapter welcomed them with 20 men; March 15th, St. John's, where 30 men were present; March 18th, the chapter at St. Paul's third ward mission, 20 men were present; March 23rd, St. Stephen's chapter, 30 men present. At all these meetings, speeches on Brotherhood lines were made, stimulating the weaker members, and urging on the laggard ones to greater efforts.

The regular semi-annual meeting of the Milwaukee diocesan assembly, Brotherhood of St. Andrew, was held at St. Stephen's church, Milwaukee, on the evening of April 1st. Invitations had been sent to every Brotherhood chapter in the diocese, hospitality being extended to all who came. The Bishop presided and addressed the meeting. Addresses were also made by the Rev. E. G. Richardson, and Messrs. C. E. Sammond, H. J. Radtke, H. H. Kinckelbein, A. B. Cargill, and others. This was one of the most successful assemblies of the Brotherhood ever held in Milwaukee.

Kansas

Frank R. Millspaugh, D.D., Bishop

The convocation of the Fort Scott deanery was held at Chetopa, on March 21st, the Rev. John Bennett, rural dean. The following papers were read and discussed: "Why are we to keep Lent?" by the Rev. F. Duncan Jaudon; "The Church's seasons," by the Rev. W. S. Leete; "The Scriptural authority for Confirmation," by the Rev. J. J. Purcell. Bishop Millspaugh spoke on "The importance of searching for the unbaptized." The people of the town took advantage of the four meetings a day to learn of the Church, in spite of the rainy weather. The regular choir was in attendance at each service, led by an earnest Churchman who has been giving his services in this way for 40 years.

Chetopa as a town rejoiced with the Church people by attending in large numbers the consecration services of their church of St. Paul, on March 21st. It was built as the result of the self-

sacrifice and devotion of a small band of men and women. It cost about \$2,000, only \$300 of which was contributed by friends outside the mission. The interior is the expression of much ecclesiastical taste. Just before the consecration, there was placed on the altar by the children of the mission, a beautiful memorial cross, and the new bishop's chair was used for the first time, on this occasion. The sermon was preached by the Rev. John Bennett. Bishop Millspaugh congratulated the communicants upon their success in building and finishing this beautiful church.

On Tuesday, March 22d, Bishop Millspaugh made his annual visitation to Grace church, Chanute, the Rev. H. M. Carr, D. D., rector, and confirmed a class of nine, prepared and presented by the faithful rector whose work in the parish and town has endeared him to all. Archdeacon Hill preached in the parish church the afternoon of the visitation.

Mississippi

Hugh Miller Thompson, D.D., LL.D., Bishop

Here are a few lines from the Bishop's diary: March 6th, visited the church of the Redeemer, Biloxi, preaching morning and evening; Holy Communion in the morning, confirming 15 in the evening. Went to Ocean Springs next day, preached, celebrated Holy Communion, and confirmed five at morning service. In the evening confirmed seven at Mississippi City. March 5th, had morning service in the Masonic Hall, at Scranton, with Holy Communion, and preached. The people at Scranton own a first-rate lot and have \$300 in hand toward a church building. In the evening preached and confirmed four at Cedar Point. This is a suburb of Bay St. Louis, and the people here, after several years of patient work, have completed a pretty little church. Once there was a church at Bay St. Louis. It was destroyed by fire some years ago. The people raised \$1,500 to rebuild it. The man in whose custody was the money, walked off with it. The late Bishop put \$300 into the hands of one who was then a Churchman, since become a Methodist, the income to use for keeping the graves on the old church site fenced in, the principal to be eventually paid over to the rebuilding fund, but no accounting has been had, nor can be, apparently. An effort is being made to get the Church people on the 10 miles of coast to unite in building a church at some convenient point. March 9th, visited Long Beach, preached, and confirmed four in the morning in the new and complete little church just erected. Went to Pass Christian March 13th; Celebrated Holy Communion, preached, and confirmed five at the morning service. A new rectory is in process of erection here. An excellent congregation filling the church.

Connecticut

John Williams, D.D., LL.D., Bishop
Chauncey B. Brewster, D.D., Bishop Coadjutor

Heartily seconded by the trustees of Berkeley Divinity School, Bishop Williams has sent out the following letter:

It is unnecessary to assure the Churchmen of Connecticut and friends outside the diocese, that the life and work of Berkeley Divinity School lie very near my heart. It is a work that has engaged my thought, in addition to the duties of the diocese and the Church at large, for 47 years.

The school has sent out more than 400 graduates, of whom 12 have served the Church in the highest office. It is not strictly a diocesan institution. Berkeleymen are to be found in every field of the Church—domestic and foreign as well as diocesan.

The school has a history of which the Church may be proud. Its staff of instructors has always been able, and its students have done and are doing, faithful work, upholding the standard of the institution. On the basis of scholarly and sound training, the school is well established, and has nothing to fear for the future. Its financial and material needs are those which alone are the cause of anxiety to me and my associates—the trustees. With these very

pressing needs met as early as possible, every obstacle to advancement will be removed, and the school enabled to go forward with its work, an honor to the diocese and a source of strength to the Church.

With these few facts before us, I beg to state these pressing needs in the order of their importance:

1. Funds to complete the payment for the new library building, \$11,500
2. Funds to create an endowment for the library, 10,000
3. Funds to create an endowment for the deanship, 75,000
4. Funds for the repair of and necessary additions to the buildings known as "the Main" or "Bishop's Building," and the Wright House. 7,500

Of the urgent necessity for the first three, I cannot too strongly assure you. That the last is far removed from luxury, is well known to those who are familiar with the buildings.

The calls for assistance for Berkeley Divinity School have been neither many nor frequent during the history of its 47 years' existence. I therefore ask you to honor this call, feeling that in so doing you are honoring yourselves, as well as the diocese and the Church.

NEW HAVEN.—A conference of the boys of the Junior department of St. Andrew's Brotherhood, was held in Christ church parish on March 25th and 27th. The opening meeting was in the parish house. Delegates were present from Danbury, West Haven, where a chapter has just been organized, and surrounding chapters. An address of welcome was delivered by the rector, Dr. William C. Sturgis, and Mr. William H. Owen, the latter, the member of the executive committee to organize chapters in Connecticut and Rhode Island, spoke words of counsel and encouragement to the boys who responded in many fashions for their various chapters, telling what they hoped to accomplish. On Sunday evening, in the church, Mr. W. W. Lord, of the church of the Ascension, Mt. Vernon, New York, addressed the boys.

Bishop Brewster visited Trinity church on Passion Sunday, and confirmed 69 persons. This is the largest number ever confirmed in Trinity at one time. The class was noteworthy, as nearly one-half were men and boys, several persons were over the allotted three-score-and-ten, and three generations were represented, in a mother, daughter, and grand-daughter.

Several meetings have lately been held for the purpose of establishing a rescue home for girls and women, a sufficient sum of money having been raised to warrant the commencement of the work. A house has been rented, and is now open for the reception of penitents. Bishop Brewster has given to the Home the name of St. Faith's House. Miss Lena McGhee who is in charge of it, has been strongly commended by both Bishops.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

Ascension Day, May 23d, has been fixed by the Bishop for the consecration of the pretty little church of St. Andrew's, Ellis Grove.

The Bishop has lately become a vice-president of the Church Social Union, of which the venerable Bishop of Central New York is the president. It is the American daughter of the English Christian Social Union, of which the Bishop of Durham is president.

The Rev. H. D. Speakman who for some time has been in charge of the church at Rehoboth, is about to remove to Wayne Junction, Pa. Mr. Speakman was a member of the School Board, and secretary of the Board of Trade in Lewes, where he resided.

It is contemplated enlarging St. Luke's, Seaford, the Rev. Lawrence Comb, rector, at a cost of \$5,000.

St Thomas' church, Newark, the seat of the Delaware College, St. Phillip's church, Laurel, and Christ church, Delaware City, are all without a rector.

The Living Church

Chicago

Rev. C. W. Leisingwell, Editor and Proprietor

THE rising sun of each succeeding Easter Day is greeted with louder anthems and more widely extended rejoicing over all the world. New spires point heavenward and new bells chime the praises of the risen Lord in every clime. "Galilean, Thou hast conquered!" is the cry that goes up from many a stronghold of infidelity, as the banner of the Cross advances and the triumphs of the Christian Faith are assured. True, the end of conflict is not yet. The world that loves darkness rather than light because its deeds are evil, the world that is joined to its idols of greed and lust, resists, by every device of the deceitful and wicked heart, the progress of the Gospel. But no weapon turned against it can prevail. As surely as light is better than darkness, love better than hate, life better than death, so surely shall the life and immortality brought to light in the Resurrection of Christ increasingly command the homage of human souls, until the knowledge of God shall cover the earth as the waters cover the sea.

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RECENT newspaper reports give an account of the appearance and disappearance of a reverend gentleman who has been serving as temporary pastor of a Presbyterian church in a town in the Northwest. It came to light that he had forsaken the Presbyterians some time ago, and that two years ago he was ordained to the priesthood in the Church, apparently in one of the New York dioceses. When these facts were revealed he is said to have left for parts unknown, without attempting to explain or justify himself, and without going through the formality of an official farewell. The hero of this episode was one of those ministers of other religious bodies, for whose sake our canons of ordination have been made easy. We fear that the case is, to a certain extent, typical; that, for the few men of deep and sincere convictions who come to us through the way of sorrow and trouble and patient research for light, there are many whose convictions are superficial, all too easily influenced by every wind that blows, and whose views of truth, and even moral principle, have no firm root. We trust the canons, as they are soon to be revised, will, in their completed form, make the entrance into the ministry of the Church on the part of such men harder, rather than easier. It might be instructive, if it were possible, to examine the list of clergy who have suffered deposition during the past ten years. We are convinced that many of them are men who were admitted to orders on very easy terms.

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WE have received, just before going to press, the reports respectively, of "The Joint Commission on the Revision of the Constitution and Canons," and of the "Committee appointed by the House of Deputies of the General Convention of 1895" upon the messages of the House of Bishops relating to the revision of the Constitution. The former is a report upon the canons only, while the latter deals only with the Constitution. Together, they lay out a formidable amount of work for the Convention of 1898. Particular comments must be reserved for future is-

sues. The report of the Joint Commission presents a complete body of canons, with index and appendix, to take the place of those now in existence. We observe, from the prefatory note that the Commission was not able to come to any agreement with reference to the proposed canon "of Suffragan Bishops." The canon on marriage here presented contains as its third and final section these words: "No minister of this Church shall solemnize the marriage of either party to a divorce during the life time of the other party." This is clear and uncompromising, and is precisely what THE LIVING CHURCH has contended for. We regret to notice that this portion of the canon is objected by nine members of the Commission, including two bishops, four priests, and three laymen. The Commission consists in all of twenty persons (one bishop being dead), six bishops, seven priests, and seven laymen. The report on the Constitution embraces, first, the Resolutions of the Committee, with a Minority Report on State Provinces by Dr. John Egar; second, an Appendix (I) containing the present Constitution compared with the proposed Constitution; third, an Appendix (II.), containing "Messages of the House of Bishops and Proposed Amendments to the Constitution referred to the Committee." The whole of the principal material necessary for the careful study of the subject is thus presented in convenient form.

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The English Archbishops and Cardinal Vaughan

CARDINAL VAUGHAN and the Roman Bishops in England, after many months, concocted a vindication of the papal Bull condemning Anglican Orders, in answer to the admirable letter issued a year ago by the English Archbishops. This "vindication," which was published a few weeks ago, was not, as would have been expected, a reiteration and defense of the several points put forward in the Bull, but entered upon new ground only indirectly related to the positions taken in the papal document. The pivot on which everything was now made to turn was the doctrine of Transubstantiation. If this doctrine is not held in the English Church, then it seems that Church can have no true priesthood. At the same time, the papal claims of supremacy and authority over the whole Church are put in the foreground.

To this vindication, the Archbishops have now made a brief and dignified reply. They could not ignore a paper from such a source addressed to themselves, but the character of their reply will probably preclude further official controversy. They first decline to consider the claims of papal authority, on the ground that "such claims have been deliberately and consistently rejected, not only by the Church of England, but by the great Churches of the East." And they do not admit that these bodies have given any evidence of that "chaos" which Cardinal Vaughan supposes to be inevitable where the claims of the Vatican are not accepted.

On the main topic of the "vindication," they say that the letter of the Cardinal hardly justifies its title as claiming to be a vindication of the Bull:

For the Bull, though it deals with the matter, the form, and the intention of the Ordinal, makes no direct reference to the doctrine of Transubstantiation; whereas in your letter the acceptance of that doctrine is practically constituted the one sure test of the validity of Holy

Orders. Had his Holiness (in his Bull) followed the line of argument which you have now adopted, our answer must have taken a different form. But we could not answer what he did not say. The Church of England has clearly stated her position with respect to this doctrine, and it is unnecessary for us to say that we heartily and firmly concur in the judgment which she has pronounced.

To this they add that they are unable to believe that it can be the will of our Lord that admission to the ministry of the Church should depend upon the acceptance of a late metaphysical definition of the mysterious gift bestowed in the Holy Eucharist. The definition, as all students know, was unknown to the Church of the early ages, and was only publicly affirmed by the Church of Rome in the 13th century.

In conclusion, the Archbishops express their conviction that among the hindrances to the cause of unity "there are few more powerful than the claims of supremacy and infallibility alleged on behalf of the Pope of Rome, and the novel dogmas which have been accepted from time to time by the Roman Church."

This document, though brief, is decided and comprehensive. Had the Archbishops felt themselves called upon to enter upon the field of controversy, they might, no doubt, have drawn attention to the diverse interpretations which have been given to the word "Transubstantiation." They might also have shown that the *fact* of the Real Presence is the crucial point, and that upon that fact there is no necessary difference of opinion; while the term "Transubstantiation" is a definition of the *mode* of our Lord's Presence. It is upon this point that the Anglican Church refuses to be bound, especially when the term employed is ambiguous in its popular use, and in its more narrow sense is based upon a philosophy which we suppose is not regarded even by Roman theologians as having binding authority upon the faithful. This rejoinder of the Archbishops, with its uncompromising rejection of the papal claims and novel dogmas, such as the Immaculate Conception of the Blessed Virgin, and the Papal Infallibility, draws the lines again with emphasis, and thus at the end of the nineteenth century the official relations of the two Churches remain what they have been for more than three hundred years.

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The Protestant Easter

DURING the past Lenten season emphasis has been given to its lessons from a rather unexpected source, or at least a source from which we should not have expected it some years ago. Lenten services have been held in many non-Episcopal churches in this country, and in some cases there has been a near approach to the great Agony service of Good Friday. We note these things with satisfaction, not merely as sustaining the Catholic position as to times and seasons in the Church, and thus a vindication of us, if any were needed, from an unlooked-for source, but more especially in that it places our Protestant brethren in a more consistent and logical position as regards their own long-practiced jubilation at Easter. Every Protestant denomination that we know of celebrates Easter Day, or "Easter Sunday" as they call it, with elaborate music, many of them with costly flowers, and much rejoicing over the great day of the Lord. As Christmas and Easter have

thus asserted their claim: to universal recognition, towards the dying of the nineteenth century, so it is far from unlikely that in the coming century the other great feasts of the Church, such as the Ascension and Whitsunday, will begin to appeal more and more to these outside Trinitarians. We shall be very careful not to suggest that this is mere imitation of the example which "this Church" has set, through sunshine and storm, but at the same time, we shall hope that it may be through some such influence that the way to a larger and nobler plan of Christian unity may be paved. For every such day's observance is a guarantee that the Protestants who observe them are not of the class who are shading off into a respectable and intellectual deism. Protestants who observe even Easter and Christmas in the genuine, hearty, old-fashioned way, are not likely to be poisoned with the specious trash in which Christ is lauded as a great "exponent" and "leader," in order that He may be proved to have been merely human. Between Christians who thus hold fast to the most sacred anniversaries of the Church, and those who belong to the regular Catholic bodies, there is really but little more than the dividing wall of an apostolically-descended ministry in three orders. The likelihood is that the trend will be more and more in the direction of taking a Catholic view of everything connected with the divine service, since men see that there is such a thing as excess of liberty in religion—that there is such a thing as throwing away the substance of the Faith itself in the fear of forms, and that, whatever the faults of individual Catholics or the mistakes of Catholic Churches in the course of history, those Churches have always presented a solid wall against rationalism and skepticism.

We think that in this view of the matter, all Christians may see through the same glasses, and that here, at least, is the basis of an unofficial, unrecognized, but none the less genuine spiritual union. We are glad to see Protestants generally exulting with us on Easter, for we feel sure, from signs that thicken, that the Lenten idea is also finding recognition among them. Much good may be done by this approach on their part towards the resumption of those things which their forefathers threw over. We are glad indeed that Protestants so largely love to celebrate Christmas and Easter. It is a tendency of the very best kind.



Five-Minute Talks

BY CLINTON LOCKE

XLIX.

WE are told nowadays very often, in both poetry and prose, that it is no use to pray, except for the reason that it makes you feel good and is an elevating mental exercise. You cannot get anything from God by praying, and when our Lord Christ said: "Ask and ye shall receive," He created a false impression. Everything, we are told, goes by law, must go by law, fixed, invariable law, and you cannot break it. If you are sick, and you have such and such symptoms, and such and such parts become involved, you must die, and you may pray until you get "housemaid's knee," and you cannot help yourself. Such and such combinations of atmosphere will bring bad weather, and such and such combinations of

bad plank and bad boiler will bring shipwreck, and you cannot stop it by praying.

Now, all such talk to me is very much like one boy in school telling another boy (I am not sure whether this illustration is original or borrowed) who feels the very greatest need of something and is about to ask his teacher for it: "What nonsense to think of such a thing. Can you not read the rules of the school printed up there? Do you not see how they work every day? You cannot change them. Do you not see that what you want is directly contrary to them? Sit down. You will get nothing." The boy, however, pays no attention to this talk. He goes up and states his case to the teacher, and his request is granted. The rules remain just as before, nobody is hurt, and the particular case is relieved; and the teacher does it a hundred times a day, because he knows how to do it. The general rules are as untouched as ever, for they are the best rules by which a school could possibly be governed. Now, God has indeed planned the world to run by law, and law fills every cranny of creation, and we thank His Holy Name every hour that it is so, for this world would be an awful muddle without it. If zero was as likely to come in May as in January, why, every farmer in the land would be paralyzed, and would sit motionless in his bare fields. Only by law, beautiful, beneficent law, can any work be done, any machine built, any man engage in anything that will advance his own good, or the good of others. But the One who made these blessed laws will find plenty of ways and means for relieving particular cases which come under them, just as any teacher would for the boys in his school; only in a far grander sense for being omnipotent and omniscient, he will understand and command all the sources of law.

There is a great deal of misleading talk afloat about general laws. If you will think a moment you will see that you and I vary these general laws, and turn them upside down a thousand times a day just by the power of our will. We will that water shall run up hill. It will do no good for the water to say: "The general law for me is that I must run down hill." It has got to obey us, but in obeying us, who ever dreams that the general law about water is destroyed? We make one law fight another, and down it. We use immense powers of combination, and if we can do such things by our will, cannot the Infinite Will do a thousand times more? Remember how little the wisest of us know about the powers included and dormant in a general law.

Of course no one ever prays outright that a general law may cease to act. No sane man ever prays that gravitation may be suspended; that he may never die; that a new leg may grow where one was cut off; that if his house catch fire, the fire may not burn. He prays that things may be granted or denied which he has seen happening a hundred times in his life. It is a general law that if you fall from the fifth story of a house you will be killed, but there are plenty of instances where people have so fallen and have not been killed. Some secondary conditions have crossed the law and turned it aside. Now, what we ask of God in prayer (and, if we do not ask it directly, we always imply it) is that in His Divine Wisdom He will bring about those secondary conditions, also implying that He knows best what to do.

But I do not care how much of this talk

about the uselessness of prayer we hear, for there is something in every man's own heart that gives it the lie. The moment you believe the world to have a personal Ruler and Governor (and I am not arguing with people who disbelieve that), the logic is irresistible that this Ruler and Governor can take notice of my wants and supply them, if He wants to do so; and He must want to do so, because He is my Father, and a father's first virtue is to listen to his children's cry, and help them all he can. The idea of a Father who can help and who does not help, who can hear prayers and never pays any attention to them, is as contrary to the very crudest idea of God as darkness is to light. Such a God is not our God, nor do we get any such view of Him in His Word, and therefore we will go on praying, and know He hears us.



The Spiritual Life of the Priest

BY THE REV. FRED'K S. JEWELL, D. D.

VIII.

THE last and crowning means to be used in the work of planting and cultivating the spiritual life in the soul, is prayer. This completes the divine circle of these spiritual utilities; for as seasons of retirement shut out the intruding world, as fasting beats down the adverse motions of the flesh, and as meditation fixes the thus liberated thought on heavenly and divine things, so prayer brings the mind into direct and sympathetic union with the Divine Spirit, from whom must be derived every element of a true spiritual life.

"If any strength we have, it is to ill;
But all the good is God's, both power, and eke will."

To urge the importance of prayer, however, on the clergy of a Church which not only makes prayer a typical element in all worship, but which also weaves it, in so many forms, into the fabric of all her services, seems almost unnecessary. The reason for doing so lies much in the fact, already noticed, of the prevailing tendency among Churchmen to depend wholly on the prayers of the Church as set forth in the Prayer Book. But while these are most admirable for the uses of public worship, it can neither be too often nor too earnestly insisted upon that they are insufficient for the needs of the spiritual life in the individual soul. The approaches of the worshiper and suppliant in the closet or the "solitary place" to the throne of grace must be real, personal, specific, heart-felt, and important; not matters of set form or order, not mingled with the common devotions of others, not dealing with his own needs in general, not alone coldly sincere and reverent, and not restricted to any set period or close. The utterances of the priest in this species of prayer so necessary to the spiritual life, must be the spontaneous outpouring of his own mind and heart. If he is to be a prince and prevail with God, he must, like the Patriarch Jacob, adventure himself as a solitary, unsupported, face-to-face, wrestler with the "Angel of the Covenant" (Gen. xxxii: 28).

But it is to be feared that, with too many of the clergy, this kind of prayer is practically, like meditation, a lost art. Professionalism in the priesthood, the substitution of public worship for private devotion, the Church's supposed ostracism of extempore prayer, and, perhaps, the prayer-recklessness so common among the denomi-

nations, have combined to make them personally prayerless; it may be, really incapable of this personal prayerfulness. And so it comes to pass that their own spiritual life suffers; the services lack depth and fervor, and a low state of vital religion prevails among the people, the final result of all which is that the maintenance of the Church of God is becoming a matter of business calculation rather than of Christian devotion, and worldly ways and means are blighting out all faith in the method of the Divine Master.

And yet, while so many "cast off fear and restrain prayer," the Christian Scriptures are replete with counsels and injunctions enforcing the duty, the privilege, and the necessity of the personal use of prayer as a means of grace, and as conditional to the divine blessing. And, more than this, they bring us face to face with holy and authoritative examples of its use and value. Jesus Himself retired to "a solitary place and there prayed"; He withdrew from His disciples in Gethsemane and prayed, and there appeared an angel strengthening Him. Cornelius gave alms and prayed, and there stood before him a heavenly messenger giving him right direction and the assurance of the Divine favor; St. Peter was praying alone upon the housetop when the heavenly vision corrected his error and pointed out the path of duty and saving ministrations; and following their prayers in the dungeon, deliverance came to St. Paul and Silas. What has become of the force of these divine precepts? What has paled the beauty and power of these holy examples? Has not the Church fallen upon an evil age when the personal, devout study of Holy Scripture and the corresponding use of prayer are neglected, when the dust gathers upon the lids of the peoples' Bibles, and the door of the closet creaks upon its hinges from the rust of disuse?

Now there may be those who will think this picture quite overdrawn—a notion not infrequently itself a sign of an unprayerful state. Be this, however, as it may, there is no possibility of overestimating the value of habitual, private, personal prayer as a means of promoting the "godly, righteous, and sober life," in general, and the higher Christian or spiritual life in particular. But this is in no way to countenance the ignorant, unscriptural, and fanatical notions and practices here and there found among the denominations.

Prayer, under the Scripture law of petition, must aim to be in accord with the mind of the Spirit "which maketh intercession for us with groanings that cannot be uttered" (Rom. viii: 26). Hence, the soul in prayer is not so much to go out after earthly things, "for your Heavenly Father knoweth that ye have need of all these things" (St. Matt. vi: 32), but rather after those heavenly things which are involved in your longing after "the Kingdom of God and His righteousness" (St. Matt. vi: 33). In the Lord's Prayer, which is set forth as an authoritative type, there are, first, three comprehensive petitions for things pertaining to the Kingdom of God; secondly, one petition for earthly things, and those only concerning the daily subsistence; and, thirdly, three very specific petitions for things bearing on the inner life of the soul—one-seventh part only for earthly things. No better proportion can be found for such special prayer as is devoted to the promotion of the spiritual life.

Prayer, also, to come within the scope of the Scripture promises, must be offered in accordance with the Scripture rule of faith. Not a confident belief in the certainty of the answer, which is simply faith in the fullness of one's own faith; nor a faith without works, which is both a dead faith and a corrupting one, since it fosters an unfruitful and dissipated life. Not any of this, but contrarywise, the faith of a loving and obedient spirit seeking not its own good alone, but also the glory of God; a faith which can say: "Though he slay me, yet will I trust in Him" (Job xiii: 15), and which loyally bows each petition in holy submission to the Christlike proviso, "Nevertheless, not my will, but Thine be done" (St. Luke xxii: 42). O, priest of God! when the Son of Man cometh, may He find such faith in thee!

The Bull Apostolicæ Curæ

FROM THE CONVENTION ADDRESS OF THE BISHOP OF LOS ANGELES

[The Papal Bull in effect abandoned the conventional arguments, together with the old scandal (for such it had become) of what has been called the "Nag's Head" incident. In fact, it concentrated attention upon what is known among theologians as the doctrine of "intention." The claim is that the intention of ordination to the priesthood in the Anglican Communion is not, nor has it ever been, to confer what is essential to the priesthood; therefore, the priesthood has not been conferred. This question of intention is a mooted one in the Roman Church. It is admitted by their theologians that the lack of intention on the part of any individual priest, either at the font or the altar, to confer through the rites there administered certain gifts and blessings, does not vitiate the sacraments; the theory being that the priest is the agent of a body; viz., the Church, and it is its intention, and not his, with which he administers any given ordinance. Very well. What is the intention of the Anglican Communion as expressed in the [preface of the] Ordinal? These are her words: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: bishops, priests, deacons. . . . Therefore, to the intent" (I beg you to notice that word "intent")—"to the intent that these orders may be continued—no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had episcopal consecration or ordination." Could anything be plainer? Individual bishops may have lacked intention. Coterjes and schools may have lacked intention. But if the ministrants when ministerial authority is conferred, act as agents of a body, the Church, and it is the Church's intention that gives character to ordination, as it does to Baptism and Holy Communion, then surely the question of Anglican ordination is solved; for it is the "intent" of the Anglican Ordinal to confer exactly what the Apostles received and transmitted to their successors. This is so evident that since Leo spoke in September, the English Cardinal has undertaken to shift the controversy away from this point. He has restated the contention, and his affirmation amounts to this: that because the English Church does not intend to confer the power to transubstantiate the elements of the Holy Communion into the Body and Blood of Christ, therefore she does not intend to confer the Apostolic priesthood. In other words, because the English Church does not intend to give a power to her ministry which for hundreds of years after the Ascension of our Lord was not thought of or claimed by the priesthood, therefore, she does not give what Christ gave to the Twelve as

He breathed upon them and commissioned them for their life work. I confess that to me there is something pathetic in such a conclusion. I am not one of those who rejoice that barriers are erected and maintained between disciples of the same Lord; and I deeply deplore the spirit that reasons in what seems to me such an unwarrantable fashion as this.

Letters to the Editor

BOSTON AND LAY-READER

To the Editor of *The Living Church*:

When clergymen cease to be lay-readers by reading other men's sermons instead of their own, it seems to me there will be more justice in their condemnation of the lower office of LAY-READER.

A SUNDAY SCHOOL EXPERIMENT

To the Editor of *The Living Church*:

As an experiment which has fully justified itself by success in a small Sunday school of one hundred pupils, I would like to hear from others who may have already used the following plan: Full Morning and Evening Prayer are used on alternate Sundays in the Sunday school, the scholars reading from Prayer Books every word excepting the Lessons and Absolution. The old complaints, "I can't find the places," "I am not familiar with the service," are no longer heard. On one Sunday in the month we are now going to use the Office for Holy Communion entire, the pupils, as before, reading every word except the Absolution and Consecration, and we expect to reach similar results; viz., familiarity with the Prayer Book and responses, which are a delight. We do not excuse even the infant classes who cannot read, and they join in all they know by heart, which is more than one would expect, until the experiment has been thoroughly tried. One more experiment will be tried after Easter: the entire school will read the catechism complete on one Sunday in each month.

[During this Lent I have had the entire congregation read every word, with the exceptions above noted, at a few services, and have found out that there are more than a few adults who do not "know the Prayer Book" by any means.

H. H. M.

"THE EASTER PUZZLE"

To the Editor of *The Living Church*:

Permit me to offer an explanation of what has been called "the Easter puzzle." Perplexity seems to have been caused in some minds by the fact that while in Europe, and in the eastern part of America, the full moon which preceded Easter last year fell on Palm Sunday, the 29th of March, in Ohio and farther west at the time of full moon, it was still Saturday, March 28th. From this it has been inferred, either that in Ohio Easter ought to have been kept this year a week earlier than in New England, or else that our rule for determining Easter is imperfectly stated, and ought to be amended by specifying some particular meridian and stating that the Sunday following the date of full moon upon that meridian should be kept everywhere as Easter.

It seems to me that people have allowed themselves to be puzzled about this matter through a disregard of the fact that the time of full moon according to the almanac has absolutely nothing to do with determining the date of Easter. This fact is distinctly stated in our Prayer Book, as amended in 1886, the following clause having in that year been inserted in the rules to know when the moveable feasts and Holy Days begin: "But note, that the full moon, for the purposes of these rules and tables, is the fourteenth day of a lunar month, reckoned according to an ancient ecclesiastical computation, and not the real or astronomical full moon."

It should be borne in mind that the full moon, as such, has never been taken into account by the Church as affecting the question of the day on which Easter should be kept. In all the debates on the Easter question which once agitated

ed the Church, the full moon was not so much as mentioned. It was always with reference to the day of the month and the day of the week that the controversy raged. Some would keep Easter on the fourteenth of *Nisan*, whatever the day of the week, while those who rightly held that Easter should always be kept upon Sunday, were divided as to whether it might be as early as the fourteenth, if that should be a Sunday, or whether the fifteenth or sixteenth was its earliest day. In process of time these disputes were happily settled, it being determined that the Sunday after the fourteenth of *Nisan* should always be Easter. The first day of the month, according to the Church kalendar, being generally a day or two after that of the actual new moon, it often happens that the fourteenth of the month is the day of the actual new moon. But this, when it happens, is a mere coincidence of no significance, and we ought not to think that there is anything the matter with the kalendar when the real full moon falls either as early as eight days before Easter or as late as Easter Day itself.

D. L.

PLEASE EXPLAIN

To the Editor of *The Living Church*:

Two things I read in a late issue (March 5th) I wish might be explained definitely, as each one was sufficiently interesting to excite my curiosity without satisfying it. One was a report from Waban, Massachusetts, of a congregation made up largely of non-Churchmen, many of whom were "not brought up in the Church, but who are interested in the movement and receive the Sacrament." What Sacrament? Does it mean they receive Holy Communion without being baptized or confirmed? A report from Sandusky, Ohio, said: "Work in this parish is conducted on sound Catholic lines, without leaning toward Rome." Honestly, now, what does that mean? I wish it might be definitely described. When does work "lean towards Rome"?

F. M. T.

THE GIFT OF THE HOLY GHOST IN CONFIRMATION

To the Editor of *The Living Church*:

Will you permit me to protest against the lightway in which the word "heresy" is bandied about in the present day, as by Mr. Anketell in your last issue. What is heresy? The Act of Parliament passed in the first year of Queen Elizabeth, gives a definition which has been generally accepted among Anglicans: "Such persons to whom the Queen shall give authority to execute any jurisdiction spiritual, shall not in any wise have power to adjudge any matter or cause to be heresy, but only such as heretofore have been adjudged to be heresy by the authority of the canonical Scriptures, or by some of the first four General Councils, or by any other General Council wherein the same was declared heresy by the express and plain words of the said canonical Scriptures."

Of course neither Mr. Anketell's view of Confirmation, nor Father Puller's which he condemns, can rightly be called heretical.

One who is widely read in theology would hesitate to call this "heresy" new. Bishop Seabury, for example, taught it: "Should it be objected that by ascribing the gift of the Holy Ghost to Confirmation, He seems to be excluded from Baptism, I answer that it has been observed in a former discourse, that the gifts of the Holy Ghost are intended for different purposes; and that His operation or energy is always according to the purpose for which He is given. In Baptism He is given for the purpose of regeneration—to effect that new birth by which we are born into the Church of Christ, obtain remission of all past sins, and a new nature. In Confirmation He is given for the purpose of sanctification, or renovation of the heart in holiness. In Baptism we are created anew in Christ Jesus by the operation of the Holy Ghost. In Confirmation the new creation is animated, and enabled to live according to its new nature, by the energy of the same most Holy Spirit. As in the original creation of man, God made the

body first, and then breathed into it the breath of life to animate the body which he had made and enable it to answer the purposes for which he designed it; so in our new creation, being buried with Christ in Baptism, we die to the former life of the old man, and rise again to a new life; and in Confirmation the Holy Ghost as the principle of that regenerated, new, or spiritual life, is infused into us from above. In Baptism we are made Christians; but the new baptized is yet but an infant in Christ. In Confirmation he is advanced to the rank of adults, and made a perfect man in Christ Jesus." (Bishop Seabury's Sermons, Vol. I. p. 135.)

This teaching is summed up briefly in the Scottish catechism of Bishop Ennis, of Brechin, which Bishop Seabury brought to America—the catechism known among us as Bishop Seabury's: "In our water Baptism the Holy Ghost purifies and fits us to be a temple for Himself; and in Confirmation He enters and takes possession of this temple."

It would be easy to call attention to the same teaching from other writers, as, for example, Jeremy Taylor; it would be easy to bring quotations without number from Ante-Nicene Fathers, but I prefer to call attention to the words of a still earlier writer who expresses in the plainest possible language, the exact doctrine which Mr. Anketell denounces as heresy; viz: "That the Holy Ghost is given to Christians, not in Holy Baptism, but in the Sacrament of Confirmation." The words are as follows: "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John who when they were come down, prayed for them, that they might receive the Holy Ghost, for as yet He was fallen upon none of them; only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

Is it possible that the notion found in some of the Fathers that the Holy Ghost comes to dwell in the soul at Baptism is due to a various reading in this same eighth chapter of the Acts? In v. 39 there is in the Western text this reading: "The Holy Ghost fell upon the eunuch, and the angel of the Lord caught away Philip." If this were the correct reading, Mr. Anketell's view would be proven by Holy Scripture. St. Augustine,* and no doubt many of the Fathers, read this in their Bibles. In examining, therefore, the testimony of the ancients, it is important to note whether they used a text with this reading or not.

GEO. B. JOHNSON.

The Bishop's House, Burlington, Vt., Mch. 25, 1898.

Personal Mention

The Rev. E. R. Armstrong has resigned the rectorship of St. James' church, Caldwell, on Lake George, diocese of Albany, to go into effect after Easter.

The Rev. Evelyn P. Bartow states that he has not resigned as rector of St. Mark's church, Hammon, N. J., "because of ill-health, but because most of my parishioners live miles from the church, whom I could not reach, particularly in times of sickness."

The Rev. Thomas Bell has entered upon the charge of St. Timothy's church, Wilson, N. C.

The Rev. R. H. Barnes, late assistant at Trinity church, Atchison, has been appointed deacon in charge of St. Paul's church, Coffeyville, and Epiphany church, Independence, Kan.

The Rev. E. B. Doolittle has resigned the charge of St. John's church, Big Flats, and St. Matthew's church, Horseheads, N. Y., and accepted the rectorship of Trinity church, Lowville, N. Y., taking his duties immediately.

The Rev. J. O. Ferris has taken temporary charge of the missions at Greenville, Mercer, and Conneautville, in the diocese of Pittsburgh.

The Very Rev. Dean Hobbs has resigned the deanery of the cathedral of the diocese of Arkansas, at Little Rock, and accepted the rectorship of St. Paul's church, Kansas City, Kan.

The Rev. Normand B. Harris has severed his connection as chaplain of the Colored Orphan Asylum, Lynchburg, Va., and for the present should be addressed at Houston, Halifax Co., Va.

The Rev. Jesse B. Harrison has resigned the rector-

* St. Augustine [Migne ed.] Vol. v., p. 1237. Sermo CCLXVI 4.

ship of the church of St. Michael and All Angels', Aniston, Ala.

The Rev. Henry Johnson has accepted the rectorship of St. Luke's church, Mechanicsville, N. Y.

The Rev. Alfred Evan Johnson should be addressed at 343 Thayer st., Providence, R. I.

The Rev. F. J. Kinsman has accepted charge of St. Martin's church, New Bedford, Mass.

The Rev. F. I. Paradise has taken temporary charge of Grace church, Medford, Mass.

The Rev. Charles W. Turner has temporary charge of the church of the Messiah, Glen Falls, diocese of Albany.

The Rev. Alexander Vance has resigned the curacy of the church of the Holy Trinity, Brooklyn, N. Y. city, and accepted the rectorship of St. Michael's church, in the same locality.

The Rev. Jas. H. Woods has temporary charge of St. Paul's church, Newburyport, Mass.

Ordinations

On Friday, March 18th, the Rt. Rev. John F. Spalding, Bishop of Colorado, admitted to the Order of Deacons, the Rev. Edward Lyman Eustis, B. A., in All Saints' church, Denver. The sermon was preached by the Rev. A. B. Jennings, and the candidate was presented by the Rev. Frederick W. Oakes.

March 7th, Bishop Jackson advanced to the priesthood in St. John's church, Montgomery, Ala., the Rev. William Fletcher Loveless. The Rev. Stewart McQueen preached the ordination sermon, and the Rev. W. D. Powers, D. D., presented the candidate.

On the Feast of the Annunciation, in St. Mark's pro-cathedral, Washington, D. C., the Bishop of Washington advanced to the priesthood the Rev. H. Fields Saumenig, assistant minister of Trinity parish. The sermon was by the Rev. Alfred Harding. The music was rendered by the St. Cecilia Guild.

Died

HAMILTON.—Fell asleep, at Belfast, Ireland, March 22d, 1898, George Hamilton, Commander Royal Navy, aged 93 years, father of the Rev. R. G. Hamilton.

HASKINS.—At her home in Los Angeles, Cal., on Sunday, March 13th, 1898, Mrs. Frances E. Haskins, widow of the late Rev. T. W. Haskins, D. D., aged 54 years.

WATROUS.—Entered into rest, at Flagstaff, Ariz. Tuesday, March 22d, 1898, John Pierson Watrous, beloved son of the late Benjamin Pierson Watrous, of Albany, N. Y., and Mrs. Sarah L. Watrous-Nash, of Waterbury, Conn.; also brother of Mrs. A. R. Graves, wife of the Bishop of the Platte, and of Mrs. John A. Todd, Tarrytown, N. Y. Interment at Flagstaff, Ariz. "Thy name, O Jesus, be forever blessed, Alleluia."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

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Spirit of Missions, official monthly magazine, \$1.00 a year.

N. B.—Because of the growth of the work which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed. In addition to the children's offerings, which it is earnestly hoped will reach \$100,000, liberal Easter offerings are solicited from the men and women of the Church.

Church and Parish

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The Editor's Table

Kalendar, April, 1898

3. Sunday (Palm) before Easter.	Violet.
4. Monday before Easter.	
5. Tuesday	
6. Wednesday before Easter.	
7. Maundy Thursday.	Violet (White at H. C.)
8. GOOD FRIDAY.	Black.
9. Easter Even.	Violet (White at H. C. and at Evensong)
10. EASTER DAY	White.
11. Monday in Easter.	White.
12. Tuesday in Easter.	White.
17. 1st Sunday (Low) after Easter.	White.
24. 2nd Sunday after Easter.	White (Red at Evensong)
25. ST. MARK, the Evangelist.	Red.

At Easter-tide

BY MARGARET D. JORIS

Ring, bells, at Easter-tide, ring far and wide
 A joyous strain,
 Peal out triumphantly, again—again—
 And all the air
 Will glad hosannahs onward, onward bear.
 Upon your belfry height, bathed in the light,
 I see a Cross,
 That lifts our thoughts beyond life's pain, its loss,—
 Emblem of Christ's great love, it points above,—
 Redemption won.
 And life immortal, through God's Blessed Son.
 Ring, bells, this Easter Day, a hymn of victory,
 Till hearts rejoice,
 And join your silvery chime with glad some voice;
 All past the winter's death, in spring's sweet breath
 The lilies bloom,
 To-day we twine them round the earthly tomb,—
 Death has no sting,
 For Christ the Lord has risen, O! joy bells, ring,
 London, Ohio.

"He is Risen, He is Risen"

TOMORROW will dawn again the Day of days, the Queen of festivals, and from the whole round world will ascend the joyful Easter anthem: "Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God."

Easter is not a new day. We did not invent it. Our fathers did not invent it. We received it from them. They received it from their fathers, and their fathers from their fathers. It has been observed all along from that first Easter morning when the risen, living Lord appeared to the women in the garden, saying, "All hail!" to the two disciples that journeyed to Emmaus; to St. Peter, and in the evening of that same day to the eleven, save Thomas, saying, "Peace be unto you"! It is not necessary to dwell on the many, the often-repeated appearances of the risen Saviour in Jerusalem, in Galilee, by the seashore, on the mountain-side; "to above five hundred brethren at once," and "unto the Apostles whom He had chosen, to whom also He showed Himself alive after His Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Easter Day is one witness out of many of the event that it commemorates, just as the 4th day of July is one witness out of many of the event that it commemorates. An insane man might indeed deny that the anniversary of our national independence is a witness to the event that it commemorates. Nevertheless, sensible men will say: "It is idle to deny it: all history affirms it; a thousand things have grown out of it, and are indubitable witnesses to that which the day stands for." By a logical inference of identically the same sort, we point to Easter

Day and say: "It is a certain witness to the event that it commemorates; all history witnesses to it; Christianity grew out of it, its faith, its teaching, institutions, sacraments, ordinances, customs, observances, a Christian civilization, its institutions and peculiar characteristics—all had their origin in that event of which Easter Day is the annually recurring commemoration."

Do any ask: "Why do you make so much of Easter Day; why meet one another with the glad greeting, The Lord is risen indeed; why do all who name the Name of Christ this day throng the courts of the Lord's house, and join in worshiping Him with hymns and anthems and flowers and every possible indication of abounding joy?"

Because Easter means everything to us; far more than tongue can tell. For one thing, it means that we have a certain ground for faith that God is good, is our Father; and it is the only certain ground for such faith. It can be confidently affirmed that now all thoughtful men believe in a God of some sort, at least in an Almighty Power, in all things, behind all things, and from whom all things proceed. But the great question is not whether there is a God, but is He good, infinitely good, and is He mindful of us and of our affairs? And hence the supreme importance of this further question: "Can we trust implicitly in Jesus Christ? Did He speak with authority? Have we any satisfactory revelation of the infinite goodness of God? And the answer to all this rests on the Resurrection of Jesus Christ. Did He rise the third day? If so, then we have good ground, the very best, for faith in Him, and in all that He said and did. If, on the other hand, He did not rise from the dead, then we have no ground whatever for faith in Him or in anything that He said or did. He staked everything on His prediction that He would rise the third day. If He did not rise, then no matter what He said or did, it all goes for nothing; nothing at all. In that case Christianity is nothing, and no clear, authoritative word has ever yet come from God out of heaven. "If [as said St. Paul] Christ be not risen, then is our preaching vain, and your faith is also vain." Every sane man can see that it must be so. It is not too much to affirm that that man is either morally or mentally deficient who, while denying the Resurrection of Jesus Christ, still lays claim to the Christian name. Above all, it behooves men to be honest, and, if possible, clear-headed as well. We should know just what we believe and why we believe it. Let no one weakly think that he can still cling to the hopes and consolations of the Christian Faith when he denies the fundamental fact upon which it rests.

Thank God, then, for Easter Day. It helps men to know what they believe and why they believe it. What is to be thought of the man—and it is no uncommon thing in New England towns—who announces an Easter Day service and sermon, and then tells people that its significance is to be found in the fact that it commemorates the return of the glad springtime of the year, the revival of nature, and the coming again of the birds and flowers? That is what people will be told to-morrow in many a Unitarian pulpit throughout the land!

Thank God for the day and for what it must always stand for. It helps to clear the air; helps all Christians to see just where they stand, what they believe and

why they believe it. Sober, sensible men should see just what a denial of the Resurrection of Jesus Christ would mean!

Among other things, it would mean uncertainty as to the infinite goodness of God. It would mean uncertainty as to whether He can help us or is mindful of us. It would mean the utter rejection of Christianity and of all it stands for, its aspirations, its incentives, its magnificent hopes, and abounding consolations. In that case, we could never say again, over the open grave of our departed: "I heard a voice from heaven saying unto me: Write, from henceforth blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors." We might bury them silently, sadly, but it would be without Christian prayer, or hymn, or hope, or benediction. In that case, we would be obliged to say with Rabelais: "It is only a great perhaps, a leap into the dark." Whatever else we do, we may not for one moment dream that we can retain the blessed assurances, promises, hopes, and consolations that rest on the authoritative word of the Lord Jesus, unless we believe in Him, and we cannot believe in Him unless we believe Him to be the risen, living Lord and Saviour of the world. If Christ is not risen, then we must not only reject Christianity, but all its assurances, hopes, and consolations.

Thank God, then, for Easter Day. It means not only that God is good, but infinitely good, worthy of all fealty, love, loyalty; that He is not a far-away despot up in the sky, but the loving God and Father of us all; that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." It means that the assurances of our Blessed Lord are all true; that there is a Father, and a Father's house "where the many mansions be"; that we have knowledge of God, of duty, and of destiny; of a Lord and Master mighty to save, "who hath destroyed death, and brought life and immortality to light by the Gospel."

What a blessed Gospel it is! We know that "brief life is here our portion"; that the near and dear are gone before, and we must follow soon. But we have a good hope for them and for us. They are not mere shades, ghosts, or apparitions. They have not gone into an undiscovered country. Their Lord and Leader went before. They are with Him, in joy and felicity, living, learning, serving, attaining, ever growing in grace and in the knowledge of their Lord. Yes, and waiting and watching to welcome us when we, too, shall go hence and be no more seen on earth. How near and dear Easter Day brings them to us in Christ, the living Lord! How real it makes the great city of our God! When once your boy has gone to live in some distant city, what a reality it begins to have. With what a new interest you hear of it and read everything about it. He is there, and so in spirit you are there. Where your treasure is, there will your heart be also. Your dear boy has, it may be, departed into the unseen city of his God and your God. At once, then, that celestial city becomes one of new and living interest. In heart you follow him. You will soon go to him, be with him, walk with him, talk with him, renew all sweet relationship, intercourse, companionship, and holy communion. And there, too, are gathered the wise, the good, the holy, the humble, the innumerable caravan going thither

ward since the world was, and ten thousand times wiser, better, holier than ever they were here—all, from righteous Abel to the last-gone servant of our God. There, above all, is the Ever-living Lord and Saviour, the Good Shepherd who gave His life for the sheep, and there, now, He leadeth them in the green pastures, ever-green, and by the still waters where He feeds His flock, and there is peace, perfect peace, the peace of God that increaseth more and more and more, throughout the bright endless day of God. "There is no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."

S.

SOME years ago the title, "The Jabberwock," was given to a school paper at the East. It was sent regularly to "Lewis Carroll" who interested himself in it, and even sent the young editors an original contribution. One number, however, reprinted an anecdote of which the point was made not only by playful use of Holy Scripture, but even of the words of Our Lord in Gethsemane, and then the author of "The Most 'Excellent Fooling' in the English Language" administered to the young editors a pointed rebuke—"a black draught," as he called it, after they had humbly made their peace; for it is but justice to the young editors to say that they had not realized the extent of the irreverence of the witticism that they had copied, and that they were heartily sorry for having permitted it to appear in their paper.

SOME of our advanced women—very advanced, indeed—seem ready for everything which may bring them into line with the other sex, even to the extent of imitating the least admirable of masculine habits. In New York, the other day, a woman petitioned the president of a street car company to provide "separate smoking cars for ladies." This is somewhat startling to old-fashioned people. The official, we are glad to see, in making answer to this extraordinary request, is not convinced that the smoking habit is as common, so far, among women as among men, "keen as is the general rivalry." He suggests that the provision heretofore made for smokers, which has not extended to separate cars, but only to the assignment of special seats, will probably be sufficient to accommodate such women as may desire to indulge in such a practice. We are old-fashioned enough to hope it may be a long time before it becomes necessary to treat this matter seriously.

THE following advertisement comes from a person who is nothing if not up-to-date: "Situation wanted.—Clergyman whose mind cannot be fettered by the narrow bigotry of his sect, desires work where his energy and business ability will bear fruit. Address, *Times-Herald*." Here is a fine and lofty scorn of the trammels which more or less restrict the movements of ordinary men, such as promises, engagements, covenants. This soul feels itself far above the trifling matters of faith and practice which so tried men's souls in days gone by. The only wonder is that he should retain relations with his sect, while at the same time he refuses to be fettered by its "narrow bigotry." But no doubt this advertisement will bring good offers. The independence asserted in it

commends itself to many who do not look below the surface, and do not ask whether the man has the right to be so independent, whether he has the right to be an office-bearer in a sect, while refusing to admit his obligations to its principles.

HERE is a yet more skillful acrostic by Lewis Carroll, than that addressed to Miss Chataway which I quoted last week. It is the dedication to his "Tangled Tale," certainly the cleverest mathematical book ever published in the world. He dedicates his book to his pupil, whose name was Edith Rix. Let us have the dedication in full:

Beloved pupil! Tamed by thee,
Addish—Subtrac—Multiplie—ation,
Division. Fractions, Rule of Three,
Attest thy deft manipulation!

Then onward! Let the voice of fame
From age to age repeat thy story.
Till thou hast won thyself a name
Exceeding even Euclid's glory!

"Very smooth, simple verses," says the reader, "but where is the acrostic?" Well, good friend, I don't wonder that you did not find it. Take the second letter in each line.
—Peter Lombard, in *Church Times*.

A CASE which has lately held a large place in English courts, has brought to light the kind of life led by a Yorkshire baronet and his family at the present day, and this leads a London paper to moralize upon the contrast between such a showing and that of an earlier time: "To travel from Yorkshire to London, and from London to Monte Carlo; to give fancy prices for horses; to live swaddled in rugs and great coats, and to be frightened of draughts, is rather different from the life led by the famous Sir Tatton. He was up with the lark, breakfasted on apple tart and milk, and often spent his day helping the stone-breakers on the roads, or in hedging and ditching. If he had to go to London, he rode the whole way. At times he occupied himself with experiments in the cultivation of land. He went to bed at eight o'clock, leaving his wife to entertain the company if she had a mind to, but as the company had probably followed the hounds for many a mile that day, they were glad to follow their host to bed. Such a life left no time either for catching chills or for matrimonial squabbles."

The Religious Reaction in France

MANY observers remark all through Europe, and in particular in France, a reaction from the spirit of irreligion and materialism which has been so marked in this century. Writers like Bourget, Brunetiere, neither of whom is professedly Christian, and Coppee who is a recent convert, lend to the French phase of this movement a peculiar interest. In this connection, Brunetiere delivered a discourse recently at Besancon, which merits notice. After depicting the Christian idea as the only absolute in the world of change about us, he says, as reported in *Le Correspondant* (February 25):

We do not admit any longer, as was the case twenty-five years ago . . . that infidelity and incredulity are the proof of liberty and broadness of mind. The denial of the supernatural was in those times the essential trait of a scientific mind. Intoxicated with the thought that they knew more than their fathers, men

boasted of having annihilated, suppressed, made ridiculous, all mysteries. "Voltaireism" flourished and developed; its profession was a proof of refinement. . . . If there are honest infidels who are in no way like the libertines of other times, and there are some such . . . who can give and do give daily an example of virtue, we are beginning to see that Christianity dwells in them without their knowing it, and continues to produce its effects. Happily, one cannot put away in a few years all the refined morality which eighteen centuries of Christianity have given us. The absolute which we deny with our lips is found in our hearts at the moment of action, and that unyielding or underlying something which we impute to education or heredity, is Christianity. — *Translated for The Literary Digest*.

Easter Morning

BY S. ALICE RANLETT

THERE is a picture on which the dimming hand of time has cast no shade: a garden fair in the light of the early morning, with delicate spring flowers clustering about an open tomb. Death is not there, he has been conquered; the sepulchre reflects the life and light of heaven, for it is occupied by visitors from God's home; there, serene and joyful, sit two shining angels, glad in the service of the newly risen One; in their bright presence is a woman crushed with sorrow, despairing under loss, and torn by a storm of passionate sobs. Marveling, the angels look on. Easter, day of joy in earth and heaven! Why does this woman weep? Does she not know the words that on the third day He should rise again? Why does she not look up?

Ah! she loves, and her love has gone beyond her hope and faith. He whom she loves is gone, and she knows not whither. The still beauty of the lily-grown garden, the shining angel faces, are nothing to her; she sees but empty desolation, she can not look up.

One stands beside her, gazing down upon her in infinite love. He does not marvel at her grief. He knows what is in man, yet, though He knows all the sorrows of the human heart, he loves to be told.

"Woman, why weepst thou?"

Still she does not look up, but answers with tear-broken voice, mistaking the Risen One, her joy, for an earthly one, the cause, perhaps, of her sorrow. But He whom she seeks will not have her weep longer. Much hath she loved Him, He has loved her through death.

"MARY!"

Now it is Easter! Now the Lord has arisen! And her love, celebrated through the ages, is poured out in one word, "RABBONI!"

Across the centuries we still look on the smiling garden, the angel-inhabited tomb, and the weeping woman. Though God is in His heaven, Christ is arisen, and angels rejoice, humanity weeps, and can not look up.

But it is Easter, the risen Jesus stands above the prostrate form, and says: "Tell me, my child, why weepst thou? Seekest thou a friend gone into the tomb? The tomb has another portal than that which thou hast closed; it opens to life; he whom thou seekest is not there; there are his cast-off garments; guarded by God's angels. But thou canst not see my ministers in the tomb unless thou first seest Me.

"Doth the earth seem to thee sad with shadows? Lift up thy head, see, a garden of lilies bloom; fair about thee, and morning dawns. But the garden's beauty is hidden

from thy tear-dimmed eyes, until thou first lookest on Me.

"Or, my child, dost thou weep with very love for Me? Because, though all is bright about thee, thou hast lost Me? Blessed is such mourning, for it shall be changed to joy. Yet, weep now no longer, lift up thy eyes and behold Me. I know thee, love thee, call thee by thy name.

"Not yet mayst thou touch Me. Go to my other children and carry them My words, and I will be with thee evermore. Bind to thy love, hope and faith. It is Easter, and I am beside thee, thy soul's Love and Lord."

"RABBONI!"



At Easter

BY MARY E. IRELAND

"He is not here; for He is risen." Luke xxvii: 6.

Oh joy, the happy Easter,
The blessed Easter-tide
Which thrills us in remembrance,
That Jesus for us died,
Has come with spring and flowers;
No more the dark cloud lowers,
Ring bells from all earth's towers,
Proclaim it far and wide!

Oh joy that He ascended,
And we in every need
Have this dear Risen Saviour
Who lives to intercede.
Our Brother meek and tender
Is now our great Defender,
He reigns in kingly splendor,
For He is risen indeed.



Book Reviews and Notices

Shrewsbury. A Romance. By Stanley J. Weyman. New York: Longmans, Green & Co. Pages 410. Price, \$1.50.

In this, his latest adventure into the realms of romance, our gifted author has left the courts and camps of mediæval France, where he seems most at home, and returned to his native land and to more modern times. His book takes its title from that great prince, the Duke of Shrewsbury, Secretary of State to William of Orange in the closing years of the seventeenth century. It has for its groundwork the deep-laid plot against the king's life, whose complicated network furnishes exactly the sort of situations in which Weyman loves to involve his characters. The story is not quite so quick in its development nor so rapid in its movement as some of those whose scenes are laid upon French soil, but long before the end is reached the plot has become as intricate and the action as exciting as he ever wrote. We have no hesitation in pronouncing "Shrewsbury" quite up to the high standard which Mr. Weyman has set. It will rank amongst English romances of the highest class. Those who have not yet read it have a real treat in store, which they should make haste to enjoy.

The Ritschlian Theology and the Evangelical Faith. By James Orr, D. D. New York: Thomas Whitaker. Price, 75c.

Dr. Orr has placed all students of the history and development of religious opinions under obligation to him, for his compact and reliable presentation of Albrecht Ritschl's theological system, which has had a surprising propagation, both as to rapidity and extent, not only in Germany and on the continent, but also in Great Britain and the United States. Recently a brilliant French Protestant minister, Auguste Sabatier, gave to the theological world an outline of Ritschl's system, from the standpoint of an advocate and disciple. In this book, however, Dr. Orr does not write as an advocate, but merely states the leading tenets of Ritschl's system, and does not hesitate to point out its limitations and destructive errors. A reviewer finds this a difficult piece of work to handle, for it is in effect a digest packed full in small compass with the elements of Ritschl's system, and further compression is well-nigh impossible. This is high praise for Dr. Orr's monograph.

The introductory chapter gives the reader an interesting account of the rise and expansion of Ritschlianism, its rapid dissemination, its arrogant and exclusive claims. The mental development of Ritschl, and the philosophical and religious influences which impressed themselves on him, are well sketched. Following this historical outline, Dr. Orr develops in detail the relation of Ritschl's theology to the past, that is, his indebtedness to such teachers and philosophers as Kant, Lotze, Schleiermacher, and De Wette.

The primary aim of Ritschlianism is to free religion from the bondage of systematic theology or metaphysics—to use its own expression—which it belittles, much as a successful business man with little learning might scorn metaphysical studies. Having professed to cast out as evil, metaphysics, the Ritschlian is in a position to lay down his doctrine of religious and theoretic knowledge, which proves to be nothing but phenomenalism; *i. e.*, that we do not know things in themselves, but only in their phenomenal relations. The relation of things to us *are* for the purpose of knowledge, *the thing*, and as Dr. Orr points out, "the whole process is subjective, hypothetical, imaginative, and never really leads beyond phenomena. Ritschl here comes perilously near subjective idealism." Ritschl's theory of knowledge is fundamental, and lies at the heart of his system, in truth it is the root principle of all its grave defects and errors. The great difficulty confronting one in an attempt to grasp this system, is the fact that Ritschl sets aside the ordinary terminology and divisions of theologic science—theology proper, anthropology, Christology, soteriology, etc.—and starts out from his own leading principles; *viz.*, his theory of knowledge and religion, and the sole revelation value of Christ.

Now, if all philosophy is to be set aside, and objective facts are to be ruled out, how are we to prove and verify the Christian revelation, and what do Ritschlians mean by revelation? Is it objective and historical in the ordinary acceptation of the term, or is it purely subjective and emotional? "Revelation, generally, it is held, does not consist in a sum of doctrines, or even of facts, but is associated with any event which produces in us a vivid, immediate realization of the presence and working of God."

The personal and immediate impression of Christ, apart from miracle or historic testimony, is the origin of faith in the individual. Closely connected with Ritschl's doctrine of revelation, is his theory of Holy Scripture. "He not only rejects, but shows a positive repugnance to the doctrine of inspirations." The Scriptures of the New Testament are valuable, because they bear testimony to what the first Christian believed, or in other words, they record the beginnings of Christianity; but Ritschl does not hold himself bound to accept, in any single article, what they teach, and they are in no sense either to him or his school a rule of faith. By them the Gospel is stripped of miracles; the Virgin-Birth and Resurrection of our Divine Lord, and the books of Scripture are subjected to the rudest critical handling. If any Gospel fact or apostolic teaching does not fit into the Ritschlian system, then so much the worse for the fact or teaching; it must be cut and planed down, and so adjusted, or if need be, cast on one side as useless or out of date.

We proceed to give in merest outline a sketch of the ground traversed by Ritschl. Christianity is the perfect religion, (1) because it provides man with the means of attaining individual spiritual freedom, which finds its grounds in faith in God's fatherly providence, on which man relies with perfect confidence that in the midst of trials and sufferings of this life God is love; and (2) because it provides for man in the kingdom of God, which was founded by Christ, who exhibits the type of humanity as destined for the kingdom; and (3) it harmonizes the religious and the moral, which are held to be distinct. But man cannot place his confidence in God, because of the presence of sin and his guilty consciousness thereof, which rise as a barrier between God and man. This leads on

to the discussion of justification and reconciliation, two prominent elements in this doctrinal scheme, but which we cannot stop to treat in detail. "The Kingdom of God" plays a leading part in Ritschl's theological system, but we must not be misled by some of the fine expressions, and imagine that he in any sense approaches the idea of the Church as an organism—very far from it. His kingdom is not a community, but a spirit, a principle, an idea; in fact, the Will of God diffusing itself in the hearts and minds of men. In the closing chapter Dr. Orr calls attention to the many helpful ideas emphasized by Ritschl, but he also, with gravity and fairness, we think, points out the many defects and vicious errors that pervade the whole scheme of doctrine from its foundation to the capstone. An appendix on Ritschlian literature adds to the value of the book. Dr. Orr has produced a model of careful and painstaking work. He has filled a gap in English theological literature, and merits the thanks of all theological readers.

Paul, a Servant of Jesus Christ. By the Rev. F. B. Meyer, B. A. New York, Chicago, and Toronto: Fleming H. Revell Company. Price, \$1.

The life of St. Paul has received so much attention since Conybeare and Howson brought out their great work on the Apostle of the Gentiles, that it is difficult for any one to add to our knowledge of it. Mr. Meyer stands in the unenviable position of an amateur who tries to improve on the work of a great master. Thousands of sermons are preached on the subject of the Apostle's life, and while they doubtless contain much that is valuable, yet to issue them in book form would be folly. In the form of sermons these words of Mr. Meyer's might have an influence for good on the people he ministers to, but as a book this publication adds nothing to the literature of the subject.

Gabriel's Wooing. By Rev. Andrew J. Graham. Milwaukee: Young Churchman Company.

This is a beautiful book, both as to print and binding. It contains nine chapters or scenes of action descriptive of the subtle influences of the spiritual forces of good and evil in the world of human hearts and wills. Beelzebub represents the baneful leadings and attractions of the unseen evil forces. Gabriel's wooing, or drawing of certain of the *personae dramatis* to right action and belief and godliness of life, symbolizes the influences of the powers for good at work in God's universe. The atmosphere of the book is of a high moral and spiritual nature, and, we may add, of a quasi-allegorical character. Those of our readers who delight in such writings will be pleased to know of "Gabriel's Wooing."

The Son of the Czar. An historical romance. By James N. Graham. New York: Frederic A. Stokes Company. Price, \$1.25.

This is a long novel, but by no means a dull one. It is based on the career of the unfortunate Alexis, the son of Peter the Great. The scene of the Prince's trial and his murder in prison is most dramatic. Alexis was a wretched debauchee and an ungrateful son; there is no doubt of that, but Peter was a hard father, and he judged the miserable boy without mercy as a father, perhaps with justice as a king. There is nothing that can excuse the way in which his son was made away with, by his connivance at least. The book is well written, and maintains the interest throughout.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

LONGMANS, GREEN & CO.

Behold the Man. Addresses upon the Seven Words from the Cross. By the Rev. George Brett, M. A. 60 cts.

Jesus in the Midst. Penitent Thoughts and Prayers on the Passion of the Divine Redeemer. By the Rev. G. S. Hollings, S. S. J. E. 40 cts.

Alcuin Club Tracts. No. II. Consolidation. By Canon Newbold. 35 cts.

Psalms of the West. 75 cts.

MACMILLAN COMPANY

Divine Immanence. An Essay on the Spiritual Significance of Matter. By J. R. Illingworth, M. A. \$1.50

- THOMAS WHITTAKER
Our Marriage Vow and the Minister's Certificate.
R. H. RUSSELL
Thanksgiving after the Communion of the Body and
Blood of Christ. Compiled by a Layman.
EQUITABLE PUBLISHING COMPANY
The Laborer and the Capitalist. By Freeman Otis
Willey. \$1.25.
JAMES POTT & Co.
Blessing and Ban from the Cross of Christ. By Mor-
gan Dix, rector of Trinity church. New York. \$1.
LEE & SHEPARD, Boston
Victor Serenus. By Henry Wood. \$1.50.
FREDERICK WARNE & CO.
John Gilbert, Yeoman. By R. G. Soans. \$1.50.
THE MACMILLAN COMPANY
Aristocracy and Evolution. By W. H. Mallock. \$3.

Pamphlets Received

- Confession of Sin not Profession of Religion. By the
Rt. Rev. Richard Hooker Wilmer, D. D., LL. D.
A Form of Prayer for Daily Morning and Evening
Use. By Archibald Campbell Knowles.
Reasons Why I am a Churchman. By the Rev. W. C.
Hopkins, D. D.
The Indian Problem from an Indian's Standpoint.
The Jewels of the King. By the Rev. Melville K.
Bailey.
The Abridged Calendar of Trinity University, Toron-
to.
Sixth Conference Foreign Missionary Boards of the
United States and Canada.
Beyond the Grave. By the Rev. W. D. Maxon.
Year Book of the Y. M. C. A. of Illinois.
Notes for Meditation on St. Mark's Account of the
Passion of Our Lord. By the Rt. Rev. A. C. A.
Hall, D. D.
Hall's Campbellite Catechism. By A. McGary and T.
R. Burnett.
Necessary Changes in the Divorce Law of the Church.
By Francis A. Lewis, Esq. Philadelphia: George
W. Jacobs & Co.
Report of the Joint Commission on the Revision of
the Constitution and Canons, to the General Con-
vention of 1898.
Report of the Committee appointed by the House of
Deputies of the General Convention of 1895, to the
General Convention of 1898, upon the Message of
the House of Bishops relating to the Revision of
the Constitution.

Music Received

- NOVELLO, EWER & CO.
I Will Go unto the Altar of God. By Cuthbert Har-
ris. 12c.
I Heard a Great Voice. By Gerard F. Cobb. 12c.
Alleluia! now is Christ Risen. By Thomas Adams.
12c.
When the Sabbath was Past. By Myles B. Foster. 6c.

Magazines and Reviews

The Westminster Review for March opens with a strong article on "Americanism and the Monroe Doctrine," by Joshua Cottle Green, in which the policy of Hawaiian annexation is criticised as rendering the Monroe doctrine null and void, by taking away its *raison d'être*. "Dogs in Poetry" is a readable article by J. Hudson. "Mr. Henley and Highland Mary" is a caustic criticism of a myth and a mystification, from the pen of Robert M. Lockhart.

Those who possess and enjoy a bicycle—and who more than the children and young people will find interest in "The Story of the Wheel," by Frank H. Vizetelly in *St. Nicholas* for April. It comes just in time to fit in with the opening of the season's riding. A Russian story, founded on fact, and entitled "An Easter Snow Storm," gives glimpses into Russian peasant life, while Miss Hodnett takes us inside Japanese homes so that we may see what the children there are doing. "The Bell-Towers of Italy" is another instructive and well illustrated article.

Among the notable papers in the April issue of *International Journal of Ethics* (Vol. V]II. No. 3), are "Ethical Survivals in Municipal Corruption," by Jane Addams, Hull House, Chicago; "Theory and Practice," by J. B. Baillie, Edinburgh University; "The Ethical Motive," by Franklin H. Giddings, Columbia University; "Self-Realization as a Working Moral Principle," by Henry Sturt, Oxford, England; "The Moral Value of Silence," by Felix Adler. The article by Miss Addams is deserving of special attention at this time. [No. 1305 Arch st., Philadelphia.]

"Bibles in Stones" is the appropriate title given to a description of the sculptured fronts of some

famous French cathedrals, in the *New England Magazine* for April, by Barr Ferree, the well-known architect of New York. The accompanying illustrations are very beautiful. The recent death of the famous wood engraver, Wm. James Linton, occasions the account of his life and work, with several reproductions of the latter. Rutland, Vt., has its history told delightfully by Julia C. R. Dorr, and the pictures of it are very attractive. There is a touching short story by Ada E. Herrick, entitled "The Other Vagrant."

The *Nineteenth Century* for March (Leonard Scott Pub. Co.) contains several articles on army and navy affairs. Lord Napier, of Magdala, in "A Brief Note on the North-West Frontier Policy," exposes the weakness of the British position in Northern India, through lack of a definite and thorough policy, for which the writer strongly pleads. Mr. W. S. Lilly writes on "The Methods of the Inquisition," and both apologizes for and condemns it. It is a far cry from this day to those of Philip and Mary, and this curious article reminds us of the fact. Dr. Jessopp concludes his very interesting papers on "Parish Life in England before the Great Pillage," and what a splendidly descriptive name he has invented for the Tudor period in its dealings with the Church of England—"The Great Pillage." Let us make a note of it. "The Reconstruction of the Diocese of Rochester," by the Bishop of Southwark, gives one a good idea of the present abounding life and energy of the Mother Church.

The *Fortnightly Review* for March is an excellent number. Probably American readers will appreciate most Baron Pollock's reminiscences of the late Judah P. Benjamin, at one time Secretary of State in the Confederate Government, and, after his escape to England, one of the most brilliant members of the English bar. It is to be regretted that this paper is not more than a fragment. A life of Mr. Benjamin by Baron Pollock would have been a great gain. "The End of the New Unionism," by Mr. Garvin, is an article on the recent strike of the engineers. We hope the severe lessons of that disastrous error of such a very high grade of laborers will be conned and heeded by others on both sides of the Atlantic. "The French on the Nile," is a rather pessimistic outlook as regards England's control of the Nile for its full extent. But at any rate, the English are better colonizers than the French, and have had in the past a curious facility for letting France do their pioneer work for them, and then stepping in and doing the rest themselves.

Opinions of the Press

E. L. Godkin in the *January Atlantic*
NEWSPAPER MORALITY.—One of the most curious things about the newspaper is that the public does not expect from a newspaper proprietor the same sort of morality it expects from persons in other callings. It would disown a book-seller and cease all intercourse with him for a title of the falsehoods and petty frauds which it passes unnoticed in a newspaper proprietor. It may disbelieve every word he says, and yet profess to respect him, and may occasionally reward him; so that it is quite possible to find a newspaper which nearly everybody condemns, and whose influence he would repudiate, circulating very freely among religious and moral people, and making handsome profits for its proprietor. A newspaper proprietor, therefore, who finds that his profits remain high, no matter what views he promulgates, and what kind of morality he practices, can hardly, with fairness to the community, be treated as an exponent of its opinions. He will not consider what it thinks, when he finds he has only to consider what it will buy, and that it will buy his paper without agreeing with it.

Dartford Times;

PROFANITY.—Swearing going out of vogue? We wish it were. But anybody who goes much among the people of this country, and especially

one who listens to the conversation of the young men in our city streets, knows that profane swearing is exceedingly common. In fact, there seem to be more youngsters than ever before who cannot utter three consecutive sentences without one or more oaths. It grieves us to say that this is true not only of the big cities, or of the cities of the West or South. It is true of every New England city and town. One cannot help knowing this who rides in smoking cars on our railroads, or waits in railroad stations, or listens to the conversation of the sporty youths of the period, wherever two or three of them are gathered together. It is a melancholy fact that there are hundreds, if not thousands, of youngsters in every American city who are habitual and incessant swearers. Our observation is that there are a great many more than there were a quarter of a century ago. Profanity of speech by men in public places, accompanied by rude and boorish disregard of the feelings of strangers who may be unwilling and disgusted listeners to their vile conversation, has become a crying nuisance in this country. Is there any man or woman of refinement who is compelled to travel much in the United States who will not assent to this statement?

The Interior (Presbyterian)

A LOST OPPORTUNITY.—Two or three of the Congregational and some other papers are not minding their own business in regard to Professor Briggs and our Church. For their benefit, we will recall what occurred four years ago last summer, and ask them how they would look at it and like it if they were in our place. We had a great parliament of religions. The Orientals were here lauding their sacred books literally to the skies—even the nasty Koran was decked out with sentiments stolen from the Bible, and set upon a pedestal, and the incense of adulation burned under its bloody hands and demon's eyes. Buddhist and Brahmin and Parsee were here—the latter by a fair shadow of right, for they were they who greeted the infant Saviour. A man came on from New York to stand for the Bible in this great tournament of the sacred books. It was a magnificent opportunity, worthy the effort of a lifetime to any man who was adequate in heart and brain to the occasion. That man was spoken to in regard to his opportunity. He replied in effect that he did not come to vindicate the Bible, but to exhibit its imperfections—and he proceeded to do so. We were so indignant, that for what we said of that speaker some of his friends, with much show of temper and of insult, fung the *Interior* back at us. What followed? That prince of humbugs and frauds, Vivekananda, rode in triumph all over India proclaiming that the Bible had been repudiated at the parliament by its own champions! That 'champion' was Dr. Briggs. Now, gentlemen, if you force a reason why we have, without compromise, opposed the restoration of that learned gentleman, you have it.

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EASTER DAY

BY THE REV. JAMES YEAMES

Friday, day of grief and gloom;
Saturday, the silent tomb!
Sunday, Easter Day so bright,
Glorious morning after night!

On the cross He bowed His head,
In the grave lay cold and dead;
But the third day sees Him rise,
Soon to mount above the skies!

For our sakes He lived and died,
For our sakes was crucified;
And for us He rose again,
Lives, forevermore to reign!

Jesus, in a manger born;
Man of sorrows, poor, forlorn;
Dying Saviour, slain for me,
Risen Lord, I worship Thee!

Jesus, Saviour! Thee we praise,
And to Thee devote our days,
Love Thee for Thy wondrous love—
Help us, Lord, our love to prove!

Take my heart, it beats for Thee,
Take my life, who diedst for me;
Take my hands to do Thy will,
All Thy work in me fulfill!

The Passing Over

BY S. E. STOEVEER

IT was Easter Eve. The moon shed her white light over the budding earth. Sweet flowers breathed fragrance on the soft air. An expectant hush brooded over the city. Angels seemed to hover near. What appeared a silvery sheen might be the robes of a heavenly visitant. Ah! yes, it was one of God's own messengers, dispatched with showers of Easter blessings. On many they would fall, full and free for those who cherished the loving spirit of the Risen Lord. Who would be wanting at the joyous season? After the continued service of the Lenten time; after the solemn penitence of the past week, confession, fasting, prayer, true charity must abide in every heart.

The angel paused at the church threshold. Strains of sweet music floated out into the night. Such a hymn of praise might come from the choir celestial. A moment more, and he is by the side of the singers. Rapt their attitude and devotional their posture? No; between the selections, idle chat and laughter are heard.

"Just think, Mary, my hat never came home to-day. I've half a mind not to go to church to-morrow."

"And my new dress is so ill-fitting. I know I shan't enjoy a bit of the service."

"Jackson sings his solo miserably. I wish I had been asked to take it," complained the second bass.

"How they keep us over these everlasting anthems!" grumbled a tenor. "I want my cigar awfully."

□ Within the vestry room sat the assistant. He looked annoyed. "I cannot see why the rector does not take the fourth service himself. How can I ever preach a sermon after his fine effort of the morning. It must be at least ten minutes long. Alas! a preacher has a mountain of care."

□ In one of the rooms of the parish building the sexton was busy. "Dear! dear! what a mess they do make with all these flowers! Such trouble and worry as it brings!"

□ With saddened face and withheld blessing, the angel was again upon the street. Passing beside two mechanics busily talking, he listened:

□ "Yes, Parker, these times are hard on a fellow. Who's to blame? I've been trying to do my duty, but I'm about tired of doing and getting so little. Hardly a cent to buy Easter fixings for the children. Wonder if the Boss ever knew any pinching?"

"No, indeed! rolling in silks and diamonds. I tell you what it is, Brown, I've decided to stick by the Union and strike with the rest. Look at this fine house! See the

lights and hear the music! Catch them saving a penny off themselves!"

At this point, the angel left the speakers and entered the library of the home just mentioned, where sat the employer, his wife, and daughter.

"Mary," said the husband, "I'm glad you and Elsie were content to relinquish the handsome gifts I have always taken such pleasure in giving you at this season. It was your own proposition, and I see the wisdom of it. The reducing of our family expenses by more simple living has been good for us all, I'm sure."

"Yes, papa dear, it has done me good to do without a few ribbons and gloves and a dress or two. Do you think there is discontent among the men?"

"I cannot tell," replied the father. "I have reduced their wages only five per cent., although losing on every piece of goods. They must know this, if they notice what is being done by the other mill owners."

"Elsie and I have been trying to relieve the needy ones during these past weeks, and to-night have sent Easter remembrances for the children," said the wife.

This time a shower of blessing descended, and the angel's face under the moonlight was not so sad.

Hestood by a house brightly lighted. It was a dressmaker's emporium. Machines clicked; needles flew swiftly; scissors snipped busily; drapers, fitters, finishers, were absorbed. The Madame moved from room to room.

"Who is willing to stay after twelve to-night? I am afraid to disappoint my cus-

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tomers. A dollar extra to all who will stay. You can rest to-morrow. The minister will never miss such as us. Like enough there'll be no room."

The angel fled from the sharp tone, and, once more outside, caught the hummed words from a choir boy's voice, as he carried a fragrant lily to his mother. "Dieth no more!" Ah! what matters the sad blow of a year ago, when the dear father had been taken? To-morrow's message, accompanied with sweet music and flowers, brings real comfort. Bright with this thought, the boy burst into the little home and saw his sister looking downcast over a tiny Easter card, which, with a bit of ribbon, she was fashioning into a book-marker. Holding it up, she questioned: "A trifling Easter gift, isn't it, Claude? Miss Clement will have so many pretty ones! I'm half ashamed of mine." But the angel standing by must have whispered a sweet thought, for the sad look vanished, and the girl knew, deep down in her heart, that her teacher would prize even this simple gift.

And what of the teacher?

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The angel found her kneeling before the open Bible, from which she had been studying the morrow's lesson, praying that each one of her class might exclaim with Thomas: "My Lord and my God," and so "rise to newness of life."

The chime for midnight sounded as the angel stood beside the rector, finishing the last words of his sermon. It was not the one first written. Scholarly, chaste, eloquent, as that had been, it now was cast aside. During the past six weeks of meditation and prayer, the rector had also sought to meet and know his people. How often he had been pained by the want of Christian love, by the tendency to exaggerate the inadvertences of others into intended harm or slight, by the shifting of blame, by the picking of flaws. So the perplexed pastor had taken to studying the thirteenth chapter of First Corinthians. He had pondered; he had prayed; he had cried: "How long, O Lord"? Continually, as he wrote his Easter

sermon, would come crowding upon him this burden of his heart, until he felt that God gave him a special message for the day of days.

Surprise fell upon his audience the next morning, when, in the silence awaiting the text, came these words: "Thinketh no evil." Hearts were thrilled. Forgotten the adornment of church and people; unheeded the grand externals. The still, small voice was speaking to the soul. Earth seemed trivial; life, solemn; Paradise, the resurrection for those alone who loved one another, and thus in whom God's love was perfected; for had not St. John said such had "passed from death unto life"?

Among the hearers were some who had missed the angel's blessing when he passed the night before. Now they received it through the sermon heard that morning; so that all hearts truly prayed:

"Almighty God, who through Thine only begotten Son Jesus Christ hast overcome

death and opened unto us the gate of everlasting life: we humbly beseech Thee, that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen."

"Grant, we beseech Thee, Almighty God, that we who celebrate the solemnities of our Lord's Resurrection, may by the renewal of the Holy Spirit rise again from the death of the soul; through the same Jesus Christ our Lord. Amen."

FROM IOWA.—A number of persons have subscribed for THE LIVING CHURCH from my recommendation, both in New York and Wisconsin. I always speak for it whenever an opportunity occurs. If I were a wealthy man, I would send it to a good many at my own expense. I shall "talk it up" in this parish, because it will help my work and will improve the Churchmanship of the place.

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER VI.

A LESSON FROM "LEAD US NOT INTO
TEMPTATION"

NEAR the parsonage in Schafhausen, there stood a long, low, old-time dwelling, so odd and quaint among the plain cottages, that strangers to the village concluded that it had a history. It had, however, nothing to render it remarkable, except its unique construction and its age; having been built by the great grandfather of the Carl Steinmuller who inhabited it, and was himself a very aged man. He was born there, it was to that house that he brought his young wife the day of their marriage, he had never lived in any other home, and intended remaining there until carried to his quiet resting place in Schafhausen churchyard.

A year before his loved wife had been called to her heavenly home, and Carl Steinmuller would have been desolate, had not Neils Andersen, a sea captain who married his only daughter, been willing to give up his house on an island near the coast, and with his family come to live in the old home.

To the wife of Neils Andersen, it was the greatest pleasure in life to come back to her native village, and the home of her happy girlhood, even if not a duty incumbent upon her. She loved the little excitements of village life, the sound of familiar voices, the social evenings, the sound of the church bell, the many conveniences of which she was deprived upon the barren island. There was no church upon it, no preacher, no parsonage. To hear a sermon they must go to Schafhausen, or row to a neighboring island, which gave information that a sermon was to be preached that day, by a flag upon a tall pole.

But to Esther, the only daughter, a sweet, amiable girl of fourteen years, the change was not so pleasant. She loved the sea in all its moods and changes; loved the barren sands upon the shore, the sea birds skimming over the broad expanse, the pure freshness and fragrance of the air. Great and glorious as were all God's works, Esther looked upon the sea as the greatest. Mountains in their solemn splendor and sublimity were to be revered as the work of God's hand, but they lacked life and motion. The sea had life, and with its long deep breath which men called ebb and flow, was to Esther not only grand but mysterious. If in anger it roared and lashed like an enraged animal; if at peace it smiled, and its waves danced like a child at play, or like young lambs in the fields. She considered that there was but one thing greater than the sea, and that was the blue vault above it, which at night sparkled with myriads of diamonds. The first beams of the rising sun caused the small windows in her father's cottage to glisten; upon the shore she could always find something of interest, she felt so free, so buoyant, so untrammelled; above all, it was her native place.

She however, loved her grandfather's house, and was not at all discontented there. Within and without it was a curiosity to her; its quiet nooks and crannies being full of romantic interest. It was built of stone with deep window and door sills, and over

the great front door was a stone gable upon which was inscribed, "We build as if we would remain, but we are but guests." The walls of the sitting room were company for Esther because of the fine mural paintings, full-size figures which were so life-like that they seemed almost to breathe.

One of the ancestors of Carl Steinmuller, who was a patron of art, employed an artist to decorate his walls for all time; and successive generations realized the value of the paintings, and would have considered it vandalism to disturb the work of by-gone times. One wall was taken up with the representation of the "Tempting of Adam and Eve," an apple tree being in the centre from which hung luscious apples, the tempter in the form of a serpent near at hand, and the words, "Lead us not into temptation," in a scroll underneath. The lovely face of Eve had a great fascination for Esther, the mild blue eyes raised toward her handsome husband, as through rich foliage which almost hid them from view, they were coming to meet their fate.

But the representation upon the opposite wall had the greatest charm for Esther. It was Cain and Abel with a background of forest trees, and under it the inscription, "Deliver us from evil." The innocent face of Abel with his deep blue eyes and golden hair reminded her of Thilo, the son of Mother Anna their next neighbor on the island, and the dark countenance of Cain reminded her of Leopold, the foster brother of Thilo. These boys were her playmates from babyhood, and Mother Anna's cottage was as free to her as to them, or as was her own home.

About her grandfather's sitting room were many foreign shells, and other treasures which Neils Andersen had brought from his long sea voyages as presents to Esther and her little brother Rudolph. Adjoining this apartment was a bedroom occupied by Carl Steinmuller, now grown feeble; only moving from his bed to a chair in the sitting-room. Over his door was an inscription, "Spread out thy loving arms, oh Jesus, my King, and deliver me from evil!"

These were the beauties within the dwelling; outside there were two lilac bushes, one on each side of the door which led to the garden at the back of the house. This garden was brilliant with flowers in their season, and at the foot of it was a summer house covered with creeping vines. This spot Esther thought the prettiest in Schafhausen. There she sat and read, and there Rudolph had his toys and games.

One morning Esther was in the arbor, when she heard voices outside the hedge surrounding the garden, which she recognized as those of Thilo and Leopold, and she ran to the gate to meet them. They often rowed across from the island to visit the Andersens, and Esther in particular was always rejoiced to see them; but this morning there seemed to be some strife between them, their tones being loud and excited.

They had found a casket on the shore made of some beautiful foreign wood inlaid

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with silver. They had brought it to Esther to decide which had the best right to it; Thilo having seen it first, but Leopold, being the swiftest runner, had been first to grasp it. She had always been umpire between them when any dispute arose, but this box was valuable, and she would not decide in favor of either.

"Take it to Mother Anna, she will tell you what is right," she said.

This did not meet with the wishes of Leopold. He said that Esther must decide, and he would abide by no opinion but hers.

"I will open the casket and see what there is in it," he continued, and drawing a strong bladed knife from his pocket he prised the lid and the three looked eagerly upon the contents. At first glance they appeared to be only letters closely written, which Leopold grasped in his hand and scattered to the winds. Under the paper which lined the casket, Esther's quick eye discovered that something was concealed. Leopold also noticed it, and raising the lining, he took out a gold chain, a gold cross, and a ring with a ruby set amid pearls.

"There is a piece for each of us," he said. I will keep the chain, Thilo can have the cross, and Esther, the ring."

Thilo took the cross, but Esther refused the ring unless Mother Anna gave consent, the boys to bring a report when they came the next time.

"No, go with us now," said Leopold, "our boat is waiting on the shore."

"Yes, Esther, go ask your mother. I know she will be willing, and we will bring you back as soon as mother decides."

The mother gave consent, and Mother Anna was surprised to see the treasure the boys had found, and through it all she saw the domineering spirit of Leopold, but she said nothing before the others, but waited until they should be alone. She was always tender of the feelings of the orphan whom her husband had rescued from a shipwreck, and who had given her a great deal of trouble by his sullen, melancholy temperament. He was quite as handsome as Thilo, though very different in appearance, and the scowl of discontent was never absent from his face.

"Of course, Esther can keep the ring, and she will take good care of it, but I think you boys should leave the chain and cross with me for safe keeping," decided Mother Anna.

Thilo assented immediately, and passed the cross to his mother; while Leopold made no reply, but looping the chain in the buttonhole of his vest, asked them to notice how it sparkled in the sun, and Mother Anna knew that it would be useless to say more.

When Neils Andersen's family lived upon the Island, it had been their custom to pass each Christmas Day at the grandfather's, in Schafhausen, and Thilo and Leopold were always invited to be of the party. Now that the Andersen's were living at the grandfather's, the boys were invited as usual, and gladly accepted the invitation. It had been the rule, also, that the afternoon of the day preceding Christmas should be spent at the parsonage on one of the neighboring small islands, and Esther's first Christmas holidays as a resident of Schafhausen was not to be an exception.

It had been a mild winter, and even at Christmas the weather was not too cold for

Esther to be a guest at the parsonage, so it was arranged that the boys would row across for her, take her to the Christmas Eve festivities, and upon their return to their island she would remain over night with Mother Anna.

This arrangement suited Esther well, and as soon as dinner was finished at Mother Anna's they stepped into the boat. Leopold was an expert oarsman and insisted upon rowing, so Thilo sat upon the board which formed the only seat in the boat, and they scudded quickly across, all singing a Christmas carol which Esther had learned in the school of Johannes Friedman: the sweet sounds heard far out over the sea. By the time it was finished Leopold had brought the boat to the foot of the garden path that led to the parsonage. The pastor came out to receive them, and conducted them to the sitting room, where quite a large number of children were gathered.

His wife was putting the finishing touches upon the Christmas tree in the parlor adjoining, and as soon as she came out and welcomed the new arrivals, the door was thrown open, and the Christmas tree in a blaze of light greeted their eager vision, and all flocked in to stand about the table upon which it stood; the room darkened, that the tapers might shine the more brilliantly.

Everything upon the tree was made by the deft fingers of the pastor's wife, as were the many varieties of cakes that stood under it in plates and baskets, and were to be given the guests to take home with them after they had partaken of the good and substantial supper; and with the cakes were to go red-cheeked apples from the barrel sent the pastor by Herr Konig. It was a happy, cheery time; at the pastor's request, they sang "O, the blessed, blessed Christmas-tide," after which his wife told them the story of the blessed Jesus, then left them to enjoy their afternoon together while she prepared the evening meal, that they might all be safe in their homes before darkness set in.

Mother Anna accompanied Esther and the boys the next day to Schafhausen, where the two families passed a charming Christmas in the old-time dwelling of Carl Steinmuller.

A few evenings after, Esther was standing in the door which led to the garden, enjoying the fresh air from the sea, and looking at the crescent moon low on the horizon, when she heard a footstep, and in a few minutes Leopold came around the corner of the house from the street.

"Why, Esther," said he, his dark face

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breaking into a smile. "I am glad to find you alone, that I may be first to tell you good news. Thilo and I received a letter from the captain, telling us to be ready to sail for Greenland the first week in March, and I hurried over to tell you before Thilo got a chance. You will not forget me Esther, when I am gone?"

"No, no, Leopold, you are both like dear, kind brothers to me. I am sorry that you did not tell Thilo you were coming. I am sure he will be disappointed, and cannot come, now that you have brought the boat to this side."

A frown darkened the handsome features of Leopold, and bidding her a curt good evening he hurried away, and she went in to read to her grandfather.

Communion was held in the church of Schafhausen that week, and Esther and Thilo became members, they, with Leopold, having been in the pastor's Bible class for more than a year. He, too, was solicited to cast his lot with God's people, but answered only by a negative nod and sullen silence.

The day before the boys were to sail, the pastor called to see them at Herr Steinmuller's, having seen them pass the parsonage on their way there. He plead with them to keep Christ in their hearts, and to keep their lives free from sin; no more was necessary than this. Esther and Thilo were deeply moved, but Leopold listened with undimmed eyes, his thoughts fixed upon his voyage, with new scenes and new people.

The day they sailed, they again rowed over to Schafhausen to bid their friends goodbye, and to fetch Esther to accompany Mother Anna to the boat to see them off, and Esther was glad to go. Mother Anna was glad to have her cheerful presence in the home which would soon be feeling the loss of boyish footsteps and voices, and only wished she could keep her always.

"God bless thee and keep thee from all evil, my precious son," she said as she kissed Thilo goodbye on the shore.

"Come, Thilo," called Leopold, who was already in the boat, thus avoiding leave-taking, and Thilo hurried away, his blue eyes full of tears. The moment he was in, the boat was pushed off, and it glided swiftly over the sea to the vessel. Then Leopold stood and waved his tarpaulin to the waiting ones on the shore, his night-black hair tossed by the wind and his dark face glowing with anticipation.

Mother Anna and Esther stood watching the vessel until it appeared a speck upon the sea, Andrew, the old serving man who had rowed them to the vessel and returned, standing with them; then all went back to the cottage.

(To be continued.)

BOYCOTT is dead—the man, not the ostracism. Captain Boycott was a land agent in County Mayo, Ireland, in the year 1880, and was hard on the tenants from whom he squeezed rents for the Earl of Erne and other absentee landlords. The people turned on him and boycotted him—would have no dealings with him, would buy nothing from him, would sell nothing to him, would lend him nothing, would neither visit him nor let him visit them, would take no notice of him. So effective was this policy that Boycott had to get out. He returned to England and died there the other day. His name has ever since been used to describe that popular combination to which he was the first to be subjected.—*Catholic Review*.

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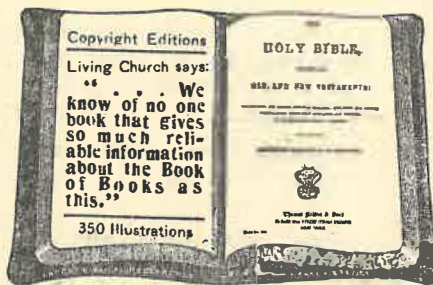
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Between the dark
and the day-light,
When the night is
beginning to lower,
Comes a pause in the
day's occupations,
That is known as
the Children's Hour.

One White Hyacinth

BY CAROLINE F. LITTLE

"Only a little kindly deed,
To the great world unknown;
Only a little sprouting seed
By a gentle Christian sown.

"But a single deed may comfort bring
To the weary heart that's breaking;
The seed may teach a soul to sing,
And soothe a body that's aching."

"I never have even a penny, and there's nothing I can do for Easter," said Jessie to herself, as she wiped away a tear with her little hand. She had been sent out early one morning on an errand by her mother who was a laundress; on the way home she passed a florist's, and his boy was sweeping out the office. Among the rubbish was a choice bulb, a rare variety of hyacinth, which rolled out into the street.

"Can I have this?" asked Jessie.
"Reckon so," said the boy, not knowing what happiness it would bring one day to several hearts.

It was unsightly, yet beneath the dark, ugly exterior was hidden the germ of a pure, white, fragrant blossom; as within each human being dwells a soul that one day may become a white-robed saint in the heavenly garden.

Jessie turned it over and over.
"Plant it and it'll grow into a right purty flower," said Jack, leaning on his broom and watching her.

She took it home, and by her mother's advice filled a cracked cup with earth, and putting in the bulb, hid it away from the sun for a time. All through Lent the little root tried its best to reach upward for the light of day; soon the first tiny bit of green appeared, and finally on Easter Eve, the beautiful waxy flower had almost reached perfection.

Jessie and her mother took it with them that evening to the church, and those who were decorating found a place for it near the altar, having carefully covered the old cup with green moss. It was much admired as its perfume filled the air. On Easter Day, in the hush of the early morning, as Jessie knelt by her mother in one of the front pews, she thought that she could distinguish its perfume from that of the many other costly flowers that surrounded it. It was her offering to the Lord, and she loved to know it was in His temple.

On Monday the rector was going to administer the Easter Communion to good, old Mrs. Benson who had been blind for ten years. Looking among the flowers for a specially nice one to take to her, he decided upon this, for it was unusually large and perfect. Blind, crippled Mrs. Benson sat all day, radiantly happy, after the visit from

her priest was over, dwelling on the Easter joy that was hers, and drinking in the perfume of the hyacinth.

In the third story of the tenement where she was, lived a hard-working girl, a member of "The Girls' Friendly Society"; and the middle of the week she was to be married in the same little church to which Mrs. Benson and Jessie belonged. She had long loved the aged, blind woman, and early in the morning she came to bid her good-by before her quiet little wedding should take place.

Mrs. Benson said: "You have no flower, so I want to give you mine."

So Esther cut it off and pinned it on her plain gray gown. And once more the hyacinth stood before the altar in St. Martin's church. Easter rejoicings, marriage bells, and the sad-visits of the Angel of Death oft-times come together to the crowded tenement houses of the city. The same day as Esther's wedding, in the fifth story back room, lay in his last sleep a beautiful boy, his mother's only son.

"My flower is still fresh," said Esther to her husband, as they started early for the factory where they both worked, "so I shall put it in that dear boy's hand before I go, it will be a bit of comfort to the mother."

When the little pine casket stood between the six lighted tapers, before the altar of the Church that presides alike over the rich and the poor, there was the same white blossom, still fragrant, still beautiful, held in the hand of the young lad whose soul had gone to the land of perpetual flowers, where

"Round His pierced feet
Fair flowers of Paradise extend
Their fragrance ever sweet."

Now having been three times before the altar, having been Jessie's Easter offering, Mrs. Benson's Easter happiness, and Esther's wedding flower, the white hyacinth had fulfilled its mission, and was buried away from sight.

Thus we see that even a little girl, possessing none of this world's goods, can yet be permitted to do great things for her Risen Lord, if only she truly desires to do so.



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Dolls of Ancient Days

AFTER more than twenty centuries, the ruins of Babylon and Nineveh have been unearthed, and most frequent among the treasures brought to light have been small terra cotta figures and many beautiful carvings in ivory, which were most likely the fascinating dollies of little Assyrian ladies. The puppets with which Greek and Roman children amused themselves in ordinary had their being in clay. Their arms and legs were jointed and attached by threads, and were to dangle about on the doll, being shaken up and down or on a thong or string being pulled from below. Dolls of ivory and wax were not unknown, but these, no doubt, were the playthings of the richer classes. Before marrying, these maidens of classic times would make a sacrifice of their dolls to Venus or Diana, but if they died as children the dolls were buried with them, and most of those that we now possess have been discovered in tombs.

The origin of the name "doll", has baffled some of the wisest and most learned, the majority of whom have at last come to the conclusion that it comes from "Dolly," the diminutive of "Dorothy," a favorite name for girls in England two hundred years ago. The word "doll" is not found in common use in our language until the middle of the eighteenth century, and, as far as one can discover, first appears in *The Gentleman's Magazine* for September, 1751, and the following quotation: "Several dolls, with different dresses, made in St. James street, have been sent to the Czarina, to show the manner of dressing at present in fashion among English ladies." Prior to this the word used to describe the favorite plaything of all girls in all countries and in all ages was "baby," which is to be found, together with "poppet" or "puppet" in this sense in the works of most of the great earlier writers.

The earliest English "babies" were of rags or wood. The latter were stiff, unjointed things, in which the arms were only roughly indicated, and the legs, in most cases, not at all. The way we arrived at the wax, china, and more expensive sorts generally, is curious. In the middle of the seventeenth century there were no ladies' fashion papers as now. Consequently, in order to show what was most being worn on the Continent, dolls were accurately dressed up and sent round to the various European countries, and from the models orders were taken for costumes by the foreign milliners. The dolls themselves, rather than their dresses, attracted people, so that large numbers of the little figures were imported from abroad, and the majority and the best of them coming from the Netherlands, were called "Flanders babies." A "Bartholomew baby" was a special kind sold at the old fair of that name, and was celebrated for the quantity of ribbons and mock jewelry with which it was decked out.

- x -

AT one time it was on Ash Wednesday the custom to appoint an official of the English palaces to crow the hours of the day, like a cock, as a reminder of the denial of St. Peter. This practice excited the furious indignation of George II. His ignorance of English made it very difficult for the courtiers to explain that the royal cock-crower was not making fun of him. The cock-crower was a salaried officer at the English court as late as 1823.—*Westminster Review*.

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An Infant's Ruling Passion was Strong When Death was Near

"SPEAKING of the ruling passion, strong in death," said a New York physician to a *Commercial Advertiser* man, "I encountered an odd example of it a short time ago. In a family wherein I have a couple of regular patients there is a small boy who has lived four brief but exciting years. I have no hesitation in saying that he is absolutely the worst child that I ever met. His ingenuity in all forms of infantile misbehavior is marvelous, and left to himself he can devise an endless number of unique ways for getting into hot water. About two months ago he began an open warfare on the grand piano which stands in his parents' parlor. He filled the legs of this unfortunate instrument full of dents and then began to rip the ivory coverings from its keys whenever occasion offered. His delight in this was deep-rooted and all-absorbing. A sudden change in the weather, however, laid this incorrigible infant low with a first-class attack of pneumonia, and the piano was given a rest and a chance to recuperate. One evening I came to the conclusion that there was no hope of the child's life, and, as tenderly as possible, conveyed that fact to his parents, who for five days had never left his bedside. In a spasm of grief the mother lifted the boy from the bed and hysterically clasped him to her bosom. That action saved his life. The shock set the blood which clogged his lungs in circulation again, and another possibility of saving him materialized. As I was hastily giving my orders for some medicines that would be needed at once the boy's eyes opened languidly, and he looked around the room with an expression of unutterable weariness. 'Give him anything,' I cried, 'anything that he wants!' A gleam of interest shot into those tired eyes, and the weakest of voices piped: 'Please, mamma, can I keep on bustin' the piano'?"

A BOX to receive contributions for the relief of the Armenian sufferers had been placed in the window of a certain shop. Two well-dressed ladies approached the window. One of them deposited a sum in the Armenian Fund box, and appealing to her friend to do likewise, the following conversation took place, which I give verbatim: Second Lady: "No, I must decline. I really cannot contribute to that cause." "First Lady: "But surely you can sympathize with the oppressed Armenians?" Second Lady: "Yes; but I do not like them, and I do not believe in them." First Lady: "Pray, for what reason may I ask?" Second Lady: "Well, I don't know, but dear mother was a strong Calvinist; she hated the Armenians, and I can't bear them." The publication of these details may tend to correct any prejudice or misapprehension which might still exist even in this broadminded and enlightened age

A Gentle Criticism

WHILE it may seem presumptuous on the part of a weekly paper to criticize a dramatic company that claims to carry three carloads of scenery, still we must venture to remark that the grand transformation scene in "Uncle Tom's Cabin," as given at our opera house last night by the Barns Torner Dramatic Company, would be much more effective if the life-size angels which appear in the background would refrain from chewing gum.—*Plunkville Bugle.*



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FROM WISCONSIN.—"THE LIVING CHURCH has been my teacher since 1885. I have found it always reliable in matters of Church or State."

Hints for Housekeepers

CARPETS and rugs can be as thoroughly beaten spread on the grass as hung over a line, and with much less danger of injury. In either case they should be beaten on the wrong side first.

If tinted willow furniture is very dusty, wash in clear water, using a brush in the crevices, and dry in the shade. Willow or rattan furniture in natural color may be thoroughly cleaned with a stiff brush, warm water, and white soap. Dry in the sun and wind.

In packing away white furs or robes or children's white cloaks for the summer, do not forget to scatter pieces of white wax among them. It will help to keep them from turning yellow. A nice way is to roll them in pieces of cotton or linen, made very dark with bluing, before putting them into their boxes.

Men's summer hats, when made of straw or kindred substance, may be cleaned by being thoroughly brushed with a small, dry, hand brush; then rubbed well with vaseline or sweet oil. A muddy hat may be cleaned with coal oil, then left in the open air until the scent has gone. It will then be found in nearly as good condition as before the accident.

Stains should always be removed from linen before it is sent to the laundress. This should be an absolute rule in every household if nice linen is cared for enough to be saved from an early death. The following directions for various stains might, with advantage, be pasted in every housekeeper's scrap book, while copies clearly written should be hung up in the kitchen or laundry for weekly reference:

For fresh tea and coffee stains use boiling water. Place the linen stained over a large bowl and pour through it boiling water from the tea kettle, held at a height to insure force. Old tea and coffee stains which have become "set" should be soaked in cold water first, then boiling. For chocolate stains use cold water first, then boiling water from the tea kettle.

Fruit stains will usually yield to boiling water; but if not, oxalic acid may be used, allowing three ounces of the crystal to one pint of water. Wet the stain with the solution, place over a kettle of hot water in the steam or in the sunshine. The instant the stain disappears, rinse well; wet the stain with ammonia to counteract the acid remaining. Then rinse thoroughly again. This will many times save the linen, which is apt to be injured by the oxalic acid. Javelle water is excellent for almost any white goods. It can be made at home or bought at any druggists. For wine stains sprinkle well with salt, moisten with boiling water, and then pour boiling water through until the stain disappears. For blood stains, use cold water first, then soap and water. Hot water sets the stain. For scorch, hang or spread the article in the sunshine. For mildew, lemon juice and sunshine, or, if obstinate, dissolve one tablespoonful of chloride of lime in four quarts of cold water, and soak the article until mildew disappears. Rinse very thoroughly to avoid any chemical action upon the linen. For peach stains, a weak solution of chloride of lime, combined with infinite patience. Long soaking is an essential. Grass stains may be removed by cream tartar and water. After stains are removed, to keep linen at its best, soak in cold water until the dirt is loosened, wring out and put in cold water with shaved soap, and bring to a boil. Boil twice rather than rub, as the rubbing wears the fabric. Rinse out the soap very carefully, and be careful about the bluing, as much of the bluing used contains iron. If a little stiffness is needed, add a little thin starch to the bluing water, or iron while very damp, which gives a fine gloss.

FROM MASSACHUSETTS:—"I enclose renewal of subscription to your paper. It is the American Church Times. I could not do without either of them."

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