

The Living Church.

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

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WHOLE No. 178.

THE LENTEN FAST.

BY NEWTON S. OTIS.

Written for the Living Church.

How shall I keep this Lenten fast,
So that I may, dear Lord, at last,
When I Thy loving Face behold,
And hear Thy gracious Voice, be told
"Thou hast kept Lent!"

Shall I in public cast aside
All worldly pleasure, pomp and pride,
While I in private seek to please
My soul's desire for luxuries—
And thus keep Lent?

Shall I from certain food abstain
With ostentatious air, and vain
To fast, while I my appetite
With other dainties s'lll excite—
And thus keep Lent?

Shall I each day Thy House attend,
And at Thy public Service bend,
With humble mien, the suppliant knee,
Yet ignorant be of Charity
Throughout Thy Lent?

Shall I with words now represent
That I of all my sins repent,
When in my heart the foulest guttle,
Though covered up, doth dwell the white—
Will this be Lent?

Ah! this the Lent Thou dost demand;
That I all worldly wiles withstand,
And thus in all humility,
Shall strive to follow close to Thee,
Each day of Lent!

That I do not forget the woes
Of other men; nor yet, my foes
Neglect most freely to forgive,
If I within Thy love would live
Throughout each Lent!

That I should seek to mortify
My haughty heart, till I rely
Entirely on Thy generous grace
For aid to live in every place,
Each coming Lent!

Yea, such the Lent that I should keep,
If I would not lament and weep,
When crown of gold for crown of thorn,
Thou, Christ, shalt bring, that Easter Morn,
Which ends our Lent!

Brooklyn, March, 1882.

Passion Hymns.

Written for the Living Church.

"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My sorrow."—Lamentations 1:12.

The most solemn event in the world's history is the Passion of the Son of God. All the centuries before the Christian Era point towards it; all since are directed back to it.

The intensity of the mental and bodily anguish of our Blessed Lord is inconceivable by us. In the Garden of Gethsemane; under the cruel mockings and scourgings of the soldiers; in the Via Dolorosa, where He sank beneath His heavy burden; and in the last dreadful hours of agony upon the Cross; when, deprived of earthly comfort and support, even the Father's Face was veiled in utter darkness!

"Is it not strange, the darkest hour
That ever dawned on sinful earth,
Should touch the heart with softer power
For comfort, than an angel's mirth?
That to the Cross the mourner's eye should turn
Sooner than where the stars of Christmas burn?"

The Church is rich in hymns upon the Sufferings of our Lord. Both ancient and modern writers have excelled in meditations on this inexhaustible theme.

Among the ancient writers of hymns appropriate for Passion-tide, Fortunatus is the most noted, on account of his two famous productions—the "*Vexilla Regis*," and the "*Pange Lingua*," of the Passion, which is not to be confounded with the "*Pange Lingua*" of St. Thomas Aquinas. He was an Italian of the sixth century. The occasion which prompted him to write the "*Vexilla Regis*," was the presentation by the Emperor Justin to Queen Radegunda, of certain precious relics.

Dr. Neale considers it "one of the grandest hymns in the treasury of the Latin Church." The opening is magnificent:

The Royal Banners forward go,
The Cross shines forth in mystic glow;
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.

By some, the Royal Banners are interpreted to mean the Sacraments; by others the Symbols of the Passion. There is an interesting tradition connected with the third stanza, in regard to the expression "*A ligno*."

Fulfilled is now what David told
In true prophetic song of old,
How God the heathen's King should be;
For God is reigning from the tree.

It refers to the tenth verse of the ninety-sixth Psalm: "Say among the heathen, that the Lord reigneth from the tree." The three words are not in our versions, nor in the Hebrew text; but Tertullian refers to them, and Justin Martyr brought an accusation against the Jews, for having erased them from the Hebrew manuscripts.

The "*Pange Lingua*" consists of ten stanzas, and ranks among the most beautiful of ancient or modern hymns. The opening lines have been imitated by many writers:

Sing, my tongue! the glorious battle;
Sing the last, the dread affray.

The sixth line, "*Ipsæ lignum tunc notavit,
damna ligni ut solveret*," refers to the following beautiful legend:

When Adam died, Seth, by permission of the cherubim who guarded the entrance to the Garden of Eden, obtained a branch of the fatal tree. This he planted upon the grave of Adam, which was called *Golgotha*—"the place of a skull." In after years, many sacred objects were made from this tree; such, for instance, as the Ark of the Covenant, and the pole which supported the Brazen Serpent. Finally—as the legend runs—the Cross on which our Redeemer hung, was made of this wood, and the Crucifixion took

place over the grave of Adam; thus bringing together the first Adam, by whom came death, and the Second Adam, by Whom came life eternal.

The most beautiful stanzas in this hymn are the eighth and ninth:

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood, and sweetest iron;
Sweetest weight is hung on thee.

Bend, O lofty Tree! thy branches,
Thy too rigid sinews bend;
And, awhile, the stubborn hardness
Which thy birth bestowed, suspend;
And the Limbs of Heaven's high Monarch
Gently on thine arms extend.

There is a very sweet Italian hymn, the translation of which, by Caswall, is familiar to every one:

Glory be to Jesus
Who in bitter pains
Poured for me the life-blood
From His sacred veins!

The great St. Bernard of Clairvaux is the author of a poem of nearly four hundred lines, divided into seven parts, addressed to the different members of the body of Christ, while upon the Cross; as to His Heart, His Feet, and His Head. Any of these may be used with propriety; but the one perhaps most prized by the Church is the "*Ad Faciem*." The noted German translation, by Gerhardt, begins thus:

O sacred Head! once wounded,
With grief and shame surrounded,
How sorrowfully surrounded,
With thorns—Thine only crown!
O sacred Head! what glory,
What bliss till now was Thine!
Yet, tho' despised and gory,
I joy to call Thee mine.

The "*Stabat Mater*," which is so full of tenderness and pathos, is appropriate for this season; also that beautiful Latin Hymn (erroneously ascribed to St. Francis Xavier), which is the first Passion-Hymn in the "Ancient and Modern" Collection.

O Deus! ego amo Te,
Nec amo Te, ut salves me,
Aut qua non amantem Te
Æterno punis igne.

Although the ancient writers have given to the Church the rarest and most beautiful hymns upon this subject, yet the additions by modern hymnologists have greatly enriched the compilation of Passion-Hymns. Dr. Watts has two that deserve mention; one, written in 1709, is well known:

When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

The other, beginning, "Nature with open volume stands," is not in the Hymnal; the fourth stanza is the finest the good Doctor ever wrote:

O the sweet wonders of that Cross,
Where God, the Saviour, loved and died!
Her noblest life my spirit draws
From His dear wounds and bleeding side.

Shirley, Bishop of Sodor and Man, wrote a hymn which is loved and sung by Christians of almost every denomination:

Sweet the moments, when, at blessing,
Which before the Cross I spend,
Life, and health, and peace possessing
From the sinner's dying Friend.

The grandest modern hymn upon the Cross, is by John Bowring:

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Faber, who has made more acceptable additions to Hymnology, than any other writer of the present century, is the author of that touching hymn for Good Friday, which begins as follows:

O come! and mourn with me awhile;
O come ye to the Saviour's side;
O come, together let us mourn;
Jesus, our Lord, is crucified.

Frequent meditation upon the Passion excites the devout heart to deeper love, and to a more earnest resolve for a full consecration of life to Him who died for us. This idea is beautifully expressed in a recent hymn by an English clergyman, upon "*The Power of the Passion of Jesus*."

O Sufferer! In Thy suffering,
I see my ransom paid,
O Jesu! that great offering
For love of me was made.
My Lord! my Life! my Treasure!
Thou Conqueror in the strife!
I'll pay Thee in like measure,
And give Thee Life for Life.

CAROLINE F. LITTLE.

Trinity Church Association, New York, have established a relief bureau, in the lower part of the city, for the sake of examining into the worthiness and providing for the wants of that portion of the poor, who are constantly applying for alms in offices and places of business. The movement has the hearty support of a large number of business men, without distinction of religion, and has accomplished much good. It co-operates with the Association for the Improvement of the condition of the poor, St. John's Guild, and similar organizations. About half the applicants are found to be worthy. Mr. J. T. E. Lanier, 26 Nassau St., is the treasurer.

The Mid-Lent Conference of the Long Island clergy was held in Grace Church, Brooklyn Heights, last Thursday, preceded by a Celebration of the Holy Communion at 11 A. M. Bishop Littlejohn delivered a pastoral address, concluding the topic entered upon at the recent Conference—the tendencies of the time, and the proper attitude of the Church. Subsequently the clergy were received at the Episcopal residence.

NEWS AND NOTES.

Foreign.

On the 22nd ult. Kaiser William, celebrated his eighty-fifth birthday. The day was kept with great enthusiasm throughout the whole empire. The Emperor, replying to a deputation of the Conservative Central Committee, who presented an address expressing devotion to his majesty, said every new period of life reminded him that it was the Almighty Who, at certain times, chose His instruments. God had called upon him to carry out certain tacets. Neither in civil nor in military matters had he ever failed to find fit and capable men for his purposes. The times were serious. Considering that the Czar, a year ago, had fallen a victim to party anarchy, who could now deem himself safe? The Emperor said he had learned with pleasure that the country largely approved his recent message. He laid great stress upon the importance of fervent religious feeling, which he had often exhorted the people to cultivate, and referred with deep emotion to the preservation of the life of the Empire.

The Atheist Minister of Public Worship in the Gambetta Cabinet, M. Paul Bert, is a wonderful man. During his brief, but too long tenure of office, he managed to do many amazing things; but perhaps nothing more amazing than to produce a lay catechism called a "*Manual of Civic Instruction*," which he composed for the use of primary schools, and left behind him for their benefit. Some of the "*instruction*" contained in the persons for whom it was intended. Thus, for this treatise is certainly remarkable, considering instance, M. Paul Bert "*instructs*" the children of parochial schools on the subjects of the Senate and the Senatorial elections," telling them that "*life Senators are very open to criticism*;" that "*it is better not to nominate one for his whole life*;" that "*men are apt to change when they grow old*;" and finally, that "*many very learned and wise people think it would be better to have no Senate at all, and only one Chamber!*" Having said so much on existing institutions, the "*civic catechism*" then goes on to "*instruct*" modern French children as to the "*ancien regime*." This is typified by "*big fat monks and abbes, who ate, drank, and amused themselves, while pale, naked-footed peasants received, at the gates of the monasteries, just enough not to die of hunger*;" or again, "*by barons and noble ladies who rode down the crops and protected the game, while they massacred the people*." The excesses of '93 are spoken of and excused on the ground that "*who sows the wind must reap the whirlwind*;" and the children are informed that "*if the chateau of the baron was burnt, it was only by the son of some poor devil whom the baron had sent to the galleys for killing a stag which had eaten his corn*." This is the new Gospel which is to supplant Historic and Divine truth.

The results for eighty-three Departments of the Census taken last year in France, have now been published. The returns of four Departments only remain to be made up. These eighty-three Departments give a total of 35,597,589 inhabitants, being an increase of 389,073, only on the number shown by the Census of five years ago. In forty-three Departments there is a decrease. Among these are some of the richest Departments of Brittany. Certain Departments of Brittany, on the other hand, exhibit a continuation of the regular growth of population observable for some time. Naturally such Departments as contain great commercial centres have considerably increased. The Seine Department, for instance, numbers 337,033 more inhabitants. The Southern Departments show the largest falling off. Altogether the result of the Census cannot be described as satisfactory, seeing that in five years France has added but 389,000 souls to her population, which increase, however, includes the foreign element. Of all civilized nations, France must be assigned the lowest place as regards reproductive power.

Extremes meet. Mr. Gladstone's great object in passing the land-bill for Ireland was to create a "*peasant proprietary*." This object will now probably be fully attained; for the Tories, finding their opposition ineffectual, have asked the Government to buy out the proprietors. This seems fair enough, and Mr. Gladstone can afford to pay a good price to secure tranquility for the Empire.

One of the "*pleasantest*" manifestations of the universal sympathy with the Queen of England provoked by the atrocious act of the would-be assassin, has been the alliance of American with British signatures to the address of congratulations agreed to at the meeting of the Anglican Church in Paris. After the adoption of the address, at the suggestion of Mr. Yeatman, "who spoke of the Queen's prompt and lasting sympathy with the recent sorrow of the American people, and of their reverence and admiration for her," it was agreed that American signatures should be added to the others.

Commenting on this graceful union, the *Illustrated London News* says:

This is not by any means the first time that the Americans have affirmed their salutary convictions that blood is a great deal thicker than water, and have acted accordingly. Englishmen who are sojourning in the United States on the

Fourth of July, are constrained to listen to a good many hard things about George the Third; but you may traverse the American continent in its whole length and breadth—you may journey from New York to San Francisco, and from the Gulf of Mexico to Alaska, without hearing one unkind or discourteous word about Queen Victoria; and engraved portraits of our Gracious Sovereign are scattered all over the States.

Mr. Longfellow.

A Christian Poet, whom all America regarded with pride, and all the world with loving admiration, passed away last week. Henry Wadsworth Longfellow has gone to the land of eternal song; and in every quarter of the globe his life has been lauded, his death deplored. In him, American literature found its noblest representative, by him that literature became known and loved wherever its tongue was understood. And now that he has gone, the lovers of the good and true, of every language and tribe, unite to express the common regret, and to offer the common prayer for "*requiem*."

Henry Wadsworth Longfellow, like most of the distinguished American poets, was the product of rough, stern, old New England puritanism. Upon his father's side he was a lineal descendant of William Longfellow, of Newbury, Mass., who, immigrating in 1676, was the first of his name to come to America. On his mother's side he was a descendant of John Alden, who came over in the *Mayflower*, and was the first to land from that little ship upon Plymouth rock. He was born Feb. 27, 1807, and entered Bowdoin College in his fifteenth year, graduating in 1825. It was the intention of himself and his father that he should study for the law. But the poetic fire burned within him; and, his proficiency in belles-lettres and languages attracting the attention of the authorities of his *Alma Mater*, he was offered and accepted the appointment of professor of modern languages in that college, within a year after his graduation. Not feeling qualified, however, to teach these branches, he went abroad for the purpose of enlarging his opportunities of studious application, and spent three and a half years in France, Spain, Italy, Germany, Holland, and England. Returning in 1832, he assumed the duties of his office, which he held for six years. In 1835, by the resignation of George Ticknor, the distinguished authority on Spanish literature, a vacancy occurred in the faculty of Harvard College, and Mr. Longfellow was elected the professor of belles-lettres. A second trip to Europe was the consequence of this new appointment, and the pilgrim-scholar again enjoyed the opportunity of gratifying his thirst for the choicest productions of continental literature, among the scenes, and in some cases amid the associations, to which they owed their birth. While abroad, a melancholy event occurred in Mr. Longfellow's history, which has invested the ancient city of Rotterdam with an undying interest in his memory. The companion of his wanderings was suddenly taken from him, and he returned, a widower. In 1842, he again visited France, Germany, and England, passing the summer at Boppard, on the Rhine. In 1843 he was again married. After holding his professorship in Harvard College for twenty years, Mr. Longfellow retired in 1845 to the undisturbed enjoyment of his literary leisure; but, as he has since that period given to the world his most famous productions, what Harvard lost by his withdrawal the world at large gained by his retirement—the autumn fruitage of a mind eminent for the fragrance and luxuriance of its early blossoms, and whose ripeness did not "unbesseem the early promise of its spring."

While he was yet a professor, in 1837, he took up his habitation in "Craigie house," Cambridge, adding another to the long list of persons of celebrity who have sought shelter beneath its broad and generous roof. It was the headquarters of Gen. Washington after the battle of Bunker Hill, and was afterwards distinguished as the temporary residence of Edward Everett, Jared Sparks, and several others of the scholars whose profound and varied acquisitions have given Cambridge, in New England, a name beside that of Cambridge in old England!

Mr. Longfellow first sought the road to public literary honors by pursuing the beaten path,—time out of mind the highway of trembling and unconfirmed authorship—contribution to the literary periodicals, which on every side tempt unfledged genius to make the first essay of its pinions upon the uncertain air of popular appreciation. Before he was 19 years old he wrote what are now known as his seven "*earlier poems*." The titles of these are, as follows:

"An April day," "Autumn," "Woods in Winter," "Hymn of the Moravian Nuns," "Sunrise on the Hills," "The Spirit of Poetry," "Burial of the Minniskie."

Many of his juvenile poems were originally published in *The United States Literary Gazette*, and at a later day, when success had increased his confidence in his own powers, he contributed a number of admirable papers to *The North American Review*. Among these papers of the young author should be noticed the essay on Sir Philip Sidney's "*Defence of Poesy*," and one on the "*Moral and Devotional Element of the Poetry of Spain*." The latter essay was used as the introduction of Mr. Longfellow's

translation of Don Manrique's sublime ode on the death of his father, of which version it was said, that it was "well calculated to give the English reader a correct notion of the Castilian bard." In 1835 he penned the sketches of his travels, under the name of "*Outre-Mer, a Pilgrimage Beyond the Sea*," of which a writer in *The North American Review* said: "His rich and poetical, yet graphic description, and the true feeling with which he looks on nature and social life, are the qualities which most attract us in his writings, because they are not precisely those in which travellers are most apt to abound." The elegance of the manner, the nice phrases and fanciful illustration,—a certain decorated poetical style,—with the many suggestions of fastidious scholarship, marked this in the eye of the public as a book of dainty promise.

Perfecting this promise came, in 1839, "*Hyperion, a Romance*." Old European tradition, the quaint and picturesque of the past, are revived in its pages by a modern sentiment and a winning trick of the fancy which will long secure the attractiveness of the volume. It was always a scholar's instinct with Longfellow, to ally his poetical style to some rare subject of fact or the imagination, worthy of treatment.

The first volume of original poetry published by Longfellow was the "*Voices of Night*," at Cambridge, in 1839. It contained the "Psalm of Life," the "*Midnight Mass for the Dying Year*," the "*Manrique*" translation, and a number of the early poems from the *Gazette*. It at once became popular; many of its stanzas, eloquently expressive of moral courage or passive sentiment,—veins since frequently worked in his poems,—being fairly adopted as household words. The volume contained also some translations from modern languages. "*Ballads and Other Poems*" and a volume of "*Poems on Slavery*" followed in 1842. The former has the translation in hexameters of "*The Children of the Lord's Supper*," from the Swedish of Bishop Tegner. "*The Spanish Student*," a play in three acts in 1843; "*The Belfry of Bruges*" in 1846; "*Evangeline*," a happy employment of the hexameter, the next year; "*Kavanagh, a Tale*," in 1849; "*The Seaside and the Fireside*," in 1850; and that quaint anecdotal poem of the middle ages in Europe, "*The Golden Legend*," in 1845, complete the list of his publications while a Harvard professor.

The longest and best known of Longfellow's poetical works was published in 1855, "*The Song of Hiawatha*." It appeared in October, and in less than ten weeks from the date of publication ten thousand copies had been sold. It attracted great attention; and, soon after it appeared, a writer in *The National Intelligencer* charged the author with having borrowed the entire form, spirit, and many of the most striking incidents from "*Kalevala*," the great national epic of the Finns. A spirited discussion then took place in the public prints of the day, the argument *pro* and *con* upon this charge of plagiarism, being numerous, long, and erudite. It was finally admitted on all sides, however, that the poem was what the author claimed for it, "*founded upon a tradition prevalent among North American Indians*." The criticisms upon the work only increased its popularity. It was made the subject of endless parodies, it was translated into foreign languages; and ships, children, and places were named after its characters.

Others of his works were as follows: "*Miles Standish*," issued in 1858; "*Tales of a Wayside Inn*," in 1863; "*Flower de Luce*," in 1866; his translation of Dante, in 1867-70; "*New England Tragedies*," in 1869; "*The Divine Tragedy*," in 1871; "*Three Books of Songs*," in 1872; and "*The Hanging of the Crane*," in 1874.

Prof. Longfellow's works have been admired in all parts of the civilized world. Many of the most beautiful songs that are now sung are musical adaptations of his short poems. No less than twenty editions of his works have been issued by English publishers, and they have been translated into French and German; so that he was probably the best known abroad of all our American authors, and the news of his death will come as a personal bereavement to the entire reading British public. When, in 1868, he revisited Europe, he was everywhere made the recipient of marked honors, especially in England. During the journey the degree of D. C. L. was conferred upon him by both Oxford and Cambridge Universities. In 1874, he was nominated as the lord rector of the University of Edinburgh, and received a large vote, being only defeated because Disraeli was his competitor. In 1873 he was elected a member of the Russian Academy of Sciences, and in 1877 a member of the Spanish academy.

During the last few years his health has been so broken down that he was not able to attend to his own correspondence, and was hardly able to recognize the honors that poured thick and fast upon him.

The Bishop of New York held an Ordination in St. Chrysostom's Chapel, New York, March 18th, admitting Mr. Geo. H. Wilson to the diaconate. The candidate was presented by the Rev. Dr. Haskins, of St. Mark's, Brooklyn, and the sermon was delivered by the Rev. Geo. J. Geer, D. D. of St. Timothy's, New York.

THE HOLY WEEK.

Day by day, this Holy Week, Let us follow Christ our Lord; In His bleeding footsteps walk, Listen to His Holy Word...

—Selected.

The Church at Work.

Reports of Progress in Various Fields, by our Correspondents.

California.—The Bishop and Mrs. Kip have been spending a fortnight in the beautiful Valley of San Gabriel as a "quiet resting place." On Sunday, March 12th, he held a Confirmation, "laying hands" on young men and young women...

Oregon.—At the request of the Bishop we gladly re-publish the following article from the Columbus Churchman, and re-echo the good Bishop's hope that it may aid in securing a clergyman for one of the many vacant places in this large and growing missionary field...

Memorial structure which stands at its side. This parish is 41 years old and has had only two rectors. Western Michigan.—On the third Sunday in Lent, a Service of a peculiarly interesting and touching character was held in St. Andrew's Church, Big Rapids, of which the Rev. R. N. Avery is Rector...

LETTERS TO THE EDITOR.

ON VARIOUS SUBJECTS.

The Mixed Chalice.—To the Editor of the Living Church: It is curious that this topic has not been regarded with more active interest by those who have been earnest in the Church Temperance Movement...

Religious Orders.—To the Editor of the Living Church: I beg you will give me a little room to express myself on the subject of "Religious Orders," a subject which is justly calling for comment from many who are watching the Church tendencies of to-day...

English Canons Repealed.—To the Editor of the Living Church: It is not often that one needs to add a word to any reply given by Chancellor Judd, on a point of Canonical law. But he has not mentioned all the evidence which proves that he is in the right touching the absurd notion that our General Convention has repealed the Canons of the English Church...

From Central Ohio.—To the Editor of the Living Church: I wish to call attention to the attention of the Churchmen in this country to an opportunity well given which I trust they may improve, and I do so the more willingly and earnestly because I see here, at least, the exemplification of the charge so often made, that our Church has no charities to speak of as compared to the Roman. A gift has just been made in this city, to certain gentlemen, of a lot of land and the money to build the administration building of a hospital...

But to return from my digression. The Society of St. John the Evangelist seems to want to establish itself in this country. In sixteen years it has enrolled on its list of members three American Priests; others have thought of joining, but have not, and why? There is much gossip afloat, but let us consider the question independent of that. Certainly this Society has done much good work among us; and, were it fitting, I would stop here and give an earnest panegyric upon the faithful Priest who is the Superior of the Boston House, and has given proof to all who know him, of his loving devotion, his sound learning, and Church loyalty...

might wish to bring forward, I think the real reason for this want of growth is because this Society is un-American and un-Catholic. It is in accordance with American Institutions, that we start from England, but when we have gotten to America, we want to govern ourselves. Therefore I would urge this noble Society to follow the example of these two Sisterhoods, which, starting in England, came over here to America and established an autonomous Branch, truly American, and truly Catholic. And then, with God's blessing, there will grow up such an "Affiliated House," that Bishops will gladly welcome its members into their Dioceses, as being an agency belonging to the American Church and working according to its laws...

on the same footing, with us, as any other rubric of the English Prayer Book which is not in direct conflict with our own.

But, before we decide that the English Canons of 1603, are binding on the consciences of American clergymen (one of them forbids the clergy to wear colored hose) we ought to look at the matter carefully in all its bearings.

New Castle, N. Y. March 25, 1882.

Shortened Services.

To the Editor of the Living Church: Can you kindly tell some of your readers in these parts, who are not well posted as to the acts of the last General Convention, if there is authority for beginning Morning or Evening Prayer with the General Confession, omitting the Sentences and Exhortation.

[At the meeting of the General Convention, in 1856, the House of Bishops gave it as their opinion, that Morning Prayer, the Litany, and the Holy Communion Office, being distinct Offices, might be used independently of each other; and that, on special occasions, or at Services not otherwise provided for, the Ministers of the Church might exercise their discretion in the use of such portions of the Common Book of Prayer, and such Lessons from Holy Scripture, as might, in their judgement, tend most to edification.

And this brings us to the consideration of our correspondent's enquiry. At the last session of the General Convention (in 1880), it was resolved by both Houses to amend the Ratification of the Book of Common Prayer, in the direction of greater flexibility in its use;

I. Morning Prayer, Litany, and Holy Communion, may be used as separate Services, provided none of them be disused habitually. No provision is made, it will be observed, for the meaningless and irregular use of what is termed by some, the "Ante-Communion Service."

II. On Sundays, Christmas, Epiphany, Ash-Wednesday, Good Friday, Ascension Day, it is required, as at present, that Morning and Evening Prayer shall be said in full. But not a word about Ante-Communion.

III. On all other days, "it shall suffice if the Minister begin Morning or Evening Prayer at the General Confession, or the Lord's Prayer, preceded by one or more of the Sentences appointed at the beginning of Morning and Evening Prayer, and end, after the Collect for Grace, or the Collect for Aid against Perils, with 2 Cor. xiii, 14, using so much of the Lessons appointed for the day, and so much of the Psalter, as he shall judge to be for edification."

IV. On any day on which Morning and Evening Prayer shall have been duly said, and upon days other than those mentioned under "II," it shall suffice, if a sermon or Lecture be preceded by, at least, the Lord's Prayer, and one or more Collects taken from the Prayer Book.

We hope that our correspondent's question has been satisfactorily answered.—[EDITOR L. O.]

The Athanasian Creed.

To the Editor of the Living Church: Permit me to make a rejoinder to the article of "A. R.," published in your issue of March 11th. I will be as brief as possible, and promise to trouble you no further than the present communication. I believe, however, that the topic is one of interest to many of your readers, and that a column or two devoted to its discussion would not be considered a waste.

In his criticism of my previous article, "A. R." does not question the verity of the facts that I alleged, nor does he deny that, 1st, the Creed of S. Athanasius cannot be found previous to the eighth century. 2nd, That *ex necessitate*, Athanasius had nothing to do with its compilation. 3d, That the American Church, when organizing her liturgical standards, removed it from her Liturgy. So far, we are at one; but the conclusions we derive from these premises are very different. I hold, that on these grounds, the Creed was not venerable, nor a Symbol of the Faith.

sanctity. Now, as far as a Creed goes, I admit the point he makes, and confess that among the hundreds of Creeds and Symbols of Faith, that different ages, localities, and controversies, as well as heresies, have produced, this of Athanasius (so called) is venerable. But such was not the phrasing that I faulted, "venerable Symbol of the Faith."

On the next point, "A. R." claims, that, although Athanasius had nothing whatever to do with the construction of this Creed, there is as much propriety in calling it his, as there is in calling the first Creed, "The Apostles' Creed;" when we know that the Apostles did not write it. He falls, however, on these points, to notice the vast difference between attributing authorship to an individual, and to a body of men.

Nor is "A. R." more correct in his conclusion from the 3d point, viz: The omission of this Creed from the American Liturgy. He thinks that it was due to the radical spirit of some, who strove to eliminate the Nicene, and emasculate the Apostles' Creed. I admit the presence of such a spirit, but deny the prevalence of it. That spirit did not rule nor dictate. This is evident in that grand restoration of the Eucharist Oblation which blesses the American Ritual.

Now, if you will have patience with me a little longer, and grant me somewhat more space, I will show why this Creed is unworthy of the confidence claimed for it. Those who have taken the pains to verify the statements, and follow out the reasonings of modern scholarship, cannot fail to accept its conclusion, viz: That the Athanasian Creed is simply a forgery of the 8th century, contrived by, and in support of the Western Church; designed to stop the mouth of the Eastern Church, in the controversy concerning the Procession of the Holy Ghost, by giving the name of an unquestioned authority, and truly venerable Catholic source. It is, therefore, a forgery, as well as a falsehood.

Nor is this the only reason for its rejection. The whole tone and character of the Creed should have betrayed it long since. It is replete with the spirit and purpose of medieval dogmatism. It is an elaborate attempt (while rightly defending the Catholic belief on the Divine-Human Nature of the Lord), to define, and describe a mystery; the manner of that union, and the nature of the Trinity.

These, Mr. Editor, are among the reasons why I maintain that the American Church has been robbed of nothing, even had she ever possessed the Creed of St. Athanasius; save, perhaps, a false and deceptive staff, whereon, if a man lean, it shall pierce his hand.

The discussion on the Athanasian Creed will be discontinued for the present, in the LIVING CHURCH, and two or three articles, explanatory and instructive, will be given on that important subject, by an able contributor. It is thought that such a plan will be more to the edification of the average reader than the further discussion in controversial style. It will be likely to give more information to the unlearned, and to require much less space in our crowded columns.—[EDITOR LIVING CHURCH.]

Voters and Vestrymen.

To the Editor of the Living Church: I thought I had written about enough on this subject, at least for the present; but the challenges of "L." seem to require a few words in my defence.

I took it for granted that the Secretary of N. New Jersey had given me the law, and I had a right to take it for granted. But I find on examining the Canon, that it is as "L." gave it, and I rejoice that it is so, or was so in 1879, when my copy of the Constitution and Canons was printed. Whether it has been altered, and the Secretary was giving me the latest version, I do not know. But, in answer to "L.'s" challenge, I hereby produce the words of the Secretary. He writes: "Voters and vestrymen need not be bap-

tized, nor communicants in N. New Jersey; only 'profess to belong to the P. E. Church, and no other body,' and pay pew rents, or contribute somewhat, and be worshippers six months before election." And I obey his stern challenge for me to pronounce the laws it stands or did stand in 1879. "Any baptized male of full age and good moral character, shall be eligible to office in any parish, or entitled to vote at an election of Church-officers, who professes to adhere to the Protestant Episcopal Church, etc."

"Holiness Meetings." To the Editor of the Living Church: In a certain town in Central Illinois, a series of "Holiness Meetings" have recently been held, by Methodist Perfectionists. They believe that after they have once received the Spirit they are perfectly sanctified, and cannot commit any more sin. Hence, their one great object is to become wholly sanctified as soon as possible, according to their understanding of the process.

The latest scheme of these Holiness people is to obtain a large house, wherein they all, men, women and children, may live in community, having all things common, and so that they can be separated from this wicked world. A great many ministers and people of the M. E. body are strongly in favor of these Perfectionist doctrines.

English Missionary Bishops. To the Editor of the Living Church: Upon the death of Bishop Staley, 1870, the work was suspended. These words occur in a Church paper of this year, in respect to Church-work in the Sandwich Islands. Is Bishop Staley dead? If he is not dead, or disabled, why is he not in the Diocese to which he was consecrated—and to which he was sent by the English Church?

Ancient Vestments. To the Editor of the Living Church: SIR:—If "F. H.," or any one else, wishing designs for Vestments or Stoles by Antiquary, will send me postage stamps to the amount of 40 cents for the 1st sheet, and 50 cents for the 2nd sheet, I will see that the designs reach the writers within five weeks. These amounts will cover all expenses. I will gladly give time and trouble. If "F. H." would send Money Order to F. Edwards, it would be all right, but each Money Order would cost 25 cents, which expense is avoided by sending to me. I do this simply to aid Antiquary in his work.

An Inquiry. To the Editor of the Living Church: Will some of your readers kindly inform me who is the author of that famous saying commonly attributed to St. Augustine: "In essentials unity; in non-essentials liberty, and in all things charity." Is St. Augustine really the author of this saying, and, if so, where in his works can I find it?

Liturgical Enrichment. To the Editor of the Living Church: It has often occurred to me that the following rubric, to be inserted after the Prayer for the President, etc., in the Order for Evening Prayer, would enrich that part of the Service—"Instead of the following prayers, may be said that part of the Litany commencing with the words, "O Christ, hear us."

This would not be an alteration in the Prayer Book. Rather would it be, simply, an adaptation of existing forms to more frequent use. It is a pity that that most touching portion of the Litany should be so seldom used. In many churches it is always omitted.

Remain at Home. If you are suffering from Consumption or Catarrh, don't let your friends or your physician induce you to leave home and its comforts for Colorado or Florida. Send for the Compound Oxygen Treatment. It is a better climate for you than any change of climate.

Pure Cod-Liver Oil made from selected livers on the sea-shore, by CASWELL, HAZARD & CO., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

Dr. Meredith, Dentist, of Cincinnati, was thought to be in the last stages of consumption and was induced by his friends to try Allen's Lung Balsam after the formula was shown him. We have his letter that it at once cured his cough and that he was able to resume his practice.

Wm. C. Digges, Merchant of Bowling Green, Va., writes, April 4th, 1881, that he wants us to know that the Lung Balsam has cured his mother of consumption, after the physician had given her up as incurable. He says, others knowing her case have taken the Balsam and been cured; he thinks all so afflicted should give it a trial.

Wm. A. Graham and Co., Wholesale Druggists, Zanesville, Ohio, writes us of the cure of Matthias Freeman, a well-known citizen, who had been afflicted with bronchitis in its worst form for twelve years. The Lung Balsam cured him, as it has many others of Bronchitis.

It contains no Opium in any form. Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It Never Fails to Bring Relief.

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"Upon the question of suppressing polygamy in Utah," says Our Continent, "there seems to be a substantial unity among the churches. Almost every pulpit sounds the trumpet of alarm to a congregation in thorough sympathy with the sentiment expressed. Hardly a town or a village of the Northern States, having in it a single heavenward-pointing spire, has failed to make its voice heard in denunciation of this far-away evil of the Western plains. Perhaps the fact that they were firing at long range has not tended to make the bombardment of the 'Prophets' stronghold any less furious."

Personal Mention.

The Rev. T. J. Brooks has entered on his duties as Rector of Ascension, Stillwater, Minn.
The Rev. A. J. Graham's address is Alexandria, Minn.
The Rev. F. A. DeRosset has accepted the rectorship of Zion Church, Wappinger's Falls, N. Y., and will enter upon his duties June 1st.
The Rev. A. Kinney Hall will not enter upon the rectorship of Trinity Church, Marshall, Texas, as published in the LIVING CHURCH March 11th. He has declined calls to that city as well as to Grace Church, Monroe, La., and will remain, for the present, the Rector of Christ Memorial Church, Mansfield, La.
The Rev. W. C. Dawson has accepted an election to the rectorship of St. Paul's Church, Burlington, Vt., and will enter upon the charge of the Parish on Easter Day.
The Rev. James A. Woodward has been transferred to the Diocese of Iowa, and may be addressed at Greenfield, Iowa.
The Rev. John Huske has declined the assistant rectorship of St. John's Church, Waterbury, Ct.
The Rev. Frederick Courtney, S. T. D., Rector of St. James' Church, Chicago, has accepted the call recently extended to him by St. Paul's Church, Boston, and will enter upon his new duties on May 1st.
The Rev. R. D. Stearns, having accepted a call to Emmanuel Church, St. Louis, Mich., can be addressed accordingly.
The Rev. Edwin S. W. Ventrath, Rector of St. George's Church, Moncton, New Brunswick, since 1874, has been appointed by the Metropolitan of Rupert's Land, Rector of Christ Church, Winnipeg, Manitoba. He will continue to act as Assoc. At Editor of the Church Guardian, of Halifax, N. S., and will be connected with Church Work. He enters on his duties the first Sunday in May.

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Acknowledgements

In response to Dr. Filton's letter—"A Great Wrong"—in the LIVING CHURCH for Jan. 28th.

J. H. M.	25.00
Rev. Morgan Dix, D. D.	25.00
A. G.	1.00
M. M. C.	1.00
J. E. H.	.70
E. W. Greenough	1.00
A Friend	1.00
A Subscriber	1.00
Rev. A. Phelps	1.00
Small sums	1.00
Previously acknowledged	429.37
Total	\$462.57

St. Luke's Hospital, Chicago.

Contributions are solicited for the endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 234 Prairie Ave., or to Rev. Clinton Locke, 234 Prairie Ave., Chicago.

G. L. Denham, Flint, Mich., sends contents of two children's mite chests \$ 2.50
Industrial School, Grace Church, Chicago, 5.13
N. U. Virden, Ill., 1.00
Previous contributions 1,110.76
Total \$1,119.89

Miscellaneous.

WANTED—By a clergyman of the Church, a position as teacher in a boys' school. Address C., LIVING CHURCH OFFICE.

WANTED.—By two Church women a good locality for a girls' school. Address, School, Millwauke, Wis.

A clergyman of 20 years experience in educational work wishes to hear of a place which has facilities for establishing a School for Girls. Address F. Box 1867, Boston, Mass.

A Church Clergyman, an A. M., and thirteen years a successful teacher, will receive a limited number of boys to be educated in his parsonage, near an Eastern city. Free from vicious influences. Home care and comfort. Careful instruction. Healthful and mild climate, no malaria. Boys may remain during the summer. Benevolent and experienced. House large, and on an elevation of 400 feet above sea level. Terms, \$350 for school year. Address, Rector, Office LIVING CHURCH.

A lady desiring a situation to assist lady with household duties, needwork included, where she could be made as one of the family. References exchanged. Address H, care Carrier 32, Detroit, Mich.

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The congregation of St. James, Port Gibson Mission, ask for aid in building their parish Church. For more than twenty years they have occupied a hired house, ill-adapted to the purpose for which it is used, in an unsuitable locality, and now requiring extensive repairs to render it longer tenable. Under these circumstances, they have determined to make the attempt to build a Chapel of their own, and have succeeded so far as to procure a suitable building site. More than this they cannot do without some assistance, and with perfect confidence in the result, they make this appeal to the brotherly charity of the Church at large. Any amount however small, will be thankfully received and gratefully acknowledged. Please send Contributions to Rev. Nowell Logan, Rector, Port Gibson, Claiborne Co., Miss.

T. B. MAGRUDER,
N. S. WALKER,
Wardens.

The Rector begs to refer to the Bishops and Clergy of Mississippi and Louisiana.

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REV. ELISHA WHITTESEY, Cor. Sec.
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- Package B Five " " 1.50
- Package C Four " " 2.00
- Package D Three " " 3.00
- Package E Forty Eight " " 3.00
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LOOK YE SAINTS, Carol—Fillmore 05
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HE IS RISEN, Hymn—Schonacker 10
HE LIVES WHO ONCE WAS SLAIN, Quartette with Solos—Schonacker 20

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" " " " Thomas Spencer Lloyd 75
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Warren 80
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Light from Heaven. Solo with organ, piano (or a harp) and violin obligato, Gounod \$1. The Resurrection, and He takes my grief. A. J. Holden. Each 50
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Calendar.

APRIL, A. D. 1882.

- 2. 6th Sunday in Lent. Palm Sunday. Violet.
3. Thursday before Easter. Maundy Thursday. White, in Holy Communion.
7. Good Friday. Black.
8. Easter Even. White at Evensong.
9. Easter Day. White.
10. Monday in Easter Week. White.
11. Tuesday in Easter Week. White.
12. 1st Sunday after Easter. Low Sunday. White.
13. 2d Sunday after Easter. White.
25. St. Mark, Evangelist. Red.
30. 3d Sunday after Easter. White.

They shall look upon Me Whom they have pierced.

Which surely is continually, all our life long, to be done by us, and at all times some time to be spared to it, but most requisite at this time, when every Scripture that is read soundeth nothing, but this unto us, and in the Holy Sacrament "His death is showed forth till He come," and the mystery of His piercing so many ways so effectually represented before us.

Now as it was sin that gave Him these wounds, so it was love to us that made Him receive them; so that He was pierced with love no less than with grief, which slight ought to pierce us with love too, no less than with sorrow. With one, or with both, for both have power to pierce; but specially love, which except it had entered first and pierced Him, no nail or spear could ever have entered.—BISHOP ANDREWES.

O turn those blessed points, all bathed In Christ's dear blood, on me! Mine were the sins that wrought His death, Mine be the penalty.

Pierce through my feet, my hands, my heart, So may some drop distill Of Blood divine, into my soul, And all its evils heal.

Thee Jesu, pierced with nails and spear, Let every knee adore; With Thee, O Father, and with Thee, O Spirit, evermore.

LATIN HYMN.

Thoughts for Lent.

Collected from Parochial Pastorals.

Again our Mother Church sends forth the Lenten call for her children to fast in regard to sensual gratifications, worldliness in every form, and all earthly pleasures. She calls you away from these to the feast of spiritual things, to solemn thoughts of repentance, to a more fervent faith in our suffering Saviour, to a more frequent and earnest use of the means of grace, to a closer walk with God in Christ, to a renewing of the Holy Ghost.

Take some time to think how bad sin is, and how good is the Saviour Who redeems us from its sting and power.

Deepen the earnestness of your private prayers for forgiveness and help; and pray by name for one and another of dear friends whom, though thoughtless and disobedient, you love and long to see saved.

Read God's Holy Word faithfully; one chapter at least fixedly every day.

Take pains, and put yourself out touching other matters if necessary, to attend the public Services at the Church.

Come to the Holy Communion unflinching. It is a great grief to me that my eyes miss so many among the kneelers at the Holy Altar. The young men and the young women whom I have confirmed in the last four years, where are you on Communion days? My heart grieves and my spirit sinks that you are not found, steadfastly kneeling as communicants to receive the help for your spiritual life you so much need, and to obey the dear Lord in showing forth His death till He come.—The Bishop of Utah.

The great object of Lent is this: That we may all come (1) to a deeper realization of the terrible nature of sin, and to a fuller appreciation of the abounding love that led the Eternal Son to take our nature upon Him and suffer and die in it for our salvation from this dreadful spiritual malady; and (2) to a more thorough sense of our individual guilt and of our great need of a Saviour.

Seek to understand yourself. It is easy to feel that you are not understood by others. The danger is greater that you do not know yourself. Set apart some period of each day for the resolute scrutiny of your own character. Trace your motives to their source. Test yourself by Christ's teaching. Take His precepts, one after another, in turn, and ascertain to what extent you are living them out. Lent is a time to search not for the "mote" but for the "beam."

Let us at this time have a heartfelt sorrow for all sin. Let us amend our ways unto holiness. Let the world have less charms for us, and let our love for God grow warmer and our faith in a Divine Saviour stronger, that our hope may be the brighter in those things which are promised with God and placed yourself under His sheltering care, to be a partaker of the means of grace? If so, remember the vows and promises you made to Him, and how you swore yourself in to be His faithful soldier and servant unto your life's end. Are you still outside the covenant—still holding yourself aloof from the means of grace which are offered you? If so, enter ye in and embrace its privileges, and feed your soul upon God's mercy and love. Remember our Lord's precious words to you: "Be thou faithful unto death, and I will give thee a Crown of life."

Let it be with us this Lent as never before—let there be an unwonted, and sincere humility of soul and body—let us earnestly and full heartily strive for that closer walk with God which He invites, nay, intreats—let us be more mindful and self-remembered—let us more devotedly—let us come up to the Temple of the Lord for Prayer and Praise, and encouragement and strength.

Let us not lose a single opportunity of being present in the Courts of the Lord's House, but let some wonted pleasure, some accustomed social gathering, be missed during this Holy-tide; then shall our Spring-time Fast spiritually bear, for us, rich fruit in bringing us nearer to the foot of the holy Cross, that through that gate we may rise to Life Everlasting.

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ociled to God—strive that ye may regain baptismal purity—accept the Lenten privileges, and turning aside from selfish worldliness, go apart, in contrition, and for spiritual meditation, and Fast, and Weep, and Mourn.—Come up to the House of God, where, amid sacred surroundings, He may hallow your daily hour of quiet seclusion and re-dedication, in Prayer and Praise, and verily, at Easter, shall you give Glory to God for His unspeakable gift of renewed spiritual life. I humbly pray for God's blessing upon our Lenten work—I pray that He may put it into the hearts of many to seek Him, and in the early hour of each Lord's Day, in the blessed Sacrament of His ordaining, for in no other way can we approach so closely to Him—in no other way obtain that strength which will enable us to "keep under" the body, and bring our thought, and aim, and action under the control of our Holy Redeemer.

Let me suggest a few thoughts for Lent. "Am I baptized?" If not, why not? "Am I confirmed?" Am I regular in my Communion, and in attendance upon the Church Services? If not, why not? "In what way am I living contrary to my Christian calling?" Devote these coming weeks to self-examination on these points, take such steps as conscience bids you to take for your soul's health. A well spent Lent makes a joyous Easter. May the fullness of the Easter joy be ours! Praying ever for God's blessing upon us and His work in our midst, I am, dear brethren,

Make the season not an end, not a formal round of Church-going, but a means to an end; that Church-going, and all other Christian duty, be warmed and aglow with love and zeal and good-will. There is no one who sinneth not. Every one knows to some extent the plague of his own heart. The more we are conscious of it, the more welcome will the season be. The less we are conscious of it, the more needful is the season to us.

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VIA CRUCIS. Written for the Living Church. Brothers! let us tread the way, Rugged, travel-worn, and gray, Leading to the wondrous Tree Of Calvary!

Through the days of Holy-Week, Weighed be every word we speak, Let we mock Him on the Tree Of Calvary!

Let us in its shadow stay! See the cruel, painful way, Leading to the Crowned Tree Of Calvary!

See the crowds, unheeding, pass, On in mockery—alas! Of their Sovereign, on the Tree Of Calvary!

See the mournful Mother gaze Through her sorrow's blinding haze, On Her Son upon the Tree Of Calvary!

See the poor, dispersed sheep His disciples—distant keep, While He hangs upon the Tree Of Calvary!

Ah! may we ne'er leave Him so! Rather may we, in our woe, Sit and weep beneath the Tree Of Calvary!

'Neath the shadow of the Cross, May we count our gain as loss; Glorifying in the Tree Of Calvary!

Let us from the world away! Come, beloved, fast and pray; Weep, with Mary, 'neath the Tree Of Calvary!

Turn upon us, and bestow— Jesu! languishing in woe— Pardon, blessing, awe we go To the Tomb, whose sealed stone Witnessed Mary's bitter groan, As she sought Thee, all alone!

Bending 'neath our Cross, we vain Would tread with Him, the way of pain, Resting only 'neath the Tree Of Calvary!

May we here prepare for strife, Going hence to pierce life; Never losing sight of Thee— O Blessed Tree!

O. W. H.

Home and Health.

MR. EDITOR:—I have read with pleasure the articles in the LIVING CHURCH, on the subject of "Sewer-gas in houses," for I consider it something that everyone living in a city should understand and carefully consider. While I agree in the main with the writer, I should like to criticize it in a friendly way in one particular, and also to suggest some other precautions for the entrance of this noxious gas into our houses.

"A Business Man" says in his article, that there should be "no trap in the soil pipe," but I would like to suggest that this means ventilating the street-sewer through one's house; which may be very good for the street-sewer, but it seems to me to be a challenge for the foul gas from there (often carrying the germs of disease) to come and see if it can find a leak in the soil pipes of our houses. To obviate this I would suggest that one, and only one, trap in the soil pipe, is desirable. This trap should be placed in the soil pipe as near as possible to the point where it leaves the house on its way to the street sewer, and a ventilating pipe should be carried from a point in the soil pipe just inside this trap to a point in the open air in the basement area, under the front steps, or in other convenient place; the only requirement being that the out-door end of the pipe shall be two or three feet higher than the point where it joins the soil pipe. The advantage of this ventilating pipe is, that as the soil pipe runs up inside the house and is kept warmer than the outer air, there is a constant draught going in through the ventilation pipe up through the soil pipe into the open air, keeping it well ventilated all the time.

Some persons may at first thought imagine that there is danger of the ventilation working the other way, and of the sewer gas being thrown out at the ventilating pipe in the area. But it has been found by experiment that this is not likely to take place. If the street-sewer needs ventilation, it seems preferable to me to build special chimneys for that purpose which shall have no communication with the houses.

In addition to the suggestions of "A Business Man," I would recommend that the part of the soil pipe which usually runs under the cellar floor and is almost or quite horizontal, from the point in the middle of the house where it usually comes down, to the front wall of the house on its way to the street sewer, and which is usually made of drain tile, be made like the rest of the pipe, of cast iron, and be above the floor all the way to the point where it leaves the house; and that it should, moreover, have a slope of not less than one foot in five. This may be easily accomplished by making the turn from the vertical near the cellar ceiling, and then carrying the pipe along the side wall to the point where it leaves the house, which should be quite near the floor, thus giving this part of the pipe as much fall as possible, so as to prevent any danger of obstruction. The soil pipe itself should be of cast iron, the metal being at least one half inch thick, so that it will be as free as possible from "blow holes." But even with this thickness there are apt to be some small leaks in the pipes, and they should all be tested before they are used.

This testing can be quickly and conveniently done in the following manner: Make a wooden trough a little longer than a section of the pipe to be tested, and deep enough so that the pipe can be completely covered with water, the pipe having its ends plugged with wooden plugs, from one of which a pipe leads to a force-pump, by means of which air can be forced into the pipe. With this apparatus two men can test the pipe very rapidly; it being only necessary to put the pipe in the water, give a few strokes with the pump, and then notice whether any bubbles of air make their way through any part of the pipe. If any leaks are found they should be marked; and may be stopped; if small, by simply caiking the metal down around them; if larger, by boring out the porous part and putting in a screw plug. Having found that the pipe itself is

sound in its separate sections, the next thing is to make the joints between these sections gas tight, which a competent plumber will do by caiking with lead. So much for the soil pipe and its construction.

Now, as to its covering, I maintain that it should, as far as possible, be built in a position where it can be seen and examined from time to time, and not covered up with plaster, nor built into the walls as is usually done; so that if a leak occurs, it can be detected. And as to the detection of a leak, it is the easiest thing in the world if the pipe is where it can be seen, and is covered with a coat of good white lead paint, which will act as a leak detector, in the following manner: Sulphuretted hydrogen gas is always present in the sewer gas of our sewers and soil pipes; and this gas readily gives up its sulphur to the white lead of the paint, converting it into sulphate of lead, which is black; so that wherever there is the smallest leak in the soil pipe the surrounding paint will show a brown tint, and eventually if the leak is not speedily stopped, will turn quite black. Now, as long as the soil pipe is perfectly tight, it will remain white and clean on the outside, and should not offend the most fastidious eye in the corner of a hall or room through which it has been found convenient to have it pass; but as soon as a leak occurs, the paint will become discolored, and you will have the black flag of the Pirate sewer-gas before your eyes, and you can drive him off by stopping the leak and painting out his flag.

C. P. B. E. M.

Good Friday.

THE CHURCH LEAGUE SERIES.—NO. 33. Good Friday is the day which Christians have chosen for 1800 years to think with sorrow of the fruit of their own sins—to see in the crucifixion of Jesus their own evil deeds—to hear the cry of the people, "Crucify Him!" in their own profane and idle talk—to remember that "He was wounded for our transgressions"—that "all we like sheep have gone astray; and the Lord hath laid on Him the iniquity of us all." If we use this day for pleasure or business, does He not say to us, "Is it nothing to you, O all ye that pass by?" If you do not sorrow this day, can you love Him? England, Europe, America, Christians in Africa, Asia, Australia, all are keeping it as a day of sorrow. Let me pray you, for the love of Jesus, to mourn with Him over the woe which your sins have caused Him.

Dear brethren, we were once lost—condemned to an eternal death; when Jesus Christ stood between us and that death. He died that we might not die eternally. He, our God, was made man, on purpose that He might have a Nature in which He could suffer, and in that Nature He bore for us the whole weight of God's Anger. Think of some of the things which He bore. In the Body see Him, already Weary, Dragged from place to place—Scourged twice—Crowned with thorns—Laden with a heavy cross—Nailed to it by His Hands and Feet—Left there till He was dead—His life wrung out of Him by mere pain. Then think of His Mind—the Agony in the Garden, when His sweat was as it were great drops of blood—the Shame of being condemned for things which He hated, and of being exposed in the eyes of men. Think of His Soul, loathing even the very least sin, yet laden with the filthy garments of the sin of the whole world. "Was ever sorrow," He asks, "like unto My sorrow?"

We rush in the full excitement of youth and strength to seek for pleasure—and Jesus from the Cross, pale, and wan, and wasted, cries after us, "Is it nothing to you, O all ye that pass by?" We revel in feasting—and Jesus from the Cross, "weak through fasting," cries, "My flesh is dried up for want of fatness." We surfeit our bodies with drunkenness—and Jesus from the Cross, with parched Lips, and Tongue cleaving to His Mouth, cries out, "I thirst." We pollute our lips with impure words and our bodies with lustful and impure acts—and Jesus from the Cross, in the depth of His Anguish, cries out, "they pierced My Hands and My Feet." We fill our thoughts with vanity and sin—and Jesus from the Cross, His Head Crowned with Thorns, by our sinful imaginations, cries "My sins have gone over My head, and are like a sore burden, too heavy for Me to bear." We mix our conversation with oaths and blasphemy—Jesus, from the Cross, Desolate and Forlorn, by reason of this our forsaking of God, cries out, "My God, My God, why hast Thou forsaken Me?" Oh, dear brethren, think of the day of Jesus' return. Think of the day when His Cross and Passion, His once Bleeding Wounds

THE CROWN IMPERIAL.

A Legend of Northern Germany.
Written for the Living Church.

"This rare and strange plant," writes Gerarde, "is called in Latin, *Corona Imperialis*, and *Lidium Byzantium*. The flower grows on the top of the stalk, encompassing it round, in form of an imperial crown, hanging their heads downward, as it were bells. In the bottom of each of these bells is placed six drops of most clear shining sweet water, the which, if you take them away, there do immediately appear the like again."

Tradition says that these drops did not exist formerly in the Crown Imperial. The flower was also white, not of that peculiar dark flesh color, deepened with bluishness, as it now appears. The "bells" stood upright, slightly protected by the emerald leaves above them. Thus it stood in full glory in the garden of Gethsemane, where our Saviour walked at sunset.

It was the hour the Saviour loved,
The twilight hour, when day and night
Together met in close embrace,
And with a silent kiss united.

In meditation calm He walked—
The darkness staid its lingering tread;
And, as He passed, each lovely flower
In adoration bowed its head.

The jasmine, scentless all the day,
Now broke its box of spikenard sweet,
And, from its starry calices,
Poured spicy odors at His Feet.

All flowers a richer fragrance breathe
Before Him, as He silent walks,
And shed the incense of their love
Low-bending on their slender stalks.

All—save one stately lily fair,
Which stood, in conscious beauty's pride,
With her majestic head unbent—
Her silvery bells all open wide.

Such beauty ought the Saviour's eye,
He paused before the lovely flower,
Spoke no reproof, but silent gazed
With tenderly persuasive power.

She could not meet that loving glance—
Her haughty pride before it fled;
Deep bluish tinges her snowy bells,
And virgin shame bent down her head.

The Saviour passed, and darkness came;
The dewful twilight gently wept;
The flowers their petals folded up,
And, nestling 'mid their green leaves, slept.

But, when next morning they awoke,
And raised their heads to greet the light,
They saw a lingering blush still tinge
The Crown Imperial's spotless white!

Whilst every bell sweet partly tears
Of truly deep repentance shed,
And, never since, in haughty pride,
Has this fair lily raised its head!

And resting in the silvery bells
Which hang around its crown of green,
The pearly drops of sorrow still
May with the blush of shame be seen.

MARY BAYARD CLARKE.

Maundy Thursday Communion.

To the Editor of the Living Church:

In your Almanac and Calendar, I find it said of Maundy Thursday: "The custom of Evening Communion (on this day) ought not to be encouraged." Will you kindly tell your readers why such custom ought not to be encouraged?

Wheatley, in his well-known work on the Prayer Book, speaking of the Lord's Supper, says: "The constant Celebration of which, on this day, both in the morning and in the evening, after supper, in commemoration of its being first instituted at that time, rendered that portion of Scripture (the Epistle for the Day) very suitable to the Day."

Bishop Brownell speaks to the same effect: "On this day, Christ instituted the commemoration of His death. The Epistle, therefore, from St. Paul, is peculiarly suitable; for, on this day, in the Ancient Church, the Sacrament was administered, as well as originally instituted. It was commonly administered twice, but not to the same persons; in one part of the day to such as were unable to bear long fasting, and in the evening to those who had fasted all the day; yet some dined in the evening before they received the Sacrament." If Evening Celebration was "constant" in the "Ancient Church," why should the custom not be followed in the Church of today?

RECTOR.

In reply to our correspondent, we must state that we are at a loss to know upon what authority either Wheatley or Bishop Brownell claims the constant custom of the Primitive Church in favor of the practice of Evening Communion. On the contrary, the universal testimony of the Fathers (and those who might be unwilling to accept their opinions, would hardly reject them as witnesses to a fact) is—that, while the "Love Feast," or "Agape," so long as it was observed at all, took place in the Evening, the Holy Eucharist was uniformly celebrated in the morning. Proofs of this from St. Cyprian, Tertullian, and others, might be referred to, if necessary.

The exceptions only serve to prove the rule. St. Augustine, in his Epistle to Januarius, after referring to the fact that Morning Celebrations were the general practice of the Church, expresses his willingness to allow of an Evening Celebration on Maundy Thursday, for such as are able and willing to fast all day until their Communion; in addition to the Morning one for those who should be unwilling or unable to fast so long.

The only other exception to the rule, in the earlier ages, is the custom which obtained in the African Church, from the year of our Lord 397 until 692, of celebrating on the Evening of Maundy Thursday, as a commemoration of the institution of the Blessed Sacrament; but it must be noted that, in the last mentioned year, the custom was put an end to at the Council of Trullo.

As for more modern authority, we may set against Wheatley and Bishop Brownell, the far more reliable and weighty testimony of the "judicious Hooker, in the Preface to his 'Ecclesiastical Polity,' where he implicitly condemns Evening Celebration as an innovation. Speaking of the practice of Evening Communion as having been introduced into England from Geneva, he says: "The Eucharist they received (pretending our Lord and Saviour's example) after Supper."

Not only, however, are Evening Communion unauthorized, but they are inexpedient also. And in this fact we may doubtless find a very satisfactory justification of what we have shown to be the general rule of the Church. For does it not stand to reason, that, under any ordinary circumstances, people are far more likely to be in a fit state to receive, at early morning, before all the turmoil and distractions of the day, than in the evening, after a hearty meal, and with the mind full of worldly cares and thoughts? Even from this stand-point alone, is not the ancient rule to be commended?

There is a point upon which it would be inter-

esting to enlarge, but that we are unwilling to lengthen out these notes. It is this; that it seems highly probable that the institution of the Holy Eucharist by our Blessed Lord took place some time after midnight, and not in the evening. In this case, what becomes of the sentiment of an Evening Celebration on Maundy Thursday.

We hope that we have now answered "Rector's" enquiry, to his satisfaction, and that we have justified the assertion which he found in the LIVING CHURCH ANNUAL, that "The custom of Evening Communion on Maundy Thursday ought not to be encouraged." [Ed. L. C.]

Late Church News.

Central Pennsylvania.—The Lebanon Daily News, of the 18th of March, speaks of a lecture which was delivered on the previous evening, by the Rev. Chandler Hare, Rector of St. Luke's Church, in that city, before the pupils of the diocesan school for Boys, at Reading. This school is under the auspices of the Diocese of Pennsylvania, and has now been in operation seven years. At the lecture referred to, the Bishop was present with his family, who, with the teachers and officers of the institution, composed the adult portion of the audience; and, with the boys of the school, well filled the large main school room. There are about forty pupils now under instruction from all parts of the State of Pennsylvania, and beyond. The lecture was listened to with great interest by the youthful audience, and their preceptors, and was of both an instructive and a humorous character. Everything is being done at this thriving Seminary to advance the boys in knowledge, and to discipline them in character and mastery of themselves. The necessary routine and tedium of school life are every now and then well relieved by such literary entertainments. The school is under the care of Prof. Turner and a number of efficient teachers; and Bishop Howe is near enough at hand, to give it the benefit of the accumulated experience and mastering hand of one whose heart has been devoted for fifty years to the best education of the old and young.

Illinois.—The Bishop of the Diocese visited St. Paul's Church, Hyde Park, on the 24th of March, and after preaching a timely and impressive sermon on the Churchman's Work, its means and methods, confirmed a class of eight, presented by the Rector.

Maryland.—The Bishop of the Diocese made his annual visitation to St. Paul's Parish, Washington, D. C., on the evening of March 23d. The full choir were in their places, and the church was completely filled. After an eloquent sermon by the Bishop, the Rector presented twenty-four candidates for Confirmation, the largest number presented in his parish in twelve years. The Bishop, in a few well chosen words, gave the class some sound advice; and, with the singing of the Hymn—"The Son of God goes forth to war," the candidates returned to their seats. Then followed the Offertory, at the presentation of which the Magnificat was sung. The Bishop certainly must be pleased with the condition of this energetic and growing parish. One of its greatest charms, in addition to the fact that it is a Free Church, is the full, hearty, choral service, in which one cannot help taking part. It is worthy of note, that of those confirmed, eight were from the choir.

New York.—On Friday afternoon, March 24th, a fire broke out in the Church of the Incarnation, Madison Ave., New York, of which the Rev. Arthur Brooks is Rector, damaging it to the extent of \$25,000. The walls remain, but the roof and interior of the church were destroyed, and the organ, which cost \$20,000, injured beyond repair. The cause of the fire is not apparent. It probably started from one of the furnaces. An insurance of \$85,000 exists on the church, and \$10,000 on the organ.

The church was in Gothic style, of rough-dressed brown stone, and trimmed with sandstone. It was erected in 1865, while the late Rev. Dr. Henry Montgomery was the Rector. The original cost was \$150,000. The memorial windows were ruined by the fire, but the monumental tablets remain unharmed. One of these was especially fine, containing a bas-relief in marble of Admiral Farragut, who was a member of the parish.

While the flames were still raging, the Rector received from Dr. Taylor an offer of the use of the Broadway Tabernacle for the services of the Church. Offers also came in from other sources. On last Sunday, the Sunday School and morning service were held in the chapel of the Tabernacle, and the afternoon service in Christ Church, Fifth Avenue. The Lenten services will be held in Zion Church. The work of restoration of the church edifice will probably be at once begun.

The following are the clergy who are to preach at St. Ignatius Church on the evenings of Holy Week, viz.: The Rev. Mr. Dougless, of Trinity Church, N. Y., on Monday; the Rev. Dr. Rylance, of St. Mark's, on Tuesday; the Rev. Dr. Olmstead, of Trinity Chapel, on Wednesday; the Rev. Dr. Weston, of St. John's, on Thursday; and the Rev. Dr. Mulchahey, of St. Paul's, on Good Friday. The Rev. Dr. Ewer is to conduct the Stations of the Cross on Good Friday morning at 7 o'clock, at which time large numbers usually gather and open the day with this devotion, which lasts a little over an hour. At 9 A. M., there is to be Morning Prayer, with the Rev. F. A. Sanborn as preacher. At 10:30, the Litany is to be said, followed by the Service of the Reproaches, and these by the Communion Service as far as through the "Prayer for the Church Militant."

This series of services lasts without intermission, till 12 o'clock, when the Rev. Dr. Ewer is to conduct the Three Hours Agony Service, giving the Seven Meditations, so that the parishioners of St. Ignatius will be with their Lord nearly the whole time on Good Friday from 7 o'clock in the morning till 3 o'clock in the afternoon. Again at 8 P. M., Evening Prayer is said, followed by a sermon. The choir and sanctuary are usually draped with black, the floor of both being carpeted with black, and a black dossal covering the entire roareds. The music during the day is entirely vocal, the organ being closed. The choristers enter for each service clothed in black cassocks only, and pass in silent procession down the side alley and up the centre alley. The Meditations on the Seven Words are made by the rector, kneeling at the Litany Stool; each one of the congregation is left to assume such position as he may find most conducive to devotion during the meditations; some of them kneel, and others sit with closed eyes.

The Rt. Rev. Bishop Southgate is to preach at the High Celebration on Easter Day. **Springfield.**—On Friday evening March 24th, being the Eve of the Annunciation of the B. V. M., Bishop Seymour visited the Church of the Holy Trinity, Danville (Rev. F. W. Taylor, Rector), and confirmed a class of ten; and, during the afternoon previous to this service, one person was confirmed before the Laying on of Hands, the candidate all kneeling. The work here, in spite of many past, and some present drawbacks, is encouraging. This is the fifth class presented by the present rector during his three and a half years' rectorship.

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