

The Living Church.

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

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A MEDITATION.

For the Vigil of Good Friday.—"Watch and Pray."

BY K. A. M.

Watch this night, with fast and weeping,
Here a faithful vigil keeping,
Lifting prayers for all the sleeping,
Sins, and weeping.

Let us not be of that number
Who these precious hours in slumber
Waste, but let us faithful be
This one hour, dear Lord, to Thee.

Should we tire of supplication,
Should we fail in meditation,
Thou—the Light—for our salvation,
Ever be guiding?

Wayward thoughts, too oft beguile us,
Sore temptation try to wile us,
But we lift our hearts to Thee,
O Redeemer—set us free!

On Thy mournful Crucifixion,
On Thy last sweet benediction,
On Thy spirit's sore affliction,
Weeping we ponder.

Thinking of those hours so dreary,
When Thou suffer'dst, weak and weary,
Lonely hours of agony,
Jesus! Lord of Charity!

And our sad tears flow the faster,
As we see our Lord and Master,
Prophet, Priest, and King, and Pastor,
Anguish'd and dying.

Waken, O waken, thou ill-dreamer,
Waken and look on thy Redeemer,
On this solemn Lenten eve,
Cry, O Lord! we, too, believe!

Now with prayerful adoration,
With our whole life for oblation,
To the dear Lord of Salvation,
Christward we travel.

Let us watch till clear day breaking,
Finds us joyful still, and waking,
Help us Easter light to see
Victor—Lord of Calvary.

Columbus, O.

NEWS AND NOTES.

As announced elsewhere it is now certain that a mission church is to be erected at once on the South Side of Chicago; that the work will be placed on a very secure financial basis, and that the Rev. J. H. Knowles, Priest in charge of the Cathedral, will be invited to assume control of this new evidence of faith on the part of one of the Church's sons.

AFTER twenty-five years of arduous labor, Dr. Hills, Bishop of Columbia, has resigned his bishopric, and will henceforward live in England. If ever a man deserved repose it is he. He leaves his diocese with the honor, respect and gratitude of his people, and on the illustrious roll of Colonial Prelates his name deserves to rank next after that of Selwyn.

WITHIN the last few weeks two Methodist ministers of Maryland have renounced the errors of the body with which they were connected, and applied for reception into Holy Church. These are Messrs. Israel, and J. A. Regester. The conferences allowed them both to go without a hard word. In Pennsylvania another Methodist minister, Mr. J. P. Ege, has just joined the Church.

MORE than fifty Bishops of the Church have recommended that an offertory be made on Good Friday on behalf of Missions to the Jews.

The Bishop of Ohio in his pastoral says: "The fact that the Society has become auxiliary to the Board of Missions implies the necessity for greater exertion on the part of every member; for an auxiliary's function is to aid, not to hamper."

"A more weighty consideration is that the tenacity of the hold of the Jews on their religion is giving way. At least, in Ohio, it is stated on authority that only one-half of the Israelites are orthodox, and only a small portion of these are attentive to the Mosaic law and ritual. If so, now is the opportunity for Christianity to rescue them from infidelity on the one hand, and from indifference or hopelessness on the other."

THERE seems to be little or no reason to doubt the authenticity of the recently discovered "Teaching of the Apostles." Though the book is only now given to the public, the manuscript has been for some eight years in the hands of Bryennios, the metropolitan bishop of Nicomedia, he having first discovered it in the library of the Holy Sepulchre in the Panar quarter of Constantinople in 1875. The codex is written in cursive Greek characters on parchment, comprises 120 leaves, and bears an inscription certifying the date of the manuscript as A. D. 1056, and the scribe as one Leon. The reader, unfamiliar with the difficulties in the way of deciphering and translating the text, and in tracing all references to this writing in the patristic literature of the Church, can have little idea of the immense labor required in reproducing it, and putting it in shape for the use of scholars. All the inherent evidence of the genuineness of the manuscript, and all other evidence bearing on the subject has had to be and has been carefully collated all these past eight years, till now the statement is unreservedly made by Bishop Bryennios, Professor Harnack, and others that the manuscript is genuine, and a correct copy of the oldest book of Church history extant, immediately following the doings of the Apostles, and re-

cording the practice of the Church at a time not earlier than A. D. 120 nor later than A. D. 160. The ritualistic portion of the document indicates, as *The Christian at Work* is forced to admit, "a very considerable advancement."

MR. OSCAR WILDE seems hardly grateful for the lavish hospitality with which he was treated in this country. In a recent London lecture he complained that in America everything was twice as large and everywhere twice as far as it should be. He visited Leadville, the chief characteristic of whose inhabitants was the constant use of the revolver. He lectured to them upon "Benvenuto Cellini, his Life and Works," and was reproved by his hearers for not having brought the artist with him. The explanation that he had been dead for some little time elicited the inquiry "Who shot him?" Among the more elderly inhabitants of the South he found a melancholy tendency to date every event of importance by the Rebellion. "How beautiful the moon is tonight!" he once remarked to a gentleman who was standing next to him. "Yes," was the reply, "but you should have seen it before the war." An art patron west of the Rocky Mountains sued the railroad company for damages because a plaster cast of Venus of Milo, which he had imported from Paris, had been delivered minus the arms! What was more surprising still, he gained his case and the damages.

By the death of Prince Leopold, Duke of Albany, the Church loses a devoted son, the Queen her most intimate and best loved counsellor, and the English nation a favorite from whom it expected not without reason great things. A scholar, a brilliant speaker, with keen intellect and large sympathies, he seemed destined to achieve much for his own fame and for the good of the people. Never had there been a whisper of scandal connected with his name, and it was always understood in "society" that his ardent desire was to enter the holy Priesthood. For the last ten years his mother had been accustomed to consult him continually, and she had soon learned to trust his judgment implicitly. Her loving regard for him was manifested in a curious way. When he was raised to the peerage it was officially announced that it was the Queen's command that he should be still known as Prince Leopold, the title to follow his name in brackets, whereas his brothers are known by their titles alone. May light and perpetual shine upon him, and may heavenly consolation come to the good and gentle lady whose loneliness must now seem irreparable.

OUR NEW YORK LETTER.

In beginning his fifth lecture, Bishop Littlejohn reverted to the subjects of the previous lectures, as being in a measure a rejoinder to the general drift of formal criticism and popular opinion in regard to the ministry of the Church. He would now, he said, take up the constructive side, and consider what it is in our power to do for the renewal of influence. The Training of the Christian Ministry was the subject treated. In the first place the best material was not offered; the demand so far exceeded the supply that the Church had more than winked at deficiencies, had been generously easy and conveniently blind. It was now high time to keep off low ambitions and build high. Hitherto too great discretion had been allowed in taking down the fences for the admission of ministers of other bodies. The Church was as yet in no condition to command the firstlings of the flock; and the fact that many other sources of personal usefulness and ambition were open, also the meagreness of clerical support, hesitancy and embarrassment on the part of many in religious matters, ecclesiastical parties and religious sects, hinder and will continue to hinder many choice spirits from serving at our altars. Out of ordinary material no higher order of ministry can be made. The Church must exercise more care and vigilance in selection of her raw material, and also more scrupulous judgment as to what constitutes a valid call. To become seriously interested in religious questions, to be desirous to promote the welfare of humanity, to yield merely to the suggestion of friends, these in themselves are not sufficient reasons for entering the ministry. Again many, from consciousness of failure in secular work, abandon their professions and become clergymen; mechanics, tradesmen, farmers, lawyers and physicians have all in their turn contributed to swell the ranks of the clergy.

The Bishop then turned to the consideration of the present method of training which was principally by institutions, and not as formerly by young men studying under the charge of some clergyman. Most of our institutions for training young men in the ministry labor under disadvantages, of poorly furnished libraries, chronic poverty and ill paid professorships, and it is a matter of

surprise that the results accomplished with the means at command are no worse than they are. None of our institutions are properly endowed, and people are not justified in criticizing the results, unless they afford the proper means for attaining the proper results.

The lecturer contrasted the English and the Roman Catholic method of training. In the Church of England, it has been said, that no clergy so well educated, and yet none whose education had so little to do with their profession. This method avoided the danger of a priestly class, gave to men a manly, intelligent interest in general affairs, widened their sympathies and so their influence. And again, no clergyman, unless he had the bearing and manners of a gentleman, could hope to be received with favor and support. The Roman Catholic training was the exact opposite. With them the intellectual side is excluded; with them there are no side issues, no mixed motives, no caste or rank. Their students are shaped into tools, not developed into men; and most of their clergy are taken from the humbler classes. Our method, not so loose as the first nor so strict as the second. But it would be well, he said, would the clergy of our Church emulate the priests of the Roman Church, in thinking less of themselves and of their comforts; in devoting themselves with more self-sacrificing zeal to their calling. The Bishop spoke with much plainness against the practice of many students and deacons of embarrassing themselves by marriage engagements before they had entered upon any sphere of usefulness whatever. The Bishops get too little use out of the deacons, as it is. Among many causes for much of the poor material in training for the ministry the lecturer forgot to mention much apparent leniency and too great readiness on the part of the Bishops themselves.

On Monday of last week the Assistant Bishop held a service for his clergy in Grace church. About one hundred and forty of the clergy were present. The Holy Communion was celebrated and the Bishop made an address. He said that a similar meeting of a smaller body of clergy had suggested the idea that it might be well for all the clergy to meet together at stated intervals for worship and a few words of counsel. He alluded to the Pastoral Order of the Holy Ghost, started in England by the Bishop of Lichfield, and suggested the expediency of forming a like association here. I notice that your Canadian correspondent mentions the organization of a similar society in Halifax. It is to be hoped that the suggestion will be carried out. The effect would be to deepen the spiritual life of the clergy and also to improve their habits of study. New York clergy are so constantly occupied that they find great difficulty in reading theological works not immediately connected with the preparation for their sermons in hand. By having a rule to obey they would be more regular, and mutual example would encourage and stimulate everyone to carry out his resolution.

I have before me the prospectus of a volume which is to be published shortly by subscription. It is "The Documentary History of the Protestant Episcopal Church in the Confederate States of America." At the last convention the Southern Bishops appointed the Bishops of Texas, Alabama and Tennessee, and the Rev. Dr. John Fulton as a committee of publication, Dr. Fulton being the editor. It is well that this work should be done now before the documents are lost forever. The discretion and sound judgment which actuated those who were entrusted with the Church's honor during the war, make it one of the brightest and most instructive periods in the history of the American Church. The relation of the Church to the State, and of one diocese and Bishop to another, were all important questions; and the private letters of one Bishop to another are, in many cases, valuable treatises on questions of Church polity. The freedom from schism and the re-union at the close of the war should, most of all, make every Churchman proud.

At the mass-meeting held in Cooper Union on February 14th, in favor of the Roosevelt bill, there was started a wave of public feeling which has created an astonishing change in New York city government. Under the committee of fifty-three appointed then, a large number of bills have been introduced into the Legislature, with a view to purifying and invigorating the municipal government. Great confusion and irregularity have been found to exist in the offices of many of the departments, and the efforts of the committee are directed to legislation which will correct this. Last Thursday night a crowded mass-meeting was again held in Cooper Union. The Hon. W. M. Everts, as chairman of the citizen's committee, made a report. He said that more progress could be

made towards good government in three months with the intelligent aid of the people, than in a dozen years without it. Judge Noah Davis, Prof. Dwight and others made speeches.

The West Side Club and Institute for young men has recently been formed, with the Rev. Dr. Heber Newton as its president. The object of the club is to afford such recreation as will keep young men out of saloons. A few other such clubs exist in different parts of the city, and a meeting was held last autumn to consider the question and encourage the formation of others. Nothing definite has resulted, however, and no second meeting has been held.

EPISCOPAL OR PRESBYTERIAN?

BY THE REV. J. W. SHACKELFORD, D. D.

Dr. Hall is reported as saying in a sermon lately, that the apostolic form of Church government was not Episcopal but Presbyterian, and he cites in proof of this, the government organized by Moses; certain texts from the New Testament, and the opinion of certain writers in the English Church.

Permit me to say a few words on the other side of the question. The government of the Jewish Church, commanded by Almighty God, and organized by Moses was a three-fold ministry: the High Priest, the type of Christ Himself, going into the Holy of Holies, with the blood of the sacrifice, concealed from the people by a veil, but distinguished by the bells on his mitre, as he walked around the mercy seat on his holy mission; the Priest whose special function was offering sacrifices; the Levites, who conducted the daily services in the Temple, and filled the minor offices.

In our Lord's day, we have our Lord Himself, the Apostles and the seventy. Before His ascension, our Lord directly delegates His authority to the Apostles. "All power, etc." "As My Father sent Me, etc." "Receive ye the Holy Ghost." "Make disciples of all nations, baptizing them, etc." The Apostles ordained elders in every city, and instituted the order of deacons. So then, we have first, the Apostles; second, the Elders, presbyters or priests (the name matters not, the thing is what we're after, the office and order of the ministry); third, the Deacons. When the Church increased so that there were several congregations in a city, a Bishop was consecrated to preside over them. Timothy was thus appointed over the city of Ephesus, and Titus over the Island of Crete. The three offices are thus shown to have existed in the Apostolic age, though there is a confusion in names.

After the apostles were all dead, the first order of the ministry was no longer called by their titles, but took the title Bishop, the title of Elder or Presbyter being reserved for the second order. Ignatius, who was martyred A. D. 107, writes to the Magnesians and mentions "Demas, your most excellent Bishop, your worthy Presbyters, Bassus and Appollinios, and Satio, the Deacon."

It can not be shown from the New Testament that an ordination to any order of the ministry ever took place except by the Apostles. At the first ordination to the diaconate, we find the brethren exhorted to look out men of honest report, whom the Apostles should appoint, and the Apostles "when they had prayed, laid their hands on them." And let it be remembered that they were a religious order, not men who spent the week in the forum or market, dealing in stocks and other commodities and carrying the plate in the assembly on Sunday; but they preached the Gospel and baptized converts who were afterwards confirmed by the Apostles. See Acts viii., 12. Paul and Barnabas ordained Elders or Presbyters in every church. Acts xiv., 23. St. Paul claims to have consecrated Timothy to the Apostolic, or Episcopal order. "Stir up the gift that is within thee by the putting on of my hands." It is true he says elsewhere "neglect not the gift that is in thee, which was given by prophecy, with the laying on of the hands of the Presbytery." But this simply asserts an assenting act on the part of the Presbyters; just as the Presbyters present at an ordination now, lay on hands with the Bishop, the power coming from the chief officer, they assenting.

We can readily imagine the epistles to Timothy and Titus addressed to a Bishop of the Church, but it is conceivable that St. Paul should have written to Dr. Hall, "against an elder (or presbyter) receive not an accusation; but upon two or three witnesses." "Hold fast the form of sound words." "That good thing which was committed unto thee, keep by the Holy Ghost." "I exhort that prayers, intercessions, Eucharists be made for all men." "Lay hands suddenly on no man."

Moreover it is inconceivable that if, as Dr. Hall asserts, "the apostolic form of Church government was not Episcopal but

Presbyterian," immediately after the apostolic age, wherever the Church was established in the known world, we find the Bishop as the governing power, with Presbyters and Deacons under him. See in the first century the writings of St. Clement of Rome and St. Ignatius; in the second, St. Clement of Alexandria and St. Irenaeus.

It is inconceivable if Christ established His Church with a Presbyterian polity, that at the end of the first century, within twenty years of His crucifixion, wherever it is spoken of, it is found to have three orders of ministers, Bishops, Priests and Deacons. It seems impossible that so wide a departure from the apostolic form, could have taken place, so generally and in so short a time. As to the opinions of Dean Stanley or any other writer, they are but the opinions of an individual. We can judge of the evidence in the case for ourselves.

MR. MOODY, THE ROCK, AND THE LIVING CHURCH.

To the Editor of The Living Church:

The following is from *The Rock*, a paper published in England and identified not only with the extreme form of what are called Low Church principles, but also with that sort of violent and abusive language which too often characterizes the partizans of the notorious "Church Association."

The statement made by me in *The Rock* of February 22nd last, relative to an alleged interview between Mr. Moody and an anxious inquirer, has been contradicted. I have received a private letter, in which the writer says: "I have in my possession a letter from Mr. Moody, saying that 'there is not one word of truth in it.'" I inserted the anecdote from an American paper, published in Chicago, not by any means from any feeling of unfriendliness to Mr. Moody. The details of the story were so exceedingly minute that I could hardly suppose that the American editor of a paper representing High Church principles could be so utterly devoid of all moral principle as to invent such an unmitigated falsehood. The anecdote in the Chicago paper was not written with a view to find fault with Mr. Moody, but rather to commend him for his unfettered Catholicity of feeling. The paper is *THE LIVING CHURCH*.

All that I can say is that I heard the anecdote sometime ago from an excellent and venerable gentleman who has since died. He related it in perfect good faith, and he thought as I did and do, that it reflected the highest credit upon Mr. Moody's Christian charity and common sense. Had the story borne at all unkindly upon that excellent man, I should have been in no hurry to repeat and circulate it. But it is plain from my letter that the very opposite was my intention. Mr. Moody is reported as saying that "there is not a word of truth in the story." I will not plead that, among the thousand "anxious inquirers" whom he has met, his memory may have failed him, and that something may have occurred to form a foundation for the anecdote. Mr. Moody would not be likely to forget such an incident, and if he positively denies it, that is, for me, an end of the matter. All that remains is that I should express my sincere regret in having, though most unintentionally, misrepresented him, and incited *THE LIVING CHURCH* into publishing an erroneous statement. And I should regret this the more deeply, if what I meant as a testimony to Mr. Moody's good sense and generosity, should be regarded by him as in the least injurious to his reputation. It does not appear that this is the case; he simply says, as he has a perfect right to do, that there is no foundation whatever for the story. Mr. Moody is far too sensible and experienced—may I not say, far too Christian? a man to utter the wild nonsense of the correspondent of *The Rock* about "High Church principles" and "inventing an unmitigated falsehood."

If these lines should ever reach the eyes of the correspondent of *The Rock*, I should like to inform him (and here I may safely speak for you as well as for myself) that one of the "High Church principles"—indeed one of my principles as a man of the world—is not to go out of my way to impute bad motives. I like the "charity that thinketh no evil," and it is not my habit to call what may prove to be merely erroneous statements and unintentional mistakes, by such unpleasant sounding words as "unmitigated falsehood" and "want of moral principles," and the like. I do not myself see why this might not be a Low Church principle as well, but I regret to be forced to conclude from his letter, that if it be, it is a principle which the correspondent of *The Rock* does not hold, or at any rate, does not think proper to practise. I cannot promise, Mr. Editor, to be more careful in future, for really, this mistake was not owing to want of care on my part. I was only too ready to believe what I thought to be a good thing of Mr. Moody.

YOUR MARYLAND CORRESPONDENT.

[The statement referred to above was to the effect that Mr. Moody had advised a Roman Catholic woman who had gone to him, to go to her priest.—Ed. L. C.]

Calendar—April, 1884.

- 6.—6TH SUNDAY (Palm) IN LENT. Violet.
7.—Monday before Easter.
8.—Tuesday before Easter.
9.—Wednesday before Easter.
10.—Maundy Thursday.
11.—Good Friday.
12.—Easter Even.
13.—EASTER DAY.
14.—MONDAY IN EASTER WEEK.
15.—TUESDAY IN EASTER WEEK.
20.—FIRST SUNDAY AFTER EASTER.
25.—ST. MARK, EVANGELIST. Red.

They shall look upon Me Whom they have pierced. Zechariah vii. 10. 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 sight 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, nonail or spear could ever have entered.—Bishop Andrews.

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 distil Of Blood divine, into my soul, And all its evils heal. Thee, Jesu, pierced with nails and spears, Let every knee adore; With Thee, O Father, and with Thee, O Spirit, evermore.—Lafon Honor.

THE RHYTHM OF ST. THOMAS AQUINAS ON THE HOLY EUCHARIST. LITERALLY TRANSLATED.

Thee, I adore, O Hidden Deity, Who veilst Thyself in twofold mystery. To know Thee doth my heart alone avail, Because the senses to receive Thee fail. Sight, taste, and touch alike deceive us here, Yet we believe by hearing of the ear; That which the Son of God spake, I believe. No truth more true than this can man receive: Upon the Cross lay hid the Deity. But here is God, and His Humanity; In both alike I place my full belief; Seek here, what sought and found, the dying thief. The wounds which Thomas saw I do not see, Yet, as my God, I do acknowledge Thee. Help me, O Lord, more fully to believe, In Hope and Love more close to Thee to cleave, Living Memorial of my Saviour's Death, True Bread, which gives to man his spirit's breath. Help me in heart and soul to Thee to live, And all Thy sweetness to my being give; Pelican of Piety? My Lord and God? Cleanse me, unclean, with Thy Most Precious Blood; Of which one single drop, received within, Can make me pure from every taint of sin. Jesu! Whom now beneath a veil I see, When that great day, for which I thirst, shall be, Grant that I may behold with unveiled face, The vision of Thy Glory and Thy Grace!

The principle upon which Lent is based is one universally acknowledged. It is no forced and arbitrary thing, but one of the deep-rooted facts of our nature. The embodiment of this principle in the institution of Lent is entitled to the respect of all Christians, and to the hearty allegiance of all Churchmen.

And let us all remember that the Easter promise of a glad new life, is for those who have learned the lesson, so emphasized in Lent, of the toil and discipline and prayer needed in this present world.—Rev. C. Mann, rector of Grace church, Kansas City, Mo.

The hand, the eye, the ear are capable of training in the material arts, and yet the majority of Christians think but little of the greater perfection which Christ can give to the ear, the eye, the tongue, the hand, that is put under His schooling. Be liberal then, as far as health and time allow, in conforming bodily habits to the example of our Lord in His prayer, fasting and separation from the world; not that we may go back after Lent to the same old level, but that we may each year live at greater elevation above earth and nearer to heaven. Nearness to God once attained is to be retained. The Christian year after Lent takes the pupil in the school of Christ through upper forms to Easter, Ascension and to Pentecost. The volunteer regiments go into camp-life once a year to drill and submit to martial law. So the children of God voluntarily allot a space of time to give themselves wholly to His holy will and pleasure.—Rev. J. P. T. Ingraham, rector of Grace church, St. Louis.

AND think not that the fasting and self-denial make you better—it is the obedient spirit rather, which prompts you to obey; the love and zeal which prompt you to plead your sins before a merciful Saviour; to draw near to Him, and learn from His chosen servants that He hears your cry and forgives your sin. Oh, again, beloved, let me plead with you. Hear your Master's call, "Go ye also into the vineyard." Neglect not so great privileges, but in humility and adoration, in prayer and penitence, bow before Him, that when the joyful Easter dawns again upon this sinful world, ye may come to the Great Feast with more love, and realize more fully the blessed meaning of the Resurrection.—Rev. C. M. Davis, rector of St. Paul's church, Sacramento, Cal.

He was made perfect through suffering; He entered not into His glory before He was crucified.

THE SACRED SYMBOLISM OF PRECIOUS STONES.

More wonderful and beautiful do the symbols of the Bible grow to us as we study into their meaning, and no lessons are more comforting than those given us in the precious stones, in their value, the use made of them, the work bestowed on them, and their varied colors. Their symbolism cannot be fanciful, for we have God's own word to explain it. They shall be as the stones of a crown, the royal diadem; they shall be mine when I make up my jewels; ye are living stones. (Zec. ix. 16. Isa. lxiii. 3. Mal. iii. 17. 1 Pet. ii. 5.)

We see them bound by love over the heart of the High Priest, each one typical of different Christians, and yet each dear alike to Him. For this we thank Him, and try to catch His own loving spirit in valuing our neighbors, as they differ from ourselves and from each other. We are "but broken lights" from Him, Who is the perfect White Light—the sapphire, reflecting a little of His love; the carbuncle and sardius, learning the fellowship of the sufferings of His self-sacrifice, or His wounded heart; the emerald, absorbing a ray of His own peace; the topaz, burning but a spark of His zeal; the amethyst, answering back to His noble life.

What infinite comfort, and strength, and patience do we gain from a simple statement of actual fact applied to our symbol. "Externally these jewels are rough and show no appearance of their beautiful veined structure, which is exposed on breaking them, and still more after polishing them. Various processes are adopted for increasing their lustre, or heightening their color. The value of the stones depends upon the work put upon them, which, from their extreme hardness is very laborious, and in the sculptured gems requires the greatest patience and skill." Can we not trust and love the Divine artificer, as He expends His patience and skill on the rough, unpolished stones, and cuts His own image deep into them? As He lovingly watches to see the rays of sparkling light flash from them, while the various processes are gone through to heighten the color, and increase the value of His "special treasure." Mal. iii. 17, margin. "Though it is so very laborious, He never leaves off till His eye is satisfied that the full beauty and perfection of His design is gained. Cannot we hear the trials and sorrows, and self-sacrifices, and long days of waiting for the end, knowing this?

What will He do with them when finished? His Temple on high is now being built, and the materials are being gathered. Like that glorious temple of old, it is being built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in Whom all the building fitly framed together groweth unto an holy temple in the Lord; and there must be the onyx stones, stones to be set, glistening stones, and of divers colors, and all manner of precious stones to beautify it. (Eph. ii. 20, 21. 1 Chron. xxix. 2.) That wonderful foundation wall cannot be complete till it too is garnished with all manner of precious stones. (Rev. xxi. 19.) "Neither pray I for these alone, but for all them also which shall believe on me through their word." (S. Jno. xvii. 20.) So interceded that great Builder of the Temple, for these jewels that were yet to be gathered through the ages and throughout the world to garnish that foundation.

St. Paul used the same type, in a slightly different manner, in writing to the Church at Corinth. (1 Cor. iii. 9-12.) We are laborers together with God, ye are God's building. I have laid the foundation, which is Jesus Christ. "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble—the fire shall try every man's work, of what sort it is." So the Church in her individual members, like the offerers who brought to Moses for the tabernacle, blue, and purple, and scarlet, onyx stones, and stones to be set (Ex. xxv. 1-9), bring now, sapphires of loving service for Jesus' sake; (2 Cor. iv. 5.) carbuncles of self-sacrifice for His honor; amethysts of noble thoughts that rise in prayer and praise within her walls before the throne of the King of glory; emeralds of hearts and minds blessed within her gates by the peace of God that passeth understanding; diamonds of clear, guileless lives; topazes of earnest work done in the Master's cause—all these are laid upon that one foundation Jesus Christ; and so the whole building fitly framed together groweth as an holy temple in the Lord. (Eph. ii. 22.)

Again the figure changes, and yet the symbol is one. Over and over again through the Old and New Testaments, the Church is spoken of under the semblance of a bride. The daughter of Zion is likened to a comely and delicate woman. And St. John saw the holy city, new Jerusalem, prepared as a bride adorned for her husband, for the marriage of the Lamb is come and His wife hath made herself ready. (Jer. vi., 2. Rev. xxi., 2; xix., 7.) "And it shall be in that day, saith the Lord, that thou shalt call me my husband, and I will betroth thee unto me forever." (Hos. ii., 16, margin) 19.) "Yea, I entered into a covenant with thee, saith the Lord God, and thou becamest mine. I clothed thee with broidered work, and I girded thee with fine linen. I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck, and I put a jewel on thy forehead, and ear-

rings in thine ears, and a beautiful crown upon thy head, and thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." "Behold thou art fair, my love, thy cheeks are comely with rows of jewels, thy neck with chains of gold." (Ezk. xvi., 8, 10, 12 and 14. Song i., 15 and 10.)

As Isaac sent jewels to Rebekah, his betrothed wife, (Gen. xxiv., 22 and 53,) so the Bride, the Church, is decked by the hand of her Bridegroom, because He greatly desires her beauty, and when she is "prepared" with all her adornments, then shall she enter the King's palace with gladness and rejoicing. (Psa. xlv., 11, 13 and 15.) What are these jewels which so enhance the beauty of the Bride, when she is adorned for her Husband? Again we have the amethysts, the sign of her royal birth; the sapphires of adoring love wrought out in loving acts; emerald is of peace as she trusts wholly in her Saviour; pearls of the purity through His cleansing blood; the "precious onyx" of obedience to her Lord; carbuncles of suffering that enter into fellowship with His; rubies, the heart sorrows that only He Whose "heart was wounded within Him," can understand. By these the Bride is decked for the marriage supper by His own gracious hand, and these make her beauty perfect with the comeliness which He puts upon her.

While the stones are thus being "gathered one by one," (Isa. xxvii., 12.) are cut and polished and set, are safely stored in His royal treasury of the waiting Church in Paradise, until the time when the temple is finished, the foundation wall wholly garnished, while the Bride is being prepared—shall not each one of His jewels, that are so precious to Him, peacefully trust, patiently wait, earnestly work, gladly endure, that each may have a share at last in "the joy of their Lord," as He welcomes home His Bride to His Father's House, where she shall "go no more out forever." B.

HOLY WEEK.

BY THE REV. G. C. STREET, M. A.

PALM SUNDAY.

So named of course, from one of the most striking incidents which occurred previous to our Blessed Lord's betrayal into the hands of His enemies; namely, the strewing in His path, by the multitude, of branches of trees as "He was come at the descent of the Mount of Olives," on His way to Jerusalem. Previous to the Reformation, the flowers and branches used and borne by the faithful on this day, in commemoration of the above incident, were solemnly consecrated and censed, sprinkled with holy water, and laid upon the altar, and afterwards distributed among the people. Henry the Eighth declared the carrying of palms on this day to be "a ceremony not to be despised or laid aside." In the time of Edward the Sixth the usage was left to the voluntary observance of the people. Even now, in some parts of England, it is customary to go "a-palming," as it is called, on the day previous to Palm Sunday; that is, to go to the woods for slips of willow, which are used as a substitute for the palm.

A singular custom is said to be still in existence at Caistor, Lincolnshire, England, in connection with the tenure of certain property, which is as follows: A person acting as the representative of the estate of "Broughton" enters the porch of the parish church during Morning Prayer on Palm Sunday, carrying a gad-whip, which in the course of the reading of the First Lesson, he cracks three times and then folds up very carefully. Retiring for a time to a seat in the church, he makes his appearance again during the Second Lesson, and approaches the officiating minister, holding the whip upright, which now has at its upper end a purse containing several pieces of silver. Then he kneels before the clergyman, waves the whip thrice around his head, and remains in the same position until the close of the Lesson, when he retires. This is one of those customs, which, taking into account time and place, would certainly seem to be "more honored in the breach than in the observance;" but which probably could not be dispensed with, except at the risk, on the part of the owner of the property involved, of a forfeiture of his title.

MAUNDY THURSDAY.

Also called at one time by the name of "Shere Thursday," for that, as an ancient homily says, "in old Fathers' days, the people would that day shere their hedges and clypp their berdes and pool their hedes, and so make them honest agens Easter day."

The term "Maundy," in connection with the day, is of uncertain origin. Some derive it from the Latin word *mandatum*, a command, alluding to our Blessed Lord's several commandments delivered to His disciples as on this day, and especially to the great crowning one, to "Do This;" i. e., to celebrate the Holy Eucharist, as a perpetual memorial of the One Great Sacrifice.

GOOD FRIDAY.

The anniversary of our Blessed Lord's Crucifixion. Not only the Anglo-Saxons, but the whole German race, used to eat consecrated cakes at their religious festivals. The hot-cross-buns which are still commonly eaten in England on Good Friday, are the successors of the cakes which our pagan forefathers ate in honor of their goddess Eastre, and from which, it is believed, the clergy of the Christian Church sought to

banish the old idolatrous associations, by marking them with a plain Latin Cross. The writer can recall the time, now some sixty years ago, when—not in the streets of the city only, but far out in the country—the cry would resound on the morning of Good-Friday—"One a'penny, two a penny, hot-cross-buns!" The baker's man, in his clean white apron, and with a market-basket on each arm, containing the coveted treasures neatly covered with a snow-white cloth, are still fresh in his recollection.

EASTER EVE.

Of this day, otherwise called Holy Saturday, being the day immediately preceding the glorious anniversary of our Blessed Lord's Resurrection, it is only necessary to say a few words, in order to round off these notes on the latter part of the Lenten season. This was in the Jewish ritual "an high day;" one of the three days in every year, on which all the men among the Jews were required to present themselves before the Lord (Exod. xxiii. 17.) Among the early Christians it came to be known as the "Great Sabbath;" and Holy Baptism used to be usually administered upon it. This custom, however, has gone out of use long ago, and the day has become, in its observance, a very fitting close to the solemn events of Holy Week, viz.: a commemoration of our Lord's Burial, and of His descent into the place of Departed Spirits. There is an ancient tradition of the Church, which was held also by the Jews, that the Second Advent of Christ would take place on Easter Eve.

THE WAY OF HUMILITY.

BY FREDERICK H. KESEY.

"If any man will come after me," said Christ, "let him deny himself, and take up his cross, and follow me." It is not a paradox in Christianity that humility is made the avenue to glory. It is in accordance with the manner in which all things most desirable and most excellent are ever to be acquired. We toil in the dark and cheerless mine for the gold and precious gems, and we devote ourselves to years of earnest study that we may store our minds with knowledge. The value of all we possess or acquire must be determined largely by its cost; and those things of greatest worth are secured only at the greatest price. He who would walk in the footsteps of that lowly One of Nazareth must not dream of showery paths. When a man stands forth as a soldier and servant of Christ, it must be with his armor on. He must be assured that as his enemies the world, the flesh, and the devil, are real, and as that reward in the world to come is real, so must his battle with sin be real. If he would prepare himself for the unfading glories of the heavenly land, he must learn to despise the "pomp and vanity of this wicked world;" if he would be strong he must curb and control the sinful desires of the flesh; and if he would be loyal to his Master, he must turn his back upon all the allurements of Satan. He must always remember that his profession is "to follow the example of our Saviour Christ and be made like unto Him." And in all the vocations of life he may trace those holy footsteps and learn from that holy example. He may learn to be faithful at his toil, patient in affliction, and always thoughtful, gentle and kind toward others; and he will learn to bear in silence the sneers and injustices of men. Renunciation of the devil and obedience to Christ are very test-points in the Christian life.

What right have they who are "signed with the sign of the cross" to devote their highest and best powers to the pursuit of worldly objects? What part has pride, that foolish vanity which delights in tawdry dress and luxurious display in the life of those who bear the Christian name? And yet very often does the desire for gold lead men away from the path of Christian duty. Great missionary fields are unoccupied; hundreds of flourishing cities are without the Church's prayers; and vice and immorality abound on every hand. The gaities of fashion are sought and loved more than the worship of the Church; a storm keeps some from the House of God; a popular preacher draws others away from the holy place; a dislike for the rector or the singing, a desire to spend the time in some unhallowed occupation are made excuses for neglecting public worship. Why are these things so? Is instruction needed? Or would eloquent and powerful oratory, deep, profound, and glowing sermons, set the matter right! Ah, no! we need to walk in the way of humility. We need to fall upon our knees, acknowledging that "there is no health for us," and pray for grace to live sober, righteous, and godly lives—lives in some measure worthy of our profession. Surely we need this Lenten season, we need to learn from that humble, patient, suffering One, in His human weakness, the source from whence His strength was drawn. Above all, we need to cast away all self-righteousness, and in deep contrition, perfect humility, and living faith seek the forgiveness of God, and all other benefits of our Saviour's passion, in the Holy Sacrament of the Body and Blood of Christ. Concord, N. H.

WHAT sick person, that has common sense, hides any part of his grief from the physician on whom he really depends for his cure? So neither will the heart that is truly contrite ever wish that it could hide anything from Christ.

EASTER EVEN.

BY ROBIN WOOD.

Jesu! art Thou lying In the lonely grave, Silent, after dying 'Thine own to save?

Dark the day and dreary, Darkest hour ere dawn, Waiting ones grow weary While Thou art gone.

My Saviour! patiently, We yet would keep The watch, while seeming Thou art asleep.

Jesu! 'tis but seeming Dangers on every side; Still Thy light is gleaming, Cometh Easter-tide!

THE HOUSEHOLD.

SPONGES are improved by being soaked in cold buttermilk.

If starch is cooked sufficiently it does not need anything to prevent its sticking.

CANKER SORE MOUTH.—One tablespoonful of borax in half a pint of water, used as a wash.

It soothes and cools a feverish patient to bathe him in warm water in which a little saleratus has been dissolved.

WASP-STINGS.—Correspondents of the London Times state that onion juice, or "laundresses' blue," if promptly applied, check any injurious effects of wasp-stings.

HOARSENESS.—Take a pinch of powdered borax, place it on the tongue and let it dissolve slowly, repeat it often. It is also good to keep the throat moist at night and prevent coughing.

CURE FOR COUGH.—A strong decoction of the leaves of the pine, sweetened with loaf sugar. Take a wine-glassful warm on going to bed, and half an hour before eating, three times a day.

CURE FOR WARTS.—Dissolve a quarter of an ounce of sal ammoniac in two ounces of water, and wet the warts frequently with the solution, when they will disappear in the course of a week or two.

A COMPETENT authority declares that gelatine should be soaked in cold water for two hours to dissolve it, as it will then not need a high temperature afterward, and this is a great advantage, as the intense heat brings out an unpleasant flavor.

VERY pretty curtains, which can be laundered and look as nice as new ones, are made of white muslin with large round dots the size of a silver half-dollar. Loop them back with a plain band of ribbon. These are pretty for bedrooms or for the common sitting-room. They look well with no other edge than a hem.

COURT PLASTER made at home is economical, and is said to be highly successful. Dissolve one pint of French isinglass in one pint of warm water; to this add ten cents' worth of pure glycerine, and five cents' worth of tincture of arnica; lay a piece of black or of white silk on a board, and paint it over with the mixture.

If it is necessary that the clothes of the Monday's wash should be left in water all night, do not leave them in suds, but after taking them from the boiler and draining them, put them in a tub and pour over them scalding water and let them lie in this; from this they can be wrung out, and after bluing slightly will look much whiter and certainly will have a more pleasing and cleaner odor than if left all night in suds.

"DEAR MOTHER," said a delicate little girl, "I have broken your china vase." "Well, you are a naughty, careless, troublesome little thing, always in mischief; go up stairs till I send for you." And this was the mother's answer to the fearful little culprit, who had struggled with and conquered temptation to tell a falsehood to screen the fault! With a disappointed, disheartened look the child obeyed; and that moment was crushed in her little heart the sweet flower of truth, perhaps never again in after years to be revived into life. Oh, what were a thousand vases in comparison!

DELICIOUS tapioca cream to be eaten cold is made easily. Let two tablespoonfuls of tapioca soak all night in enough sweet milk to cover it, and a trifle more. In the morning heat one quart of milk to the boiling point, beat the yolks of three eggs with half a cup of sugar and the tapioca; when well mixed stir these into the boiling milk. Let it boil for a minute or two or until you are sure it has all reached the boiling point, then remove it from the fire; flavor it with lemon or vanilla. Put it into the dish in which it is to be served. Beat the whites to a stiff froth, or, better still, have some one else do it, so that, while the tapioca is still hot, the meringue may be placed on the top. A tablespoonful of powdered sugar should be beaten with the eggs.

DISH-WASHING is good for dyspeptics. It is light exercise of the arms and chest soon after meals, and it may be done sitting as well as standing. A high office stool is very useful in the kitchen. Feeble women, who "do their own work," often stand upon their feet more than necessary. You can sit down to dress vegetables, to wash and wipe dishes, to knead bread, to iron, and to do many other things. You may be a little slower about the work, but you will get through it in better condition. House-keepers would often like to take an out-door walk, only their "feet are so tired."

Dish-washing would not be half so disagreeable as it often is, if the dishes were lightly scraped free from crumbs, and neatly piled up for washing. There should be a large dishpan and plenty of hot water, with which to fill up the pan gradually as its contents cool.

RESPECT THE BODY.—A writer in the *Hearth and Home* has some sensible ideas on the subject of bodily health. He says: "Respect the body. Give it what it requires, and no more. Don't pierce its ears, strain its eyes, or pinch its feet; don't roast it by a hot fire all day, and smother it under heavy bed covering at night; don't put it in a cold draft on slight occasions, and don't nurse or pet it to death; don't dose it with doctors' stuffs, and, above all, don't turn it into a wine cask or a chimney. Let it be 'warranted not to smoke;' from the time your manhood takes possession. Respect the body; don't over work, over rest, or over love it, and never debase it, but be able to lay down when you are done with it, a well worn but not a misused thing. Meantime, treat it at least as well as you would your pet horse or hound, and my word for it, though it will not jump to China at a bound, you'll find it a most excellent thing to have—especially in the country."

Blest they who seek
While in their youth,
With spirit meek
The way of truth,
To them the sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of endless bliss in heaven,
And on earth the child of God can trace
The glorious blessings of his Saviour's face.

For them He bore
His Father's crown,
For them He wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That his life's loss
Might be their gain.
Then haste to choose
That better part—
Nor dare refuse
The Lord your heart,
Lest He declare—
I know you not!
And deep despair
Shall be your lot.

Now look to Jesus, Who on Calvary died,
And trust on Him alone Who there was crucified.

THE VICTORY WON.

BY C. A. JONES.
[Concluded.]

Sunday was over, the work of this work-a-day world began as usual on Monday morning. Frank went to the baker's shop betimes; John at an equally early hour was at his lessons, for the time was short, and he knew that a good deal of his success depended upon his exertions during the next few days.

The hours wore on; the sun had sunk behind the distant hills to rise again with glory on the morrow, and Frank was returning from his work in the twilight, whistling merrily as he went along.

A shadow fell across his path, and in an instant all the old angry feelings were raged in his heart.

"I told you yesterday that I would not fight, said John, "and I'm not going to, but you flew at me the other day, and I want to tell you a piece of my mind, I want to tell you that you're a sneak and a coward, and every one knows it."

Frank lifted his cap from his head as though he wanted the cool breeze to play upon his heated brow, but that was not the true reason of the action, he was saying a little prayer, asking God to help him to go away and not speak an angry word or strike a blow.

"Do you hear me?" screamed John.
Still no answer, and the next minute Frank's retreating figure might have been seen pelting at full speed along the road.

He never stopped until he reached home, and then he ran up to his own little room and knelt down, and sobbed as though his heart would break.

But the victory was won, and I think the angels must have rejoiced again that night over the boy who was trying to suffer with Jesus.

As for John his rage was unbounded as he stood where Frank had left him looking, it must be confessed, somewhat foolish. Then he too turned away and went home, and that night he lay tossing upon his bed, and wondering how he could pay "the stupid ignorant fellow" out for his insolence.

A few days more and John was walking to the school-house in the quiet of the early morning, and round the door of the baker's shop, where Frank worked, he perceived a little crowd assembled, talking eagerly and excitedly.

The premises had been broken into during the night, and the till robbed of its contents.

"I had a duplicate key," said the poor baker, "and you see the till has not been forced open, but simply unlocked; it must have been done by some one who got hold of the key, some one who knew the premises; I have sent for the police, and I'll find the rascal out as sure as my name is Dan Tucker."

John was not particularly interested in the matter, and he was anxious to be at his books, and as he walked quickly along the road he saw something shining beneath the hedge.

He picked it up—it was a key, doubtless the key of the till; his impulse was to go back with it at once and give it to Mr. Tucker. As he once more approached the shop he heard some one say, "I'm afraid it will go badly with young Frank Carter; Tucker says no one but him knew where that duplicate key was kept, and the suspicion against him is very strong."

Then a sudden, terrible temptation presented itself to John's mind. He had fancied that the master had not looked upon him favorably lately, and he put it all down to Frank, and to that day of the quarrel, and now when the devil whispered to him a sure, sweet way of revenge, he listened to the tempter's voice, and the next minute he was standing by Frank's side in the crowd.

The poor boy was looking strangely bewildered. He had some vague idea that every eye was fixed upon him, and that some how or other he was supposed to be concerned in the robbery. He turned to John with a piteous look in his bright blue eyes.

"John," he said, "what do they mean?"
"What they say, I suppose." And John, with a guilty look upon his young face, slunk off to the school-house.

Another hour and every one in the little village of Sturton knew that Frank

Carter had been taken to the station-house, and that the missing key had been found in his pocket.

I cannot tell you of his father's and mother's grief; I could not make you understand what it was like, for they had believed in their boy so thoroughly, and they could not give up their faith in him now, although appearances were so sadly against him.

He was taken before the magistrate the next morning, and sentenced to six months' imprisonment.

He stoutly denied any knowledge of the robbery, but when he was asked if he could in any way account for the key being found in his pocket, he stammered, and blushed, and hesitated, and looked so guilty, that those who had believed in his innocence before, even his own father and mother, could not but think him guilty then, and entreated him to confess all.

"I have nothing to confess," was the tearful answer, and then the boy was taken off to the county jail.

"My lad," said the Rector, who only six months before had prepared both him and John for their Confirmation and first Communion, "My lad, God will help you to bear your punishment, for, Frank," and the kindly eyes filled with tears, "somehow or other I cannot bring myself to believe in your guilt."

A smile so bright and joyous that the good rector carried away the memory of it for many a long day, was on the boy's face as he answered,

"Thank you, sir, for saying that, and thank you for that sermon you preached on Passion Sunday; 'twill sound a strange thing to you, sir, but I'm happier now by a long way than I was then."

And the faithful priest could only wonder at Frank's meaning, and pray for him every day.

The most solemn week in all the Church's year found Frank in the gloomy prison, and the Easter sun shone on him there, and spoke to him of comfort and of hope.

And Easter week brought to John the fulfilment of his long-cherished wish—the inspector visited Sturton school, and the boy passed very creditably as a pupil teacher.

The warm October sun was shining over the sweet village of Sturton, shining it seemed, in very mockery, for there was sadness and sorrow in almost every cottage home. The angel of death had passed over the quiet homestead, and still was hovering near. Small-pox in its worst form had broken out. There was hardly a dwelling in the place where there was not one dead.

A boy walked slowly along the road and stopped at a cottage door—a pale, slender lad, in whom no one would have recognized bright, merry Frank Carter.

He lifted the latch and went in, and when the first joy of the meeting was over, he heard the sad news: heard, too, that God in His mercy had spared his own dear ones. There had not been a case of sickness in the home to which he had returned.

His mother bent over him lovingly, but his father's brow was clouded as he said,

"Frank, my boy, I believe you never stole a penny in all your life, but every one is against you, and we must get you out of the place."

Frank was about to answer, when the door was burst violently open, and a little girl exclaimed,

"Oh, please some one come to John; father and mother are both bad, and there's no one to help me, and I'm afraid."

Then Frank spoke out.

"Let me go."
"No, no," said the father and mother in a breath, "you mustn't, my lad, indeed you mustn't."

But somehow they could not hold out against him when he said,

"I must go, please don't say no, it's the only thing in the world that will make me happy."

He went—tenderly as his own mother would have nursed him had she been able, poor Frank nursed John for three long weeks, nursed him during the sad time when his father and mother and his little sister were carried to their graves.

And at last the poor lad awoke to consciousness. He had raved in his delirium about a key; he had entreated pardon of one he had injured.

It fell upon his ears now, the blessed, soothing assurance that all was forgiven, and then he said to Frank.

"Oh, I am so glad you did not know it before, or I should have been left alone to die."

"I did know it, at least I thought it," was the answer spoken in choky, tremulous tones.

"You knew it and yet you came; oh, Frank, how could you do it?"

And Frank said quite simply,
"Twas the rector's sermon on Passion Sunday as taught me to hold my tongue sometimes."

It was many days before poor John heard that he was alone in the world, and when at last the first agony of grief was over, he was told that Frank's mother had offered him a home in her house.

He smiled then and said,

"Frank will teach me to be good,"
He was allowed to retain his place as pupil teacher; he made a public confession of his guilt, and Frank became the hero of Sturton, whilst John, because of his deep, true repentance, and because of all his sorrows, was a greater favorite than he had ever been before.

It came out afterwards that a man who had been in Tucker's employ years before had been the thief.

SURPRISED.—A good many years ago, an English clergyman, travelling through America, was struck by the beauty of a church, which was nearly completed, in one of the larger cities. Entering an open door he observed a group of workmen in the chancel, and addressed one who seemed to be directing the others; "Bishop Blank resides here, I believe?" "Yes."

The stranger knew this dignitary by reputation as one of the most eloquent and godly in the Church, and asked, curiously:

"Where is his palace?"
"There!" pointing to a plain brick dwelling across the street.

The Englishman was perplexed, being used to the pomp of the Lord Bishops at home, who, in their aprons and lawn sleeves, held an imposing place in the House of Peers.

"Ah—h! Now, this church! Very good, indeed. Pure style. Better than I hoped to see in America. Who designed this stone-work?"

"I did!" modestly replied the man.

"The master-mason, eh? Who was your architect?"

"I was the architect, too!" smiling.

"Indeed! Why, you are a jack-of-all-trades. You will tell me you designed the windows, next?"

"I did!"

The Englishman was amused! He chatted with the workman awhile, finding him to be singularly modest and quiet in manner, but said at last:

"I am going to pay my respects to the Bishop. At what hour will I probably be admitted?"

"You will not find the Bishop at home, now; I am the Bishop!"

Afterward, the Englishman, in telling the story, said: "I learned to know and reverence him well, after that; and I never knew a man so lacking in self-esteem. Whenever, in the canticle, I thank God for the 'holy and humble men of heart,' I think of the American Bishop."

Charles Dickens, when in America, was called on to make an address to a large school. He simply said: "Do all the good you can, boys, and make no fuss about it!" which is the sum of it all.—*Young Churchman.*

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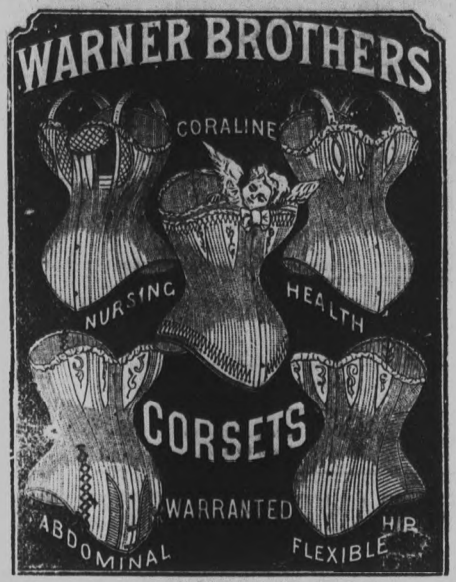
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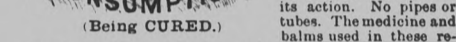
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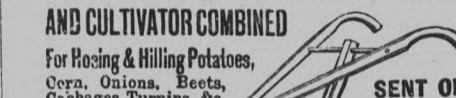
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The Living Church.

Chicago, April 5, A. D. 1884.

Entered at the Chicago P. O. as second class mail matter.

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THE EASTER NUMBER

OF
 THE LIVING CHURCH

WILL BE READY APRIL 9.

A special corps of contributors are now engaged in preparing articles for this number. It will be printed on every fine paper; with a handsomely engraved border on first page. No advertisements will appear on the illustrated page. Twenty-five copies forwarded free to any address in the United States or Canada, on receipt of ONE DOLLAR. All orders must be at the office on or before April 7.

Address
THE LIVING CHURCH COMPANY,
 162 Washington St., Chicago, Ill.

Each day brings nearer the close of this Lenten season; so also the close of this life. At eventide we sing "Abide with me;" and when the "darkness deepens" and our eyes grow dim in death, how sweet, how precious will be the soothing, reassuring words:

"Jesus, Saviour of my soul,
 Let me to Thy bosom fly."

As with the close of Lent so may we expect it will be with the close of life. If in our souls at this time the Cross and Passion of our Lord have "solely sovereign sway and masterdom," commanding the grateful homage of our hearts, controlling our wandering thoughts, and concentrating all our affections, all our hopes on Him Who was lifted up on Calvary, we may reverently trust that when our last hour cometh, "fraught with pain and woe," we shall be strengthened and sustained by the vision of the Crucified Who died that we might live.

It is the purpose of Holy Week to bring us near to the Passion of our Lord; to set "before our eyes" the suffering and death of our Redeemer; to revive, each year, the scene which the bare record of history is inadequate to describe. In the Scripture readings of the week are given the grand prophecies which were spoken by inspiration of the Holy Ghost, the simple, touching and unpretentious narratives of the Evangelists, and the majestic utterances of inspired Apostles, unfolding the lessons of warning and comfort which follow from the tremendous fact that the Incarnate Lord became obedient unto death.

It is only by way of the Cross that we may come to the Crown. As it was on Calvary that God was most truly Emmanuel, God with us, so it is in sacrifice that we are most near to God and most near to man. "Of His Cross He made a throne;" and of our several crosses we may make stepping stones for the ascent of Calvary. In proportion as we enter into the pathos of the Passion, as we realize the majesty and power of Christ crucified, will be our strength in life and our comfort in death.

The *Congregationalist* is "hopping mad" with the Boston oracle for his merciless riddling of the New Creed; and says that "Mr. Cook will lose, and deserve to lose, his influence over the public mind" if he goes on in that way. For all that, he told the truth, when he said that the document is "a tissue of latitudinarian loop-holes." The "Creed" is merely the opinion of a dozen or two, and Mr. Cook is bigger than all of them together when it comes to "influence over the public mind." Still, he is hardly big enough to make a new Creed or a new Church.

On the 15th of April the University of Edinburgh will celebrate its three hundredth anniversary. Queen Mary and King James conferred its lands and charter. Delegates from all the great seats of learning in the world are invited to attend, and Bishop Tuttle has been elected by Columbia College to represent his *Alma Mater*. Churchmen are justly proud of this distinction of one of their most worthy missionaries. The Salt Lake "Gentile" organ says:

"He is, and has ever been, one of the ablest and most faithful missionaries of Nineteenth Century education and civilization, that has set foot upon Utah's desecrated soil. Therefore, grateful as we are that this high honor has fallen on the Bishop's head, we are, besides, half regretful, and wholly proud, while adding his decision, in view of his duty to his work here at home, not to accept it."

An exchange asserts that the largest sale of scientific books by speculative writers is to ministers, and adds the counsel that they should let speculative thought alone and preach "a living Gospel," but think that it is to the credit of the clergy that they are generally readers of scientific books, and keep abreast with the thought of the age. It is charged by scientists that the clergy know little of what is going on in the world around them.

Public opinion is rapidly growing in favor of a suspension of business on Good Friday, and the making it a legal holiday throughout the country. *The Christian at Work* says:

We see no objection to making Good Friday a legal holiday, as proposed. Whether one cares to observe it or not is a matter of small moment one way or the other;—that is no good reason why the day may not be made a holiday just as Thanksgiving Day and Decoration Day are. The day is a legal holiday in England, France, Germany, and the various Christian countries of Europe. Its setting apart would, no doubt, be a great convenience to a very large part of our fellow citizens, and so let it become a legal holiday, as it is practically so in many quarters, the Stock Exchange and other bodies closing on that day.

THE REV. JULIUS H. WARD made a point in one of his lectures in New York, by saying that the Church was becoming an organizing, constructive force, which embraced all the interests of society. This is certainly true. In our great cities, especially, the Church is reaching out on every side, caring alike for every class and condition. It ministers to rich and poor, while its missionary and charitable work might be almost called a specialty. Mr. Ward illustrated his point by showing what was being effected through the Church Temperance Society. Various denominations had taken up the subject at arm's length, and somehow made little headway. But the society, making use of the methods of the Church and approaching the subject in a sensible way, was acknowledged to have already come to the front. If the future of this society, like its parent in England, is full of promise, it is because it is doing its work according to principles which are, at the same time, constructive and conservative; and above all, because it can justify its principles and its methods by the teachings, equally of Holy Scripture and of right reason.

A CLERICAL subscriber writes that he does not believe in our idea of weekly Communion. First, because it takes away its solemnity, and second, because it is inexpedient in three-fourths of our parishes. It makes Sunday so crowded with services and interferes with Sunday school. He speaks advisedly, having seen the effect "of the every Sunday Communion pressed upon people."

It is undoubtedly a mistake to "press" the weekly Communion upon people. Few communicants in any parish are ready for it at first. The change from monthly to fortnightly Communion, with perhaps weekly Communion during Lent, is enough to begin with. Perhaps the majority of communicants will never get beyond this. But there will be found some who desire, and should have the weekly Eucharist. If celebrated at an early hour, it will not interfere with Sunday school, and a priest in good health should not shrink from performing once a week this highest act of his ministry, requiring less than an hour of his time. The danger of lessening reverence by frequency, is probably no greater in this than in any other devotional exercise. Any act of religion performed carelessly, loses its solemnity. The question is simply whether a weekly participation in the Holy Communion is too frequent for thoughtful and devout preparation. Among the last words from the pen of Dr. Pusey, was timely caution against increasing the frequency without increasing the devotion, in the use of this Holy Sacrament. The pastor

who simply urges frequent Communion, without earnest effort to prepare himself and his people for it, certainly needs to be warned. Rightly used, the weekly Communion is a great blessing, as thousands of communicants can testify. We can not doubt that it might be such to a vastly larger number, if due attention to the subject were given by the clergy, and the people were duly instructed and prepared.

In response to a correspondent's enquiry for a good Tract showing that the Church of England was not "founded by Henry VIII," several recommendations have been received. We enumerate the tracts named by several correspondents, without giving any opinion as to their respective merits: *The Historical Church*, by the Rev. Wm. G. Farrington, D. D., Protestant Episcopal Tract Society, Cooper Union, New York; *Which is the Church*, by the Rev. G. W. Southwell, E. P. Dutton & Co., New York; *Did Henry the Eighth originate the Episcopal Church?* printed for missionary use by a pastor whose address can be learned by writing to the editor of this journal; *Church History*, published by the Church Calendar Press, 27 Rose St. New York; *Was the Church of England founded by Henry VIII?* by S. Corning Judd, Esq., Chicago. The last named pamphlet consists of several letters written by Mr. Judd to a Chicago paper about the time of the Cheney trial, and is now out of print. It is the best we have seen on this subject, and will probably be issued in a revised form in our series of Tracts. One would think that the time had gone by when such discussion would be needed. But old errors and prejudices are constantly reappearing, and the clergy meet some thing unexpected at every turn.

SIXTEEN THOUSAND.

The Editors and Proprietors of *THE LIVING CHURCH* announce in this issue an average circulation of sixteen thousand copies a week. When it is considered that nearly ten thousand subscribers have been added to our list in about ten months, without buying up any other paper, and for the most part without solicitation of agents or payment of commission to any one, the result may be regarded as, to say the least, encouraging.

This record is, perhaps, unprecedented in the history of Church journalism in this country. We believe that it can be surpassed. We are confident that there are thousands of people ready to subscribe for just such a paper as *THE LIVING CHURCH*, as soon as they know the character and price of the paper. Fifty thousand subscribers is no great count for the Church, in comparison with the circulation of some papers that are *against* the Church. Our clergy and laity are beginning, we trust, to realize that a vigorous, well sustained Church Press is absolutely necessary to defence and progress of the Church in this age. Without this agency we cannot secure the attention and respect of the community, nor awaken the interest and zeal of our own people. A well-conducted Press is a great teacher, and a great safeguard to the Church: giving opportunity for the discussion of important issues, for the reconciling of differences, for the reasonable and needful criticism of public acts. We are confident that a paper, fairly representing the spirit of the Church in this country, and fairly reporting Church Opinion and Church Work, may attain to a respectable circulation, if offered at a moderate price. We believe that *THE LIVING CHURCH* fulfills these conditions and that it will continue to grow.

Perhaps a word of explanation may be needed in regard to the occasional appearance in our columns of an affidavit stating the circulation. Messrs. Lord & Thomas, who contract for the entire advertising space of the paper, are compelled in the interest of their patrons to furnish such evidence. Advertisers have a right to such a guarantee. Papers that will not furnish it are not rated high. It is of especial importance in the case of a paper claiming an increase of a thousand subscribers a month. We give the affidavit as an act of justice to our advertising managers, and without wishing to

make any boastful display. It is no more than banks are required by law to furnish for the protection of depositors.

The Editors and Proprietors of *THE LIVING CHURCH* take this occasion to express their grateful sense of obligation to many kind friends who have given to this enterprise enthusiastic support and unflinching confidence.

SOME LETTERS TO THE EDITOR.

From the accumulation of correspondence in the Letter Drawer we give the following abstract which we think will be read with interest. We regret that we cannot, without too long delay, print these letters in full.

A shrewd correspondent criticizes the Clergymen's Mutual Life Insurance League, taking for his text the admission by a recent defender of the plan, "that if it is to be regarded merely as providing the cheapest insurance in the case of death, it is a failure." He argues that if it is a failure in a business point of view, it is a failure as a charity. He thinks that the societies for the aid of aged and infirm clergymen and their families are the legitimate channels of charity,—and it is a shame that the clergy take so little interest in them." Charity is one thing and business is another. But the fact remains that provision for our disabled clergy is entirely inadequate. If the Clergymen's League can do even a little to supply the lack, let us not discourage it. If the parishes would only take hold of it, a great good might be accomplished.

A sarcastical correspondent is disgusted by the objections which narrow-minded persons urge against Church fairs, dances, raffles, etc. The Church must have money, you know, and "the end justifies the means." He thinks that Church shows and other devices for plundering the unbelievers are puerile and insufficient. We should be bold and aim high. If we are going to levy contributions, let us do it by wholesale. A Church Burglar Association, or a Guild of Pious Check Raisers would bring the Church a handsome income. These sacred confraternities would doubtless be tolerated by the law, just as the pious gambling of Church lotteries is now tolerated. If any of the members should be sent to the penitentiary by wicked rulers, they could console themselves by the reflection that they were suffering "for righteousness' sake."

As the sentiment and practice of the Church are both opposed to any sort of gambling at Church fairs, the witty sarcasm is hardly called for. There is, however, an unanswerable objection to the popular methods of obtaining money for Church purposes by catering to the appetites and ministering to the entertainment of unbelievers. This objection does not seem to hold against the raising of money by the sale of articles of real value, or by the performance of any substantial and honest service for which money is usually paid.

A contribution to Church Finance is offered by a writer who proposes a canon to regulate the salaries of the clergy. This canon requires all contributions by parishes and missions to be forwarded to the treasurer of the diocese. The treasurer shall make distribution to the clergy according to the number dependent on each, by a graduated scale; the number of communicants and the amount of contributions forwarded being factors in the apportionment. This system it is claimed, would unite the clergy in a community of interest, and would make their support more equitable. The number of communicants and the amount of contributions would still decide the relative amounts received by the clergy; at the same time, provision would be made for disabled clergymen and their families. Theoretically, the plan is admirable, but it is not practicable. The personal influence and popularity of the pastor is the great dependence of the parish for income, and if contributions are not directly for his support they would be likely to dwindle. "Tis true 'tis pity, and pity 'tis true."

An "American Catholic" quotes from a prayer in the Visitation of the Sick, as evidence that the P. E. C., in the U. S. A., claims to be a portion of the Catholic Church, "in the essential, organic

unity of all its parts, wherever found." We pray that we "may be gathered unto our fathers, having the testimony of a good conscience, in the communion of the Catholic Church." He thinks that this fact is a strong argument against the name of "Protestant Episcopal."

"A Ritualist" raises his voice against the choral rendering of the Scripture Lessons. They are for instruction, and should be read so as to be "understood of the people." He deprecates the slurring, sing-song monotone, adopted, especially by some of our younger clergy in the reading of the Lessons. "A monotonous jumble of slipshod sentences invites irreverence and wandering thoughts." He thinks that in some congregations a book of meditations for the use of the faithful during the reading of the Lessons, would be a great relief. Each worshipper could then read something for himself to edification.

CLERGY LISTS.

The Churchman recently published the following "Protest":

The Rev. Mr. Hutchins, the Secretary of the House of Clerical and Lay Deputies of the General Convention, in his official character, takes it upon himself to sit in judgment upon the clergy lists in our Church Almanacs. Of the four almanacs published he selects one as the most correct, and by inference condemns the other three. It can be easily shown that the secretary's judgment is erroneous, and further that it was a judgment to which he had no right whatever to sign his official name. He is not elected secretary for any such purpose, and his act, like his judgment, is at fault.

THOMAS WHITTAKER.

It is to *THE LIVING CHURCH ANNUAL* that reference is made above, its clergy list having been commended by the Secretary as the most accurate of the several lists published. The following letter has been forwarded to *The Churchman* by the publishers of *THE ANNUAL*.

ACCURACY OF CLERGY LISTS.

To the Editor of *The Churchman*:
 As you have published a "Protest" by the proprietor of one of the Church Almanacs, will you not publish a brief rejoinder by the proprietors of the *Annual* in question? If it can be easily shown that the Secretary's judgment is erroneous let Mr. Whittaker show it. We challenge the proof; and we offer him a reasonable amount of space in our paper, for this purpose.

The Secretary of the General Convention doubtless knows whereof he affirms, and understands what is becoming to his office. As he does not own or publish a Church Almanac, his opinion as to the comparative accuracy of the lists will have weight. He probably does not care for one more than for another, but has good reason to indicate the source from which he has taken the addresses of the clergy. The issue of the second edition of our *Annual*, almost a month after all the Almanacs were out, gave opportunity for an exceptionally accurate list. The Secretary had the perception to see it, and the clergy appreciate his frankness in mentioning it.

C. W. LEFFINGWELL,
 ARTHUR P. SEYMOUR.

A SOMEWHAT extensive acquaintance with the text-books used in schools gives one many an occasion to wonder, merely as a question of technical accuracy, how it is that the words "Catholic" and "Church" should be so incorrectly used. Be his theological views what they may, a man who pretends to the knowledge that should fit him to prepare text-books on history and literature, should know the historical significance of these two words. Of their mis-use where one might look for accuracy, two examples occur in a text-book on literature which is extensively used. John Bupyan is represented as uniting with the Baptist church in Bedford. The compiler ought to have known that no society bearing that name was ever in Bedford. Again, "Pope was born of respectable Catholic parents." Is not that as absurd a combination of epithets as the "poor but honest" over which we all have smiled? A successful compiler of school histories once acknowledged to the writer that he knew well enough how to use these terms but he was forced to adapt his works to the demands of "the trade." Protestants were the principal buyers of his books, and they would have the Romanists called "Catholics" and all manner of religious societies "churches." He also admitted that the glorification of Plymouth Rock as the foundation of religious liberty was necessary to make the American school history sell. It was not Mr. Lossing who made this admission; but even he, though a Churchman, has not entirely escaped the influence of the early traditions which ascribed to Puritanism the foundations of freedom and greatness upon which our grand republic has been reared. The Pilgrim Fathers were a sturdy race, rugged and severe, stern Anglo-Saxons of heroic mould. We owe

them much, but they were only one element in the development of American enterprise and independence.

LETTERS TO THE EDITOR.

ANGLICAN OR ROMAN?

To the Editor of The Living Church: In The Standard of the Cross for March 6, appeared the following notice:

THE SIMNEL CAKE. To the Editor of The Living Church: In the article in THE LIVING CHURCH of the 22nd, entitled "Mid-Lent, or Mothering Sunday" the writer speaking of the Simnel Cake, says "which it was and perhaps still is the custom, in certain parts of England, to make for use in Lent."

I would state that the custom is still retained in Lancashire and Yorkshire. Mid-Lent Sunday being commonly known as Simnel Sunday, when the custom was and is to eat Simnel and drink Mulled ale, or as it was commonly called "Egged Ale," the town of Bury, 10 miles north of Manchester, being noted for its Simnels.

NOTE.—Contributors are respectfully requested to keep copies of all poems or short articles that are valued, as we can not return articles unless especially requested to do so.

RETREATS FOR WOMEN. To the Editor of The Living Church: How many women there are, who long to make their lives better than they are, who have aspirations which it sometimes really saddens them to feel come to naught, in the hurry and bustle of their every day life!

The Sunday services, the week-day prayers, help them; but alas, often before they reach the Church door, the world breaks in with some trifling remark—how unfit for God's house—and the wings are clipped, and worldly things coming in so soon, prevent the good seed sown from doing more than lie dormant in their hearts.

I wonder how many of my sisters scattered through the North-west, know that Retreats for women have been held for two or three years past at Kemper Hall, Kenosha, Wisconsin, under the auspices of the Sisters of St. Mary.

There may be many who, truly valuing religion for themselves and others, are suspicious and frightened at names and words, either unfamiliar, or they fancy, in consistency with the simplicity and soberness of the Church they love.

PERSONAL MENTION. The Rev. Thomas H. Gordon, late rector of Chester, Ill., has become rector of St. John's School, Faukland, Del. The Rev. John C. Anderson has removed from Caswell to Bad Axe, Mich., and should be addressed accordingly.

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SOUL, GO BACK TO GOLGOTHA.

FROM THE GERMAN OF B. SCHMOLKE.

BY J. E. HASKIN, D. D.
Soul, go back to Golgotha.
'Neath the Cross of Jesus seat thee;
Lay to heart His anguish there.

Lamb of God! O spotless One,
I deserve what Thou'rt enduring;
Pain and anguish: all Thou'rt done.

Ah! such love, my gracious Lord,
I could never back repay Thee,
On Thine altar, at my word.

Crucify my flesh and blood!
Be the world by me forsaken;
Let me find in Thee all good.

All my wants in Thee supplied,
Happy living, happy dying;
Nowhere else have I to hide.

From Frank Leslie's Sunday Magazine.

A GRAND WORK IN CHICAGO.

In continuation of the announcement made in these columns the other day of such interest to the Chicago Churchmen. The Inter Ocean can state this morning that the exact site of the elegant new Episcopal Church—to be known as St. Clement's—which is to rise on State street, was definitely determined yesterday. It is to be on the east side of State street, just north of Twentieth street, the ground plat having the generous frontage of 100 feet and extending back to the alley. Yesterday this ground was purchased for \$25,000 of Mrs. H. O. Stone, and by her the title was transferred—as seen in another column—to the generous donor of St. Clement's, and his name can no longer escape full publicity and the benediction of many—Mr. George A. Armour. The gift of land is but the beginning of this wealthy gentleman's benevolent intentions, though, naturally, a matter involving so much money is not to be rushed through. His idea is, in the course of due time, to erect a dignified and noble church, which will be at the disposal of those who appreciate it. Temporarily, and in order to start the enterprise in the immediate future, use will be made of a building which it is hoped will be completed in September next. This will be a comparatively small edifice of brick and slate, to be capable of removal after the foundation of the permanent structure has been laid, which will be in the course of a year or so. The temporary structure, while churchly in appearance and suitable, when removed, for use elsewhere, will not impede the earlier progress of the greater work, to which Mr. Armour devotes \$100,000, not to speak of the expenditure on interior appointments and later developments. The design is to have more than one clergyman, with an adjoining clergy-house, accommodating the body of working priests. While Mr. Armour insures such support as will make the mission a success financially, he is very careful to preclude the idea that it is to be a church supported entirely by one man, the desire being to afford a place to those for whom it is intended, in which they can freely worship and themselves contribute to the expense if not wholly support it when their stately church has been provided.

Regarding the permanent St. Clement's, it is to be a reproduction of the Basilica of St. Boniface, at Munich, Bavaria, which is itself modeled after Italian basilicas of the fifth and sixth centuries. This celebrated church was erected by Ziebland, and completed in 1850. The nave is eighty-five feet high, the four aisles forty-six feet in height. It has thirty-six columns, supporting round arches. These columns are of beautiful gray Tyrolean marble, with bases and capitals of white marble. The pediments of the roof are richly gilded. The whole produces a magnificent and solemn effect. With the ample means at disposal in America, it will be quite possible to reproduce in Chicago, with some minor alterations, this graceful and elegant structure. The basilica, which is remarkable in ecclesiastical architecture for the reposeful, solemn, dignified effect of its interior, as distinguished from the aspiring constant motion of the Gothic, has its best example in the world in St. Paul's without the walls of Rome. Characteristic features, along with a massive impressiveness of exterior, are the apsidal chancel, the spacious choir, and the long drawn and lofty aisles, with a sweep quite around the altar. Messrs. Burley & Whitehouse are to be the architects of the Chicago reproduction.

St. Clement's is to be an independent parish church, licensed by the Bishop, and in union with the Diocesan Convention. The hope is that at least the foundation of the

permanent edifice will be in position against the session in this city of the next Triennial General Convention, which promises to find the diocese of Chicago assuming along with its new name a conspicuous liberality in good works, of which the new St. Luke's Hospital, the handsomely founded Western Theological Seminary, the lifting of the heavy parish debts of St. James', Trinity, Grace and Epiphany, the varied and munificent gifts from Dr. Tolman Wheeler through the Right Reverend Bishop McLaren—who is proving himself an apostle to purses as well as to souls—are so many milestones in a single year. During Bishop McLaren's brief episcopate, although two prelates of a reformed stripe have been in residence, the old diocese has more than doubled, besides colonizing two new, vigorous ones, conjoined with it as the Province of Illinois.

And lastly it can be announced this morning who the "experienced clergyman" is who was referred to anonymously the other day as having had long acquaintance with the full choral and stately services to be made the feature of St. Clement's. He is none other than the Rev. John Harris Knowles, so long canon and priest-in-charge at the cathedral, West Washington and Peoria streets. For seventeen years Canon Knowles has been at St. Peter and Paul's, and not even in Trinity Church, New York, if "at St. Paul's, London," is the choral service rendered more effectively, considering material at command, than under his care, while in the pulpit and before the altar, as well as in his office of precentor, he has ministered effectively and impressively. In nominating Canon Knowles to the Bishop for the care of St. Clement's, as Mr. Armour has now done, the founder of the new parish insures the transfer to the South Side of the same enriched service of the sanctuary and the same popularity in social and personal relation that so distinguishes this Nestor of the West Side clergy. Canon Knowles, in order to accept the new appointment at the Bishop's hands, has just resigned his charge at the Cathedral and the transfer will be consummated the last Sunday in April, when the Canon will take leave of his long time auditors and parishioners at the cathedral. Before assuming his South Side rectorship in September, however, he will go on a vacation to the East, and possibly to Europe. All of the Canon's ministry, excepting a year's service in deacon's orders in the joint charge of Aurora and Naperville, has been spent at the cathedral, where he was called by Bishop Whitehouse, in 1867. He is a graduate of Racine College, and of the General Theological Seminary in New York, and as a very young man was in commercial life in Chicago, though born in the Queen's Dominions.

TRADITIONS OF THE CROSS.

BY PAMELA M. C. COLE.

Remembering what a vast mass of legend and tradition have in every land, gathered around any event of great importance, it is not surprising that the fancies that have clustered around the Cross should have been many and various. In the East, as a recent Oriental traveller has told us, a story is preserved in its integrity and handed down, not only without variation in the detail of events, but with far greater verbal exactness than in European countries,—as the people, of grave character, take life moderately, and while lending due attention to a narrative, acquire an exactitude of repetition not to be found among people of a lighter temperament and more hastiness of speech. But the wondrous story of the Cross belonged, thank God, to no one age or country; and as brave crusader and pious pilgrim brought from their long wanderings the various fantastic legends that had begun to encircle the great central Truth, these stories became modified by the different media through which they passed.

It was natural that the sacred wood should seem to have been set apart for ages. It was said that Adam, on his death-bed, prayed for the "oil of mercy" in the keeping of the angels who guarded the gates of that Eden which he had long since forfeited. It was refused; but Seth, his messenger, received from the Archangel Michael a branch from the Tree of Knowledge, and was told that when that branch bore fruit, Adam should live again. The branch, duly planted and tended, became a godly tree. After, it was hewn down to be used in the building of Solomon's Temple, but not suiting the workmen was thrown aside, and afterward used as a bridge. One day, the Queen of Sheba, about to pass over it saw in a vision its future use, and told Solomon that when a certain person had been suspended from it, the end of the world was at hand. He ordered it buried in the spot soon afterward covered with the healing waters of Bethesda. But earth would not hide it, and a short time before the Crucifixion it re-appeared, floating on the surface of the water. In the appointed time it became the Cross "for the healing of the nations." Human tears have bedewed what faith accepted as fragments of this Holy Wood. Noble blood has been shed in its defence, and the fragrance of the pious prayers and brave deeds inspired by it has ascended through the ages as a sweet savor. The Cross, which was once a symbol of disgrace and crime, has become the memorial of their hope and trust to Christian hearts of "every tribe and kindred."

An old legend said that during the forging of the nails of the cross a woman stood among the lookers on, whistling; for which reason many nations have esteemed the whistling of a woman a sound of ill omen; kindred to this is the superstitious fancy that when a woman is heard to whistle "the heart of the Blessed Virgin bleeds."

In Russia, we are told that the cross is often drawn with the foot-piece lower on one side than on the other, for it is said that the Saviour stamped to emphasize His words when saying to the penitent thief, "This day shalt thou be with me in Paradise."

Poetry and romance have found a subject in the wandering Jew, (called by the Germans the Everlasting Jew). The story, though variously told, states that he jeered at the Saviour as He faltered on the way to Calvary. The Jew, Ahasuerus, ordered Him to hasten on, to which the Saviour replied, "I go, but thou shalt abide." And the wretched being has remained on earth, and is to remain "Until the eternal doom shall be." Never growing older than the age he had attained at that time, he waits the end of all things for his release.

It has been gravely asserted that a mysterious being whose existence can be explained only by the truth of some story of this sort, has actually appeared in different ages and different countries. Some of the believers in this legend fancied that they found warrant for the idea in the words of the Saviour given by the different Evangelists: "Verily I say unto you that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power."

The lower orders of the vast creation were impressed. A pious soul named the "Passion flower" from the symbols traced in it; the trembling of the aspen tree dates from that time when it shivered with pity and regret. The little bird which attempted to bring relief was wounded by the crown of thorns, and his feathers ever after retaining the stain of blood gave to him and his descendants the name of "the red-breast." The words of the beholders: "Truly this was the Son of God" found an echo in nature, when the cry "Great Pan is dead" startled the heathen mariners, and the oracles of their false gods became silent for ever.

CHURCH OPINION.

The Christian at Work.

BOSTON LECTURES.—Wendell Phillips has gone, doubtless, to an incalculably great reward. He is with Garrison, Sumner and Lincoln now. He is in the company of Wilberforce and Clarkson. He has met Phocion and Aristides and Demosthenes and Scipio and the Roman Gracchus and Howard and John Brown, and Toussaint L'Ouverture. — Joseph Cook.

Easy there, please, on the Gracchi, General Phocion, John Brown, and a few others, classic and unclassic. Wilberforce we know, and Clarkson we know, and Howard we know, but some of the others, well, it would be better not to issue too many celestial passports till you know they will be honored. And we certainly must object to the riotous, treasonable Tiberius Gracchus squeezing in through the strait gate. If these things must be, Helen of Troy, and Priam and Hector must have admission, and so must Q. H. F. Horace, P. T. A. Terence, and General Marcus Antonius. As to John Brown—who shot down in his murderous foray those who never harmed him, dragging them from their homes, and causing their butchery by the sword—we do not say whether or not he was welcomed into the abode of the blessed with a Gloria in Excelsis by the angel choir, for we don't know anything about it. But if all are in heaven who are given a trip-ticket from Boston—then we may as well take up with Universalism at once, for every one will assuredly get there. It is a clear case of emotional rhetoric or Universalism, and the reader may take his choice.

London Guardian.

UNFERMENTED WINE IN HOLY COMMUNION.—The third of the Apostolical Canons expressly forbids that anything save wine should be offered for consecration, and forbids it as "contrary to the Lord's ordinance of the sacrifice," and the constant practice of the Church Universal for eighteen centuries is a clear and sure interpretation of the canon if its sense could be in the least degree doubtful. The wine used by the Saviour was beyond all question fermented wine. No other than fermented juice of the grape was in fact to be found at Passover time if it had been ever so much wanted, for the last vintage had been gathered in at least six months previously. We must say frankly that as regards this tolerance of what is termed "unfermented wine," but which is not really wine at all, "we have no such custom," "neither the Churches of God." * * * We deeply sympathize with the temperance cause, and heartily approve the zeal that its champions manifest for the reformation of the drunkard. But they carry their crusade against intoxicants too far when they allow it to interdict the ministrations of one of Christ's Sacraments with the outward and visible sign by Him ordained for it. Persistence in this course will undoubtedly lead to the temperance cause losing many earnest friends, and is only too likely to lead to a new and deplorable schism. The use of unfermented wine means not the denial of the Cup merely, but the abolition of the Cup.

DIE STILLE WOCHE.

The Still Week is the beautiful name by which, in Germany, and Denmark, too, the shadowed season immediately preceding the Easter Brightness is known.

The term suggests the awe, the reverence, the time of abstraction from worldly claims and pleasures, with which His redeemed people, from "every kindred, and nation and language" should "watch and wait" for the approach of that most solemn of all days, those hours when from the height of the Sacred Rood seem to come the words, "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow."

Having followed our Lord through the Lenten Season, with the prayer ever on our lips,

"By Thy fasting and temptation, by Thy Cross and Passion, Good Lord Deliver us,"

shall we not with Him climb Calvary's steep ascent, rejoicing that with the blessed Simon we are permitted to bear His cross, as we hope to share His Blood-bought Glory and Triumph?

Surely in the sacred stillness of our churches, or in the seclusion of our homes, we would wait to hear the cry, "It is finished," with which He breathed out His human soul, at the utterance of which the "Sun in Heaven shrank in his light, the very stones cleaving in sunder, as if they had sense and sympathy."

How soothing the echoes of those last precious words. Are we lingering on beds of sickness, wasted by sore pain? Shall we not as the little, tired child leans upon its mother's bosom, commend our fainting, drooping spirit into the Father's hand, and rest assured we shall be with Him in Paradise?

Are we distracted by doubts and anxieties, groping in spiritual darkness? In His human life the Master felt the same. He, too, was bereft of the Light and Comfort of the Father's presence, and bids us drive away the Power of Darkness by earnest prayer.

Is the cup of Sorrow presented to your lips, and you would fain, like the sick, unwilling child, thrust it away, healing though it be?

Comes there not to you a vision of the Master of Gethsemane, so "sorrowful, as He prays" the second time, and yet the third, with the same words, "Father, if this cup may not pass from me, except I drink it, Thy will be done," and praying thus, again and again though it be, victory is sure to come to you,—the dregs of sorrow to prove the seeds of joy and peace, the great stone which no human hand could raise, rolled from your hearts to make way for the "Days eternal Of Resurrection light."

CHURCH WORK.

ILLINOIS.

Chicago, St. Marks Church.—On the evening of the fifth Sunday in Lent, Bishop McLaren visited this church, preached and administered the Holy Rite of Confirmation. The class being large, 42 in all, the rector, the Rev. B. F. Fleetwood, arranged them in two rows, one kneeling at the chancel rail and the other on the floor immediately behind, so that the Bishop could pass from one row to the other. This was the largest class ever confirmed in St. Mark's church, and all will make their first Communion on Palm Sunday.

Chicago, Memorial Service of Bishop Clarkson.—On Sunday afternoon last in St. James' church, a service was held in memory of the lamented Bishop of Nebraska who had been for seventeen years rector of the parish. The church was crowded, and nearly all present wore mourning. The Bishop and ten priests, including the rector, were in the chancel. A special service was used. The memorial address proper was delivered by the Rev. Dr. Locke, who impressively dwelt on the various endearing characteristics of the dead Bishop. His address was a model of style and feeling, and during its delivery the enormous congregation was visibly affected. The rector, the Rev. Dr. Vibbert, the Rev. Dr. Morrison, and the Bishop also spoke briefly and touchingly.

Rockford.—A new pipe organ, to cost \$2,000, by King, of Elmira, New York, is now being erected in Emmanuel church. A new altar will also be put in place for Easter Sunday. The rector of the parish was lately given a handsome private Communion set by Winnie Wetherell, one of his Sunday school scholars.

MASSACHUSETTS.

New Bedford, Grace Church.—The Prayer Book class of this parish, numbering sixty or more adults, some time since met to organize itself into a working arm of the parish. The object was a hospital. New Bedford has nothing of the kind except St. Joseph's Hospital, under the management of the Roman Church.

The proposed hospital was to be open to all Christian bodies alive under the care of the Church. The plan met with general favor, and other religious bodies asked to have a share in the work. Eleven thousand dollars have been given, a building bought, and pledges of several thousand of dollars made towards its support.

To Miss Lombard and her class, New Bedford is indebted for a long-felt want. With the endowment of beds, and the offered services of the physicians, the success of the hospital is assured. These facts are given with the hope that they may stir up other parishes "to love and good works."

PITTSBURGH.

Rochester.—The Bishop visited Trinity church on Friday of week before last and confirmed a class of seventeen.

The parish, under the rectorship of the Rev. John London, is in a flourishing condition. He and his most estimable wife are much beloved by the entire congregation, who express the deepest sorrow that they will soon depart for other fields of labor and usefulness.

Mercer.—Grace church was consecrated by the Bishop on the morning of Tuesday,

March 25. In the afternoon several children were baptized and an informal meeting was held at which addresses were delivered by the Bishop, Rev. Dr. White and Rev. Mr. Herron. The remarks of Dr. White were especially interesting from the fact of his early connection with the Church in Mercer, he having first held services here in 1837, nearly half a century ago. Of those among whom he labored then, some are scattered to different parts of the country, but by far the greater number are in Paradise. His reminiscences of those early days of weakness and discouragement, and the lessons he drew from them, were highly interesting. In the evening the Bishop preached a stirring sermon and confirmed a class of nine.

INDIANA.

Episcopal Visitation.—The Bishop has, during February and March, visited the following county-seats and other towns where the Church has not hitherto been established: Bloomington, Greencastle, Knights-town, Raysville, Liberty, Rushville, Cambridge, New Castle, Winchester, Hartford City, Kokomo, Wabash, Brazil, Lebanon, Columbia City, Decatur, Portland, Shelbyville, Bedford, Martinville, Vevay, and Seymour. In all of these towns Church families and communicants of the Church were found, and many who had been waiting long for the Church. In several of them there were communicants enough to organize parishes or missions. Arrangements have been made to supply many of them with services from neighboring clergymen. At Greencastle a parish will be formed, and a church soon built. At the Bishop's visitation five were confirmed at this point.

On the 3rd Sunday in Lent the Bishop visited Madison and confirmed eight persons presented by the rector, the Rev. E. Bradley.

WISCONSIN.

Confirmations.—Soldiers Home, 16; St. John's, Milwaukee, 16; St. Mary's, Summit, 8; St. Paul's, Alderly 8; Cathedral, Milwaukee, 1; S. Matthias, Waukesha, 11; Grace, Madison, 4; Trinity, Baraboo, 5; Merrimac, 2; Rochester, 3; Springfield, 3; Geneva Lake, 3; Geneva Lake, (in private), 1; Elkhorn, 3; Delavan, 2; Beloit, 6; Evansville, 1; Brodhead, 4; Darlington, 2; Lancaster, 1; Platteville, 9; Trinity, Mineral Point, 6; Hazel Green, 1.

ALBANY.

Laurieville.—The vestry of St. Thomas' church in this place have purchased a pleasant stone dwelling, for a rectory. They expect soon to engage a rector. The Rev. Mr. Goss, of Massena parish, has ministered at the altar of this church for some time past. A large purse was presented him recently. The church, a very pleasant one, was built through the generosity of a lady living in Brushton, near here.

MISSOURI.

The Barr Will Matter.—This troublesome case has now been finally disposed of, and in a very judicious manner. All claims of the legatees under Mr. Barr's will have been withdrawn, and Miss Barr receives her father's money. Miss Barr expressed her regret that she had not come first of all to the Bishop and legatees, instead of going to law. Her lawyers proposed in writing voluntarily that it should be left to the Bishop to say what would be the fair amount with which a settlement should be made.

Division of the Diocese.—We learn that the committee on the division of the diocese had a meeting in Kansas City on the 8th ult., and resolved unanimously to report in favor of division.

NEW HAMPSHIRE.

Dover.—The Bishop of the diocese conducted an eight days' mission in St. Thomas' parish, beginning March 16th, the third Sunday in Lent, and concluding March 23rd. He was assisted by the Rev. Henry Bedinger of Concord, N. H. Holy Communion was celebrated on Sundays, March 11th and 23rd. There was preaching service every evening at 7:30 o'clock, and an instruction every afternoon at 3 o'clock. A children's service each Sunday afternoon. The subjects at evening services were such as "Sin and Sins," "The coming of the Son of Man to this World," "The Second Advent and the Blessed Resurrection," "The Ever Present Christ," "Confessing Christ, etc." The subjects for the afternoon instructions were such as "The Sins of the Tongue," "The Bible," "Worship," "How to have a Good Neighborhood," etc. The liturgical part of the service consisted in brief prayers, and spirited singing of familiar hymns and tunes. The interest and the attendance were very good, and many came in from outside. Much good has been done in deepening the spiritual life in the parish; the effects were presently and evidently manifest.

Goffstown, Ordination.—Mr. W. H. Cutler, lately a minister of the Congregational denomination was ordained deacon here on Thursday in Ember week, March 6. Mr. Cutler has been in charge of the work at Goffstown as lay-reader, and continues in the same field.

Salmon Falls.—This little community has had a "sensation" of late, in the shape of a difference about the disposition of property.

There is a meeting house which was supposed to belong to the Congregational society, which said meeting house was put to but little use. The society after due and public notice, at a lawful meeting, voted by a large majority to offer the use of the building to the "Episcopalians," and invited the Bishop to send a missionary. The Rev. A. E. Johnson was put on the ground and is doing excellent service. The Congregational "church," as distinguished from the "society," objected to the arrangement, and as there was talk of leasing the building to the Episcopalians, a "council" was called of the pastors and delegates from Congregational "churches" (not societies) in Concord, Manchester, Portsmouth, Nashua, Exeter, and elsewhere, to consider the "situation," and the Episcopal Church was spoken of as seeking to "capture" this meeting house. At the meeting of the council a record was produced showing that the property in the meeting house was vested in the invisible church and not in the corporate society, so that the said outward and visible corporation had no corporate rights, which the inward and spiritual entirety, known as the "church" was bound to respect. So the society could not lease the premises nor make use of it for stated "Episcopal" preaching without the consent of the church. As the Bishop and his missionary have no wish to trespass upon a trust of this nature, steps will probably be taken to secure a separate building. Meantime the "council" has voted money to place a Congregational minister again in Salmon Falls.

This phenomenon is not entirely unique in New England. Old "societies," of one name and another die out, and a community, generally a rural one, is left without any "stated" service or any pastorate of any kind. As the Church gathers strength, has opportunity, and reaches such a place, immediately there follows a spasm of life and resolution in the moribund "society," and sometimes it is a new beginning of fruitful life and labor on their part, and it is to be hoped that it is a "good" done by the Church, even if it does not get itself that place to do its work in.

DELAWARE.

Wilmington, St. Andrew's Church.—A meeting in the interest of Diocesan Missions was held in this church, (the Pro-Cathedral of the Diocese) on the evening of Mid-Lent Sunday at which the Bishop and the Rev. Mr. Littel made interesting addresses. Owing to the inclement weather, the congregation was small and the Rev. D. D. Smith, who was to be one of the speakers, was unable to get in from the country. The Bishop in his address gave many interesting points in regard to our churches in Sussex county.

Millsborough.—Governor Stockley, of this State, has presented a bell to St. Mark's church, of which the Rev. Wm. R. Ellis is the missionary.

Wilmington, Grace Church.—The Rev. H. G. Schorr, of this church, (Concord Road, Brandywine Hundred), is preparing a large class for Confirmation, the number being greatly due to the mission held in that church for about three weeks in January. Both he and the Rev. H. Allen Griffith, the new rector of St. Thomas' church, Newark, are very popular among their people. Both are young and energetic priests lately come into the diocese.

Wilmington, St. John's Church.—The Sunday congregations at this church, the Rev. T. G. Littel, rector, seem to grow each week; at least there is a large congregation every Sunday. It may interest some of our readers to know that the Revs. Leighton Coleman, S. T. D., and Stevens Parker, D. D., were each at one time rector of this church, and that the wife of the former was a parishioner of St. John's. The Lenten daily services both here and at Trinity chapel, are also very well attended. During Lent there is the weekly Eucharist at St. John's, Trinity chapel, and Holy Trinity (Old Swedes') church. The Bishop is instructing a large and interesting Bible class in St. Andrew's church, on the Thursdays during Lent. This takes the place of his usual course of Lenten lectures.

NEW JERSEY.

Woodbridge, Trinity Church.—The Bishop of the diocese made his annual visitation to this parish on the morning of Mid-Lent Sunday, and administered the Apostolic rite of Confirmation to a class of eleven persons, eight men and three women, presented by the rector. The majority of the class came from the mission connected with the parish at Ford's Corners. This is the second Confirmation here within the current convention year, making the whole number confirmed thirty. The Bishop also preached and celebrated the Holy Eucharist, a large number receiving the Sacrament. He paid a touching tribute to the memory of the late Senior Warden, Mr. Geo. C. Hance, and directed the intention of those who were coming to the Holy Communion toward him and others, who from this parish, have entered into the rest of Paradise. None can ever fail to enjoy the hearty congregational worship of Trinity church, and every one is glad of the days when we have the presence of our genial and loving Bishop. It is always pleasant to greet him, and always hard to say him farewell.

Burlington, St. Mary's Church.—On Tuesday, the feast of the Annunciation, this parish observed as usual the anniversary of its foundation—now 181 years ago. Ten such periods would carry us back to the days of Christ and the Twelve! At 10:30 a. m., the Holy Eucharist was celebrated by the rector, the Rev. Geo. Morgan Hills, D. D., who made an extempore historical address. At 4 p. m., there was a reunion of the sewing school, when the work done since September was displayed for the inspection of visitors. One hundred and seventy-five garments were then bestowed upon the Needy, and the Bishop of the diocese made an address.

At 7:45 p. m., the annual meeting of the parish Guild was held, the rector as *ex officio* Master of the Guild, presiding, supported by Bishop Scarborough and the Rev. Mr. McKim of St. Mary's Hall. After the opening devotion, reports of work done during the parochial year were made by the following committees, viz: 1. Strangers; 2. Reading Room; 3. Ushers; 4. Choral Society; 5. St. Ann's circle; 6. Sewing School; 7. Parish School; 8. Sunday School; 9. Library; 10. Altar; 11. Church Decoration; 12. Sick and needy; 13. Missions; 14. Finance.

The amount accomplished as thus shown was very great. Perhaps the most notable item was that reported by the ushers, viz: that they had seated (exclusive of Easter day, when it was impossible to keep the tally) more than eighteen hundred strangers. The Sunday night services inaugurated in Advent have opened a new vein in the community—two-thirds attending being men seldom or never seen in any place of worship. After an address by Bishop Scarborough, and the old doxology, the Guild adjourned *sine die*.

CENTRAL PENNSYLVANIA.

South Bethlehem.—The Bishop of the diocese visited the church of the Nativity on Mid-Lent Sunday, and confirmed twenty-nine persons.

SOUTHERN OHIO.

The Diocesan Convention.—In consequence of the resignation of the Rev. Mr. Brooke, the Vestry of St. James' church, Piqua, have asked to be excused from having the Convention. The rector and wardens of St. Paul's church, Cincinnati, have acceded to the Bishop's request, and the Convention will meet there, on Wednesday, May, 14th.

VERMONT.

Northfield.—Two very handsome gothic memorial tablets, each 36x24 inches, have recently been placed on the western wall of the interior of St. Mary's church. They are of white statuary marble, the gift of gentlemen in Rutland, ornamented by crosses and crowns, with gilt lettering, the work on one being gratuitously executed by F. L. Howe, as a tribute of respect to his beloved teacher, and is inscribed: "In Memoriam, Gen. Alonzo Jackman, LL. D., born March 20, 1809; died February 24, 1879. An Upright man; A Profound Scientist; A Loyal Citizen; An Ardent Patriot; and a Devout Churchman. 'I have fought a good fight; I have kept the faith.'" The work on the other is the

gift of E. L. Soper, as a token of respect for his former rector, the inscription reading: "In Memoriam, Rev. Roger S. Howard, D. D. Born July 20, 1807; died April 16, 1880. Teacher of Youth and Priest in the Church of God. Once Rector of this Church. Abundant in labors, sincere in devotion, and faithful unto death. The memory of the just is blessed." It is proposed soon to add to these tablets two more one in memory of the late Rev. Dr. Bourne and another of Mrs. William C. Hopkins, whose husband was the first rector of St. Mary's church, and a son of Bishop Hopkins.

Death of a Priest.—The Rev. Frederic A. Wadleigh, the oldest priest in this diocese, passed to his rest on Tuesday, March 25th, at his home in Enosburgh Falls. He was buried from St. Matthew's church, to which he had for some years past given his services. The interment was in his old parish of East Berkshire. Owing to the almost impassable condition of the roads, none of his brother clergymen could be present, except Dr. Bailey, of Sheldon, who officiated, and the Rev. G. H. Bailey, of Richford, who assisted.

TEXAS.

Austin.—Bishop Gregg held his annual visitation to St. David's parish on Sunday, March 23rd, when he confirmed a class of thirteen, making sixteen confirmed this year; as some were prevented by sickness and other causes from receiving the Holy Rite, the Bishop will hold another Confirmation on Sunday, May 11th. The ninth anniversary of the present rector occurs on Palm Sunday, when he will report baptized, 258; confirmed, 205; married, 115; buried, 112.

NORTHERN NEW JERSEY.

Newark, Ordination.—On Sunday, March 16, Bishop Starkey ordained Jesse Covert Joralemon, B.A., deacon. The service was held in Christ church. The sermon was preached by the rector, who also presented the candidate. The whole service was a most interesting one. The surpliced and chorus choirs were supported by the organ and volunteer orchestra best of all, the music was hearty and congregational.

ALABAMA.

Tuscumbia.—On the morning of the 3rd Sunday in Lent, Bishop Wilmer preached in St. John's church to a large congregation of people, many of whom travelled through almost impassable roads to be present at his annual visitation. In the afternoon, at the request of the rector, the Rev. B. F. Mower, he baptized two children.

Florence.—At night of the same Sunday he officiated at Trinity church. As many left the church as were within it, because of their inability to get in. The aisles and pews were all filled with people who listened most attentively to every word spoken. On Monday night, the 17th, he preached again in Florence to a large and appreciative audience.

On Tuesday morning, at 7, he held service in the same place, and administered Holy Communion.

On Tuesday night, the 18th, he visited again St. John's church, Tuscumbia, and confirmed one.

Wednesday morning he closed these most interesting services, with Confirmation and Holy Communion.

NEBRASKA.

Scotchbluff.—On the morning of the fourth Sunday in Lent Holy Trinity church was filled with people, every seat occupied, and many who could not obtain seats remained standing. The services were as had been previously announced, in memorial of the late Bishop Clarkson. The Rev. F. S. De Mattos officiated, and the interest aroused by his zeal created in the throng assembled to show their great respect to the memory of the departed Bishop, so well known and loved here, an expectant earnestness which was richly rewarded. The chants and hymns sung by the choir, led by Mrs. W. H. Sumner, were not only beautiful in themselves, but were rendered with artistic skill.

VIRGINIA.

Death of the Rev. J. H. Morrison, D. D.—This venerable priest died at his home in Cumberland county on Wednesday, March 19. He had been for a long time in very feeble health. Despite his infirmities and his sufferings which made him need repose he kept to his ministerial work almost to the end.

Dr. Morrison was at one time rector of St. Paul's church, Lynchburg, St. Peter's, Baltimore, the church in Lexington, Kentucky, and had been in several parishes in this diocese.

COLORADO.

Crested Butte.—Under date of March 25, the Rev. Thomas Duck writes: "I began work here last Sunday (23d), and I think I never saw a more promising field. The few Church people there are greatly in earnest, and their love and zeal for the Church is rousing others. A union Congregational service is the only other in the place, and the people are far from making it a union service. Methodists, Baptists, Presbyterians and others who have not their own denominations represented there, prefer our services. A Ladies' Guild is to be organized at once, and application has been made to the Bishop for a license to Mr. J. W. Ohl as lay reader. I can only visit the camp once a month at present, so that lay services are much needed. Already the people are casting about for suitable lots on which to build St. Mark's church. They will be able to pay for the lots, but in order to build a church this summer without debt, they will have to ask help from abroad. Believing that the anthracite and coking coal mines will make Crested Butte a permanent town, I do not hesitate to say that any money given for the Church there, will be like sowing seed in good ground, and will soon yield a hundred fold!"

IOWA.

Waterloo, Convocation.—The thirty-ninth session of the Northern Convocation of the diocese was held in St. Mark's church, Waterloo, beginning Tuesday, March 18th, 1884. There were in attendance the Rev. Dr. Kemp, Dean, Rev. Drs. Percival and Estabrooke, and the Rev. Messrs. H. C. Johnson, Geo. A. Chambers and S. R. J. Hoyt, Secretary.

Divine service was held at 7 o'clock p. m., after which the Rev. Dr. Percival preached the Convocation sermon, taking for his text Acts xxvii. 31: "Except these abide in the ship, ye cannot be saved." The sermon was a strong and eloquent appeal for the preservation in the Church of the old doctrines of the Church; and an earnest warning against the peril of letting go, or explaining away, such doctrines as that of future and eternal punishment of the impenitent.

At 10:30 o'clock Wednesday morning the full Morning Prayer and Communion services were said, and after an impressive sermon, preached by the Rev. H. C. Johnson, from Acts iv. 6, the Sacrament of the Lord's Supper was administered.

At 7 o'clock in the evening of the same day, after Evening Prayer, a sermon was preached by the Rev. S. R. J. Hoyt, from 1 Cor. iii. 9, and earnest addresses, following the same line of thought as that of the preacher, were made by all the clergy present.

The final service in St. Mark's church was held on Thursday morning, and the Rev. Dr. Estabrooke preached the sermon from Heb. iv. 9, "There remaineth, therefore, a rest to the people of God." The offering was in behalf of diocesan missions.

On Thursday evening a missionary meeting was held in Christ church, East Waterloo. Full Evening Prayer was said, after which Dean Kemp preached the sermon, showing the conflicts and triumphs of the Church from of old.

Missionary addresses were then made by the Revs. Messrs. Hoyt, Johnson, Estabrooke and Percival, and an offering was made for diocesan missions.

Most interesting sessions for business and general discussions were held twice each day, at which reports were made by all the clergy before named, and by Mr. J. G. Hoff, Warden of St. Mark's, Waterloo.

These reports show that in almost every instance, the clergy of this deanery are working up the interests of the kingdom in outlying fields, near and far.

Perhaps not the least edifying portion of the discussions was that pertaining to the matter of holding "missions" at different places throughout the deanery.

The next Convocation is to be held in St. Andrew's church, Waverly, commencing Tuesday evening, June 12th. The Rev. Geo. A. Chambers was appointed preacher, and the Rev. Dr. Estabrooke, alternate. Special services are to be held for discussing the Church's teachings as contained in the Apostles' Creed. The Rev. Dr. Kemp, Dean, and the Rev. S. R. J. Hoyt, rector of St. Andrew's, Waverly, were appointed a committee to prepare a programme of services and subjects for the next meeting of Convocation, and to assign parts to the different clergy.

On motion, the Rev. Dr. Percival was asked to furnish a copy of his Convocation sermon for publication.

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