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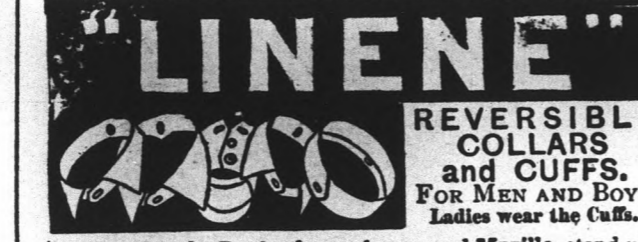
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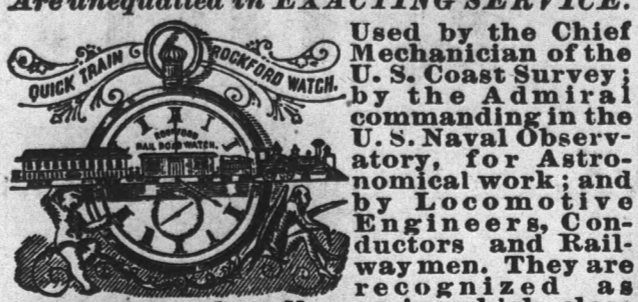
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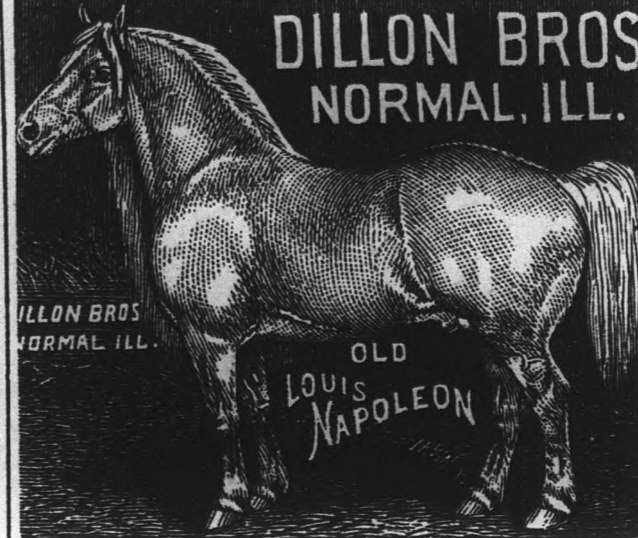
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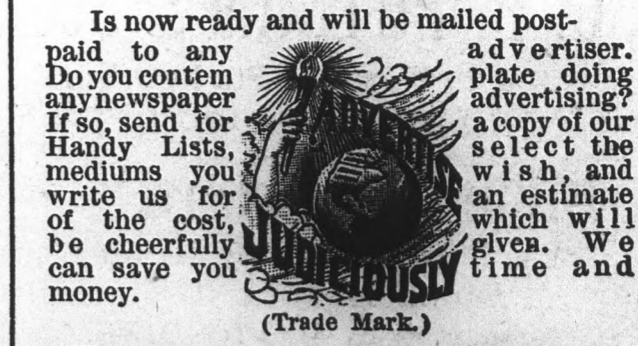
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RESURREXIT

And Behold He is Alike Forevermore

The Evening Churchman

EASTERTIDE, A. D. 1885.

AN EASTER ODE.

BY MRS. JANE M. MEAD.

[Inscribed to her son, the Rev. Chas. H. Mead.]
All Hail!

All hail! this day serene;
Easter--of feasts, the Queen;
Easter--the glad, has come;
Jesus has left the tomb;
He lives, to reign on high;
He lives, no more to die:
He lives! He lives!

Bring gifts!

Bring cedar, spruce and palm,
And bergamot and balm;
Bring branches of the fir,
And fragrant lavender;
Bring ivy, fern, and moss,
To decorate His cross:
Bring gifts of love.

Bring flowers!

Those plucked with choicest care,
The fairest of the fair;
Those nestling at your feet,
The sweetest of the sweet;
Violets with azure eye;
Blossoms of scarlet dye:
Bring flowers, bright flowers.

Bring flowers!

Bring orchis, from the wold,
Calla, with disk of gold
Hid in a silver sheath,
With broad green leaves beneath;
Bring crocus, shy and low,
Just bursting from the snow:
Bring flowers, rare flowers.

Bring flowers!

The blue forget-me-not,
Wind-flowers, from some lone spot;
And let the fond ground-pine
With buds and grasses twine,
And passion-flowers look down
With sacred cross and crown:
Bring flowers, choice flowers.

Bring flowers!

Carnations, all aflame;
Roses, of every name,
And rare arbutus, found
In cold and wintry ground;
And heliotrope, to bring
Quick promise of the spring:
Bring flowers, sweet flowers.

Come all!

Manhood, with brow serene;
Woman, with gentle mien;
Youth--childhood--pure and fair;
Age, with its silver hair,
Bring all the church can hold;
Bring hearts, and hands, and gold:
Bring gold! pure gold!

NEWS AND NOTES.

DR. W. B. HUSON, a priest of the Church, who distinguished himself during the yellow fever scourge at Memphis, has apostatized to the Roman schism in England, and entered the Jesuit novitiate.

The *Young Churchman*, the best Sunday school paper I know of, celebrated its fifteenth anniversary by the issue of a very handsome Easter number. Of its first number 200 copies were printed. Its weekly circulation is now 25,000 and

is steadily increasing. So much can perseverance and consistency do.

THE revised edition of the Old Testament will be issued to the public on the first day of May next. Investigation shows that the recent reports to the effect that the committee of revisers have found reason to believe their work will prove a popular failure have been without foundation. The orders for the revised Old Testament already exceed those secured before the publication of the revised edition of the New Testament.

THE thoughts of the whole civilized world are once again directed to this country, with anxiety and sympathy. The greatest soldier of the time lies prostrate, waiting for death, and such are at once his fame and this nation's position that the whole earth sorrows. Grant is truly a great soldier, but he is more, he is a great citizen, and he certainly deserves the universal tribute of admiration which he is receiving. When the star of Napoleon went down into the waters of the West, there was a sigh of relief, almost of joy, from the war-wearied nations. Wellington was never really popular, and his political opinions led him ever into fierce opposition to his country's feelings; but Grant, in every capacity, has deserved well of the Republic, and his name will ever and everywhere be cited as that of a world-hero, well worthy to have achieved such fame.

The *Churchman* of last week contains an admirable "Open Letter" addressed to the Roman Archbishop of Baltimore, by that well-known priest, the Rev. J. S. B. Hodges. The subject is "Magna Charta," which the prelate claimed in a sermon as essentially the work of his sect. Mr. Hodges completely demolishes this absurd pretension, reminding the Archbishop that the then Pope, Innocent, condemned the Charter, branding it as a crime, declaring it null and void, and excommunicating the Archbishop of Canterbury, Stephen Langton, and the Barons for the part they took in obtaining it. Undoubtedly it was the Catholic Church that brought liberty to England, but it must not be forgotten that the Roman Catholic Church did her utmost to crush that liberty and preserve slavery of the most debasing sort.

THE Archbishop of Canterbury has selected for the see of Brisbane as successor to Bishop Hale, who has been a colonial bishop hardly ever absent from his post since 1857, the Rev. W. T. Thornhill Webber, Vicar of St. John the Evangelist, Holborn, London. The antipodean diocese is to be congratulated on the primate's choice; for Mr. Webber has not only been a successful London clergyman, but he has two

powers essentially necessary for a colonial bishop, viz., those of locomotion—he is simply ubiquitous in London—and of a successful beggar, as shown by his having raised fifty thousand pounds in twenty years for church building and other purposes, in a poor parish. Bishop Barry will welcome so active and, on the whole, like-minded suffragan as himself; and Mr. Webber will be consecrated with the Bishops of Lincoln and Exeter at St. Paul's. He is an admirable Churchman.

THREE of the most prominent Low Church clergy of the diocese of Liverpool, Sir E. Bayley, Canon Cadman, and Mr. Goe, have addressed an earnest remonstrance to the Bishop against the ritualistic prosecution which he has just sanctioned. They say, and the justice of their remark is beyond the reach of cavil: "If the desire be to suppress Ritualism, experience shows that prosecutions will not do this. If the desire be to preserve or advance the interests of Evangelical truth, we are of opinion that those interests are likely rather to be injured than promoted by an appeal to the law courts. The Apostle enjoins us to serve one another by love. How that service can be rendered to ritualistic brethren whom we believe to be exceeding the wise limits of our own Reformed Church, may be a difficult question. But the duty remains, and we cannot forget with what force Archbishop Sumner once reminded some zealous remonstrants—'You must remember that, after all, the end of the commandment is charity.'"

It is to be hoped that the new Bishop of London, whose proper function according to Chaucer is to be "a King's eye" will not have to be "the Queen's tooth" in any such way as one of his predecessors was. The story is thus told in an ancient manuscript:

I will not omit a Tradition that goeth in the family of the Aylmers, of the Bishop's stout Heart in a pretty odd Instance, namely, in causing one of his Teeth to be drawn once in the Queen's Presence, for the better encouraging her to undergo that present Pain for her own Quiet and Ease afterwards. And indeed I find she was once so disquieted with the Tooth-ach that it gave a concern to all the Court. It was in the Month of December 1578, when she was so excessively tormented with that Distemper that she had no Intermission Day or Night, and it forced her to pass whole Nights without taking any Rest: and came to that Extremity, that her Physicians were called in and consulted. The pulling it out was esteemed by all the safest way; to which, however, the Queen, as was said, was very averse, as afraid of the acute Pain that accompanied it. And now it seems it was that the Bishop of London being present, a Man of high Courage, persuaded her that the Pain was not so Much, and not at all to be dreaded; and to convince her thereof told her, she should have a sensible Experiment of it



in himself, tho' he were an old Man, and had not many Teeth to spare; and immediately had the Surgeon come and pull out one of his Teeth (perhaps a decayed one) in her Majesties's Presence. Which accordingly was done: and She was hereby encouraged to submit to the Operation herself.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XVIII.

"THE FRAGMENTS THAT REMAIN."

There are still several lines of argument in defense of primitive Episcopacy, which I have not even hinted at, but which are incontrovertible and all point the same way.

Such are the Canons enacted by the Early Church, not to create or introduce Episcopacy, but to guard it as an Apostolic trust, and hand it down to the ages to come, particularly the "Apostolic Canon" requiring three Bishops to take part in the ordination of every Bishop. This ancient custom, which was made binding on the whole Church by the Council of Nicæa, both shows how important was the preservation of the Episcopal Succession in the estimation of the Fathers, and is also a guarantee that the Succession has not been lost through the ages. Apostolic Succession is not a chain consisting of a single row of links—although that would be strong enough—but rather an intricate net work such as no spider ever wove, and no one strand of which is essential to the continuity of the whole. To prove it, take a net of wire rings and strands, each ring representing a Bishop and the interlacing strands his sacramental connection with those who ordained him, and with those whom he, in conjunction with others, ordained; extend it so as to represent one century or eighteen centuries of the Church's life; then apply a galvanic current at one end of the net; of course it will be felt at the other. Take out a ring here and there; nay, cut and slash the wire strands, and break the rings by the score, the circuit will still be unbroken. So it is with the Catholic Episcopate. Invalidate it here and there, if you can; the error will be rectified in a few years. "If you can," I say, but can you? Try it and see. Put your finger on one single Bishop of the Catholic Church—Ancient or Modern, Greek, Latin, or Anglican—and prove that his consecrators were not Bishops, that his orders are *nil*, prove it, I say, or even throw a fair degree of suspicion on it, if you can, and then—what? Why, console yourself with the thought that you have done no harm; and even could you have demolished an hundred Episcopal links, instead of [not even] one, the Apostolic succession would still be intact; just as surgeons sometimes apply a ligature to the femoral artery, and then find that the almost unnoticed collateral circulation proves sufficient to nourish the limb in every part. In our Mother Church of England, the Archbishops of Canterbury have been the chief Consecrators of Bishops for 1300 years. And yet (to make the wildest concession imaginable), suppose that every one of them—from St. Augustine to Dr. Benson—was an impostor, a mitred layman, the Anglican Succession would still be unimpaired, and Anglican orders as valid as before. As a recent writer has said: "The first Canon of the most ancient body of Canons in the Christian Church

—called the *Apostolical* Canons—requires that a Bishop shall be consecrated by two or three Bishops, thus recognizing the *collective* idea from the start, and the larger of these numbers, *three*, has been the express requirement of all subsequent canonical legislation on the subject.

It has always been maintained in the Anglican Church, and in every branch of it to this day, though not so strictly in the Roman branch, nor has any Anglican consecration ever taken place with less than *three* Bishops uniting in the act. This gives a threefold guarantee of *validity* to every Bishop consecrated. It is an open and public guarantee. As each of the three consecrators must himself have been consecrated by three others, the second step has a *ninefold* guarantee, and so on by geometrical progression. This is somewhat reduced by the same Bishop acting in two or more consecrations. It is, on the other hand, *increased* by the fact that very often four or more Bishops join in a consecration, thus greatly *multiplying* the threads of connection with the past. Take, for instance, the case of the present Bishop of Albany. He was consecrated by *five* Bishops, and, tracing up the lines of their consecrators, it will be found that every priest ordained by Bishop Doane combines in himself the transmission of the spiritual gift through no less than *sixty-nine* Bishops of the American Episcopate, including the whole of the four (*one* Scottish and *three* English) consecrations with which our American succession begins; and *besides* these includes *four* Bishops of the English and Colonial Churches—Spencer, Medley, Fulford, and Staley—besides the *three* Scottish and *six* English with whom our succession began, or *eighty-two* Bishops in all. And this is in less than one century. The same rule, having prevailed in every part of the Catholic Church from the beginning, must every where have produced the same result. It is as sure and as simple as the multiplication-table. It leaves no room for doubt.

Take our American Church, for instance. Is it conceivable that a man should be received by all the clergy and laity of a diocese as a Bishop who had *never been consecrated*? and that, too, when the sole ground on which he *could* be received was that he *had been consecrated*? Is it *conceivable* that a man would be received into the House of Bishops, and sit and vote there unquestioned, while as yet he had *never been consecrated*? and that, too, when the sole right to a seat rested on the fact that he *had been consecrated*, and those among whom he sat *must* have certainly known whether *they* had consecrated him or not! And as these consecrations are things of *public local notoriety*, the stealing in of any unconsecrated man, and his universal recognition both by the clergy and laity of a diocese, as well as by the House of Bishops, is a *moral impossibility*. The same is true of every Province and Provincial Synod in Christendom.

The fact of consecration, therefore, is as certain as any human event can be. And in every such consecration there is the *personal contact* of the consecrators and the consecrated, and each consecrator imparts to the consecrated that which *he himself already possesses*—a part in that One Episcopate of the Catholic Church, of which each validly consecrated Bishop has an undivided share. No one can say of such an act that the consecrators undertook to *give* what they *had not got themselves*. And the require-

ment of three or more consecrators in each consecration produces, not a single chain composed of single links, the failure of any *one* of which would break the line; but it gives a multitudinous web of validity, so wide-spreading and comprehensive that the loss of one thread here and there—even if it could be *proved* (as it can *not*)—would have no effect at all on the general result.¹

The Apostolic Succession is thus vastly more certain than that of the Jewish High Priests, nor can any King in all the world be half as sure that he is the heir of his ancestors, as can the Bishops of the Church that they are the lawful inheritors of the office and commission of the Blessed Apostles. "The official lives of two bishops of our own Church, Bishops White and Smith, extending over nearly a century, suggests that the chain of the Episcopal Succession has not so many links as is often imagined, and from such imagination argued that it is quite incredible that there should be no missing link in that chain. Thirty-six of such lives carry us back to the Apostolic age; and when it is furthermore considered that the rule has always prevailed of requiring at least three bishops to unite in the consecration of another, it will be readily seen that so far from there being a high degree of probability against the continuance of a lineal succession in the Episcopate, there is scarcely the least ground for the opinion that it could have failed even if we had not ample documentary evidence to the contrary."²

Another argument is to be found in the homage which all early schismatics paid to Episcopacy; for they resorted to desperate expedients in order to get the Apostolic Succession. For example, when the Roman *Presbyter* Novatianus started his schism, about A. D. 250, he is said to have invited three country Bishops to his house, where he dined them, and wined them, and made them *drunk*, and then forced them to go through the sacrilegious form of ordaining him a bishop. And yet like all schismatics his ostensible aim was to *purify* the Church! In like manner, Fortunatus, who headed a schism in Carthage, during the Episcopate of good St. Cyprian, got himself ordained by Privatus, an *excommunicated* Bishop assisted by several of his kind, whom St. Cyprian calls "false bishops." A few early sects who were unable to get even the shadow of a succession set up a man-made ministry with *imitation bishops*, like the "Tulcan bishops," who for a while drew the Episcopal revenues of Scotland, or like the so-called "bishops" of the Danish Lutherans, and the Methodist Episcopalians.

Another argument might be found in the occasional allusions to the polity of the Church, which are made by pagan writers, and by the early opponents of Christianity. *Fas est ab hoste doceri*.

Or, take the two or three instances where a disappointed priest undertook to play the bishop. Early in the fourth century, Colluthus, a *Presbyter* at Alexandria, separated from his Bishop and undertook to ordain certain men to the priesthood. Whereupon a council of all the Bishops in Egypt was held in Alexandria, A. D. 324, by which the ordinations above mentioned were declared null and void, on the ground that Colluthus not being a Bishop, but only a Priest, had no power of ordaining. Those whom he had laid his hands on, pretending to make them Priests, were declared to be simply laymen, and hav-

¹ Rev. J. H. Hopkins, D. D., in Am. Ch. Rev. Jan. 1885.

² The Rt. Rev. H. A. Neely, D. D., Bishop of Maine, Convention Address, 1884.

ing been reconciled to the Church, lived thereafter in lay-communion.³

In the same century, Arius, a *Presbyter*, who was disappointed at not being made a Bishop, apostatized from the Faith, denied the Divinity of Christ, and, as St. Jerome says, "is reported to have added also some *dogmas of his own* [sic], saying that there ought to be no difference between a *Presbyter* and a Bishop."⁴ He was well answered by Epiphanius, who called his novel theory "an outrageous and senseless doctrine"—*dogma furiosum et stolidum*. The Churchmen of his day regarded him as a "mad-man."

Finally, take the history of the Ancient Councils, especially the Six General Councils, which brought together in all 1,630 Bishops from all parts of the universal Church; study them with care. It is all one way: There is no popery and no parity in any of them.

Such is a part of the evidence of antiquity as to the divine order and polity of the Catholic Church. Well does Archbishop Potter say: "There is such a multitude of unexceptionable witnesses for this fact, as can scarce be produced for any other matter of fact, except the rise and progress of Christianity; so that whoever shall deny this may with better reason reject all histories whatever." And here I close the testimony of antiquity, lest it be said of me, as of another: *Utetur in re non dubia argumentis non necessariis*.

³ See Athanasius' Works, Vol. I, pp. 134, and 193.
⁴ *Propria quoque addisse dogmata nonnulla, dicens, Presbyterum ab Episcopo nulla differentia debere discerni.*

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

NO. I.

The Oneida tribe of the Five Nations has received religious instruction from several different sources. The Jesuits of the Church of Rome, penetrated from the St. Lawrence to the shores of the Oneida Lake, very early in the settlement of Canada. It was probably in the year 1657, during the colder months of the year, that the Gospel of our Lord Jesus Christ was first solemnly preached in the Oneida village by two Jesuit Fathers. Two aged men, and several children, were baptized; but it was not until 1668 that a regular mission was established, and a little bark chapel built. After a checkered story, the mission languished, and, with the first years of the eighteenth century, the Jesuit missions in all that region gradually died away, and what is remarkable, very little trace of their teaching now exists, even in the traditions of the Oneidas. Occasionally, when the soil is opened by the plough on ground once occupied by those Fathers, some rosary, or religious medal, will come to light. But the red people themselves are at a loss to explain its meaning. The impression made on the tribe was only momentary.

After the Oneidas became subject to the Crown of England, the Society for the Propagation of the Gospel, founded in 1701, sent missionaries to the Five Nations, and occasional visits were paid to the Oneidas. As early as 1634 Charles I. and Archbishop Laud had taken steps for raising funds, and securing religious teachers for the Indians in the colonies then subject to the Crown of England. Had the political condition of England been different during the 17th century, we may well believe that more would have been effected for the instruction of the Indians. Among the clergy and laity of the Church of Eng-

land at that period, there were persons saintly in heart and life. But that was a century of great political and religious disturbance. The progress of all true Christian work was slow. From the first incipient dawn of the plan in 1634, nearly three quarters of a century were needed before the full organization of the venerable Society for the Propagation of the Gospel, as it now exists. It was one of the missionaries of that society who first offered the holy worship of the Prayer Book on the shores of Oneida lake. The Oneidas shared the labors of one missionary with the Mohawks. They repeatedly uttered a cry for more frequent services, for a missionary of their own. Occasionally they reproached the English with being less interested in their spiritual welfare than the French had been. And this reproach was a just one. It is clear that political and commercial ambition gave great additional energy to the action of the French in sending missionaries into the American wilderness; but it is also clear that religious faith was one element at the heart of the work. The error of that age in France was religious superstition; it was not presumptuous infidelity, another form of superstition, that which is connected with mere fallible human reason. France was at that time in a state of comparative peace within her own borders. England, at the same date was suffering from a prolonged internal crisis, both political and religious. Many individuals of the Church of England were full of religious power, but the heart of the country was not sufficiently warm, nor her hand sufficiently helpful, toward the heathen tribes within her jurisdiction.

The Propagation Society, very soon after its foundation would appear to have been in correspondence with the Dutch clergyman at Albany, the Rev. Godfriedees Dellins, with regard to the Five Nations, and their religious interests. The Rev. Mr. Dellins knew something of the Mohawk language, and was familiar with the habits of the people. He acted as an agent, or counsellor, of the venerable society for a time.

A year or two later the Rev. Bernardus Freeman, also a Dutch clergyman, was regularly employed by the S. P. G., as a catechist among the Mohawks, and most important was the service he rendered them. He had become a proficient in the language of the tribe, and assisted by Lawrence Claesse, the interpreter, he translated for their use the Gospel of St. Matthew, the first three chapters of Genesis, portions of Exodus, a few Psalms, and many passages of Holy Scripture relating to the Birth, Passion, Resurrection, and Ascension of our Blessed Lord Jesus Christ. Several chapters of first Corinthians, including the fifteenth chapters were also translated by him. His work was not completed until he had also translated the Morning and Evening Prayers, and the Litany. Mr. Freeman was desirous of receiving orders in the English Church; but there were obstacles to prevent his crossing the ocean, and the Government of the Mother Country, solely from political motives, always declined to allow the Colonies a bishop of their own. Mr. Freeman was disappointed; but he continued to labor faithfully as a catechist, and above all as a translator. His translations date from the first years of the eighteenth century. They were not however printed, but were sent to the society in manuscript.

The first missionary in orders in the Church of England sent to the Five Nations by the S. P. G., was the Rev. Thoroughgood Moor, who arrived in New York in 1704. He was sent especially to the Mohawks, but the Oneidas were apparently also considered as belonging to his care. His efforts were not successful. Fierce opposition was aroused against him by the traders who were jealous of any interference with tribes whom they had long considered as their own commercial prey. They raised up obstacles at every step, and finally by their plots drove him from the field. when as yet he had done little beyond laying a nominal foundation to the mission. The subsequent career of Mr. Moor was singular. He officiated in New York for a time and like many others, was much scandalized by the follies and vices of Lord Cornbury, the governor, who among other indecent freaks had appeared in Broadway, in the dress of a woman. The clergyman indignantly declared that for this, and other scandalous proceedings, he would not administer the Holy Communion to the governor. This declaration was repeated to Lord Cornbury. He went to New Jersey, where Mr. Moor was at the time and with the assistance of the Lieut. Governor of that colony, seized the clergyman, and with his own hands forced him into a barge, and had him carried as a prisoner to Fort George, in New York. After a time Mr. Moor succeeded in making his escape from the Fort, and secured a passage in a ship sailing for England. The vessel foundered at sea, and the missionary was lost. Scanty records of his labors among the Indians are all that have been preserved.

When Mr. Moor left Albany, the Rev. Thomas Barclay, the English clergyman in that city, undertook the oversight of the Indians. In 1709 Colonel Peter Schuyler, always a warm friend of the Five Nations, went to England, and took with him four chiefs. This visit was important in its results, so far as religious instruction went. The Mohawk chiefs were very urgent that missionaries should be sent to their people. After Colonel Schuyler's return a fort was built at the Lower Mohawk Castle, at the junction of the Schoharie and the Mohawk, and a chapel was also built within the fort; it was a substantial stone building, twenty-four feet square. A parsonage was also built and connected with it was a glebe of 300 acres. The expenses of this work were £900. Fort Hunter and the chapel were necessarily destroyed when the Erie canal was built, a century later. The parsonage is said to be still standing. The first service was held in the chapel October 5, 1712, the Rev. Thomas Barclay officiating. There were sixty Indians present.

Soon after the Rev. William Andrews arrived from England, as "missionary to the Mohocks and Oneides Indians." He reached New York in October, but was detained there waiting for a vessel to sail for Albany! He was "near a fortnight" on the voyage between New York and Albany, "owing to contrary winds." When he landed at the little wharf in Albany, November 13, the Indians received him "with abundant joy." Sunday, November 23, he held service in the stone chapel at the Mohawk Castle. The Litany was said in Mohawk. It was still in MS., but had made part of the services from the time of Mr. Freeman. The people gathered readily about Mr. Andrews for instruction, sixty or seventy at a time. Their

village was palisaded, containing fifty or sixty wigwams of bark, supported by poles "twelve feet high." "Drinking is their great vice." "Otherwise they are a civil, quiet, peaceable people." "They are extremely kind to each other." "They generally keep constant to one wife till death." Only three or four could speak a little broken English. Not one English colonist could be found at Albany to speak Mohawk. The Dutch were more familiar with the language. The most important work of Mr. Andrews was the revision of the translations made earlier by Mr. Freeman. When Mr. Andrews left England he received from the S. P. G. the MS. translations of Mr. Freeman. These were now carefully revised with the assistance of Lawrence Claesse, the interpreter. The Family Prayers, and Church Catechism, were added to them. The Family Prayers were first issued as a tract by the S. P. G., for the use of the English colonists in America. When complete, the book was published in New York, in a small quarto form, in 1715, with a Mohawk and an English title-page: "The Morning and Evening Prayer, the Litany, Church Catechism, Family Prayers, and several Chapters of the Old and New Testaments. Translated into the Mohaque Indian Language, by Lawrence Claesse, Interpreter to William Andrews, Missionary to the Indians, from the Honourable and Reverend the Society for the Propagation of the Gospel in Foreign Parts." "Ask of me and I will give thee the Heathen for thine Inheritance, and the Utmost parts of the Earth for thy Possession. Ps. 2:8." The book was printed in Mohawk alone, without the corresponding English, to save expense. This edition was not bound, the book-binders of New York at that time being very inexpert. This translation was used by the Oneidas, as well as the Mohawks, and, somewhat modified, it is in use among them at the present time. Those two tribes were in close alliance, the Mohawk Sachems calling the Oneidas their "Nephews," or, oddly enough, their "Daughters." They understood each other's dialects; of these, the Mohawk was the more guttural, the Oneida the more liquid. The Mohawk Prayer Book is in constant use among the Six Nations today, and is indeed used for public devotions by various sects of Christians unconnected with our Church, when holding service among the Iroquois tribe.

In 1715, Mr. Andrews wrote to the venerable society as follows: "I was intended to have gone this summer again among the Oneidians, but was advised against it. When I was among them before, I baptized several children, whose parents were Christians. Since, some of them have died, upon which some of the Indians have a foolish conceit I had poisoned 'em, and spread the report among the other tribes. The Mohawks only laughed." In 1717, he wrote again: "The base practices, and wicked examples of white men, calling themselves Christians, are the great obstacles to the conversion of the Indians, which render the name of Christian odious to them." "The soldiers here of the garrison are as wicked wretches, for drunkenness, swearing, and debauchery as, I think, can live." "The traders buy rum in New York at 3 sh. a gallon, and sell it to the Indians at a profit of 15 or 16 sh. a gallon, and one-third water. This their sordid gain they will not part with, though it be the utter ruin of these poor miserable people."

In 1719 he resigned the mission.

There was an interval of twenty years, with only occasional services, until 1740, when the Rev. Mr. Barclay of St. Peter's church, Albany, took the oversight of the services to the Mohawks, and their "Daughters" the Oneidas; he visited the people frequently, occasionally passing a month or two among them. Then came the "Old French War," which had a very bad effect on the mission. Two Christian Sachems however, kept up the services, by means of their precious Prayer Book, and translations from the Gospels. During three years "Old Abraham," or Tyoheusere, "a very pious Indian," kept up the services.

In 1750 the Rev. Mr. Ogilvie took charge of the mission. He found the people at the "Upper Castle," where there was no garrison, in a better condition than those at Fort Hunter. "Old Abraham" had been acting as missionary, and catechist." "Drunkenness has been greatly prevented by him." "For some time past he has entirely neglected his hunting in order to instruct his brethren in the principles of religion, and to keep up Divine service among the aged people and children, while others are in the woods." Occasionally the good old man would set out on a pilgrimage to the Oneidas. Carrying the precious Prayer Book, and passages from the Gospel with him, he would go up the river in his canoe, to the carrying place, thence to the wood creek, and so pass into the Oneida Lake. Here in the different villages he would collect the people, read the Gospel to them, or unite with them in the prayers he had learned to love so well. By the Litany they were "mightily affected." The Rev. Mr. Ogilvie passed the whole winter of 1751 among the red people. He read the prayers in the language, and preached through an interpreter. The Holy Communion was celebrated once a month. There were public prayers Wednesdays and Fridays, and on all Holy Days. The dissolute characters of the white traders, as usual, was the greatest obstacle to the religious improvement of the Indians. On Christmas Day quite a number of the more devout walked sixty miles from their hunting-grounds in the forest, to receive the Holy Communion.

In 1760 the Rev. Mr. Ogilvie, acting as chaplain to the army in the expedition to Oswego, officiated constantly to the Mohawks and Oneidas. There were 940 Indians with the army. Passages are given from his reports: "I have baptized during the year thirteen Indian children and two adults, and have admitted four Indian women to the Holy Communion after a careful examination." "General Amherst being at Oneida Lake went as far as the Oneida town. Upon his arrival he found the Indians at worship, and expressed a vast pleasure at the decency with which the service of our Church was performed by a grave Indian Sachem. I went there on the 18th of July; a large congregation collected. Divine service was performed with great solemnity. Six adults presented themselves to be examined for baptism; all gave a very satisfactory account of the Christian Faith, and appeared to have a serious sense of religion. I baptized them, and afterwards married them, three men and their wives who had lived many years together, Indian fashion. I married nine couples, and baptized fourteen children." Soon after the date of these extracts Mr. Ogilvie was ordered to Montreal. The mission was again left vacant. The Indians depended chiefly upon their native catechists until 1770, when the Rev. Harry Munro appeared among them, and rendered faithful service for a time. But the war of the Revolution was drawing near, and with it came great, and lasting changes.

The Household.

CALENDAR—APRIL, 1885.

12. 1ST (LOW) S. AFT. EASTER. White.
19. 2D SUNDAY AFT. EASTER. White.
25. ST. MARK. Evangelist Red.
26. 3D SUNDAY AFT. EASTER. White.

EASTER FLOWERS.

BY MARAH.

The lovely blossoms long have slept
Within the depths of earth,
Till, summoned by the voice of spring,
They waken, tidings glad to bring,
In new and glorious birth.

All thro' the winter cold and drear,
They slept secure and sweet,
Their starry petals folded tight,
Till wakened by the morning light
They come this day to greet.

Behold them now, these blossoms fair
That deck God's house to-day,
And breathe out fragrance rich and sweet
Like incense at the Master's feet!
They teach mankind to pray.

The lilies and the roses too
And every blossom bright
To those who scan their beauties well
God's wondrous love and mercy tell,
And lead them toward the light.

They tell the grand and glorious truth
That life from death shall rise;
For Christ Who died mankind to save
Came forth triumphant from the grave
And reigns in Paradise.

Then bring the cross with blossoms twin'd
Bring flowers of every hue
And deck the church with fragrant bloom;
For Christ has risen from the tomb,
He ransomed me and you.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XIV.

"As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ! to Thee our heavenly King."
—Wm. Chatterton Dix.

The badges promised by Miss Grahame came in good time, and were proudly worn by the young members of the Guild. They were made of oxydized silver; the winged ox of St. Luke on one side, the eagle of St. John on the other. The boys agreed with Miss Grahame that the wearers of these badges ought to be familiar with the lives of the evangelists whose emblems they bore; and lessons about the evangelists led on to the teaching about the Church which she was anxious to have them acquire. Questions became more frequent and more intelligent than they had been before from all the class, to which Archie had again returned, joined by Louis, who was quietly happy in his new life and surroundings.

"Why should Epiphany be a special festival, Miss Grahame," asked Stanley, "and have so many Sundays following named after it?"

"Open your prayer books, all of you," she answered, "and see what Epiphany means. What is it, Walter?"

"The manifestation of Christ to the Gentiles," he read.

"Who were the Gentiles?"

For a moment there was no answer, then Jack said, "All who were not Jews."

"How was Christ manifested to the Jews?"

"Through the whole Bible, wasn't he?" asked Donald.

"And how was He manifested to the Gentiles?"

"The Jews told them, didn't they?" asked Lon."

"Afterward, yes; but at first the Gentiles, or representatives from the Gentile nations, were specially guided to Him."

"Wasn't it the star?" asked Archie eagerly, for at Christmas, when he had helped Miss Grahame make a beautiful star, she had so told him the story of the three kings of the Orient that he was not likely to forget, and was now anxious to show that he remembered.

"Yes, these Gentiles were attracted by an unusual brightness in the heavens, and, rendering a willing obedience, were guided by the wonderful star to the cradle of our Lord. What kind of men do you think these were, Hugh?"

"Shepherds, were they not?"

"No, the shepherds were in the hill country of Judea; but I did not mean what the men were in station, I meant in character."

"Good men, I suppose, or the star would not have lead them."

"Yes, they must have been good men, and men who, like St. Christopher, were looking for the best master to follow."

"Who was St. Christopher?" asked two voices.

"Stanley, you know the story, do you not?"

"Yes, Miss Grahame; but I don't know that I can tell it."

"Try."

"Christopher was of the land of Canaan, and the name by which he was there known was Offero," he began, quoting unconsciously the very words with which Mrs. Jameson begins her story of the giant. And then dropping into his own style, "He was a very large man who wasn't afraid of anybody; but he didn't seem to have enough confidence in himself to do great things alone, and looked about for a master to serve. He was determined to find the greatest, the most powerful of all, and entered the service of the greatest prince he could find. One day this prince crossed himself, when a minstrel was singing. Offero asked him why he did it, and he said it was to protect himself from the devil of whom the minstrel sang. Then Offero said that the devil must be more powerful than that prince, so he left the prince and sought the devil, whom he found right away without searching far. One day, when they were going somewhere, this new master was terribly frightened. Offero asked him what was the matter, and he pointed toward a cross by the wayside, put there to remind those who passed by that Jesus had died on the cross to destroy the power of the devil. 'Then', said Offero, 'he is greater than you are;' and he left the devil, to seek Christ. He did not find him at once, but found an old hermit who had, and who told him to go to a stream where the waters were very swift and high, and there was no bridge for people to go over. Offero went, and taking a tree for a staff, planted it firmly in the stream and carried the timid people over. One day he had a little child to carry over, whom he put on his shoulder and then stepped into the stream. The water began to rush and foam, and the child grew heavier and heavier, until Offero could scarcely carry him; but he persevered, and when they had reached the other bank, he found it was Christ whom he had carried, for the Child said to him that he should not be called Offero any longer, but Christopher, because he had carried Christ."

They listened so closely, and Stanley was so interested in telling the story, that no word was lost, and all were quietly ready for the teaching which followed.

"What did the wise men bring to Christ?"

"Gold, frankincense and myrrh."

"What gift did Christopher, who was also seeking Christ, bring?"

"Why, he didn't bring anything," said Archie.

"Yes, I think he did, something more valuable than all the gold and jewels of the Eastern kings; something of which they were only types."

"He was a giant," said Walter, "did he have a big sword or anything?"

"No."

"He brought himself," said Louis, and Miss Grahame continued:

"Yes, he brought himself, his strength, his power and the will to use it all in the service of the greatest Master. Did he offer himself directly to Christ, or did the Saviour find him?"

"He did not know where to find Christ," said Donald, "the Saviour found him."

In the Epiphany season Sister Clara, having finished the special work she came to do, that of helping the injured once more to the use of their legs and arms and heads, had gone away, taking with her what Donald called Mrs. Lyne's parting blessing:

"I'm sure, ma'am, I'm obliged to ye," said Mrs. Lyne, "and you've helped us all a good bit; but I don't like your dress a whit better than when ye came, and I'm sure you're the only good one as wears it."

Mrs. Lyne had great reason to be obliged to Sister Clara, and so had all the others with whom she came in contact, for she had a cheery, helpful way of looking at things, that put discouragement to flight, and made the poor bodies feel that there was some chance in life for them yet, if things so far had gone all wrong. But, most of all, had Louis reason to bless the day that brought her to Oakland. She did not rest until, with Mr. Voorhies' help, she had rescued him entirely from the cruel master who had done all in his power to render both the body and soul of the boy miserable. Instead of taking him back to the city, she arranged that he was to stay in Oakland; but he could not go to work until he was a little stronger, and time would have hung heavily on his hands, had not the boys of the Guild acted upon Miss Grahame's suggestion and taken him in among them.

While he was in doors, Archie, and Donald and Stanley did much to amuse him; but it was Lon Winters—the boy who always thought he could never do anything—who gave Louis his first pleasure after he was able to go far from the house. Lon had been much puzzled to know what to do in order to have some money of his own for the Guild, and for Sunday school; but he kept turning the matter over in his mind, being constantly on the lookout for an opportunity. At last he found that in a wood lot, which was being cleared, there was work for boys as well as men, and he immediately asked his father's permission to go and help.

"I'm almost sixteen, you know, father," he said, "and big and strong enough to do a man's work."

"I know you are," was the answer, "and you can go if you want to; but we need all the help we can have here, and you must turn over half you make to me."

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

LOW SUNDAY.

All the days between Easter and its Octave have "in Albis," added to them in the Sacramentary of St. Gregory, but the Sunday after Easter is called *Dominica octavas Paschæ*. From a very ancient period, however, it has been called "*Dominica post albas*," or (as in the Ambrosian Missal), "*Dominica in albis depositis*," and shortly, "*Dominica in albis*," because on this day the newly baptized first appeared without the chrisoms or white robes which they had worn every day since their baptism on Easter eve. The popular English name of Low Sunday has probably arisen from the contrast between the joys of Easter and the first return to ordinary Sunday services. On this Sunday, or sometimes on the fourth Sunday after Easter, it was the custom in primitive days, for those who had been baptized the year before to keep an anniversary of their baptism, which was called the Annotine Easter, although the actual anniversary of the previous Easter might fall on another day. The Epistle evidently bears on this custom, and sets forth the new birth of Baptism as the beginning of an abiding power of overcoming the world through its connection with the Risen Christ, the Source of our regeneration. The ancient writer just referred to suggests the reflection that if we celebrate the anniversary of that day when we were born to eternal death through original sin, how much rather ought we to keep in memory the day when we were new born into eternal life?

The Collect appointed for this Sunday in 1549 was that now in use—the one originally belonging to the second Communion of Easter Day. In 1552, when the special service for this second Communion was discontinued, the Collect at present in use on Easter Day was substituted. In both cases Low Sunday was regarded as the Octave of Easter, according to the ancient rite; but in 1661 the original Collect of the day was restored at the suggestion of Cosin, the change that had removed it from use on Easter Day being overlooked, and thus the ritual symmetry of the two services was marred.

JACOPONE.

A LEGEND OF THE AUTHOR OF STABAT MATER.

There was no happier household within the walls of Lodi than that of the young, wealthy advocate Jacopone, in the year of our Lord one thousand two hundred and seventy. He had but recently returned from Milan, bringing with him "a pearl of price," a young, amiable and lovely wife; like himself a descendant of a noble wealthy family. She was so devoted to her religious duties and the care of the poor and the sick, that her husband sometimes playfully chided her for not caring enough for the pleasures and gayeties of life which had for him the natural zest of a worldly nature. She would smile lovingly upon him, as she replied, "I would, my Jacopone, that you cared more for going to church and visiting the poor and the sick. Am not I a better wife for being so careful in the duties of my religion? Do I not owe a debt to God Who has given me such a happy life? Feeling how much I owe for all He has given me, I must be ready to extend a helping hand to the poor and the unfortunate that He puts in my path."

But what fabric of human happiness is not destined to crumble and vanish from earth. No lovelier morning had ever dawned over the fair city of Lodi than the one which brought that "mimic battle;" when people from far and near assembled on one of the green and sunny slopes of the river's bank. It was a brilliant and gorgeous scene, the scene which the grassy meadow outside of the city of Lodi, presented that bright morning in June. Gay knights in all the bravery of their armour glittering in the sunlight, the musicians in their many colored trappings; gay ladies in the blazonry of their jewels and noble men to do them homage.

A scaffolding had been erected for the accommodation of the ladies and the distinguished guests who had come to do honor to the occasion. Amongst the finest in all that brilliant happy crowd none was fairer and happier than the young wife of Jacopone. Suddenly in the midst of the clapping and cheering that greeted one of the visitors, the scaffolding gave way and many of the spectators were injured seriously, and one of these was Jacopone's wife. He rushed to the place, caught her in his arms, and bore her away to a shady spot on the bank of the river. She only lived a few moments; just long enough to murmur a few words of love, a blessing and a prayer for him, and Jacopone was alone with his dead wife and his God. Where now were all the worldly hopes which he had sought so eagerly? gone.

"Like the snow-fall in the river."

Could it be that she, who had gone out from her home but a short hour before in the fullness of life, beauty and happiness, was now the cold, dead being before him? Never more would those closed eyes brighten in the light of love and happiness; never more the sealed lips open to respond with words of love to his affectionate chiding, or whisper to him of hopes garnered in heaven. The light of his earthly life had gone out forever; henceforth there was nothing for him, he said, in the bitter hours of his sorrow and his repentance, but to follow in her footsteps, as she had followed in her Master's. This was the hour of his consecration to a new life, and he never more swerved or changed in his allegiance.

Jacopone only waited to lay away his beloved dead before converting all his earthly possessions into money, which he divided among the sick, the sad and the poor. Then in the garb of a penitent, he hastened to join St. Francis and became the faithful friend and follower of the Apostle of Poverty and was afterwards known as Beato Jacopone.

In the seclusion of the cloister when alone with his God and his life-long grief, he composed the divine hymn of the *Stabat Mater*, the outpouring of a heart broken with sorrow that sympathized in a far off way with the sorrows of our Mother of Sorrows, *Mater Dolorosa*, a hymn so familiar to the lovers of music as well as to the Church, preserved in the pathetic expressive rendering of Pergolesi's composition and in the less spiritual but beautiful composition of Haydn. M. A. P.

[The *Stabat Mater*, according to Dr. Schaff, "is the most pathetic, as the *Dies Irae* is the most sublime hymn of the middle ages, and occupies the second rank in Latin Hymnology." It has been ascribed to Pope Innocent III, the Pope to whom King John submitted. If it was not originally composed by Jacopone, it is admitted that it was given to the world in its present form by him. Ed. L. C.]

BRIEF MENTION.

—A CORRESPONDENT inquires for some work setting forth and refuting the heretical teachings of Swedenborg. Perhaps some reader can name the work desired. The writings of Swedenborg himself furnish abundant material for the refutation sought. See especially his teachings on the marriage relation.

—A CLERGYMAN in one of our eastern dioceses has built his own church, owns the rectory, pays his own stipend, and is his own warden.

—THE Hon. Roden Noel, in his able review of Tennyson's poetry in this month's *Contemporary*, says this of the "Vision of Sin." "For myself I can only avow that, whenever I read it, I feel as if some horrible grey fungus of the grave were growing over my heart, and over all the world around me!"

—WHEN Archbishop Whately heard the words in our Liturgy, "that we may be hurt by no persecutions," he always added to himself "nor persecute others ourselves."

—A New York legislature has introduced a bill, entitled "An act for the suppression of sentimental gush and the glorification of felony." The bill provides penalties of fine for the first offence and imprisonment for repetitions against "any person who shall send to a convicted felon, or to a person held for trial for the crime of murder in any jail, prison or penitentiary of this State, a bouquet of flowers or other sympathetic token." Fines and imprisonment are also provided for "any sheriff, jailor, employé or attendant, who shall knowingly convey to any convicted murderer or person held for trial for the crime of murder any such forbidden token."

—It is popularly thought that there are but few descendants of the Washington family now living, but Senator Sherman said that he furnished to them about 350 tickets for the dedicatory ceremonies of the Washington Monument.

—These are days of "moral suasion" in school discipline, and as we read of teachers fined by the courts and dismissed from service for administering corporal punishment, we are reminded of the olden time and sigh to think that we were born too soon. The other day the *Pall Mall Gazette* printed the following reminiscence of James Carlyle, the brother of "Tam:"—"Ye mak a terrible to-do about education nooadays, by what was the case when I was young. Tae day at the schule when I was nine years auld, my teacher was hearin' me say my catachers, and I said 'he believes' instead o' 'he believeth.' He knocked me doon and pu'd my lugs and bangit me on the dasks: and I ran oot and lay at the fit o'a hedge among dokens and nettles for three hale days."

—THE Bishop of Madrid has issued a notice, forbidding members of the Church to read the works of Zola, the French novelist, under penalty of excommunication.

—THE Bishop of Montana tells the following in one of his letters: "A few weeks ago, as I was returning from a trip which it had taken me nearly two months to accomplish, an old man who sat facing me in the car, leaned over and asked in a confidential tone, 'Are you a travelling feller?' And I answered 'Yes.' If a Missionary Bishop does not belong to that class, I don't know who does."

—THOLUCK, the great theologian of Halle, laid down these rules for his

guidance: 1. I will never neglect morning and evening prayer; and I will pray for love, humility and faith and for all my heart-friends, for my enemies, and for missionaries. 2. I will be to every one only love, gentleness and humility. 3. I will copy a passage of Scripture daily. 4. I will banish all anxiety for temporal things and the future. 5. I will tell no anecdotes, however witty they may be. 6. I will avoid idle talk by keeping silent. 7. Every day I will read something for edification. 8. I will be moderate and abstemious when necessary. Earlier in his life, in a cloud of unbelief, this same person thought the Lord's Prayer extremely stupid. His case is some thing like that of M. He-gard, Professor of Philosophy in the University of Copenhagen, who has recently given up atheism and sought and found peace in God.

—IN an article in *The Quiver*, the Rev. Dr. Dix is spoken of as one of the popular American preachers. The writer says: "It is doubtful whether the Episcopate offers to a man a more extensive field of influence, as it certainly cannot offer a more comfortable position, than that of rector of Trinity church, New York."

A PLAIN little steeple is that of Pauxworth in Norfolk. Forty years ago and for centuries before, it was a roofless ruin, ploughed up to its four walls. It has recently had a second church attached to it; been repaired, re-roofed and once more made the receptacle of a bell. It would be curious to learn if any other instance has occurred of a modern church being built on to an ancient steeple.

—THE Autocrat of the Breakfast Table has, in his *Life of Emerson*, put on record his opinion, medical and literary—autocratic of course—on the value of that much-abused, and hygienically-sniffed-at eatable pie. Pie, he maintains, is good at proper times, and at an angle of thirty or forty degrees. What the latter reservation may mean is not clear. The proper time, however, is *at breakfast!* Emerson ate pie at breakfast: no dyspepsia. Carlyle ate oatmeal: dyspepsia, such as never was on sea or land. Therefore, argues the "Autocrat," would you have the digestion of an Emerson, rather than, like Carlyle, be "gey ill to deal wi'," shun oat-meal, and begin the daily matutinal with—pie.

—THE following brief mention from Crashaw contains a whole sermon: Sermons he heard, yet not so many As left no time to practice any; He heard them reverently, and then His practice preached them o'er again.

—BOSTON has the reputation of being the "hub;" it is also the "bull's-eye" of the target at which the shafts of wit are aimed. Some years ago a lady of that city died. Her husband being a strong Spiritualist, desired to hold communications with his departed, and inquired if she was happy. "Oh! yes," was the reply. "I am happy here; yet, after all, it isn't Boston."

—THIS has doubtless been a very cold and backward Spring, but no worse than some of its predecessors. In our issue of April 9, 1881, this note was made: "The ethereal mildness of April 1st, in Illinois, marked ten degrees above zero, and several hundred passengers were basking in snow-banks a hundred miles south of Chicago." It cost the C. B. & Q. road about a million dollars during the winter of 1880-1 to keep the road clear of snow and for delays and damages incurred. During the past winter, this road has smashed twelve locomotives in fighting the snow blockades.

HINTS FOR HOUSEWIVES.

MOLASSES CANDY.—One cup black molasses, two cups sugar, one table-spoon vinegar, butter size of small egg; boil ten minutes, flavor with vanilla.

CURE FOR FELON.—Take common rock salt, dry in an oven, then pound it fine and mix with spirits of turpentine in equal parts; put in a rag and wrap it around the parts affected; as it gets dry, put on more, and in twenty-four the felon will be dead. No harm to try it.

QUAINT little three-cornered sofa pillows are made of felt or impression cloth. When the goods are plain, quotations are worked in floss or tinsel. "Come unto me and you shall find rest," "Cast thy burden," "Rest thy weary head," are a few of the inscriptions selected.

AMATEUR joiners may derive comfort from the knowledge that nails and screws, if rubbed with a little soap, are easily driven into hard wood. The same household commodity, of a fine white quality, if rubbed over new linen, will enable it to be more easily embroidered, as it prevents the threads from cracking.

A NICE BREAKFAST DISH.—Mince cold beef or lamb; if beef, put in a pinch of ground cloves; if lamb, summer savory to season it, some pepper and salt, and put it in a baking dish; mash potatoes and mix them with cream, butter and salt, and spread them over the meat; beat up an egg with cream or milk, very little; spread it over the potatoes, and bake it a sufficient length of time to heat thoroughly and brown the top.

IN Germany certain substances may legally be used for coloring confectionery or eatables. To color red, cochineal, carmine, madder, the juice of cherries and of carrots; yellow may be colored by using saffron or tumeric; green, the juice of spinach. A chemical journal in this country recommends, as preferable to spinach for coloring green, an acid which is easily obtained by steeping raw coffee which is coarsely bruised in the white of an egg.

HOME-MADE BRACKETS, SCREENS, TEA-CLOTHS.—In houses where pictures are scarce the walls often look bald, especially if covered with a light-colored paper. Brackets are a great help to the housewife in getting rid of this suggestion of baldness. Any carpenter will make deal brackets to a given shape, and it is easy work to cover the board and make a vallance for it. The consideration of what material is best to use, and what should be the color, and in what style the ornamentation should be carried out, are the main points on which success depends. Virginia creeper leaves look well on white, gray, or black grounds, and they are well adapted for the vallance either of mantel-boards or of brackets; they can be massed together in bunches, or applied as a bordering, and are equally effective in both styles.

A charming screen can be made as follows: A length of satin, of a delicate gray tint, is worked with shaded chenille. The design may be formed of flowers alone, or birds may be introduced. In one we have seen, the design consists of water-plants; exquisitely tinted flag, tall bulrushes of a red-brown hue, and various grasses are lightly arranged so as to leave much of the satin ground visible; a king-fisher, with its brilliant blue plumage, settles on some of the lower foliage, while his mate hovers above. The lovely blue feathers of the birds give the color that is requisite to throw up the rest of the piece; while darting across the top of the panel is a dragon-fly. Various pieces of work could be carried out in shaded chenille, and the soft tints are suited to articles to be placed in a drawing-room. Banner-screens, hand-screens, work-bags, and tea-cozies, may all be ornamented successfully in this manner. A tea cozy may have a spray of wild roses branching across one side, and on the other a few leaves rich in autumnal tints of gold, red, and brown. The cozies are made smaller than they used to be, which is certainly an improvement. If large they take up too much room on the occasional tables used for 5 o'clock tea, and look rather clumsy; but when tastily made and well worked or painted they add to, rather than detract from, the pretty appearance of his fashionable and sociable repast.—*Cassell's Family Magazine.*

The Living Church.

Saturday, April 11, A. D., 1885.

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Rev. C. W. LEFFINGWELL, D.D., Editor

PARTICULAR attention may well be called to the admirable series of articles begun in this issue on the Oneida Missions. They are from the pen of an earnest Churchwoman, the daughter of the Walter Scott of America, and they will prove, we are sure, at once interesting and instructive. This series is but one of a number of value which THE LIVING CHURCH proposes to lay before its large and constantly increasing family. To that family we can repeat now in all sincerity what we said at Easter, 1881, when the subscription price of this journal was reduced to one dollar, "Count upon our perseverance as we count upon yours." Certainly neither party to this pact has been defrauded.

THE American clergy have been, as a whole, too busy to make the contributions to theological literature which have been made by the English clergy; but since the Bohlen and Paddock lectureships have been organized, the yearly additions to the original works that can be classed under the head of theology, have been neither few nor unimportant. Bishop McLaren has done much to elucidate Catholic dogma; Bishop Harris has set forth the relations of Christianity to civil authority; Bishop Williams has restated the doctrinal development of the English Reformation; Dr. W. D. Wilson has discussed the foundations of religious belief; Bishop Littlejohn has published two volumes of thoughtful counsels to the clergy; Dr. Mulford, in the Nation and in the Republic of God, has endeavored to develop the order of the State and the Church upon their great constructive lines. All these books have appeared within the past few years, and are thoroughly significant of the attitude which Christian scholars are taking toward modern thought. The earlier work is here and there helpful. Dr. Hugh Davey Evans and the late Dr. Milo Mahan were both theologians of a high order; Bishops Hopkins and McIlvaine, each in his own way, have

done noble work; and Bishop Hobart, Dr. Mahan, and Dr. Morgan Dix have done notable service as High Churchmen. These are the most conspicuous names. Others could easily be added, in all the schools of thought, if one were to attempt a complete list. The aim is less at completeness of statement than to show that the American Church is not deficient in theological learning, and that our writers are taking a respectable place among those who are leading the minds and guiding the thought of the age.

A STRANGE case of perversion has recently come to light in the English Church—a clergyman has gone over to Buddhism. For the time, at least, "Romanizing germs" are thrown in the shade, and the Church is confronted with a new danger. It is well known that Buddhism is the religion of many millions of human beings. It numbers probably more adherents than Christianity in all its forms. It is a very "liberal" religion, and seems to be just the thing that a certain class of ecclesiastical free-thinkers have been trying to find. What they ignorantly have been worshipping, Mr. Leadbetter now declares to them. If it may be logically inferred that the ritualists, who have been favoring the restoration of some ancient usages, are "Romanizers," it is reasonable to suppose that Broad Churchmen are Buddhizers. Mr. Leadbetter is only the first-fruit. A vast army are ready to follow him, and those who do not follow him may be supposed to remain in the Church for the purpose of propagating the principles of Buddha more effectively. The defection of Dr. Newman to Rome was proof positive that all the Tractarians were Romanizers. The adherence of Dr. Pusey to the English Church was no less conclusive to the fact that all Catholics were Jesuits in disguise. The argument is good with reference to Mr. Leadbetter and those who think with him that every man must be persuaded in his own mind. The Catholic movement was but a ripple on the surface. Perhaps it will be conceded that it was not, after all, such a very dangerous movement, when the full effect of the Buddhaistic movement is developed. For the accomplishment of this, nothing could be more effectual than the immediate and merciless persecution of all Broad Churchmen. If a man assumes to think at all for himself he should be put down or put out. It was by this policy that some of the most influential sects in Christendom were eliminated from the Church, and we need not yet despair of getting rid of the Romanizers and Buddhizers. If we persecute persistently we may have a very nice and select Church, at last.

OUR COMMON INTERESTS.

The present plan of sending the missionary bishops into the parishes at the East to plead for the general work of Church extension, though costly in the fact that it takes these leaders from their own fields of labor for a season, is likely to do much more for our common cause than appears on the surface. In England the return of the colonial bishops has been the signal for a renewed interest in their work, and the plan has worked well. Bishop Selwyn stirred up all England on the one or two occasions when he returned from his New Zealand diocese before he became the Bishop of Lichfield, and many another colonial, without turning his back on the distant outpost, has done the same thing. This is what the Board of Missions has invited our Western missionary bishops to do in the Eastern and middle dioceses, and the plan is greatly to be commended for reasons which go beyond the immediate occasion of their return from the frontier. The people like to see the leader whom the Church has sent into the new fields and the personal enthusiasm which they come to feel for him has much to do with the offerings which sustain his work. It is the gifts, both large and small, which such men call forth from the people as a whole, that go to sustain our missionary enterprises. By this it is not meant that the missionaries must return and show themselves in order to obtain a worthy support, but it can not be denied that seeing is believing, and that personal interest in the distant work of the missionary bishops is largely to be created by a personal knowledge of their plans and needs. The whole Church is awakened by their appeals and responds all the better to the calls of duty, for what these men may do by speaking of their work in the important parishes at the East.

But there is something more important than this awakening of an interest in the fields which are committed to our missionary leaders. The Church in America has to overcome centrifugal forces. It is spread out over a large extent of country, and its feeble portions are out of the reach of those who dwell mostly where the Church is strong. The difficulty is to keep the whole body properly alive to common interests. The eastern bishop is busy with his own diocese and can not put his activity into the Northwest; the Bishop of Oregon is cut off so that he has nothing to do with the Church at the east. The religious papers and the missionary journals give glimpses of his work, but it is so far off that it is not easy to feel its influence or to maintain an interest in it. Something must be done to keep the extremes of our corporate life in such close relations to the centre

that our interests shall be thoroughly in common, that the pulse of the Church shall be as the pulse of one man. The visits of the missionary bishops are an important step in this direction. They help to draw the extremes of our ecclesiastical jurisdiction together. The pioneer feels the pulse of the Church, while the Church becomes identified with the purpose and work of the pioneer. The extremes of party are already overcome, but the extremes of geographical distance and local isolation are in their way quite as difficult to surmount as the old differences of ecclesiastical opinion. The times also demand this closer relation. People think quicker in these days than they used to; they are better acquainted with the things they have in common; and our safety and strength as a religious body are dependent in a great degree upon the growth of common plans and purposes in which one part of the Church comes to the rescue of the other. The visits of our missionary bishops have shown our people that we have a common work to do, and are doing something to increase our interest in the remote sections of our large field. They are bringing about that relation of one part of the Church to the other which in our own day needs to be strenuously maintained and developed, if the Church is to rise to the opportunity which demands constantly increasing efforts for extending and deepening the religious life of a great nation.

CHRISTIAN EVIDENCES.

Mr. Joseph Cook, in a recent lecture presented a symposium on Christian Evidences, by reading the letters of several scholars and divines of various Christian bodies. A noticeable fact in every case, except in that from which we quote below, is that almost the entire argument is based upon subjective experience. One cannot read these letters without being convinced that the Holy Spirit is given to move and rule the hearts of all who believe in sincerity on the Lord Jesus Christ. At the same time, one cannot but regret that appeal may not be universally made to the unity and power of the Kingdom of God, the Church militant. This is the evidence which our Lord pointed to, "that the world may know that Thou hast sent me."

Bishop Huntington's contribution was as follows:

SYRACUSE, March 14, 1885.

Dear Brother:—You ask me why I "personally believe Christianity to be a revelation." I so believe chiefly for seven reasons.

1. Seeing from abundant signs that I myself and the universe I live in must have had a personal Maker, and instructed by my own soul that he must be a Father, I find it to be antecedently probable, if not a moral necessity, that he should speak to his children, disclosing to them his character and his will.
2. Christianity declares of itself explicitly, repeatedly, and in terms and a

tone befitting the majesty and tenderness of the message, that it is such a revelation; and nothing has been said or done in the world since it appeared, to negative that august claim, or to weaken its force.

3. Christianity is embodied and manifested to mankind in the living Person of Jesus Christ, Who stands, has stood for eighteen centuries, and promises always to stand, in the complete stature of men, the one perfect type, measure, and pattern of our manifold humanity, affirming without refutation that He is the only begotten Son of God, and establishing that affirmation by a divine goodness, wisdom and power—an incarnate life of God on the earth.

4. Through this Incarnation, which must in reality be "from the beginning," and in its issues everlasting, as well as by His teaching and suffering, Christ, Who is Christianity, demonstrates the supremacy of the moral law, which is the welfare of the human race and the glory of God.

5. This demonstration of life, which shines sufficiently by its own light, is published, extended, and continued from age to age, by writings of which both the genuineness and the authenticity are attested against every kind and degree of hostile assault, and of which the historical authority may now be considered as beyond reasonable dispute.

6. Christianity, as well by what it directly confers on all men who will receive it in spirit, mind, and body, and in every private and social relation, as well as by its superhuman certificates of miracle, prophecy, and inspiration, by its openings of a world of life above us, and by its assurance of personal immortality, proves its precise fitness to all the wants of our nature, from its strongest to its weakest point, giving this express evidence that it proceeds from the Creator of that nature.

7. The undeniable effects of Christianity on national, domestic, and individual progress, wrought through the organization, ministries, and missions of the Christian Church, in knowledge, virtue, order, freedom and mercy, testify not only that the God of truth revealed it, but that the God of history is with it and within it. Christendom is accounted for only by Christianity, and Christianity broke too suddenly into the world to be of the world.

Faithfully yours,

F. D. HUNTINGTON.

LETTERS TO THE EDITOR.

CHICAGO FIFTY YEARS AGO.

To the Editor of *The Living Church*:

In your issue of the 14th inst. is an article under the head-line—"The Mother Church of Chicago,"—the reading of which suggests the idea, that a few extracts from some letters written by an early resident there, in the plain, familiar old style of sister talking with brother or sister, relative to her experience of the hardships and privations of new settlers—may be interesting to your readers. The first of this series of letters is devoted more particularly to a description of the place, etc., while those that follow have much to say about the then status of its religious privileges—especially those of the Church. It is written by Mrs. Hiram Hugunin to her brother, A. G. Bostwick of Auburn, N. Y., dated

CHICAGO, ILL., June 15, 1834.

"Dear Brother:—I will now try to fulfil my promise to write you as soon as I could, after reaching this place. As I cannot have the privilege of attending our beloved Church services to-day, I prefer staying at home; although there is a Baptist meeting next door to us, in a kind of session-house.

"We arrived here on the 11th inst., just a month to a day from the time we left Oswego. * * * Every house (or shanty as big as a pig-pen) is occupied; and for the meanest hovel they ask \$8 a month. All the taverns—which are three—are crowded; so we were obliged to get into a private family, and stayed

there two days, when we came into an unfinished upper room over a large room intended for a store—now used by Hiram as a store-room for our best furniture and goods which he brought in his vessel. He says he shall build a house immediately, and thinks we shall be able to get into it in three months. Everything here is shantly built—very small houses are being constantly built. I heard of one built and finished in one day!

"I never saw such a place in my life, I hardly know how to describe it. It seems as if people were crazy to be flocking "out west," as they are. For some it may prove well; but for many it will undoubtedly prove disastrous. * * * The place is larger than I anticipated. It is built principally on one side of the river, which runs to the lake. Near the lake is the port and the light house. The river is quite narrow; and I was surprised to learn it is so deep—deep enough for vessels to navigate, if there was only a good harbor for entering it. They have raised an appropriation for building a pier, and it will in time become an excellent harbor. Vessels are now obliged to anchor out in the lake, and unload with 'lighters' as they are called, and when the wind blows it is impossible to unload them. Hiram's vessel has been detained several days, on account of the wind blowing so hard.

"There are here a great many large covered wagons, (with three and sometimes four yoke of oxen attached to each), from the Wabash some hundred miles south of this. They bring produce here, and live in their wagons or rather sleep in them, and cook out-of-doors on the prairie, and let their oxen feed on them meanwhile. They are called Hoosiers, i. e., the men who come with the teams. They bring flour, butter, cheese, eggs, and a great many things. They are a coarse, uncultivated sort of men, live about here almost all summer, and the streets are sometimes filled with them. Some days we see a good many Indians and Squaws; and the most of them riding horses as independent as you please; but while they are miserable looking objects, they are very civil in their treatment of the whites. I never saw so many horses, oxen and cows as I see here. The cattle are fat and fine looking. Notwithstanding they are so plenty, the price of beef is not as low as I should think it would be, for it sells for five and six cents per pound, and butter is a shilling (12½ cts.) a pound, milk six cts., and potatoes \$1 to \$1.25 per bushel."

It will be noticed that Mrs. H. at the time the above was written had been but a few days in the "far west." Her next letter to friends she "left behind" was addressed to her sister, Mrs. Joseph P. Mott, * Auburn, N. Y., from which a few extracts are given, dated—

CHICAGO, Aug. 14, 1834.

"I cannot tell with how much pleasure I have heard that there is a subscription started here, to build an Episcopal church, and that there are fifteen hundred dollars subscribed. Hiram says there are quite a number of Episcopalians here. I am glad to hear it. There is one—a physician here from Troy, N. Y.—Doctor Kimberly. He called to see Laura when she was sick; Hiram knows him—and Major Hardy, the overseer of the pier, is one. If they succeed I shall be happy enough."

And in another letter to Mrs. Mott, she adds:

Oct. 29, '34.

"The Rev. Mr. Dyer, of Syracuse,

* Now Mrs. Simeon Ide, Claremont, N. H.

preached here three Sundays ago, and I desired very much to hear him, but was unavoidably prevented. It was a great disappointment; particularly as he was to administer the Sacrament that day. They met in the Presbyterian room. It was particularly trying to me, having been so long deprived of the privilege of attending my own Church. * * * The Rev. Mr. Hallam, our clergyman, arrived from Connecticut, and the next Sunday I had the happiness of attending the services of our beloved Church and of hearing a sermon from one of her priests, here in Chicago, where I had feared it would be a long time before I should enjoy that blessing. We met in the Methodist house in the morning, and in the afternoon at the Presbyterian house, and had a full congregation.

"Mr. Hallam has called two meetings to organize a parish. He comes very highly recommended by Bishop Brownell, of Connecticut. Mr. Tullage arrived here this afternoon from Auburn. He stopped with us a week, waiting for his books. He was three weeks coming from Auburn, and nine days from Detroit, by land—having bad travelling and poor accommodations on the way. From here he goes to Galena."

From another letter *to her brother Augustus, dated Chicago, Nov. 18, 1834, among other things, Mrs. H. says:

"I heard the Rev. Mr. Tullage preach on Sunday of the week he was here. I liked him very well. I also like the minister we have with us now. He is a young and very good preacher, from Connecticut—has a wife and one child. Mr. Hallam, our clergyman, called often on Mr. Tullage, and he visited Mr. Hallam two or three times. He (Mr. H.) had just gone to housekeeping. Other denominations have appeared very friendly, by inviting our clergymen to preach in their houses. We now have a room fitted up for our services. Mr. Tullage preached in the Methodist and Presbyterian houses, and Mr. Hallam has preached in both and in the Baptist, by invitation. The ministers of the different denominations called upon Mr. Tullage, and he upon them. I never before saw so great an appearance of cordiality evinced towards each other as there has been here among the different societies. I hope it is sincere. I am agreeably disappointed to find so many Episcopalians here. They read the service very loud and distinct. * * * I find there has been a Church Ladies' Society organized here since last summer. Among them was Mrs. John Kinzie, whose family were staunch Episcopalians, from Utica. Her mother's name was McGill."

Claremont, N. H.

S. IDE.

*The letters were written on ye old-time "Foolscap" (13x16 in.) paper—postage a certain distance 25 cents, no matter how large the sheets. And it would seem, from the specimens before us, that, in these primitive times, this high rate of postage was thoroughly utilized. By the printers' mode of computation, we find on one of them 305 lines of 29 words each—"matter" sufficient to fill about 17½ pages of same size and type (solid) as that of the 68th page in *The Living Church Annual* for 1885.

ESSENTIALS.

To the Editor of *The Living Church*:

The Berkeley Association of Yale College is composed of all Churchmen of the University, who sign their names to the constitution. Meetings are held every Friday evening during term time throughout the year, often with an address by one of the city rectors. It is also the custom to have an annual Berkeley Sermon preached in Trinity church, New Haven. At such times we have had among others such eminent men as Canon Knox-Little and

our own Bishop Williams. The last annual sermon was preached about a month since by the Rev. John Henry Hopkins.

It touched a point which is, I believe, seldom touched upon. With all his reputation as a "High Churchman," Dr. Hopkins claimed that apart from the four cast iron hoops, as he called them, viz., the Apostolic Succession, the Creed, Confirmation, the Sacraments, there is nothing in the Prayer Book essential to Salvation. And he allowed that for his part he would be willing to sacrifice, for the sake of unity, the rigor of our rules which now forbid any change of even a syllable in the Prayer Book without a resolution passing two successive General Conventions.

Can we not then, I would ask, safely, while holding fast to the essentials, be a little less rigorous in this matter, which rigor may have been necessary in the early part of our history in this country, and thus hasten that unity which is sure to come and will soon come if we but assist its advent.

And as now the Church by holding fast to the cardinal points of Catholicity, can withstand a great variance of opinion within, so could she not then, while still maintaining those essentials as divinely organized and commanded, permit with safety a variance of usage on the matters not essential to salvation?

G. T. L.

BESIDE THE MARK.

To the Editor of *The Living Church*:

In *THE LIVING CHURCH*, of March 28th W. W. Andrewes begs leave to correct what he calls "an erroneous statement" of mine, in a previous number concerning the Irvingite view of death. Instead, however, of stating what the error was, and then correcting it, he substitutes the following very safe remark, viz., "we do not look for any exemption from death till the coming of the Lord to raise the dead and change the living saints."

My reply is, who said you did? Certainly not I.

THE WRITER OF THE LETTER.

New York, April 3d, 1885.

DOGMATIC THEOLOGY.

To the Editor of *The Living Church*:

I have received lately a letter from the Rev. Robert Owen, B. D., of Barmouth, England, informing me that he intends to issue another edition (the second) of his valuable work, "An Introduction to the Study of Dogmatic Theology," provided he can be assured of enough subscribers to the work to guard against loss. The work has been recommended hundreds of times by *The Church Times*, of London, but owing to its having been long out of print, it is impossible to procure a copy of it. At the request of the author, I take the liberty of making the above announcement (through your courtesy), to my brethren of the clergy, in order that if any of them desire to aid in the publication of this work by signifying their intention of becoming subscribers, they may do so by dropping a card to Mr. Thos. Hayes, 17 Henrietta St., Covent Garden, London.

FREDERICK W. TAYLOR.

Danville, Ill., March 24, 1885.

—SIR MOSES MONTEFIORE, despite his one hundred years and more, remembered the twenty-first birthday of Prince Albert Victor by sending him a golden inkstand and a pair of candlesticks, together with an autograph letter.

"THE RESURRECTION AND THE LIFE."

BY F. BURGE SMITH.

The deep hidden springs are in motion;
The heart of the earth is alive;
In the wonderful "valley of vision"
The dry bones begin to revive.

Where silence and chillness were reigning
The Spirit has sent out his breath,
And tokens of beauty and gladness,
Come forth from the semblance of death.

O glorious lesson of nature,
So simple, so perfect, so clear,
The Winter of sadness is over,
We come to the Spring time of cheer.

If we joy in the sweet Resurrection
Of earth's lovely verdure and bloom,
How blessed the thought that our dear ones
Shall rise from the dust of the tomb!

That clothed in their beautiful raiment
Prepared by the Infinite Love,
They shall soar to the regions of sunshine,
And dwell in the Heaven above!
Easter, 1885.

BOOK NOTICES.

TRAJAN. A Sentimental and International Novel
By Henry F. Keenan. Chicago: S. A. Maxwell
& Co. Price \$1.50.

Written in a bright, fresh way, with considerable dramatic power, this new claimant for favor will win at once a distinctive place.

The scene is laid in Paris during the exciting period of the Franco-German war and the French Revolution of 1870-71, and the thrilling events of the time give a deep coloring to the story.

The situations are in one or two instances slightly strained and unnatural, and the moral tone is somewhat lowered by French laxity of speech and conduct. Otherwise, keen philosophical analysis and romance interspersed with lively sallies of wit, make up an agreeable *tout-ensemble* that can scarcely fail to be popular.

QUATREFOIL. A Souvenir of May Dickinson. New York: Thomas Whittaker. 1885. Cream vellum and gold cover, gilt edges. Price 60 cents.

This richly-published little souvenir presents intrinsic merits of its own to all who possess refined literary tastes, besides being the remembrancer of a very lovely and noble girl to many in the Church who knew her through her brief earthly life, and who will linger in thoughts of natural regret for their and the world's loss, if also in Christian submission to the ordering of that early severance which so lately transferred to the progressions of eternity her beautiful following on to know the Lord.

The book comprises four of May Dickinson's poems: "A Birthday Messenger," "The Master and the Moss Rose," "The Golden Gate of Childhood," and "What the Pansies Say." The first was sent to a friend a little before his birthday and Ordination; the last was found in her desk after she had passed to the Life immortal. The poems are very remarkable for the work of a young girl—simply beautiful in composition and melodious rhythm, and exquisite in conceptive skill. The author is the daughter of one of our Church clergy—a graduate of Columbia and the poet of his class. This volume would make a pretty Easter gift.

THE MESSAGES OF THE BOOKS, Being Discourses and Notes on the Books of the New Testament. By F. W. Farrar. D.D., T. R. S. New York: E. P. Dutton & Co.; Chicago: Jansen, McClurg & Co., Pp. 332. Price \$3.50.

Canon Farrar has done much valuable literary work for the cause of which he is so able a representative, but nothing from his pen thus far, to our mind, has surpassed this book before us.

About the merits of some of his other books there is, undoubtedly, more than

one opinion. Every student of the New Testament, whatever his bias, must welcome this, Dr. Farrar's latest production.

In a series of thirty eloquent and learned discourses we have a study of the whole of the New Testament, book by book. Each is examined as a whole but not in detached verses or passages. This is done with such success that most readers diligent in Scripture studies though they be, must rise from its perusal with more accurate views of the new dispensation of God to man.

'Tis true that in many places we are led over ground previously traversed by our author, but with so skillful a guide the interest is enkindled anew.

The idea that prompts the volume is excellent. Much of sectarianism is due to the neglect in studying Scripture properly. Isolated texts here and there are often the whole Bible to some people. Had Martin Luther been a little more Catholic in his grasp of the New Testament as a whole, we should have heard nothing of his "Apostle of straw."

Each of these discourses is supplemented with a series of learned notes, in which is collated in short compass the opinions of some of the best commentators, an outline of the book, and the conclusion as to its general purport.

It ought to prove a valuable addition to Scriptural helps.

A POPULAR MANUAL OF ENGLISH LITERATURE, containing outlines of the literature of France, Germany, Italy, Spain, and the United States of America, with Historical, Scientific, and Art Notes. By Maude Gillette Phillips. In two volumes. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Price \$4.00.

This manual, we learn from the preface, has been prepared for the purpose of serving three ends; first, as a school manual; second, as a guide to the general reader; third, as a book of reference. For the last two purposes, it seems admirably adapted. The topical arrangement is good, making the work easy of reference, and the charts enabling the reader to survey the field almost literally, are admirably planned. The comments of authors upon each other is another excellent idea in a compilation of this nature. The sub-topics, Homes, Friends, in the study of each of the principal writers, will be found an attractive feature. This Popular Manual deserves to be popular.

We cannot, however, recommend its use as a text book. The compiler says, and says very truly, that the last decade of years has formed an epoch in the study of literature, and in the methods of instruction. What we need now is less of methods of instruction, and more instruction, less study about literature, and more study of literature. It may be, it doubtless is, interesting to know what others think of great authors, and the youthful learner must be guided in the formation of his taste. But a good teacher can do this for him in the field of literature itself, where he and his pupil may happily garner together inexhaustible riches. Those who please may sit outside, manual in hand, and read about what the wiser are enjoying. Only do not keep out the children. Let them enter on the infinite riches of their inheritance, not keep them pouring over the title-deeds.

SAMUEL GOBAT, Bishop of Jerusalem. His Life and Work. A Biographical Sketch. Drawn chiefly from his own Journals; with Portraits and Illustrations. New York: Thomas Whittaker. 1885. Pp. 401. Price \$2.

Who is there that understands the first and unsucceeded Jerusalem Episcopate? Yet every Anglican should know its work and merits thoroughly. Here we have the record, with a most graceful introduction by the Earl of Shaftesbury. We confess it has been a

surprise to us—its perusal, a fascination and delight. And we ask ourselves at the close—were ever a man and his work more misunderstood than Bishop Gobat and his episcopate of the Holy City?

The history is in two parts: the first is occupied with his life from childhood until his entrance upon his Episcopal functions at Jerusalem (1799-1846), and is compiled from his own journals; the second, with his work in that great first of Bishoprics in the Apostolic Catholic Church. The volume is compacted of the most genuine, naive and useful insight and information. Shaftesbury well says, in his Introduction, that "in autobiographies we cannot generally expect that the writer will disclose what is really descriptive of himself, if it be net to his honor. * * * but the autobiography of this excellent Bishop Gobat is transparent as glass."

We are thoroughly thankful for the publication. It was needed, and we are more than satisfied. *Laus Deo!*

GLOBE READINGS FROM STANDARD AUTHORS. The Heroes or Greek Fairy Tales for my Children by Charles Kingsley. Illustrated. London and New York: Macmillan & Co. Chicago: S. A. Maxwell & Co. Pp. 150. Price 30 cents.

The publishers could hardly have done a greater favor to young readers, than to reprint in cheap and pretty style, this delightful classic of Kingsley's.

INSPIRATION. A Clerical Symposium on "In what Sense and within what Limits is the Bible the Word of God?" By Archdeacon Farrar, Principal Cairns, Prebendary Stanley Leathes, Rev. Edward White, and others. New York: Thoms Whittaker [1885]. Pp. 242. Price \$1.50.

The "symposiac" form of presenting varying views of most questions in theology is becoming popular. Yet, we would like to enquire of book-makers whether or no objection comes too late to the use of that word *Symposium*, which is not so much an accommodation, as a violent wrench from any connection with its original significance? If we be fallen into the Germanic fashion of discussing grave questions of Religion with the accompaniment of pipes and beer (after the mode of a certain solemn congress held some few years since at Cologne) then, well enough! But, here, the Editor of the Homiletic Magazine presents to the public the several convictions on the subject of Inspiration which writers representing various sections of the Church have skilfully and devoutly stated; why then dub the collection with convivial title, as of a merry drinking-bout? It is very young yet; let it be strangled!

The book itself makes very interesting reading; it contains nine papers by as many representative writers.

THE CHRISTIAN SANCTIFIED BY THE LORD'S PRAYER. Translated from the French of Pere Grou, by Ellen M. Fogg. Handsome cloth, gilt, pp. 118. New York: Thos. Whittaker. Price 50 cents.

St. Augustine said many times that if a man would pray the Lord's Prayer in the fulness of its spirit, it would cleanse him from his daily faults. This little treatise is said to be one of the most precious fruits of the twelve years of silence and labor which Pere Grou spent at Lulworth, in England, about the beginning of the present century. They who have read and meditated upon his "Characteristics of True Devotion" will turn eagerly and with anticipations of spiritual profit to these pages. While the translation lay yet in manuscript, the well-loved and lamented Dr. Ewer read portions to his congregations at Evensong two days in each week of the Lent of 1881.

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

AN UNPLEASANT COINCIDENCE—The travelling Secretary to one of our Church Societies was lately engaged to preach at a town not far from Oxford, where he had his temporary headquarters. By some mistake he went the wrong road, and was so long delayed in consequence that, on arriving at the church, the congregation had got as far as the hymn before the sermon. Donning a surplice, the clergyman made straight for the pulpit; but on arriving at the foot of the stairs, he found another preacher in his place, as it was thought the appointed preacher must have met with some accident, and they had given him up after waiting some time. The two clergymen looked at each other for a moment with mutual surprise, but the gentleman in the pulpit at once gave way, and the expected preacher took his place and gave out his text. He would have been thankful to have had any other, but, of course, texts and sermons are not things that can be altered at a moment's notice, and he was compelled to announce the only text on which he was prepared to preach, which happened to be "So he drove out the man." Under the circumstances the effect was painfully ludicrous, as may be imagined, though no one was to blame, as it was purely accidental.—*Irish Ecclesiastical Gazette.*

A POOR clergyman was walking along the street, when a man at the corner said, "I wish I had his berth for a few days—I'd have a good time like the rest of them." The priest turned round and said, "My friend, if you will come with me for a few hours you shall have my wages." The other men laughed at him and told him he ought to stick to his bargain. So they started together, and first the clergyman called on an old sick lady, with whom he read and prayed, then visited a poor blind man, then tried to comfort a poor woman who had just lost her little child. Then they came to an old house in a back street, and up the old stairs the clergyman went, and the man said as he followed, "What a place—what are you going up here for?" "Oh," said the priest, "don't mind the stairs; two children are dying of small-pox." He looked behind when he got to the top, but his friend was gone—to have a good time somewhere else.

A BOY who attends one of our Sunday schools went out in the country last summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer! The boy, having stood it as long as he could, said to the man, "Well, I guess I will go home tomorrow." The swearer, who had taken a great liking to the boy, said, "I thought you were going to stay all summer." "I was," said the boy, but I can't stay where anybody swears so; one of us must go, so I will leave." The man felt the rebuke, and said, "If you will stay, I won't swear," and he kept his word. Boys, take a bold stand for the right; throw your influence on the side of Christ, and you will sow seed, the harvest of which you will reap both in this world and that which is to come.

Yawning, dear son, indeed, is quite involuntary, yet to unlearn the trick for thee is necessary. I never yet observed that, when thou had'st before thee Any good thing to eat, a yawning fit came o'er thee.
—*Wisdom of the Brahmin.*

OUR SOLEMN LITANY.

BY FREDERICK H. KELSEY.

The Litany is one of the earliest portions of the Prayer Book that was printed in English. The original of the present form appeared in England in 1544, and it did much to stimulate that desire for a liturgy and prayers in the vulgar tongue which resulted finally in the rejection of papal superstitions and the restoration of primitive usages and the Catholic Faith. Before this time, there were many different Litanies, some of which originated in times of pestilence, invasion, earthquake, rain, or drouth. Among these is the famous *Septiformis*, appointed in 590, at the time of a fatal pestilence in Rome, by Gregory the Great. In chanting the ancient Litanies, the people marched in processions, and this added, no doubt, to the impressiveness of the service, but, as the practice led to abuses it was long ago discontinued in England. In the middle ages, as corruptions crept into the Church, invocations to the saints began to be inserted in the Litany, the number called upon being determined, probably, by the length of the march. Each invocation ended with the words *ora pro nobis*, "pray for us." As Litanies originated in times of calamity, they were accustomed to be used on the anniversaries of these occasions, and at periods of humiliation, and hence comes our custom of saying the Litany more frequently during the season of Lent. Since the first appearance of the English Litany, there have been various alterations, many words having been from time to time omitted, while others were added and some were changed. It would seem strange at this day to hear a congregation in America pray for deliverance "from the Bishop of Rome and all his detestable enormities," but such a petition was inserted in the first Litany, after the words "privy conspiracy." If we were to follow the development and growth of the Litany through the ages, we should find that the "form of sound words" which so well express our necessities is a monument to the faith and piety of saints and martyrs whose names are written in blood upon the page of Christian history.

The stereotyped objection to "forms of prayer," on the ground that prayer should be prompted by the real desires of the heart, appears very weak and trivial when we comprehend the character and meaning of the Litany.

In modern times it has been regarded as a special sign of grace to be able to compose and deliver long and eloquent prayers. The Litany, however, seems to have been framed in a different spirit and as we consider its brief petitions, so full of intense meaning, we are reminded of the words of Holy Scripture: "Let not thine heart be hasty to utter anything before God; for God is in Heaven, and thou upon earth; therefore let thy words be few." The first five petitions are prayers for deliverance from moral and physical evils, and from sin and its consequences. These are addressed to our ascended Lord, and as we go on praying to be delivered from the perils that surround us—from sin, from the crafts and assaults of the devil, from pride, vain glory and hypocrisy, and finally from that worst of all, hardness of heart and contempt of God's word and commandments—the heart seems to warm with earnest emotion, and we remind, as it were, our Great Intercessor of all that He has done and

suffered for us, believing that each act of His had an efficacy of its own. As we speak of His cross and passion, His agony and bloody sweat—the agony of His struggle with the last and greatest temptation of the enemy, the temptation to abandon the sacrifice upon the cross—may we not reverently believe that that Holy One is moved with loving compassion! And if with earnestness we beseech Him to hear us in the petitions that follow, surely we may have faith that He who is "wont to give more than either we desire or deserve," will grant a blessing to those for whom we pray, and endue our own souls with the grace of His Holy Spirit to amend our lives according to His Holy Word.

ANOTHER REMINISCENCE OF GEN. SCOTT

As you accepted my communication in reference to Gen. Scott, I assume that you are ready to receive another anecdote, or rather, a little bit of history about him. General Scott, in talking with me about the apparent increase of infidelity, observed, that in his younger days it was fashionable to avow unbelief in reference to the inspiration of the Scriptures, and to express doubt as to the claims of the Christian Religion. Every young man had in his possession Voltaire, Rousseau and Paine, and consequently conversation on all occasions took the form of an expression of views on the subjects treated by those writers.

General Scott had for tutor an old Scotch gentleman of great worth and excellency of character, who when noticing that his pupil was somewhat desirous of getting information about the arguments of sceptical writers, warned him against the perusal of their works. The advice of the good old man had an effect contrary to that it was intended to produce, for the young student was only made more curious by his instructor's advice it and had the effect of inducing him to purchase the publications to gratify his curiosity.

The effect of reading them was disastrous. Unable himself to meet their cavils and insinuations, and not daring to resort to his old tutor for information, he was led to become a downright sceptic. It not being possible to conceal his thoughts for any length of time, he was at last forced to give expression to them. His tutor though evidently pained, did not seem anxious to argue the points or become a special champion of his faith in opposition to infidel tenets. He would now and then quickly meet an objection, but he always took pains to let fall some godly admonition regarding the beauty and importance of the Christian religion, its influence on character and its help in times of trouble and temptation. His spiritual counsels in connection with his own example which was always that of a gentle, consistent, and devout Christian, won the admiration of the young man, who was convinced thereby that Christian principles were the best to fit one for the serious objects of life, and for the cultivation of the noblest instincts of our nature. The young man gave up his infidel tendencies and never since that time, said General Scott, have I felt an inclination to return to them.

H. E. DUNCAN.

OPINIONS OF THE PRESS.

The Church Times.

THE PETRINE CLAIMS.—St. Peter is just the one Apostle to whom inerrancy cannot be attributed. Doubtless other Apostles had their failings, but St. Peter was the only one to whom our Lord said—"Get thee behind Me, Satan: thou art a stumbling-block unto Me: for thou mindest not the things of God but the things of men." (St. Matt. xvi:23, R. V.)

The other Apostles forsook their Master and fled, but St. Peter was the only one that thrice denied Him, and denied Him with cursing and swearing. Even after the giving of the Holy Ghost, St. Peter on one occasion so conducted himself that the Word of God declares that "he was to blame," or, as the Revised Version has it, "he stood condemned"—the only member of the sacred college of whom anything of the kind is written. If then it were true that Peter spoke by the Pope for the time being, we should never be certain that in that particular utterance he was not culpable.

The Standard of the Cross.

THE STUDY OF GREEK.—Let it be realized that a knowledge of Greek and Grecian literature lies at the foundation of any mastery of English; it is the source of modern dialectic power, of which our own tongue, we proudly believe, is the grandest development. Beyond this practical argument, as Dr. McCosh has shown in his unanswerable essay, the study of Greek is the most valuable intellectual gymnasium for a man who aspires to culture. It is a strengthener and developer of the faculties. It makes a student. We doubt if students can be educated without it.

The Church Press.

CHURCH MUSIC.—The tendency of Church music toward sensuousness, in our own choirs, as well as in those of the Roman Catholic Communion, is one of the evils that must be fought. A surplined choir of men and boys is not the only cure,—the vice is not less conspicuous in many churches where choirs of such a sort sing all the music. Nor is "high ritual" necessarily a safeguard; it is in those churches where high ritual obtains, that sensuous music chiefly rules. What is wanted, is first that congregational singing should form the principal portion of the music in every parish church on every Sunday, with an anthem or some figured music at rare intervals during the service, say at the Offertory, morning and evening. The golden mean between bald Gregorianism and operatic sensuousness is easily achieved by any choir master, whose object is sincerely to promote the greater glory of God, and not his own, in the Sanctuary.

A WASHINGTON LETTER.

SPECIAL CORRESPONDENCE.

About one year has passed, and I have never seen any critique upon the sale of pictures that was practised here in a church, in connection with the unveiling of a monument in honor of Martin Luther. I saw the sale with my own eyes, and it was a brisk traffic within the great Lutheran church that reared this monument to its patron saint. There stood the image, a good one, life size, of bronze, Bible in hand, which it was smiting as though it were Tetzal, who made a traffic in the Roman churches; and here right behind it, was the "sale of the pictures of the monk and his statue! It seemed to me as though one tendency of schism, the profanation of churches, had "come to torment them before the time," and that another visit were needed to "drive out the money changers!"

A year ago last Thanksgiving Day, I was present in the New York Avenue Presbyterian church. It is their leading church and it was a disappointment that President Cleveland did not take his pew there, but in Dr. Sunderland's. The Rev. Dr. Bartlett the pastor, preached

(for the *preach* is "the chief end of man" in these Churches) on John Calvin! The sound of "harp, sackbut and dulcimer" had hardly died away from the rearing of the Cross to Luther, and it evidently gave zest and zeal to the eloquence and blazon for Calvin. It hinted as much as to ask why should Luther's name be sounded more than Calvin's? well, I think so too, and am glad to see it in print that we are to have one more image set up on the plains of our Dura—to honor civilians, as well as so many to the army and navy. Churchmen like it too, because it shows that both Calvin and Luther are too recent by 1500 years to be apostolic. But what *attitude* shall Calvin have, must give them pause! Dr. Paret's successor has been announced here. Some Church papers had the name of one of the Rochester clergy as the choice. Be that as it may, and with all the good name and fame of Dr. Anstice, the mantle of the Dr., now Bishop, sailed away and found its Elisha down on "the hill country" by the Thames, Conn., where Rev. Dr. Giesy has been caring for Christ church, in Norwich; I have heard him minister there. The church is much more costly and Churchly than the old Epiphany. There is a fabulous wealth, and an aristocracy of blue blooded grandfathers there; why such a scholar and quiet gentleman, popular with his people should "tire of running with the footmen and come here to run with horses," is a mystery. I opine that he feels it in his bones that he has a power that has not been drawn out in that staid place, and that here there are fresh fields to conquer. But it may be that he will begin here with the text, "what shall the man do that cometh after the king?"

The Cross on Epiphany may be one secret of its power. There it stands, lofty, large and ablaze with gilt, and tells its own story, and no one can help seeing and hearing it; near by is the flag, on a government building, but I have faith that it will be down before the cross. How many churches are hiding their crosses if they have them under such a modern agony of how not to show it—putting the cross into a strait-jacket of wheels and on some gable end, instead of putting it aloft like *Epiphany's*, all ablaze with a glory that might have been the Labarum to Constantine. Of course we see more to blame in the denominations who, under guise of having something better than a rooster or serpent as I used to see them, yet have the cross as much obscured as they obscure many of its doctrines. Many yet have a cauliflower—and some cannot build a spire without putting in a Dutch cabbage worthy of Kinderhook!

One of his active clergy has just been telling me how wisely and largely Bishop Paret is laying out his work and how devotedly he is prosecuting it. He has now gone to his "See House," in Baltimore, though not fully entered in, but his work has been manifold in this city, and now he is here laying on hands on many who are seeking the apostolic rite of Confirmation. Last Sunday he confirmed 17 in St. John's, Georgetown, 36 in St. John's, this city proper, and 71 in his own former parish, now under his late assistants, the Rev. Messrs. McElroy and Griffith. He has held similar services in St. Andrew's, St. Paul's, Incarnation, and others.

He has a magnificent diocese potentially, and he is guiding himself to his work under a noble inspiration.

CHURCHMAN.

OUR NEW YORK LETTER.

The last of the series of Paddock Lectures was delivered on Thursday evening in Passion week, and, like the preceding one, was read by Dean Hoffman, owing to the illness of the lecturer. The subject of this lecture was "The Church's Claim upon the Loyal Service of her Clergy." It was in substance as follows: When the Eternal Son, in Whom dwelt the fulness of wisdom, came to earth upon a mission of redemption, He freely accepted that subordination of office which is involved in the very conception of ambassage. "My meat is to do the will of Him that sent Me and to finish His work." "I must work the works of Him that sent me." "My doctrine is not Mine but His that sent Me." These are some of His utterances. And His example becomes more binding in view of that word, "As the Father hath sent Me, even so send I you." The authority thus transmitted is, like His own, an ambassage under instruction. The loyal ministry is the only safe ministry, and the disloyalty of using official position for the promulgation of individual fancies is the influence most to be feared.

The field of the Church is the world. That world is parcelled out among particular Churches. The Church in the United States has the charge and government therein, and is the accredited representative of the Catholic body. It is therefore for her to prescribe the doctrine that shall be taught, the ceremonies to be observed, and the discipline to be enforced.

Membership in the Church is a personal right; but office is a privilege conferred on fit persons chosen out. And when they have deliberately, and after a period of probation, promised to minister the doctrine and Sacraments and the discipline as the Lord hath commanded, and as this Church hath received the same, the promise stands inviolate. It may be objected that this would make the minister a mere machine. But obedience to authority is not inconsistent with a wide liberty of individual thought. Wrong doctrine is only punished when expressed openly and intentionally, but a man's inward thoughts are left to the Great Heart-Searcher.

Again it may be objected that, as priests of the Catholic Church, we are entitled to correct and supplement the teachings of the local body. Sacramental Confession, Eucharistic Adoration, and Solitary Celebration, are demanded. To introduce these would not be a return to primitive simplicity, as is proved by the statements of their respective advocates, Carter of Clewer, Keble and Bellarmine. As to the Prayers for the Dead, while we may regret the loss of earlier formulas, it is not well to go beyond the Church's liturgy. A third objection may be made that the pretence of authority is the claim of infallibility. Authority has a well defined technical meaning. In science and in law, authority is confessedly fallible, but is nevertheless acknowledged and revered. The Church spreads out before him who would be her messenger the sacred volume and the ancient commentaries, and she encourages the study of profane history and modern philosophies; but, when the commission has been delivered, she demands that the ambassador shall express the mind of the sovereignty which he undertakes to represent.

If it be objected that the Prayer Book is too small to be a complete directory, and too large to be binding in its syllab-

les, we answer that there is room for large discretion. But the Church expects her children to render a precise obedience, and she trusts to their honor to depart from the letter only when the plain spirit of her laws requires it.

"In these lectures I have had regard to the audience before me. In your entire array I recognize men, numerous enough and of culture sufficient to make you a potential factor in the Church of God. My young brother, take heed unto thyself and unto the doctrine. No gift imparted by the laying on of hands can makè men good and happy, who do not keep their hearts with diligence. Take heed to thy doctrine, that it be not of thine own invention or of thine own election. Keep thyself pure, aye, and keep thine official conscience clean."

By the terms of the Lectureship, these lectures will shortly be published. The Bishop of Easton is rapidly recovering from the illness which prevented his delivering the last two lectures in person.

Services in our churches have been numerous during the past week. A service of the Three Hours has come to be a more and more recognized part of the religious observance of Good Friday. In some cases the same general plan of service, with addresses or meditations on the Seven Last Words, has been compressed into two hours. Services of this kind were held in Trinity church, St. Mary the Virgin's, Calvary, St. Ignatius', St. George's and the church of the Transfiguration. In many churches services were held at different hours almost the whole day, so that ample opportunity was afforded to everyone for spending those solemn hours in a quiet, devotional way.

Last Monday night a meeting was held in the hall of the Young Men's Christian Association in the interest of the White Cross Army. The committee who have superintended the issue in this country of the White Cross tracts, heretofore noticed in your columns, disclaim any connection with any society in this country or in England. As yet, I believe, there has been formed no general organization, since a wider dissemination of the ideas on which it would be based has been considered desirable before this step should be taken. There are, however, some small societies bearing the name, and there are many persons already interested in the movement. At the meeting mentioned, addresses were made upon the moral and physical aspects of personal purity, and cards containing the five pledges of the army were handed around and signed by most of those present.

The *Tribune* says that Bishop Littlejohn has decided to recognize the church of the Mediator, which he has hitherto ignored on account of its ritualistic practices. The rector will be admitted to the next Diocesan Convention.

The funeral services of the late Frederick S. Winston were held last Thursday afternoon in Calvary church, and were conducted by Bishop H. C. Potter. Bishop Stevens was also present. Mr. Winston had been junior warden of Calvary church for many years, and had been a faithful and efficient member of the Foreign Missionary committee for nearly fifty years.

New York, April 6, 1885.

ART builds on sand; the works of pride
And human passion change and fall;
But that which shares the life of God
With Him surviveth all.

—Wordsworth.

CHURCH WORK.

NORTHERN CALIFORNIA.

NAPA.—Bishop Wingfield visited this parish on Palm Sunday and preached. There was a large congregation present and the Bishop's subject appropriate to the day, was grandly wrought out. He is logical, forcible, impressive. He does not fail to draw a large concourse where ever he goes, nor does he give them scraps of philosophy, or finely wrought speculations. "Comparing Scripture with Scripture" he presents the Gospel truth. One is always sure when he occupies the pulpit that Bible truth shall be heard.

QUINCY.

QUINCY.—Church of the Good Shepherd.—The Easter services in this church were in many respects the most impressive since its founding in 1871.

The surpliced choir has grown as naturally as an oak tree, and it is the largest and most efficient in the diocese.

At the first Celebration, at 7 o'clock A. M., full choral, there were about 100 communicants. At the second service, at 10:30, the church was crowded to its utmost capacity. The service was very hearty, and the music which was unusually fine, was exceedingly well rendered. The sermon by Dr. Corbyn was most striking and impressive.

At 4 o'clock, the choral service and Easter carols were beautifully sung by the choir, and heartily participated in by the large Sunday and mission schools belonging to this parish, the congregation overflowing into the vestibule and robing-room. The floral decorations were unusually beautiful and consisted largely of memorial offerings.

Appeals for money are never made from the chancel in this church, which is a free church, yet the free-will offerings exceeded the amount expected by the vestry.

One memorial offering in the name of a child in Paradise—thus linking the Church membership—was full of teaching for us here, as to what might and ought to be done in the offering of money.

VIRGINIA.

LYNCHBURG.—St. Paul's Church.—A large class of candidates were confirmed by the Rt. Rev. A. M. Randolph at St. Paul's church, on March 22, and a large congregation was present, although a snow storm prevailed during the assemblage. Bishop Randolph's sermon was an able discourse, full of interest, and was listened to with unbroken attention by all present.

PETERSBURG.—St. Stephen's Church (Colored).—On Sunday evening, March 22, the Bishop made his annual visitation to this church. In anticipation of this both the rector (Rev. G. B. Cooke) and the assistant minister (Rev. Geo. C. Sutton) had been instructing Confirmation classes for a number of weeks. They had also held a ten-days' mission, during which two addresses were delivered by them each night. As a result of these instrumentalities and much faithful work by many members of the congregation, there was a deep and earnest awakening of the colored people of the city. The mission services were very largely attended, and on the night of the Bishop's visit the church was crowded in spite of the weather being exceptionally inclement. Evening Prayer was said by the clergy of the parish, after which the Rev. Mr. Sutton preached from Heb. vi., 1-2. The rector then presented forty persons to the Bishop for Confirmation. The latter addressed them with a force we have never heard excelled, although the service was a most impressive one. The attention during both the sermon and the Bishop's address was very remarkable. The question was asked by a clergyman at the recent Baltimore Conference: "Is the work among the colored people permanent?" And the Rev. G. C. Sutton answered by calling attention to the work in Petersburg. The interest manifested at this time, greater than ever before, adds force to the answer. Instead of dying out the work constantly increases and the people become more and more steadfast; and the time is evidently not very far off when the colored people will crowd to the Church's doors, seeking admittance. The practical lesson then for Church people is this, not to let work like that in Petersburg in anywise fail for lack of pecuniary support.

LONG ISLAND.

SAG HARBOR.—The new Christ church, the Rev. Wm. Bogert Walker, rector, was opened for divine service on Passion Sunday. The building is of wood, gothic in style, with a square tower and graceful spire at the northwest corner, and Sunday school room extending on north side. The walls are partly finished with clapboards, and partly with shingles, and slate covers the roof. The spire and all the gables are surmounted by crosses. The dimensions are 51x33 feet (Sunday school room 30x24 feet), with a height of 13 feet at walls and 40 feet to ridge, and the top of the massive gilt cross on the spire rises to a height of 100 feet. The main entrance is in the tower which makes a porch 11x11 feet. This connects with the nave by double doors; and stairs lead to the basement, to the upper tower room and rector's study. The roof is of open tress work, with tresses of yellow pine and ceiling of narrow boards. All above the plate is finished without paint. The walls are of a gray tint, with deep ash wainscoting. Mouldings, plate, and sash are of a cherry color. The chancel is two steps above the nave; in the north side is the sacristy, and in the south side the organ. It is covered with velvet carpet, and is well furnished and adorned by special gifts. The lectern and prayer desk are of polished cherry, the chancel rail and standards of ash and cherry. The altar on its own pace has a front of white marble with the sacred monogram "I am the Bread of Life" inscribed and on the super-altar is inscribed the *Ter Sanctus*. Upon it is a large memorial cross of polished brass (from Geissler's), and above it is a dosel suspended from a brass rod. A canopied credence shelf is in the south wall. The seats are of highly dressed ash and cherry. The Sunday school, by means of folding door, communicates directly with nave. The windows are filled with rolled Cathedral glass, made by Geissler, all gifts and mostly memorials. The chancel window is divided into three panels, containing in centre the Saviour in attitude of blessing, and in side panels, the Baptism of our Lord by St. John the Baptist, and in south panel the Last Supper. A large Bible, three sets of service books, a full set of altar linen and of book marks, beautifully embroidered, a coronal light and a cylindrical vestibule lamp, have also been given. The rector's study is 18x23, the windows filled with handsome cathedral glass.

On Passion Sunday, the rector, after a short office of Benediction, said Morning Prayer, preached and celebrated the Holy Communion, a large number communicating.

Since the Rev. Mr. Walker has taken charge of this parish a marked manifestation of spiritual life and energy has taken place. A Ladies' Guild, a Girl's Guild and a Boy's Guild, enlist the interest and activity of the different members. The teaching of the rector is definite and catholic, and a healthy Church tone predominates in the parish.

WISCONSIN.

BAY VIEW.—On Palm Sunday, the Bishop visited St. Luke's church and confirmed a class of eight young people prepared by the priest in charge, the Rev. David Laseron. The church had been thoroughly repaired and painted, and in the evening, when all lights were lit, presented a beautiful and Churchly appearance. The congregation was so unusually large that extra seats had to be brought into the church, and even then many had to stand. Church work is reviving here, but funds are needed to carry on the same.

CHICAGO.

CHICAGO.—St. Mark's.—The people of this parish may be heartily congratulated upon the steady growth in every respect which signalizes its present administration. On Easter Day, notwithstanding the measures taken for affording increased accommodation, the church would barely contain the numbers who sought admission. There was an early Celebration, and a second after Morning Prayer, at which the Rev. Canon Street assisted. There were in all more than 250 communicants. The rector, the Rev. B. F. Fleetwood, preached an eloquent and peculiarly interesting and appropriate sermon from our Blessed Lord's words

to Martha, the sister of Lazarus, recorded in the 25th and 26th verses of the 11th chapter of St. John's Gospel. Easter flowers added to the beauty of the sanctuary, and the altar and prayer-desks were vested in new and beautiful festal apparel, the handiwork of the Embroidery Chapter of the Parochial Guild. A most noteworthy incident of the day was the presence in the chancel, for the first time, of a trained choir of men and boys (18 of the former, and 10 of the latter), duly arrayed in cassock and cotta. The manner in which the part borne by them in the service was rendered, reflected great credit both upon themselves and upon their very efficient choir-master, Mr. Starbuck. This new element in the worship at St. Mark's has been introduced with the cordial approbation of the congregation generally. In the afternoon, the Sunday School, numbering 430 children, held its annual festival.

EVANSTON.—On Thursday, March 26th, the Bishop visited St. Mark's church, preached, and administered Confirmation to a class of ten persons, two of whom were adults, with one exception the largest class presented by the retiring rector during his incumbency. The Lenten services in this parish, although sustained under somewhat trying circumstances, have been gratifyingly attended, especially by the devout women, and have evidently been productive of much spiritual benefit to the faithful. The special Thursday evening service provided for those unable to be present at the day services, for one held on a weekday evening, has been well sustained by the teachers of the Sunday School, both ladies and gentlemen and by others of the more earnest class in the parish. Notably, the attendance on the Passion service on Good Friday afternoon was excellent, and the interest of those present was of the most reverent and solemn character.

MARYLAND.

BALTIMORE.—*St. Luke's Church.*—Confirmation was administered in this church by the Bishop on Maundy Thursday afternoon. The music by the full choir, under the direction of Mr. William H. Whittingham, was very excellent. After the service each member of the class, 34 in number, received flowers used in the decoration of the altar. The clergy who assisted in the services were the Rev. Messrs. Rankin, Harrod, Hall and Briscoe.

TENNESSEE.

CHATTANOOGA.—On Palm Sunday, March 29, the Bishop visited St. Paul's church, the Rev. G. W. Dumbell, rector, and administered the Apostolic Rite of Confirmation to thirty-two persons (eighteen males and fourteen females). There was a large congregation at the first Celebration, which always takes place at 7:30 A. M. Matins was said (plain) at 9 A. M., and at 10:30 Confirmation was administered, followed immediately by the second (choral) Celebration. The Processional was the 176th hymn, during which the candidates entered the church, the males first, followed by the females, each wearing a long white veil. The candidates were grouped on either side of the chancel, the males on the Epistle, and the females on the Gospel, side. The violet hangings had been removed for this service only, white being substituted, and the violet being replaced for Evensong. The Bishop's chair was placed in front of the altar, and each candidate knelt, for laying on of hands, separately, the males being first confirmed. Prior to the commencement of the Office, "Veni Creator Spiritus" was sung; and, after the Confirmation, the Benedictus, for the Introit. The Divine Office then proceeded, without break, to its close, the Bishop being the Celebrant. The Palm Sunday hymn, No. 73, "All Glory, Laud, and Honour," was a striking feature of the service, and hymn 74, "Glory be to Jesus," was sung instead of the Gloria in Excelsis, as it is, at this church, at all Celebrations during Advent and Lent. The church was crowded, every inch of standing room being occupied, in addition to chairs placed in every available place. This church is always open for private prayer; the seats are all absolutely free and unappropriated; and there is double daily service, four services on Sunday, with additional lectures, Celebrations, etc.,

during Lent. The number of members attached to the parish is about 750, of whom 325 are communicants.

CLEVELAND.—Bishop Quintard arrived here on the 25th ult., but, being somewhat ahead of his appointment, due notice of the service at night could not be given, and the congregation was, consequently, somewhat smaller than usual. On the following evening, however, the Bishop was greeted by an overflowing house, a number of Church people from Dalton, Ga., with their pastor, the Rev. Mr. Tardy, being present. The rector baptized a young lady, and after the Bishop's able and instructive sermon, presented a class of nine for Confirmation.

On Friday night, the Bishop lectured to a good congregation, his subject, "The Church," being handled in a masterly way that will long be remembered by those present. On the afternoon of the 26th ult., public exercises were held by the pupils of the Cleveland Female Institute, on which occasion Bishop Quintard presented a copy of Jean Ingelow's poems to the young lady who wrote the successful essay on the subject given the pupils by the Bishop, at his previous visit to the school. Everyone was delighted with the efforts of the young ladies, and Col. J. H. Craig-miles, the founder of the school, may well be proud of its success.

The new rector, the Rev. C. D. Flagler, is well pleased with his present field of labor, and is becoming very popular in the community, so that his people feel the present outlook for the parish to be more hopeful than ever before.

SOUTHERN OHIO.

COLUMBUS.—About five hundred pupils attend the State school for deaf-mutes located here. About one hundred of the older ones have permission to attend service at Trinity church every Sunday morning. A supply of Prayer Books and an interpreter have been provided for them by the rector, the Rev. C. H. Babcock. Besides this, the Rev. A. W. Mann, general missionary to deaf-mutes, has officiated stately at this church and the school referred to. He has baptized a number of deaf-mute graduates, living in the city, and their hearing and speaking children. On Sunday, March 22d, at the church, he baptized seventeen deaf-mutes, mostly pupils. On the Wednesday evening following, Bishop Penick, acting for Bishop Jaggard, confirmed a class of twenty-four deaf-mutes, with the Rev. Mr. Mann as interpreter.

PORTSMOUTH.—A "combined service" was held at All Saints' church, on Monday evening, March 23d. Evening Service was read by the rector, the Rev. H. L. Badger, assisted by the Rev. Mr. Maguire, of Christ church. The Rev. Mr. Mann interpreted for the deaf-mutes present in the regular congregation, which was quite large.

CENTRAL PENNSYLVANIA.

DANVILLE.—*Christ Church.*—The Assistant Bishop made the annual visitation to this church, the Rev. Geo. C. Hall, rector, on the fourth Sunday in Lent. In the morning, after delivering a very interesting and practical sermon, he confirmed a class of 19. In the evening he again preached most acceptably and ably to a large congregation.

PITTSBURGH.

PITTSBURGH.—*An Episcopal Residence.*—A house has been lately erected by some of the Churchmen of this city, assisted by a few other laymen of the diocese, as an Episcopal residence. On Wednesday afternoon, March 18, the bishop and his family, with some of the neighbors, assembled in the parlor of the new residence for "the Blessing of the House." The service consisted of Psalms 91, 101 and 121, a proper lesson, Colossians 3:12 to 4:2 and appropriate prayers and hymns. The rector of the parish, the Rev. Boyd Vincent, and his assistant, the Rev. George Hodges, officiated. After the service the ceremony of lighting the first fire was performed by one of the ladies present. The house is well adapted for its purpose, and reflects great credit upon those who have inaugurated and fulfilled the erection of it. The diocese and Bishop Whitehead are to be congratulated on so fine a property for the Episcopal residence henceforth. The value of the

house and lot is not far from \$20,000. The address of the Bishop will be, hereafter, Ellsworth avenue, East End, Pittsburgh.

NEW JERSEY.

MOUNT HOLLY.—*St. Andrew's Church.*—Bishop Scarborough visited this parish on Palm Sunday morning, and confirmed a class of twenty-four persons, ten of whom had been recently baptized by the rector, the Rev. John Dows Hills. No larger number is recorded as having received the Laying on of Hands at one time in the parish, and only once before (1843), has this same number been reached in a single class.

RHODE ISLAND.

PROVIDENCE.—*Missionary Conference.*—The standing committee of the Board of Managers of Domestic and Foreign Missions, acting with the cordial co-operation of the Bishop of the diocese, who will preside, have arranged for a missionary conference to be held in the city of Providence on Tuesday, Wednesday and Thursday, May 5, 6, and 7. The Rev. William N. McVicker, D.D., rector of the church of the Holy Trinity, Philadelphia, will preach at the opening service. On the following evenings addresses will be made by the Rev. Dr. Battershall, of Albany, the Rev. George William Douglas, and the Rev. William S. Rainsford, and Mr. R. Fulton Cutting of New York.

INDIANA.

INDIANAPOLIS.—*Grace Church.*—On Maundy Thursday evening, the new surpliced choir of this parish appeared for the first time, and most creditably rendered the service, considering that they had received but ten weeks' training. A few months ago, Grace church was a gymnasium, now it bids fair to be not only self-supporting but a powerful auxiliary to Church enterprise in the northeast part of the city. Truly of this church may it be said "the desert is blossoming like the Garden of the Lord."

The reconstruction of the church physically as well as spiritually, is one more of Bishop Knickerbacker's jewell-tipped efforts. It is rumored that the cathedral will soon have a surpliced choir.

OHIO.

CLEVELAND.—*Grace Church.*—The special service for the evening of Palm Sunday was Confirmation. So large a number assembled to witness the ceremonies that not only was the church densely crowded but hundreds were turned away. The service began by the processional hymn well rendered by the surpliced choir of forty men and boys. The procession was followed by the Rev. Frank M. Clendenin, rector of the parish, and the Bishop of the diocese. The Confirmation occupied the place of the sermon and the people were deeply impressed with the solemn and earnest reverence of the Bishop's voice and manner. On fifty-four heads were his hands laid, the class being divided according to the numbers able to kneel conveniently at the chancel rail. The first of these divisions was composed entirely of members of the choir sixteen in number. Between the Confirmation of these sections of the class, were sung verses of the hymn, "Jesus, Saviour of my soul." The Bishop's address completing the ceremony, presented to his hearers the great importance of dependence on the guidance of the Holy Spirit in our endeavors to maintain the Christian virtues, and the consistency of the Christian life. No other address was made, the service concluding with the customary recessional. This was much the largest class ever confirmed in the parish, if not in the city. Nor was this encouraging number secured at the cost of hasty and imperfect instruction, the rector having both personally and by means of suitable lay help, bestowed much care on their knowledge of the nature of Confirmation and of the chief articles of the Christian Faith.

The faithful and efficient priest of this parish has accomplished a great and lasting work during the short time he has been rector. He is deservedly endearing himself to his people and with their hearty co-operation Grace church promises a glorious future.

WARREN.—Bishop Rulison visited Christ church, on Maundy Thursday,

for Bishop Bedell, and confirmed eighteen, seven of whom were presented by Mr. Gamble of Niles.

The rector of Christ church has resigned his charge.

KENTUCKY.

LEXINGTON.—Christ church is still without a rector, not that the vestry have made no efforts to supply the vacancy, nor that there are no clergy willing to accept the position. On the contrary there are quite a number of clergy who have expressed a willingness to serve the parish, some even going so far as to send photographs of themselves to the vestry.

While it is not probable that any of these will be invited to take charge of the parish, it is to be hoped that a rector will soon be found.

NEW YORK.

FORDHAM.—*Home for Incurables.*—On Friday afternoon, the Assistant Bishop confirmed a class of seven persons, in the chapel of this institution. The service was rendered more than usually impressive by the physical condition both of those confirmed and of the majority of the congregation present at the time. All were sufferers from incurable diseases, or else they bore in crippled and deformed bodies the enduring fruits of disease, happily checked indeed, yet melancholy in the ruin it worked while it lasted. The Bishop's address was especially tender and sympathetic as well as appropriate and forcible. His happy comparison of the patients in the Home, to vessels that had suffered in the gale or on the lee shore, and were laid up in ordinary receiving or awaiting repairs, was a touching and truthful setting forth of the condition of many to whom he spoke. And his hearty words of cheer, counsel and encouragement, to those to be confirmed, will long be remembered by those who heard them.

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