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

VOL. VIII. No. 46.

CHICAGO, SATURDAY, FEBRUARY 13, 1886.

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JANUARY 1, 1886.

Premium Receipts in 1885.....	\$2,845,786.72
Interest Receipts in 18-5.....	1,739,845.45
Total Receipts during the year.....	4,585,632.17
Disbursements to Policy-holders, and for expenses, taxes, &c.....	3,791,622.49
Assets January 1, 1886.....	30,562,261.88
Total Liabilities.....	25,368,058.21
Surplus by Ct. and Mass. standard.....	5,194,203.62
Surplus by the standard of N. Y.....	6,685,000.00
Policies in force January 1, 1886,	
61,437, insuring.....	87,791,243.44
Policies issued in 1885,	
5,711, insuring.....	11,018,298.00

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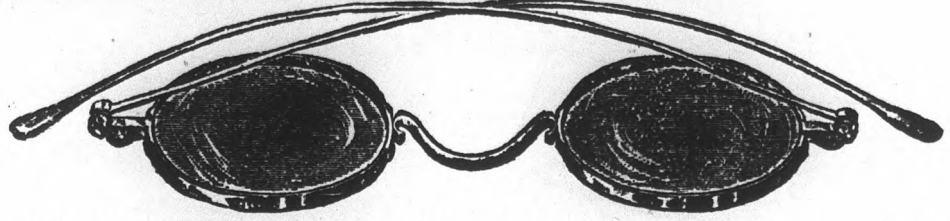


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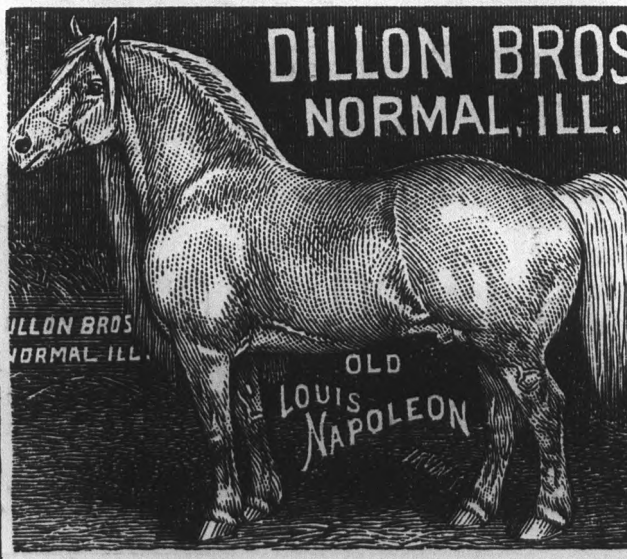
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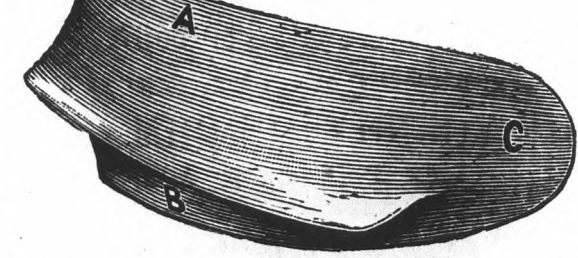
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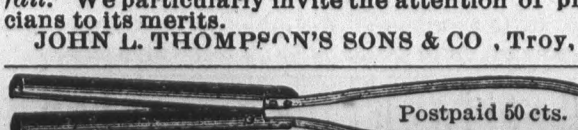
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The Living Church.

SATURDAY, FEB. 13, 1886.

EUCCHARISTIC HYMN.

BY WM. E. SNOWDEN.

St. John vi:10-15.

Panis mundi date mundo
Immundis hominibus,
Nos coelesti Cibo Tuo,
Pastor, Panis, pascere nos,

Vinum animæ perdignum,
Agne Dei, Domine,
Ferens plagas supra Lignum,
Ligno latus, nos audi.

Panis fracte supra Lignum,
Panis Tu ex Arbore,
Opem fer iis qui dignum
Coena veniunt frui.

Sanguis fusc supra Lignum,
Agne pro nobis Dei,
Castos fac eos qui dignum
Coena veniunt frui.

Sanguis sacer sacræ Vitis,
Quo rei queunt lui,
Veniam da his contritis
Coena qui eunt frui.

Sacra Vitis, Vinum sacrum
Vitam nostro corpori
Animæque fert Tuam,
Coena quum imus frui.

Panis mundi, Vitis, Vinum,
Pastor, Pastus, nos imple
Te Ipso. Da nobis plenum
Donum Tui, Domine.

Cornwall, N. Y.

NEWS AND NOTES.

THE death is announced of the Rev. William Kay, rector of Great Leighs, Essex, England, and Honorary Canon of St. Albans. He was the author of "Promises of Christianity," and contributed to the "Speaker's Commentary," notes on the Prophet Isaiah and the Epistle to the Hebrews.

THE first Mission to be held under the auspices of the Parochial Mission Society will be conducted by the Rev. Randolph H. McKim, D. D., in Holy Trinity chapel, Philadelphia, commencing Septuagesima Sunday, and continuing ten days. It is a fact significant that one hundred years after our Church was organized in Philadelphia, this new society should inaugurate its work in the same city.

A CURIOUS and noteworthy statement has been published in regard to the great River Euphrates. It appears that this ancient river is in danger of disappearing altogether. Of late years the banks below Babylon have been giving way so that the stream spread out into a marsh until steamers could not pass and only a narrow channel remained for native boats. Now this passage is becoming obliterated with the probable result that the famous river will be swallowed up by the desert.

THE work of restoration in the French Huguenot church in the crypt of Canterbury cathedral, undertaken as a memorial of the late Archbishop Tait, has now been completed, and the interior of the sacred edifice, which comprises the chantry of the Black Prince, is greatly improved. In regard to the proposal to raise an endowment fund of £3,000, so as to provide a permanent pastor's salary in connection with the foundation, it is stated that if one-half of the amount can be raised in Kent, the remainder has been promised by descendants of the Huguenots residing in London and the North of Ireland.

A CORRESPONDENT of the *New York Observer* in South Carolina writes: "It is not generally known that South Carolina, alone of all the States, prohibits divorce, permitting it on no ground; that it prohibits the sale of liquor everywhere in the rural districts, allowing it only in incorporated towns, and giving these places local option, of which about half the towns avail themselves; that it forbids the running of all freight trains on the Sabbath, and all passenger trains except such as carry the U. S. mail; that it classes duelling with murder, and disfranchises the lottery ticket dealer." This is certainly a noble record for a State in these degenerate days.

ACCOUNTS of mob violence come from the oldest and the newest regions of Anglo-Saxon civilization. Indeed, one may be tempted to question whether it is, after all, a civilization. A reign of terror in the heart of London discloses ten thousand hungry English workmen, smashing windows, plundering shops, and beating peaceable citizens. On the far Pacific coast a mob of American workmen are hunting the terrified Chinese laborers out of the city of Seattle, while the authorities are calling to arms for the maintenance of the law. Decision and force are in order, steel and lead, in the face of frenzied rioters, but more of Christian charity and the Gospel to the poor before the riot, might have saved it all.

THE following from the *Hampshire Chronicle* (an English local newspaper), dated August 24th, 1783, may be of interest:

"La Belle Canade, a French ship from Philadelphia, is arrived in five weeks, with a cargo of corn, flaxseed, and hemp, this vessel also brings several acceptances to bills which the French merchants have been long in want of. There is a confirmation by the Canade of General Washington being gone to Virginia to assist in forming the legislation of that province. The Congress had removed to Trenton, and it was expected as soon as the English evacuated New York, they would remove to that city, which will be made the seat of American Government in future."

THE recent death of the Rev. J. L. Ver Mehr, Ph. D., closes an eventful life. He was born in 1809 of very distinguished Austrian and Spanish lineage, inheriting great wealth, high position, and a noble name. The destruction of the baronial home followed upon the battle of Waterloo. He was in active military service under the Prince of Orange, and took the highest academic honors in the university of Leyden. He came to New York in 1843, and soon secured the friendship of Bishop Doane, and a position in Burlington College. In 1846 Dr. Ver Mehr was ordained to the diaconate and entered upon pastoral duty in Burlington. His ability to preach in the English, German, French, and Spanish languages suggested to Gov. Price his fitness for missionary work in California. Dr. Ver Mehr held his first service on the Pacific coast, September 23, 1849, and became the missionary founder and first rector of Grace church, San Francisco, and later, the first editor of *The Pacific Churchman*.

THE Rev. Wm. Gilson Humphry, Prebendary of St. Paul's, and for 30

years vicar of St. Martin's-in-the-Fields, London, died January 10th. In early life he was one of the most distinguished scholars of Dr. Butler, the headmaster of Shrewsbury School. He was a member of the company for the revision of the English version of the New Testament in 1871, Hulsean Lecturer 1849 to 1850, and for nearly 30 years one of the treasurers of the Society for Promoting Christian Knowledge. Mr. Humphry published a "Commentary on the Book of the Acts of the Apostles," "The Doctrine of a Future State," "The Early Progress of the Gospel," "An Historical and Explanatory Treatise on the Book of Common Prayer" (5th edition, 1874), "The Miracles," "The Character of St. Paul," "The New Table of Lessons Explained," "A Word on the Revised Version of the New Testament," and "A Commentary on the Revised Version of the New Testament for English Readers." He was also one of the authors of a revised version of St. John's Gospel and the Epistle to the Romans by five clergymen, and he edited for the Pitt Press "Theophilus of Antioch," and "Theophilact on St. Matthew."

THE military church at Portsmouth, England, recently celebrated its 673rd Dedication Festival—consecrated Dec. 6th, 1212, A. D., by its founder, Peter de Rupibus (Delaroche) Bishop of Winchester—it was used as the chapel and "aula infermorum" of the *Domus Dei* and was devoted to hospital purposes under a warden and six Brothers and six Sisters, until 1540, A. D., when it was disestablished by Henry VIII, and its revenues confiscated. It subsequently was used as the garrison church, and from time to time lost much of its architectural beauty, until the year 1866, when its restoration was commenced, under the direction of the late Edmund Street, the celebrated architect. By the year 1875, the project was happily accomplished, at a total cost of nearly £10,000, and this beautiful building is now as nearly as possible brought back to the condition of its erection, early in the thirteenth century. It contains memorials of most of the heroes of British valour, by land and sea, and its altar, choir-stalls, lectern, pulpit, litany-desk, font, oak benches, etc., etc. (not to mention the twenty-three stained-glass windows) tell of a nation's grateful remembrance of those noble sons, who so bravely defended the tattered banners which hang from the pillars of this grand old church.

A CORRESPONDENT, in sending to the *Hampshire Advertiser* a copy of the subjoined letters, states that he has seen the originals, which were sent to Mr. Pearce and Mr. Knapp, who were active agents at Fawley for Mr. Bompas at the late election. The subjoined letter was sent to Mr. Pearce:

"Mister Pease—Sir—We has wated a month sin Lection to hear from Mr. Bumpass about kow and dree akers of land but has heard nothink so I gies you notis i shall claim dree akers round your chappel, 2 akers from wood at back side of Chappel, and one in front, of vern and vuzen. i shall want Chappel for kow. you must get it ready. you can pitch it with the flat stones round Chappel, and make me a talit to clap in hay and vuzzen. You has no kow

so I told W. Nap I must have his. Nap and you were hacting for Bumpass, and we looks to you to see us righted. if you dont get this land and Cow we will never wote for a Raddikle agen. No not if i nose it.—Signed—"E. W."

The following letter was sent to Mr. W. Knapp:

"William Nap—i gies ye notis that i claims your kow cept you gets me one from Mister Bumpass. you an mister pease got us to wote for he and we had ought to have had cow and land afore this. You be a great man at Skool bored. i wants to now when my boy and gal are to be edikated free greatis and for nothing as we was told when i voted for Bumpass. i spected to have another pot of beer sted of paying your pense a week for my gal and boy. you wants to rob me of this likewise of kow and land. I speks you to send kow over as soon as Mister Pease has had old Chappel made snug and tight for she. So tack notis—there is a lot on us who speks same as I do.—S. W."

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

NO. VII. LIFE AND TIMES OF ST. FABIAN.

A stranger entered the Imperial city of the Roman Empire, and passed along the crowded streets of the gay metropolis; jostled now by the pagan philosopher in scholastic garb; now by groups of the luxurious patrician youths; now by some votary of the chaste Diana, or of the rosy Aphrodite. He heeded not the throngs as they surged past him, but with rapid step continued his way, until he reached the house where the Christians of Rome were assembled to elect a bishop in place of St. Aretas who had been called to the rest of Paradise. Unconscious of the high destiny which awaited him, he entered the long, narrow vestibulum, and advanced into the columned *Atrium*, where the worshippers of the Triune God were gathered; doubtless around the very *impluvium*, or hospitable hearth, where once had stood the beloved *Penates*, the now neglected gods of the household, to whom libations were no longer poured.

Little did he realize that when he should again cross the tessellated pavement he would be no longer a stranger to the Christians of Rome, but their honored bishop. There are some short hours which tinge the coloring of a lifetime: there are some days which seem to us to contain the accumulated experiences of years.

None in that wide hall knew even the name of the unobtrusive visitor, but surely he had learned the countersign, or could he have gained admittance to an assembly of so important a nature? Tradition tells us that, while undecided as to who should fill the place of the departed saint and occupy the Episcopal chair, a dove, that emblem of innocence, that manifestation of the presence of the Eternal Spirit, hovered over the head of the unknown Christian. Such a portentous sign was not to be ignored, and although yet a layman he was unanimously chosen Bishop of the Mother Church of Italy.* Honors are often mingled with sorrow; and the spiritual overseer of the Christians, could he have lifted the veil which ever hangs like a mist between the present

* See Eusebius on Church History.

and future, might have shrunk from the ordeal which the years held in store for him. Yet so devout and humble a follower of the Lord, as Fabian, would rejoice to suffer, deeming the martyr's crown a blessing which he was unworthy to receive.

For thirteen years St. Fabian held Episcopal sway over the Church at Rome; and during that period (there being a respite from persecution), the Church under his influence made rapid progress. After the martyrdom of Irenæus in the second great Gallic persecution, the Church in Gaul became almost extinct, and there was immediate need of external help to revive the almost disheartened Christians who remained. Fabian took pity on their forlorn condition and sent a band of faithful workers to labor amongst them. The missionary cohort consisted of seven bishops, and a number of priests and deacons. St. Denys, afterwards the patron saint of France, St. Lucian, St. Crispin and St. Quintin were the most noted. Their work in different portions of Gaul was most successful, and fully met the designs of their sender.

While Phillip was emperor, Fabian and his flock enjoyed a certain degree of protection at the royal court, and but for the internal conflicts with heretics and schismatics there would have been perfect peace. Often to a people as well as to individuals, unusual happiness or prosperity is granted as a preparation to some great calamity. To many leaders in the Church the approach of a persecution had been heralded by mysterious visions and dreams, and the noted Cyprian of Carthage looked with dim forebodings into the future.

It was an evil day when Decius, having headed an insurrection of the soldiers, marched to meet the Emperor Phillip and offered him battle. The emperor fell, and the usurper ascended the throne 250 A. D. One of the first measures of this new potentate was to issue a sweeping edict against the Christians whom he deemed the partisans of Phillip. No persecution that had passed over the Church in the years previous equalled this in severity and cruelty. He threatened all his officers with death if they should fail in the execution of his barbarous laws, and commanded them to use slow and lingering tortures to force their victims to recant. Decius felt that this rapidly growing sect must be exterminated, for he saw and realized that the ancient religion was daily dishonored, not only by the plebeians, but also by the wealthy patricians. Alexander Severus, one of the emperors of the country, had even outraged the Roman gods to such an extent, as to enshrine images of Christ and Abraham beside that of the music-loving Orpheus, as his household deities. Such sacrilege as this he found creeping insidiously into the court. Christian bishops were admitted there in an official character, and were no longer looked upon as outcasts from the pale of civilized society. A descendant of the Decii could not endure this, and the emperor is said to have declared, that he would rather have a second emperor by his side than a Christian bishop in Rome. † He revived in Valerian the ancient office of censor; and devoted himself to restoring the pagan religion to its former grandeur, and thereby avenge the insulted deities.

The wave of persecution extended throughout Italy, and reached Sicily,

† See Niebuhr's History of Rome.

Carthage, Alexandria, Jerusalem, Ephesus and other important centres. Multitudes suffered the most inhuman torture, and others, their powers of endurance taxed beyond measure, lapsed and sacrificed to the gods. Alexander, the venerable Bishop of Jerusalem, Babylas, Bishop of Antioch, Maximus of Ephesus and St. Agatha of Sicily were among the noted victims of the persecution.

But one of the very first to suffer was the humble Fabian, Bishop of Rome. A prelate who had governed and influenced the hated sect for thirteen years was an enemy and rival whose presence the false emperor would not tolerate. So the bishop's mitre was joyfully and willingly resigned for the martyr's crown, and his priests and deacons were witnesses to his glorious death. When all was over they wrote to the godly Cyprian of Carthage, the complete account of their beloved master's martyrdom, and he replied with such consolatory and sympathetic words as the occasion demanded. He speaks of Fabian as "an incomparable man," and says that his happy death was owing to the integrity of his government.

The precious remains of the Bishop were borne with loving and tender care to the catacombs, which were beneath the city, and in the cemetery of Callistus he was laid to his final rest among scores of martyrs, who had preceded him to paradise, and whose sacred remains lined the walls of these galleries of the dead. The Christians dared not elect a successor to Fabian while Decius lived, and for a year and a half the see was vacant.

St. Fabian does not stand forth prominently as one of the great Fathers of the Church, for he had not the power of a Justin Martyr, the learning of an Irenæus, nor the renown of a St. Polycarp; and yet his name alone of these four saintly heroes stands to-day in the calendar of the Anglo-Catholic Church.

GREEK, ROMAN, AND ANGLICAN CHURCHES IN PARIS.

FROM OUR CORRESPONDENT.

Paris is just settling down after the excitement of the holidays. To-day the hundreds of booths that have lined the boulevards for the past two weeks have disappeared as if by magic; for two weeks the country people and peddlers have had freedom, and the endless number of small toys and what we Yankees call notions, that could be bought for a few cents, made one wonder if there was anything left to invent. Paris has not only been interesting to shoppers and people seeking a gay time, but to the person ecclesiastically inclined there has been much of interest. The elaborate musical services of Christmas and its octave in all the churches, Greek, Roman and Anglican; the service to "uncover" the very beautiful reredos in the English church; the interesting services in the handsome parish building of our own beautiful new church, now nearly completed; the masses for the King of Spain, at the Madeleine, and the *Neuvaine* at St. Etienne du Mont, where St. Genevieve, the patron saint of Paris, is buried, have all had an interest to a stranger.

The services at the Russian church are perhaps of the most unique interest. The church here is, I believe, the most perfectly appointed one outside of the bounds of the Empire; it is quite large, of the orthodox shape, the Greek cross, surmounted by five large gilded domes. The whole building has an Oriental look, quite in contrast with the ordi-

nary Paris buildings, and forming a marked feature from any high position. The church is entered through a vestibule where there are mats and umbrella stands; a very needful precaution, for the first thing that strikes one on entering the church is the absence of seats of any kind, except perhaps a dozen light chairs standing here and there. The floor is, however, carpeted with a thick handsome carpet, and the worshippers stand or kneel. I never pitied the early Christians so much as during this service; it was hardly two hours long—what must it have been to have stood through one of St. Chrysostom's long sermons, besides?

Another thing that strikes one is the intense gorgeousness of the decoration, the great masses of gilding—the frescoes with which the whole church is covered being painted on a gold background—and above all, the great gilded screen which separates what we should call the chancel, the eastern arm of the cross, from the body of the church. This screen has three doors, a large central one and two lateral doors, the last solid, the other of filigree work, so that when closed one can dimly see the priest, and the lights glittering on the altar. In front of the screen hung the seven lamps, and a large number of lamps hung in various parts of the church before the icons or sacred pictures. There were also four stands for tapers before the screen, on which a number of the faithful during the service placed lighted candles. Above the screen was a large gilded cross with a figure of our Lord painted on it. The altar, which was small and stood in the middle of the sanctuary, had on it a gold cross and seven lights, one directly in front of the cross. The altar cloth and all the vestments were green, diapered with Greek crosses about four inches square, in gold. The priest wore a cope falling to the ground, with a cloth of gold hood; the stole was worn not crossed but hanging straight, and was much narrower than our stoles. The priest who acted as deacon, and five lay persons who were the choir, were vested in what we would call an alb, only with wider sleeves and not girded; these were all of the same green brocade. The deacon was distinguished by a stole which he wore hanging straight over the left shoulder, but after the consecration he wrapped it around his waist, crossed it behind and brought the ends down perpendicularly over each shoulder, so as to form a St. Andrew's cross on his back and two parallel stripes in front. The stoles and vestments were all lined with crimson. The service was very impressive, the chanting sounding odd, after our Gregorian tones, but it was very solemn. The ritual was exceedingly elaborate, much more so than that of the high mass. Much more incense was used than is customary in the West. The doors of the screen were opened or shut at various parts of the service, sometimes one, sometimes another, or all, being opened. At the time of Consecration all were shut, and a heavy curtain was drawn across the inside of the screen, shutting off all view. Several persons received. Having just made an act of adoration, they stood and were communicated in the dipped species from a spoon, the deacon holding a silken cloth, lest any portion should fall; after the service, all the congregation in turn kissed a gold cross which the priest held to them.

The service, although much longer than even our combination of Morning Prayer, Litany and Communion, was

followed by the people without any book of devotion, and, as far as I could see, neither the priest nor those assisting him had a book, except at the reading of the Gospel when a very gorgeously bound book studded with jewels was used.

In the congregation the men usually stood near a pillar or the wall so that they could lean against it now and then. The women knelt, and both men and women crossed themselves at certain parts of the service, using the sign of the cross a number of times in rapid succession. At other times, especially at and after the Consecration, they bowed themselves until their foreheads touched the floor. Taking the service all in all it was very devout and impressive, but I fear would have dreadfully shocked some of our anti-ritualistic brethren. Eucharistic adoration, vestments, elaborate ritual, incense, lights, lamps, the sign of the cross, all were marked features of the service. Why are not those persons who appeal to the Greek Church as against Rome willing to allow what both Greek and Roman agree in as essentials of a perfect worship?

The third of January is the feast of St. Genevieve, which is a high feast, a double of the first class for the city of Paris, she being its patron saint. As she is buried at the little church of St. Etienne du Mont, back of the Pantheon, I went over there at the beginning of the week, to see what services they were holding. As I passed the Pantheon I could not help remarking that the flag of the republic, which has been placed above the cross on the dome, is decaying and nearly blown away; a fit type, I hope, of the sacrilegious spirit which is robbing God and His Church. Despite all, they cannot make the Pantheon look like a temple of humanity, or whatever they call it. The pictures of saints still brighten the walls and dome. The organ, although arranged on a platform as if for a concert hall, is too evidently out of place, and people cannot get used to keeping their hats on while a figure of our Lord looks down in solemn benediction from the roof of the apse.

For several blocks before one reaches the church of St. Etienne, the street is lined with booths at which every manner of religious ornament is sold—crosses and medals, and rosaries and crucifixes, of all shapes and forms and materials, lives of St. Genevieve, and manuals of devotion for the *neuvaine*, or nine days of services, in her honor. The church was crowded, vespers were being sung, and it was with the utmost difficulty that one could make his way to the side chapel, where the tomb of the saint is. It was surrounded with tapers and the lid of the sarcophagus which is of silver was slid back, in order that the cloths which enveloped the body of the saint might be exposed for the veneration of the faithful. A priest in surplice and stole stood beside the tomb, and touched to the body of the saint anything that was handed him, and there were some very queer things. On account of the crowd I only stood there a few seconds, but in that time I saw a cross, a rosary, a book of devotions, two bouquets of flowers, several medals, and a pair of stockings. What virtue the last were expected to receive, I must confess I cannot tell. The crowds of people that poured in streams to and from the church, and that on a week-day afternoon, shows that the charge of infidelity which some people make against France, is rather weakly founded. Here in Paris I have found, on Sundays, always large and crowded

congregations, and on week-days, in all sorts of churches, at various hours in the morning, from nine to mid-day, congregations that would shame our average week-day congregations. I have yet to be present at a mass where there are less than twenty people, and on St. Thomas's Day, after forming a fifth of the congregation at the English church, I went to the Madeleine to find certainly a congregation of over five hundred, and there was no special service, simply a choral high mass. Having criticised the congregation of the English church, I will say that they have greatly improved their church; the old ugly pulpit is gone, and a handsome one in stone replaces it at the side, the organ has been moved down near the chancel, and the chancel itself is beautifully decorated and furnished. A very handsome reredos has been placed there in memory of Dr. Forbes, for twenty-one years chaplain of the church; it is a beautiful piece of work in alabaster and mosaic. In the centre is a bas-relief in white marble, of Leonardo du Vinci's Last Supper. Above are representations of Moses, Elijah, Daniel and Isaiah in marble; and in panels the four evangelists in Venetian mosaic. The whole chapel is now very Churchly. Very soon we shall have a church to be proud of in Paris. The exterior is entirely finished and some of the glass is in. It will certainly be a very beautiful church, and it is to be hoped that the interior will not be spoiled in fitting it up. At present the congregation worship in the parish building, which has just been finished and adjoins the church; a most Churchly little cloister connects the two buildings. The congregation is such a large one that on Sunday two services were held, one upstairs and the other below in the Sunday school rooms. Dr. Morgan has a Celebration every Sunday at nine, and on the first and third Sundays also at eleven. The congregation seems full of Church life, and the services are very hearty, the crowded rooms adding to the heartiness doubtless, as they always seem to. The only pity is that there are no Celebrations on saints' days, but instead the ante-Communion service, which, to state it very mildly, is hardly a substitute. The doctor's short extemporaneous sermons, both on Sundays and holy days, are wonderfully helpful and to the point. A congregation composed of wealthy residents, travellers and drop-pers-in of all sects and denominations, must be hard to minister to, but certainly the American Church has nothing to be ashamed of, and much to be proud of, in her Church building and priest here in Paris. "ORIOLE."

THE TAXATION OF CHURCH PROPERTY.

BY THE REV. CHARLES HOLLAND KIDDER.

An inland journal not very long ago, published the following editorial paragraph:

"In New York, as well as in several of the Western States, movements are now pending looking to the alteration of existing laws relative to the taxation of church property. In this country the taxing of real estate belonging to religious corporations has always been considered a delicate and difficult question, and a very large proportion of the people have looked upon any such policy with disfavor, though why this should be the case it would perhaps be difficult to explain, inasmuch as the theory of taxation is that the burthen is borne as the price of the protection of the property taxed, and if other property

requires protection, the same may with equal truth be said of church property. The idea, although a rather vague and indemonstrable one, seems to have been that an economic policy of that kind would tend to impede or somehow interfere with the course of religion or good morals. Of late years, however, there is noticeable a growing disposition to recognize the erroneousness of this view and to deal with the subject in a broader and more comprehensive spirit. And it seems quite probable that the time is approaching when all that description of property will have to sustain its due proportion of the burthens of the state. We pride ourselves on our progressive republicanism and the almost entire absence of class distinctions in our system of society and government; but in this respect it must be admitted that the younger republic of France is far in advance of us. The property owned by religious orders there is no longer exempt from the contribution of its due proportion to the public revenue, and no evidence has been developed that public morals or the cause of religion has been damaged by the innovation. Its introduction is expected to accomplish something in the direction of abolishing class distinctions as well as in securing an equitable system of taxation. Everybody is to be placed as nearly as possible on the same level before the law, and the Church will no longer escape the necessity of 'rendering unto Cæsar the things that are Cæsar's.'"

The principle underlying the exemption of church property from taxation, can be briefly stated, and an illustration of its validity, together with an instance of its restatement after it had been disregarded for several years, can be found in the history of the very nation whose more recent example is cited for our imitation in the editorial paragraph just quoted. There is no need to dwell upon the horrors of the French Revolution. It suffices to note that these excesses were accompanied by the closing of the churches, the banishment of the priests, the deification of human reason, and the inscription over the gates of the cemeteries of the Sadducean legend: "D eath is an eternal sleep." When Napoleon wished to restore order, his quick eye saw that an ounce of religious prevention was worth a pound of secular cure, and simply as a state-measure, he opened the churches, recalled the priests, and provided (a provision which until very recently outlived all subsequent changes of rule), that a portion of the stipends of the clergy should be paid by the government. That the diversion of this revenue (as at present) to the theatres is conducive to good morals, or has furthered the abolition of class distinctions, may reasonably be doubted.

In the case of Donohugh (collector of delinquent taxes) vs. the Philadelphia Library Company, it was decided that the property of that organization (containing in its membership many of the wealthiest people in Philadelphia, and still further enriched by the Rush bequest) is exempt from taxation as "a public charity," because "any respectable person" may have the use of its books within its building. With this opinion every intelligent person will concur without question, because the value of secular education is yearly better appreciated, and it is well known (for here statistics can readily be gathered) that ignorance is a fruitful germ of poverty and crime. Therefore without cavil, millions of dollars are annually expended, and more than 62,000,000 acres of the public domain

have been appropriated for educational purposes. Yet frequently it is found that secular education only puts weapons into the hands of the foes of society? The scientific burglar, with his oxy-hydrogen drill; the forger, with his abnormal development of imitative chirography; the counterfeiter, who makes the engraver's or the photographer's art serve his purpose—are instances of the ease with which the intellectual progress of the world may be turned into evil courses. To cite again the case of France, where the attempt has been made for years to keep education as purely secular as possible, recent statistics prove that a large proportion of the criminals can read and write, and that the hopes of the reformation of an educated villain as compared with those of his illiterate compeer, are infinitesimally small.

Laws from their very nature, punish rather than prevent crime, or prevent only through fear of detection and punishment. They are necessarily objective or external. Secular education, as we have seen, is by no means an infallible cure. Religion reaches subjective or internal being, appealing to the inner man, and enforcing by eternal sanctions that very obedience to the civil authority which is enjoined by our Lord's command: "Render unto Cæsar the things which are Cæsar's and unto God the things which are God's." This injunction applied to Jews as well as citizens; it expressly marked the division between civil and religious dues, giving the sanction of religion to the payment of the former, but by no means directing that the coffers of the Church should be drawn upon for the needs of the State. Far then from furnishing a basis for an attack upon the exemption of church property from taxation, it is this very direction, as promulgated more specifically in the Apostolic writings and enforced in all ages by the teachings of the Church, which gives the claim that the government which (whether national, state or municipal), expends large sums of money for educational purposes, shall at least exempt from the drain of taxation the purely voluntary offerings by which almost all of our religious institutions are sustained. Every one can see the justice of exempting from taxation the hospital which provides for the treatment of wounds and ailments of the body. Surely this claim is no less valid for the sanctuaries of that holy religion, whose beneficent spirit caused the erection of the first hospitals (for human beings); which sustains many of those at present existing, and which provides for the nurture and health of the soul, thereby affording more protection to public and private property than it requires of the government for its own temporal possessions.

WORK AMONG THE CHINESE IN NEW YORK.

Among the missionary efforts being put forth by the Church in New York, perhaps it may not be amiss to refer to the quiet but active work, being done by the "Association of Church Workers for Promoting Christianity among the Chinese."

The society was organized in December, 1884, and the officers are the Rev. Floyd W. Tomkins Jr., of Calvary parish, president; Mr. F. L. H. Pott, vice-president, and Mr. James Guyon Bennett, secretary; both of the latter gentlemen being members of St. Thomas's parish.

"The objects of the association are:

1st, to call the attention of the members of the Church in the city of New York, to the spiritual needs of the Chinese; 2nd, to increase the efficiency of its members by mutual conference; 3rd, to increase the number of Church schools for the Chinese; 4th, to use all such practicable means for enlarging the work as shall hereafter be deemed advisable."

We have already three Chinese schools in New York, one in St. Thomas's parish, one in Calvary parish, and one in St. Andrew's parish. The association has issued a tract, entitled "Hints for work among the Chinese," which gives full directions for "starting a Chinese school," and which the secretary will be glad to send to any one who will write for it.

Four public services for the Chinese have been held during the past year, two of which were Mission services held during Advent, at which the Assistant-Bishop of the diocese presided, who is heartily interested in this work, and at which many other distinguished clergymen were present, including the Bishop of North Carolina.

The association has lately employed a Christian Chinaman—by the year—at a stated salary, who is to devote his entire time to work among his countrymen in New York. He is an educated man, a devout communicant of the Church, and the Assistant-Bishop has licensed him as lay reader. We hope that in due time he will be prepared to enter the holy ministry of the Church.

The association expects soon to have schools organized in many other of our city parishes.

In addition to all this, and as an outgrowth of the interest that has developed itself in this work, within the last year, Mr. Francis L. Hawks Pott, a graduate of the General Theological Seminary, and son of James Pott, Esq., of the Church book publishing house of James Pott & Co.—a young man of true missionary spirit—has responded to the pressing call of the Church for more help in China, and immediately after being admitted to Holy Orders, in the early summer will bid farewell to home and friends and devote himself to his life-work in that distant land, but interesting and important field.

Surely, these are results that call for devout thankfulness, and they are also full of encouragement for all who are interested in any way, in the work among the Chinese.

Will they not serve as a stimulus for efforts in this direction in other cities?

OBSERVER.

WHATSOEVER is good for God's children, they shall have it, for all is theirs to further them to heaven. If, therefore, poverty be good, they shall have it; if disgrace be good, they shall have it; if crosses be good, they shall have them; if misery be good, they shall have that; for all is ours to serve for our main good.

SYSTEMATIC GIVING.—A correspondent in a Church paper remarks that no real good will be done in almsgiving till by some means, whether at home, through the pulpit, or through the press, people are taught the duty of, and, let me add, the happiness derived from systematic, giving; for tithing oneself for God's service brings its own reward.

We all can do more than we have done, And not be a whit the worse; It never was loving that emptied the heart, Or giving that emptied the purse.

The Household.

CALENDAR—FEBRUARY, 1886.

14. 6th Sunday after Epiphany.	Green.
21. Septuagesima.	Violet.
24. ST. MATTHIAS.	Red.
28. Sexagesima.	Violet.

PEARLS.

BY CALLIE L. BONNEY.

You may not see these jewels rare,
Amid the braids of sunlit hair,
In beauty gleam:
They deck not hands with queenly grace
Nor add a charm to patient face,
So like a dream.

With radiant lustre half divine,
Her pearls elsewhere in beauty shine,
Bright, fair, alway:
One, but the prayer of little child,
Another, life from sin beguiled,
By her sweet way.

The strife and pain her love hath stilled,
The lives her ministry hath filled,
With blessing fair:—
These are her pearls, that softly glow,
Could any jewel casket show,
Us gems so rare?

FRED NORTON OUT OF THE CHOIR.

BY FRANCES E. WADLEIGH.

"Say, Fred, what is it that some of the boys were planning for next Thursday?"

"I don't know; who were the boys?"

"Will Coleman and Ira Hildreth; Ira said: 'Fred Norton knows all about the trains we must take.' Is there another picnic on hand?"

"Oh, I know what you mean now! No, it's not exactly a picnic but it's just as good as one. If you had been at rehearsal on Friday you'd have heard all about it. We, the whole choir, boys and men, are invited out to Mr. Reynolds' place to spend the afternoon and evening."

"That's where you went last summer when I had the measles; you had a good time, didn't you?"

"You just bet we did! Mr. Reynolds has got a splendid place, about seven miles out of town, where we can play tennis if we want to, or go boating on the pond, or just loaf 'round under the trees."

"Will we have supper?"

"The jolliest supper I ever ate was out there last summer. Ice cream, and berries, and—oh, all sorts of good things and lots and lots of each kind!"

"Does Mr. Beauchamp go?"

"Don't he always go wherever his choir-boys go? Yes, indeed, and Mr. Kinsman, too; they enjoyed themselves last year as much as any of us."

"Is it next Thursday?"

"Yes; we are to take the 4:30 train and come home on the 10:30; six hours of fun!"

Now I presume you think that that was a very innocent conversation and will be very much surprised when you hear what serious results followed from it; but a thing which may in itself be perfectly right becomes quite the reverse under adverse surroundings. This peaceful, harmless dialogue took place while the two participants were kneeling in the choir-stalls one Sunday and during the reading by the rector of the Ten Commandments; right in the middle of his description of the supper, Fred Norton stopped speaking long enough to chant the response to the second commandment, and, deaf to the solemn words of warning that were next read, continued his idle chat. He was so busy thinking about the anticipated good time at Mr. Reynolds's that he

forgot what a solemn service he was assisting to render to Almighty God, and was quite ready to reply when, as the tenth commandment was being read, Bert Alden again whispered to him:

"Suppose it rains, will our trip be put off?"

"I don't know; I guess not; a little rain will not harm us."

While thus speaking, the two boys had their heads bent down over their music, and so were screened from the observance of the congregation; a watchful tenor, just opposite, however, had had his eye on them for some time, and was so vexed with their irreverence that he quite made up his mind to do what he had more than once threatened them he would do—report their misconduct to the rector.

But the attention of the whole choir and many of the congregation was now drawn to Fred, for, not having his mind on his duty, he mechanically chanted in his loud clear voice, "Incline our hearts to keep"—"this law", he would have added, had he not then discovered by the discord he made that the organ and choir were rendering the final *Kyrie*: "Write all these Thy laws in our hearts, we beseech Thee." Fortunately, Bert had been paying a little attention, not to what the rector was reading, but to the music Mr. Beauchamp was playing, so he did not make the same mistake.

"Fred Norton, how many times do you suppose I intend to speak to you about your misconduct in church? Only last Sunday I lectured you because, during the lessons and sermon, you were smiling at people in the congregation, didn't I?" said Mr. Beauchamp when he went into the choir-room after service.

"Yes, sir," answered Fred, but not very contritely.

"And you promised me then that you would do better. Yet to-day, during the Holy Communion, the most solemn part of our whole service, you were whispering to Alden. What possessed you to make such a blunder as you did in singing that *Kyrie*?"

"I—I was saying something to Bert."

"So I supposed! Now, Fred, you have tried my patience too long; you presume upon the fact that you are the leading singer among the boys, fancying probably that the choir can't get on without you and that the rector and I will strain a point to keep you; you continue to whisper and stare about you during service as if you were certain of immunity from punishment. How you, a baptized Christian, a communicant of the Church, can be so irreverent—so, so blasphemous, passes my understanding!"

"I wasn't saying any harm," pleaded Fred.

"What were you talking about?"

"I was just telling Bert about our invitation to Mr. Reynolds's; he wasn't at practice last Friday night and hadn't heard about it."

"Couldn't you have told him at some other time? This will not do, Fred; your conduct is not what it ought to be, and unless you can behave better you shall leave the choir. Go to Mr. Kinsman and ask him if he is willing to overlook your misdemeanor once more."

Fred was sulky; Mr. Beauchamp had told the truth when he said the boy presumed on his importance in the choir. He said to himself:

"I will not go to Mr. Kinsman until I get ready. I wish I had kept my wits about me a little better this morning; but I'm not going to beg Mr. Kinsman to forgive me, I didn't do him any harm. I can't sit up like a ramrod all

service time; a fellow who sings as hard and as steady as I do must have some rest," and so on and so on, excusing himself to his own conscience.

Presently Mr. Beauchamp, having divested himself of his surplice and cassock turned to Fred and asked:

"What did Mr. Kinsman say?"

"I haven't seen him."

"Are you not going? Hurry, and I will wait to hear the result," continued the choir-master; then, seeing that Fred did not move, he added, "Will you not?"

"No, I don't want to. I haven't done anything to apologize to him for."

"No? Remember, he is God's representative, as priest of this parish, and penitence must always precede pardon. You are contrite, are you not?"

"I can't see that I've done anything very terrible, Mr. Beauchamp," answered Fred, "Bert was talking too."

"I know it, I have a word for Bert's ear, also. So be it, Fred; if you are both irreverent and obstinate I will worry no longer with you. Take your hat and whatever else in your robe closet belongs to you and then give me your key and go home; when I want you again I will send for you," said Mr. Beauchamp, decidedly but not in anger.

Fred looked, as he felt, thoroughly taken by surprise.

"There isn't anybody who knows my solo in the anthem to-night," he said hesitatingly.

"I am aware of it; Coleman can sing something or else I will have no solo; fine music is not so acceptable to God as sincere praise a little less artistically sung. There is no reason why St. Matthias' choir should not sing beautifully and also with devotion, and while I am choir master I intend they shall do so."

None of the boys heard this conversation as Mr. Beauchamp had spoken in a low tone, so what was their dismay to learn that Fred—actually their Fred of whose music every one was so proud—had been suspended from the choir because he had behaved badly in church. Bert Alden fairly shook in his shoes when Mr. Beauchamp lectured him and thought himself lucky to escape with only a heavy fine because, as was carefully explained to him, he had not been reprimanded quite so many times as Fred and also because not having had the religious instruction that Fred had had a little, a very little, more allowance was to be made for him. Bert's family had only recently become Churchmen, indeed until Bert joined the choir and was baptized his parents had rarely ever been to church any where; but little can be demanded from the servant to whom but a few talents are given.

Fred was quite angry for a while but as the time for Evensong drew near he began to feel really homesick for the choir room. He went to church and sat with his mother, and oh, how strange, how sad, it seemed to have the choir come in without him; to have all the other boys in the stalls and he down among the pews; now he felt penitent, a queer lump arose in his throat when he tried to join in the hymn and the psalter, for it was all his own fault that he was, as it were, shut outside the praising company.

The week passed by and Fred carefully avoided seeing any of his comrades but when Sunday came he was willing to go to church with his mother. As he and she were riding home in the horse-car he overheard two ladies talking. One said,

"I meant to have gone to St. Matthias' this morning but to tell the truth I was so annoyed at the way those choir-boys

acted the last time I was there to service that I went to St. John's instead."

"I shouldn't think they would allow the boys to misbehave; but there, that is the trouble with a boy-choir, they are so apt to whisper and laugh and of course no choir-master will ever turn out a good singer just because he behaves like a little reprobate."

"Of course not! Take St. Matthias' boys for instance—and there! This boy beside me is one of them, are you not?" said she, addressing Fred. "Are you not Fred Norton who sings the solos there?"

"Yes, ma'am; at least I used to sing them. I—I am not in the choir now. And indeed, ma'am, you are mistaken about our choir-master, he is very particular about our behaviour. He—he turned me out of the choir because I was irreverent during Holy Communion."

"What a shame!" she exclaimed; but the other lady, smiling pleasantly, said to Fred,

"Perhaps the lesson will not be lost on you, my boy; you know our Master does not love lip-service only. I wonder, now, if you were sorry or were willing to say you were sorry?"

Here the ladies had to leave the car. Fred meditated quite seriously for the next hour or two, then he put on his hat and went to Mr. Kinsman's house and on being admitted to the rector's study said,

"Mr. Kinsman, I am very sorry I was so irreverent in church! But really and truly I did not stop to think what I was about; of course I ought to have done so. And then I didn't realize what a bad name I was helping to give our choir-boys."

So Mr. Kinsman, delighted that his favorite boy was truly contrite, after asking him a few questions and gently impressing upon him the necessity we are all under of making a strong effort to resist all the devil's temptations to carelessness or thoughtlessness when we are on our knees, and advising him to often say, "Lord, teach me to pray," ended his admonitions with words Fred never forgot:

"And now, my boy, go back to your place in the choir to-night; we will wipe out the past and begin afresh and may God grant that your heart as well as your sweet voice may be so thoroughly given to praise Him while you are on earth that you may hereafter be a lively member of that great choir which is worshipping Him much nearer His throne than we are."

Fred was, of course, much pleased at the warmth of the greeting he received from his comrades and at Mr. Beauchamp's expression of pleasure to have him back again; also at the approving "That is a wise decision, my boy" which his choir-master uttered when he found that Fred firmly refused to supplant Ira who had been cross-bearer since he left, because, as the boy said, "I am trying to start anew, on the same footing with the last boy who joined the choir."

IN one of Bishop Robertson's old parishes, the Presbyterian minister made a visit to England, where he became engaged in a theological controversy with the Bishop of London, the result of which was that he took orders in the Church. When, years after, he visited Batavia, he received the alms in St. James' church, and to his surprise, the two wardens who presented the alms were gentlemen who had been his deacons when he had been pastor of the Presbyterian congregation there.

CURIOUS NAMES.

One of the most interesting books that has recently come under notice is entitled "Pastime Papers," by the librarian of the Astor Library. From a chapter in this book under the leading, "Notes on Names" we extract a few facts for the delectation of our readers. The London Directory, some years back, is said to have revealed the following curious association of names: Giblet and Bull, butchers; Cutmore, a cook; Coldman, an undertaker; Boillette, a fishmonger; Truefit, a wig-maker; Bringlow, apothecary; Whippy, a saddler; and Dunn, a tailor. In New York, within the memory of "the oldest inhabitant," there was a legal firm of note, whose names point a very significant appeal to their friends. It read: "I. Ketcham and U. Cheatham." That firm surely ought to have dissolved partnership.

An artist's sign on a street in Brooklyn, bears the suggestive name of Dauber. One would think such a name enough to drive an artist out of the profession. In the same city, this book says, there was a certain boarding establishment, where several New York strange birds, or rather bipeds, used to feed and flutter, rejoicing in the high-flown names of Kyte, Crow, Hawk, Woodcock and Pigeon. Some names, like epitaphs, do not speak the truth about the persons referred to. For example,— "Mr. Barker's as mute as a fish in the sea; Mr. Miles never moves on a journey; Mr. Gotobed sits up until half after three; Mr. Makepeace was bred an attorney."

Miss Yonge, in her book on names, mentions a clergyman who was requested by a couple to christen their boy "Alas," the parents supposing that "Alas! my brother" was a call on the name of a disobedient prophet. Another couple persisted in attaching the name "Elibris" to a child because it was in their grandfather's books, they said; and so it was, for *e libris* (from the books) was the old Latin manner of commencing an inscription in a book. An unfortunate pair of twins received the joint title of Jupiter and Orion, because their parents thought them pretty names and had "hearn on 'em." "Valuable-and-serviceable was proposed for a child on the authority of an engraving in an old watch. In a copy of a Puritan baptismal register appear such insufferable names as: Joy-from-above Brown, Weep-not Billing, Elected Mitchell, Be-of-good-comfort Small Repentance Jones, Fly-debate Roberts, and, worst of all, Fight-the-good-fight-of-faith White. A Puritan maiden who was asked for her baptismal name is said to have replied, "Through-much-tribulation-we-enter-the-kingdom-of-Heaven," but for short they call me Tribby." An old rhyme thus takes off people of high-sounding names:

"Peabody Duty perhaps keeps a store
With washing-tubs, and wigs, and wafers
stocked;
And Dr. Quackenbos ne'er claims a cure
Of such as are with any illness docked:
Dish Alcibiades holds out a lure
Of sundry articles, all nicely cooked;
And Phocion Aristides Franklin Tibbs,
Sells ribbons, laces, caps and infants' bibs."

The Christian at Work.

THE ancient school-master, Jacob Trebonius, was accustomed, when he entered his school, to take off his hat to the boys, alleging as his reason for so doing that he did not know what learned doctors and great men he might be training; and it proved that Martin Luther was amongst his scholars.

TRINITY college has furnished ten ish ps to the Church.

BRIEF MENTION.

ONE wee girl, in the Orphan's Rest, who had often heard that Jesus is willing to come into our hearts, was persistent in keeping her mouth open, so that this might be accomplished. This was the same child who, in praying for boots, was heard to add, "Please be quick." She was not disappointed, for she obtained the boots that very day. In her last illness, this little one said she could not sing—"I've lost my little voice; when He gives my voice back again, won't I sing up loud to Him!"

DR. LYMAN BEECHER once said to a minister, with the burden of a cold congregation on him: "Do as the mother-hen does, brood over them, sit on them, warm them up a while, and before long you will have cackling enough."

OUR feline friends have been found in very out-of-the-way places, but it is doubtful whether they are familiar with the interior of an organ. A few days ago Mr. Herbert Barlow, organist at St. Edward's church, Leek, was astounded to find that one row of keys was useless, together with the chor-organ and swell. Inquiry proved that a black-and-white tom cat had been seen by the verger to creep into the instrument, near the blowing apparatus, and it was at once clear to Mr. Barlow that the animal had broken a considerable number of the trackers. Some of the effects produced during the service were far from melodious, and it is feared that the fine instrument, which cost about £1,400, is seriously injured. That the cat is still in the interior is certain, and how to get him out is a problem not easily solved. A ferret hunt is proposed, but it is feared that they might not be recovered, and thereby add to the catastrophe. The builders of the organ will be sent for, and it appears certain that the instrument will have to be taken to pieces before the animal can be ousted from its novel position.

THERE are 6,377,602 Jews in the world, of whom 5,407,601 are in Europe, and 300,000 in America.

An educated Teuton, who knows everything: "Der fault I haf to find mit der English is dot it has not dot perspikooity dot der Tcherman has. Now, for example, in der English you say 'science.' Dot conveys no idea. In Tcherman we haf der simple vord, 'Wissenschafftlichen,' vich is melodious and comprehensif. It is der same mit your papers. You haf a 'real estate journal.' Dot is three words. In Tcherman we say, 'Grundeigentumzeitung,' in one. It is more flexible. In your theatres you haf a paper called der 'Entr'-acte.' We call such a paper 'Theaterzwischenaktszeitung.' It is more peautiful. English is a veak langwhitch; unt, pesides, Tchermans speak it unt write it petter as the English."

BALZAC, being asked to explain an abstract passage in one of his books, frankly owned that it had no meaning at all. "You see," said he, "for the average reader all that is clear seems easy, and if I do not sometimes give him a complicated and meaningless sentence, he would think he knew as much as myself. But, when he comes upon something that he cannot comprehend he re-reads it, puzzles over it, takes his head between his hands, and glares at it, and finding it impossible to make head or tail of it, says, 'Great man, Balzac! He knows more than I do!'"

THERE are six million sittings in the churches of the Anglican Communion in England and Wales.

A MINISTER of a certain parish was learned and warm-hearted, but somewhat erratic and absent-minded. He had a pony that had a great aversion to donkeys, and it was with great difficulty that it could be urged to pass one of these animals on the road. One day while riding to the town of F— he met an itinerant earthen-ware merchant whose stock in trade was drawn by a donkey. The pony reared, and backed, and kicked, and it was only got past after a great struggle. The minister at a turn in the road a little further and before his mind was quite composed, met the Provost of F—. "A fine day, Provost," said the minister. "Yes, fine day, Mr. Allen," replied the Provost. "Do you think, Provost, I'm likely to meet any more asses on this road?" The Provost drove on.

AN English rector, the Rev. John Watson, while rising from a kneeling position after family prayers, stumbled and dislocated his hip. He died shortly afterwards.

The Gazette of Exeter, N. H., relates that a young clergyman of very boyish appearance was engaged to supply the vacant pulpit of a church in a neighboring town. He was so small that he was concealed from view by the reading desk, and an old lady who sat close by, was much concerned to see a boy in the place of the expected minister. So she arose very softly, stepped on tip-toe to the pulpit stairs and beckoning with her forefinger, whispered loudly in coaxing accents, "Come down, my boy! you mustn't sit there! That's the place for the minister!"

THE Church of England has nine mission stations along the Panama Canal.

Vanity Fair speaks of the Bishop of Truro (Wilkinson) as one "animated by high aims, yet a handsome man who parts his hair in the middle; moderately learned, yet benevolent and loving the poor; a despiser of frivolous shows, yet a popular man; hard working, yet an excellent bishop!"

THE new archdeacon of the Niger, the Rev. Henry Johnson, is a colored person, and a good English, classical, Hebrew and Arabic scholar. He is also well versed in French and German, and has translated the New Testament into several of the languages of Western Africa.

DR. ALEXANDER MACLAREN, a well-known Baptist preacher, expresses his opinion in *The Expositor*, that of two extremes a Quaker's meeting is nearer the ideal of Christian worship than High Mass. Perhaps this is said on the principle: "silence is golden, speech is silver."

THREE thousand five hundred dollars have been subscribed towards the proposed memorial to the late Bishop Moberly.

THE working men of Dublin have passed a resolution to boycott all public-houses, in order that the five and a-half millions of taxes on drink, which now finds its way into the English exchequer, may be kept in Ireland, and turned to some better purpose. They are certainly to be congratulated if they keep to their resolution. It is far and away the best form of boycotting that has yet appeared, but when it comes to a question of whisky or patriotism there is not much doubt of the issue of the struggle.

HINTS FOR HOUSEWIVES.

WANTED.

A maid of all work wanted---wanted, a maid---
One neat and obliging---no matter what shade.
No question of color, nor question of creed,
One thing most desired is, that she can't read
Or write---pens and ink in the kitchen are so
Very much out of place---altogether *detrop*.
Again, it is hoped that she'll not have a voice,
For a servant who sings is nobody's choice;
And humming is worse. There's no place like home,
But a hum in a home!---then chaos is come.
This is all: neat and willing, a very good cook,
Who can make up her dishes so tempting to look
That they'll give to those wanting it some appetite,
For the head of my house is a half anchorite.
Our living is simple, our dishes are few;
We require no miraculous maidens to do
The work of our house---but chiefly we need
A servant who cares not to sit down and read;
For my Tennyson's gone from the parlor book-case---
In the kitchen I found it---bad luck to the race!
And in one of her drawers Owen Meredith lay---
All owing to teaching the masses, I say;
And Burns disappeared---but Browning's about
(He never belonged to the kind that step out),
Though Byron walked off, and after him Shelley,
On that very same day was spoilt all the jelly.
And where's Mill "On Liberty"? Gone from his nook!
Diablo! that Mill should be stole by a cook!
And Lamb's up-side down; a treatise on mutton
She thought this might be and I'd not care a button.
Revenons a nos moutons---can any one tell
Where to find me a maid, a maid who can't spell?
An unlettered female, who has no ambition
To rise above "servant," and likes the condition.
If any such be, I surely feel bound
To offer good wages for all the year round.
For further particulars call upon me;
The editor'll tell you---I live by the sea.
P. S.---Of finding the right one I don't quite despond;
But one who can read this will please not respond.

---Boston Transcript.

PEPPER SAUCE.—Chop two dozen green peppers, and take twice the amount of finely cut cabbage and one grated horseradish root. Boil two quarts vinegar, a handful of salt, two table-spoons sugar, one of mustard seed, and one of cloves and while hot pour over the peppers and cabbage.

CROQUETTES.—Take 1 tablespoonful of butter (creamed) and roll in about a tablespoonful of flour. Put into a saucepan with $\frac{1}{2}$ pint of cream; season to taste and place over fire to thicken. When this is done, pour the mixture over one pint of chopped beef or veal, mix thoroughly and form into shape; roll in cracker dust and fry a nice brown, or bake, if preferred.

CROCHETED HERRING-BONE STITCH.—This pattern will be found serviceable for making scarfs, comforters, clouds, etc. It should be worked with a coarse needle and fine wool; it then represents a lattice or herring-bone stitch. Make a chain the length required.

First Round—(a) The wool before the needle, take up the next chain, draw the wool through the loop, keeping it before the needle, the wool on the needle draw through the two loops on the needle; repeat from (a) in every stitch.

Second Round.—Work like the preceding row, always taking up the back of the chain.

The Living Church.

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THE PUBLISHERS OF THE LIVING CHURCH appreciate the considerate promptness of many subscribers in renewing before the expiration of their subscriptions, thereby saving cost and labor of making out bills. A careful estimate shows that it costs about five per cent. of subscription receipts to pay for printing, stationery, stamps and time, required for collecting in this way. The date on the mailing tag shows the expiration of the subscription.

THE LIVING CHURCH will give its readers, next week, No. VII. of "American Churchmen," a sketch of Bishop Perry, his home and his work in Davenport. These sketches have been well received, and will be continued as opportunity offers.

IT WAS OUR purpose to begin, in our last issue, a series on the Church by a distinguished writer educated for the Presbyterian ministry. We regret that we are compelled to postpone for a few weeks the valuable papers that are now in course of preparation. Meantime, an abundant variety of good copy is in hand, and we hope to interest all classes of our large constituency.

THE CHURCH MESSANGER seems not to discriminate between criticism of official acts of a bishop, and personal abuse. If it means that THE LIVING CHURCH has been guilty of the latter, we resent it, and challenge the editor to prove it. Our file is at the disposal of any one whom he may appoint to examine it.

IN THE issue of February 20th, will be continued the interesting papers on the Mission to the Oneidas, by Miss Susan Fenimore Cooper, author of "Rural Hours," daughter of the great novelist, James Fenimore Cooper. This series was begun last spring, but was interrupted. These papers were prepared some years ago at the suggestion of the

late Bishop Kemper, Apostle of the Northwest, to whose kindness and attention the Oneidas were much indebted.

ARE Churchmen satisfied with superficial learning and intellectual mediocrity in their clergy? We have heard it so argued from the course pursued by vestries and parishes. But there is another indication that just now seems even more unmistakable. That is the indifference of the laity to the wants of our colleges and seminaries. Boys' schools and girls' schools, that can be built up by some struggling priest and which will pay their own way by a boarding establishment, they are willing to have, and, when successful, to accept graciously as diocesan institutions. But the college which is the feeder to the seminary, and the seminary which is to complete the supply of "godly and well-learned" men—what of these institutions which have always been compelled to draw their existence and life from the liberality of the Church? Left to themselves; consigned pitilessly to a struggling, starving, half-confined existence; or driven to petty financial expedients, at once a mere dragging out of life and a destruction of self-respect; or perhaps, mounted on the back of some grammar school to the discomfort of both, and the general discredit. Ought these things so to be? Can they continue without provoking the popular contempt? without cursing the Church herself with intellectual leanness?

THE great sensation of the week in ecclesiastical circles in Chicago, has been the announcement by the Rev. Thomas E. Green, pastor of the Eighth Presbyterian church, that he was about to resign the Presbyterian ministry and apply to the Bishop of Chicago for Orders. At the close of the service on Sunday morning, Mr. Green made a brief statement to his people, in which he said:

"There are four reasons that have led me especially to this decision. There is in the first place a historical reason. Time and again I have talked to you of that which is uppermost in my heart—the thought of bringing together again all the scattered fragments of the Church that Jesus Christ established, in the Church. My thought and my tendency have always been away from what we know as denominationalism. In the light that we now have I can see no hope for a unity of Christendom save in a return to that which in a historical light is Apostolic thought and Apostolic custom—the creed and the practice of that which during three centuries and over of blessed and united life, undiminished by the selfishness of human thought, was the Catholic Church of Christ. May God bring this together again in His own way to the hearts of men!

"My second reason is a sacramental one. Conviction of duty and conviction

of truth have always led me to that which I may call the sacramental idea of the Church. I have never been able to rid myself of the conviction that Jesus Christ our Saviour in the two supreme hours of His life would not have established a sacramental Feast and commissioned his disciples to administer holy Baptism, unless they were a very vital and real part of Christian life and of Christian character.

"My third reason is a ritualistic one. I believe in a service in which all the people shall join in both prayer and praise. My final reason is the practical one and perhaps the lowest of all. And that is, that I find myself unable to abide by and conform to those rules of Christian casuistry that are recognized as part of the practice and the faith of the church of which I have been a minister.

Mr. Green's present pastorate of more than three years, has been eminently popular and successful. His sermons have attracted much attention and have been published nearly every week in one of the city papers. He leaves with regret a people warmly attached to him and to his family, and relinquishes a large salary, without pledge or promise of anything in our ministry. The change announced has resulted from deep conviction wrought by long study and consideration. He is still a young man, but widely known and admired for his brilliant talents and engaging social qualities. We believe that there is open to him in our ministry a career of great influence and abounding success. We extend to him a hearty welcome and wish him God-speed.

One of the pleasant features of what must be to Mr. Green a painful separation, is the kind feeling manifested towards him since his decision became known, both by members of his congregation and by his brethren in the Presbyterian ministry. It is to be hoped that he will find in his new environment recompenses for all his losses, which have been great.

THE ORIGIN OF THE APOSTLES' CREED.

In Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new is certainly false. Look then for purity in the fountain, and strive to embrace the first faith, to which you cannot have a more probable guide than the Creed, received in all ages of the Church.
BISHOP PEARSON.

THE INDEPENDENT seems to have a special dislike to the name, the form, the use, and to some extent the matter of the Apostles' Creed. Some years ago it published a shocking parody on the Creed, in which (if our memory serves us) such persons and things as the Emperor William, Prince Bismarck, and Socialism, took the place of the Adorable Trinity and the Mystery of the Incarnation; in keeping with its travesties of the Pater Noster ("Our Father Who art in the Vatican") and the Te Deum ("We praise thee, O Napoleon.")

In the issue of December 10th, 1885, the same religious weekly which boasts several bishops on its

staff of contributors, and thus gains access to many a Church family, commented as follows on the recent utterances of an eminent Presbyterian divine touching the Church's Creed:

There is an immense amount of truth in what Dr. John Hall has to say in *The Presbyterian* about the proposal to make the use of the Apostles' Creed general in the churches. It may be a very pleasant thing to do; it may increase the agreeableness of the service; but, whether it will add more than it takes, is to be considered: This must be considered; that its name is a falsehood. It is not the Apostles' Creed any more than the Athanasian Creed is Athanasius's. Its origin is centuries after the Apostles. The name would mislead one into supposing that it has a special sanctity that does not belong to it. Thus, the paragraphs about descending into Hell and the Holy Catholic Church, are very easily misapprehended. Take off the glamour which people love to throw about it, and it is not a surpassingly admirable statement. It is nothing to fall down and worship, or to make the foundation of the faith of a fusion of the Churches. Nor are we any more impressed than is Dr. Hall with the unifying power of frequently repeated formulas of faith. We are not aware that in fact it is found that the Churches, the world over, which repeat old formulas, are more intelligent in their faith than those which do not, or any more united in a concord of belief. There is only one ground on which we think the introduction of the Creed can be strongly defended, and that is the æsthetic. It is proper to make services beautiful, as well as meeting-houses. It is not a high aim, but it is legitimate, unless it leads to an excess of form which cramps the intellect and heart.

With the Presbyterian divine we are not at present concerned. To his own denomination he stands or falls. Suffice it to say, the Apostles' Creed is a part of the Presbyterian Confession of Faith, is assented to by all the "preaching and ruling elders" and deacons, is authoritatively called the "Apostles' Creed," and required to be repeated by all baptized children of the denomination. (See Confession of Faith, Direct. of Worsh., chap. ix: §1.) Leaving Dr. Hall, therefore, to the tender mercies of the session, the presbytery, the synod, and the General Assembly, we propose to consider one assertion of *The Independent* which ought not to go unchallenged, viz.: "Its name is a falsehood. It is not the Apostles' Creed any more than the Athanasian Creed is Athanasius's. Its origin is centuries after the Apostles."

To begin with, the name does not necessarily imply that the Creed as the Church has handed it down was actually composed by the Apostles; but only that it is a correct summary of what the Apostles believed and taught, just as the Athanasian Creed, which was composed about 57 years after the death of St. Athanasius, is appropriately named for him, as embodying the Orthodox Catholic Faith for which he wit-

nessed in his most faithful and heroic life. One need but read "Pearson on the Creed," or a single page (p. 19) of Blunt's Annotated Prayer Book, to be convinced that every article of the Creed is distinctly asserted in the inspired canonical writings of the Apostles; so that if the Creed were to-day put forth for the first time, its name would not be a "falsehood."

But we go a step farther. We boldly assert that, by the laws of antecedent probability, historic testimony, universal tradition, and internal critical evidence, all combined, the Creed, as it has come down to us, presents not only the identical dogmas, but substantially the verbal expression of the "form of sound words" used as a Baptismal formulary by the Apostles.

I. It is antecedently most probable (almost an *a priori* certainty) that the first missionaries of the Cross, who were men of common sense as well as of divine illumination, should agree on a brief statement of the Faith, as a Baptismal profession and "Rule of Faith"—of which St. Paul could say: "Let us walk by the same rule," "Let us hold fast the profession of our faith," "That form of doctrine which was delivered to you," "Hold fast the form of sound words."

II. It is a simple matter of history that the early Christians in all parts of the world had the same general "Rule of Faith." Hegesippus (born about A. D. 100) travelled over a large part of the known world in order to make sure what the teaching of the Apostles really was. And he declares that he found "all the bishops unanimous in their doctrines," and that "the same Faith had been constantly preserved." St. Irenæus, who was a disciple of St. Polycarp, the friend of St. John, tells us that this aged saint "who was by the Apostles ordained bishop of the Church in Smyrna," "always taught the things which he had learned from the Apostles and which the Church has handed down." That he had the Creed in mind seems evident from his paraphrase of the Creed which he calls the "Canon of the Truth," which each man "received at his Baptism." Here are his words:

The Church throughout the world carefully preserves the Faith which she received from the Apostles, and from their disciples:

Believing in one God the Father Almighty, Maker of Heaven and earth, the seas and all that in them is; and in one Christ Jesus, the Son of God, Who was Incarnate; and in the Holy Ghost, Who proclaimed by the prophets the dispensations and advents of our dear Lord, Jesus Christ; and in His birth of a Virgin, and His suffering, and in His Resurrection from the dead, and His Ascension in the flesh into Heaven, and His coming from Heaven in the glory of the Father, to sum up all things,

and to raise up all flesh of the whole human race.

Every candid reader will exclaim: St. Irenæus could never have described "the Faith which the Church received from the Apostles" in such words unless he had before him the Apostles' Creed. Elsewhere he gives two shorter paraphrases in which he quotes some clauses of the Creed omitted in the paraphrase given above.

Tertullian (born about A. D. 135) also gives three paraphrases of the Creed, one of which we quote:

The *Rule of Faith* is to believe in one God Almighty, the Maker of the world; and His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, on the third day raised again from the dead, received into Heaven, sitting now at the right hand of the Father, coming to judge the quick and the dead, * * * the resurrection of the flesh.

In the others, he alludes to the belief "in the Holy Ghost," and "the life everlasting," and also adds in his tract on Baptism: "There is necessarily a mention made of the Church also."

Similar paraphrases of the Creed are found in Novatian (writing about A. D. 260), in St. Cyprian (who was ordained Bishop of Carthage in 248), and in other writers of the 3rd century; while Rufinus (writing about 390) gives in full the Creed of the Church in Aquileia and in Rome, noting the two or three verbal differences which had crept in. We give them both:

AQUILEIA.

I believe in God the Father Almighty invisible and impassible; and in Jesus Christ His only Son our Lord; Who was born by the Holy Ghost of the Virgin Mary, crucified under Pontius Pilate, and buried; He descended into Hell; the third day He arose again from the dead; He ascended into Heaven; He sitteth at the right hand of the Father; from thence He shall come to judge the quick and the dead. And [I believe] in the Holy Ghost; the Holy Church; the Remission of sins; the Resurrection of this flesh.

ROME.

I believe in God the Father Almighty, and in Jesus Christ His only Son, our Lord; Who was born by the Holy Ghost of the Virgin Mary; crucified under Pontius Pilate, and buried; the third day He rose again from the dead; He ascended into Heaven; He sitteth at the right hand of the Father; from thence He shall come to judge the quick and the dead; and [I believe] in the Holy Ghost; the Holy Church; the Remission of sins; the Resurrection of the flesh.

Moreover, as Dr. Blunt says, "Traces of the Creed are to be found in the writings of Justin Martyr, Polycarp, Clemens Romanus, (the companion of St. Paul, of whom Irenæus used to say: 'He had the preaching of the Apostles still echoing in his ears, and their traditions before his eyes') and Ignatius."

It is high time we heard the last of this nonsense about the Apostles'

Creed being a late composition! Men do not allude to paraphrase, and quote from a document before the document exists.

If Cuvier could draft a complete mammoth from a few scattered bones, surely from the scattered fragments of the "Rule of Faith," which we find in the few extant writings of the sub-Apostolic age, we may articulate a skeleton of the Apostolic Faith which but a few years later, in the third and fourth centuries, we find like the Siberian Pre-Adamite, crystallized in books and councils and liturgies, from Jerusalem to Spain, never claiming to be a new composition, but the old Faith guarded and handed down.

We freely grant that the form in which the Apostolic Creed came down in the West was a little more condensed than the form in which it was preserved in the East. Perhaps the Apostles, recognizing the prolixity of mind which characterized the Orient, and its opposite tendency in the West, left the "Rule of Faith" a little fuller in Asia than in Italy or Britain. In addition to which the Orientals may, at an early date, have slightly fortified the verbal expression of the Apostolic Symbol (as they did at Nicæa, A. D. 325, with Western approval), or the Westerns may have slightly condensed the original form without a thought of weakening the sense. At all events, the "Apostles' Creed" is the echo of the voice of SS. Paul, Peter and Clement in the West; as the equally Apostolic Creed which was witnessed to, ratified and made universal at Nicæa and Constantinople, is the reflected light of the faith of St. James and St. John, SS. Timothy, Ignatius and Polycarp in the East.

III. And thereto agree the traditions of the Universal Church. Rufinus gives the tradition that the Apostles before separating for their different fields of labor composed the Creed—a pure tradition, not to be discredited because it was afterwards distorted (in writings falsely attributed to St. Augustine), into the improbable legend that the Twelve Apostles contributed each, one article of the Creed. As Dr. Blunt says (key to the P. B., p. 36:) "There is, in fact, more reason for believing that it [the Creed] was composed by the Apostles under the inspiration of the Holy Ghost, at their last meeting, than for believing the contrary."

IV. Not to go deeply into the internal evidence for the antiquity of the Creed, suffice it to say that the ablest critics assert that the actual form as given by Rufinus could not have been composed later than A. D. 140. While the fact that in all parts of the Church—from Jerusalem and Ephesus, and Alexandria,

to Rome, Lyons and London—the early Christians had substantially the same Creed, shows that the slightly divergent forms have a common parentage, and have come down to us from the blessed Apostles and with their authority.

OUR NEW YORK LETTER.

Unfortunately, there is no convocation for the clergy of the city of New York, and for this reason in a great measure, exists the unsociability of the clerical force, and the very limited intimacy there is between the brethren in this diocese. It is true there are two or three clerical clubs in existence, where for a couple of hours or more, a number of clergymen meet for breakfast or dinner, when perhaps a brief discussion is held on some more or less interesting subject, or an essay is read. There is probably no city in the country where the clergy meet in a body so unfrequently as in New York.

How different from the hearty and friendly quarterly convocational gatherings which occur in every diocese of the West, and are looked forward to with such pleasure and good-will. It is there that the brother who has recently been added to the list of diocesan clergy is taken by the hand, and made to feel that he is welcomed, and thus strengthened in his new work. During the past week however, there was a meeting of this character in the city and many of the city brethren who attended it, expressed a desire to have such convocational gatherings for the city clergy and laity, and I am assured that such a step will receive the cordial assistance and support of the Assistant-Bishop.

The Rev. Dr. Guilbert, rector of the church of the Holy Spirit, invited the members of the Southern Convocation to visit the city and meet in his church, and accept the hospitality of his ever hospitable congregation. This convocational district embraces the counties of Westchester, Rockland and Putnam, and the churches and missions of these respective counties were represented on Wednesday last at the above mentioned church. Dr. Guilbert invited the clergy of the city to be present, and about thirty or forty of them responded.

The services began at 11 o'clock in the church, and the Holy Communion was celebrated, with an address by the Assistant-Bishop. Besides Bishop Potter, the Bishop of Colorado, the Rev. Dr. Gibson, dean of the Southern Convocation, and the Rev. Dr. Guilbert, took part in the services. At the close the clergy met in the new and beautiful chantry, the Assistant-Bishop presiding. The Bishop of Colorado was invited to a seat in the convocation, and was formally presented to the members by the Assistant-Bishop of the diocese.

The reports of the various committees were read, and that one which related to the condition of Church work in these three counties was particularly interesting. In Westchester county there are nine truly colonial parishes, they holding royal charters.

At half-past one o'clock there was an adjournment sufficiently long for the members of the convocation and invited guests, to partake of a most generous luncheon provided by the parish, and in fact there was nothing wanting on the part of these people to make their visiting friends certainly feel that their was one friendly hospitable parish within this great city, where with a lit-

the trouble, so much of this Christian spirit and virtue could be made so manifest, and of such practical good.

The following officers were elected for the ensuing year: Dean, the Rev. Dr. Gibson; secretary, the Rev. Charles F. Kennedy; treasurer, the Rev. Mr. Van Kleeck.

Bishop Potter was obliged to leave this meeting at an early hour, in order to attend the convocation which convened the same day in Dutchess County.

The first meeting for Christianity among the Chinese, of which the Rev. Floyd W. Tomkins, Jr. (Calvary chapel) is president, was held on Sunday evening, January 31st, in St. Mark's church, and was of a very interesting character. Mr. Shan-Shin, the first Chinese lay reader licensed in this diocese, took part in the service. He wore the cotta, and with the exception of perhaps Mr. Young of San Francisco, is the only native of China who is thus recognized by the Church. The work among this class of foreign residents in our city is of most interesting importance, and in a future letter to THE LIVING CHURCH, I shall endeavor to give a full account of the manner in which the services for these people are held, with the method of teaching, and the progress already made in such work.

Within the past month three of our churches have suffered considerable loss by the fire fiend. THE LIVING CHURCH has already reported the inconvenience by such an enemy to St. Luke's church and St. Ignatius, for the pecuniary loss was nothing, (this is no insurance advertisement). I now have to record the third of such troubles—that of the church of the Holy Communion, the first Free church in this city, which resulted from the work of the loyal and holy Dr. Muhlenberg. Fortunately the damage was slight—financially \$5,000, which the insurance companies will be obliged to pay. A defective flue from a new furnace was the cause. The regular services for next Sunday will be held in a Masonic hall, but the Rev. Mr. Mottet determined that the long series of daily services in this well-known temple of God should not suffer for even a single Morning or Evening Prayer, and the little chapel where "two or three" have for so many years "gathered together in His Name," has been opened, and the daily services in this church at least, have not been interrupted by storm or fire.

The new church at West Farms in this diocese, was opened for the first time on Sunday, February 7th, by the Assistant-Bishop. The minister-in-charge on this morning was advanced to the priesthood. In the evening the Rev. Francis Lobdell, D. D., preached.

The organization of the new Metropolitan Board of the Church Temperance Society was completed in Grace chapel on Tuesday evening, by the election of officers for the ensuing year. They are as follows: Visitor, Assistant-Bishop Potter; president, Gen. Wager Swayne; vice-president, the Rev. Henry T. Satterlee and ex-Judge W. H. Arnoux; secretary, Robert Graham; treasurer, A. H. Vernam. The committee who will take charge of the excise, or "High License" bill, which will soon be presented to the Legislature, is W. H. Arnoux, ex-Postmaster-Gen. Thomas L. James, and the Rev. E. W. Donald, John Bogart and W. R. Stewart. Rectors of all the churches are urged to give their assistance in this work.

New York, February 6th, 1886.

"FINDING THE PLACES."

Bishop Gillespie, in his diocesan paper, finds a solution of the difficulty experienced by strangers in using the Prayer Book, as follows:

"We venture the suggestion, of pasting on the front cover of the Prayer Book, a blank giving the page of the prominent portions of the service, in this form:

MORNING.		
Morning Prayer,	-	Page
The Psalter or Psalms of David,	-	"
After the First Lesson,	-	"
After the Second Lesson,	-	"
The Creed,	-	"
The Litany, (O God, the Father of Heaven),	-	"
The Ten Commandments,	-	"
The Collects, Epistles, and Gospels	-	"
Hymns in The Hymnal, a separate book.		

EVENING.		
Evening Prayer,	-	Page
The Psalms of David,	-	"
After the First Lesson,	-	"
After the Second Lesson,	-	"
The Creed,	-	"
Hymns in The Hymnal, a separate book.		

A good plan would be for the ushers at the door, to hand Prayer Books and Hymnals to strangers, or just before service commences, to pass through the aisles, supplying those who are unprovided. The civility of the tendered book, and the place found, is always needed.

MANY would be in Canaan as soon as they are out of Egypt; they would be at the highest pitch presently. But God will lead us through the wilderness of temptations and afflictions, till we come to heaven; and it is a part of our Christian meekness to submit to God, and not to murmur because we are not as we would be.

M. PLATEAU, the Ghent physiologist, has been engaged for some time in experiments to solve the question whether a fly recognizes the person bent on destroying it, or whether a wasp knows which of a group of persons it intends to sting. The conclusion he has reached is that, while an insect perceives with its eyes the movements of an object, it is not able to distinguish one object from another by its outward shape.

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Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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PERSONAL MENTION.

The Rev. G. W. G. Van Winkle, who was rector of St. Matthew's church, Horseheads, also Christ church, Wellsburg, N. Y., is now located at Anna, Ill.
The Rev. R. G. Hamilton has resigned St. Luke's, Troy, N. Y., and accepted Grace church, Canton, N. Y. He will enter upon his new duties March 1st.
The Rev. Wm. W. Davis of Brooklyn, New York,

has accepted a call to St. Luke's church, San Francisco, Cal., and is expected to arrive about the last of February.

The Rev. Richard L. Knox has taken charge of the missions at Cameron, Trenton and Hamilton, Missouri. Address Cameron, Missouri.

The Rev. Robert S. Stuart's address has been changed from 96 Royal St., to 10 Euterpe St., New Orleans. Address accordingly.

The Rev. C. M. Pullen has resigned the rectorship of Christ church, Janesville, Wis., to take effect at Easter, and may be addressed with reference to another field of labor.

The Rev. Charles M. Pyne has severed his connection with *The Churchman*, and his address, for the present, is Elizabeth, N. J.

The Rev. E. B. Taylor, for the past five years assistant at the church of the Annunciation, Philadelphia, has accepted the rectorship of St. Paul's parish, Vergennes, Vt., and enters upon his duties March 1st.

TO CORRESPONDENTS.

F. A. M.—The duties of senior and junior wardens are identical, subject to local arrangement and mutual understanding. They are more or less regulated by the canonical provisions of some dioceses.

APPEALS.

THE SEABURY DIVINITY SCHOOL.

This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work larger endowments are needed, and also prompt and generous offerings. Address the Rev. F. D. HOSKINS, Warden, Faribault, Minn., or the Treasurer, STEPHEN JEWETT, ESQ.

NASHOTAH MISSION.

It has not pleased the Lord to endow Nashotah. The great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing Candidates for ordination. Address, the Rev. WILLIAM ADAMS, D. D., Acting President of Nashotah House, Nashotah, Wis.

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Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$400,000 are required for the fiscal year to September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

SPIRIT OF MISSIONS.—Back numbers can be had of the Rev. Dr. Anstice, Rochester, N. Y. Also a complete set from 1836, and another from 1855

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WANTED.—A position by a young lady of good college education. References, the Rt. Rev. W. H. Hare, Missionary Bishop of South Dakota, and Hon. Newton Bateman, D. D., Galesburg, Ill. Address B. M. JOHNSTON, All Saints' School, Sioux Falls, D. T.

WANTED.—A priest with many years' experience, would accept position of superintendent or chaplain in a Church institution. Correspondence solicited. Address WARDEN, LIVING CHURCH Office.

A MISSIONARY in the South-west can give services at three new stations of promise if he can procure a horse. Contributions can be sent to Missionary at this office. Correspondence invited.

CLERGY or missions requiring Lenten aid may address the Rev. H. C. KINNEY, 5112 Dearborn St. Chicago, Ill.

MARRIED.

ROBERTSON—LEHMAN.—On Wednesday, Feb. 3, 1886, at noon, in St. John's church, Lower Merion, Pa., by the rector, the Rev. C. C. Parker, Col. William Boyd Robertson of Camden, N. J., to Emma Teressa, daughter of Judge Lehman of Philadelphia, formerly of Wooster, Ohio.

FITZHUGH—LONDON.—January 28, 1886, at Trinity church, Geneva, N. Y., by the Rev. Alfred A. Butler, Florence Fitzhugh, daughter of the late Daniel H. Fitzhugh, of Livingston County, N. Y., to Dr. Henry B. Landon, of Bay City, Michigan.

QUINTARD—WIGGINS.—At St. Augustine's chapel, Sewanee, Tenn., January 20, by the Rt. Rev., the Bishop of Tennessee, assisted by the Rev. Geo. W. Dumbell, Clara, daughter of the Rt. Rev. Charles Todd Qui tard, to Benjamin Lawton Wiggins, of South Carolina, Professor of Ancient Languages and Literature in the University of the South.

OBITUARY.

ARTHUR.—At his home in Burlington, Vermont, on Tuesday, January 26, Elliott J. Arthur, Lieutenant U. S. Navy, retired, late of New York city, aged 36 years.

WELLS.—At Crow Creek Agency, Dakota Ty., Jan. 31, 1886, after a brief illness, fell asleep in Jesus, Clay Cameron Wells, in his third year.

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"IT IS MORE BLESSED."

BY ROSE TERRY COOKE.

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given:
Lavishly, utterly, ceaselessly, give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy heart ever glowing,
Not a pale bud from the June roses blowing,
Give as He gave thee, who gave thee to live.
Pour out thy love like the rush of a river
Wasting its waters, forever and ever,
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer shower's pouring;
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

Exchange.

BOOK NOTICES.

[The ordinary Title-page Summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

THE NAME OF AN IDEAL. A novel from the Italian. By Clara Bell. New York: William Gottsberger; Chicago: S. A. Maxwell & Co.

This is not equal to the translations usually issued from this publishing house.

FIVE TIMES FIVE POINTS OF CHURCH FINANCE. By the Rev. A. T. Robertson, with an Introduction by the Rev. Herrick Johnson. Chicago: Western Publishing House. 1885. Pp. 132. Price 80 cents.

The old theme of Church Finance is treated by Mr. Robertson with becoming vigor. The book is warmly commended by Dr. Herrick Johnson, and will bear examination.

IN MEMORIAM. New York: Macmillan & Co.; Chicago: Jansen, McClurg & Co. 1885. Price \$1.25.

The poet laureate's matchless poem comes to us in dainty dress from the publishing house of Macmillan & Co. It is uniform with the Golden Treasury series, and convenient in form and size.

HONORIA; or, The Gospel of a Life. By Rose Porter. New York: Anson D. F. Randolph & Co.; Chicago: Jansen, McClurg & Co. Pp. 279. Price \$1.25.

Those who like sermons and moralizing in stories will be pleased with this little tale of sweet and pure girlhood. It is not "goody-goody," but we doubt if much moralizing be good in stories for the young. It is not equal to Miss Porter's "Summer Driftwood."

THE GARROTTERS' FARCE. By W. D. Howells. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price 50 cents.

Another farce from Howells' fertile pen. That it is amusing goes without saying, but it is not so rich as the "Sleeping Car" or the others which have preceded this. It lacks the truthfulness to life which appeals to every one. Howells is writing himself out on this line.

CHRISTMAS-TIDE. In Song and Story. New York: A. D. F. Randolph & Co.; Chicago: Jansen, McClurg & Co. Price, \$1.75.

This is a belated Christmas book which was too late for holiday notice. It is divided into "Pars sacra" and "Pars secularis," and consists of choice gems of prose and poetry from the best authors, past and present. It is prettily bound in half vellum, and gold, and printed on hand-made paper.

AUTHORIZED REPORT OF PROCEEDINGS OF THE TENTH ANNUAL CONGRESS OF THE CHURCH IN THE UNITED STATES. New York: Thomas Whittaker. 1886. Pp. 248. Price, paper, \$1.00; cloth, \$1.50.

Although the Report issues only with the appearance of the New Year, yet it comes to us earlier than in the past. By reason of its peculiar construction—the many authors who require to see

the proof of their respective papers and addresses—the issue is a particularly difficult one to prepare. Mr. Whittaker can supply, by mail, all of the former nine numbers.

THE LEGAL GUIDE. A Handbook of Law, for Office, Store, and Fireside. Showing Personal and Property Rights of all. By John H. Batten, Jr., 33 Major Block, Chicago.

In small compass and well arranged for reference, and in language "understood of the people," this book gives a clear statement of the laws relating to person and property in which the public has most interest. Nearly every one, at some time, needs just such information as is to be found here. The statutes upon which the compilation is based are those of Illinois.

KING SOLOMON'S MINES. By H. Rider Haggard. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 320. Price \$1.50.

This is a tale of adventure in South Africa, full of hair-breadth escapes and blood-curdling horrors. The improbable story of a wealth of diamonds concealed by King Solomon, in a cave beyond a trackless desert and impassable mountain, and the discovery of an old parchment tracing the road to the mines, tempt a party of hunters to seek the treasure. It is a well told, but ghastly story.

LETTERS. By the late Frances Ridley Havergal. Edited by her sister, M. V. G. H. New York: Anson D. F. Randolph & Co.; Chicago: F. H. Revell. 1885. Pp. 348. Price \$1.25.

The many lovers of Miss Havergal's poetry will welcome these letters which show so truly her beautiful life. The letters now published cover a period of about twenty years. The earliest were written in 1852, when Miss Havergal was about sixteen years of age, and show a deep appreciation of the verities of life, and at the same time a nature bright and sunny, bubbling over with fun. It is to be regretted that a brief sketch of her life was not included in this volume.

SERMONS. By T. De Witt Talmage. Delivered in the Brooklyn Tabernacle. Phonographically Reported and Revised. Two Series. New York: Funk & Wagnalls. 1885. \$1.50 each.

There is perhaps no preacher in the land about whom such various opinions exist as about Dr. Talmage. He is the most admired and the most condemned. We would not wish to be counted in either extreme of admiration or censure. The author of these sermons is undoubtedly a speaker of powerful originality. His remarks are not always in good taste, not always dignified, not always sermon-like and solemn; but they are clear, keen, bright and suggestive. There are some capital sermons in these volumes, and some that do not add to their value.

TIRYNS. The Prehistoric Palace of the Kings of Tiryns. The Results of The Latest Excavations. By Dr. Henry Schliemann. The Preface by Prof. F. Adler and contributions by Dr. Wm. Dorpfeld. With 188 woodcuts, 24 plates in Chromo-lithography, one map and four plans. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 385. Price, \$10.

In the land of Argolis, not far from Argos and the Gulf, stand the ruins of the Cyclopean fortress, Tiryns, admired by Homer as "a city of walls," and declared by Pausanias who gazed upon its ruins, to be as wonderful as the pyramids of Egypt. Its glory, however, is a thing of the past, and we know of it only by myths and vague mention by ancient writers. The story of the excavation (1884 and 1885) is told by the distinguished author and explorer, in attractive style, taking us into the details of the work and securing our interest and sympathy. Many and accurate illustrations aid the reader to follow the description, so that he almost seems to be on the spot, watching the workmen with shovels, baskets and wheel-barrows, removing the debris. Dr. Dorpfeld, an eminent German architect, who assisted

Dr. Schliemann in the explorations at Troy, 1882, is in this work at Tiryns his constant aide and companion. The descriptions and drawings of plans are from his pen. Prof. F. Adler, of Berlin, in a lengthy preface, discusses with much learning the architectural discoveries brought to light in the explorations of Mycenae, Troja, Hissarlik, etc. The most important results of the excavations at Tiryns is the tracing of the plan of the citadel, the almost perfect lines of the ancient palace. The immense work of such an exploration seems scarcely to exceed the work of placing the results before the world in such a masterly way and in such a splendid book as the one before us.

THREE AMERICANS AND THREE ENGLISHMEN. Lectures read before the students of Trinity College, Hartford. By Charles F. Johnson, A. M., Professor of English Literature, Trinity College. New York: Thos. Whittaker. 1886. Pp. 245. Price \$1.25.

The three Englishmen are Wordsworth, Coleridge, and Shelley; the Americans, Hawthorne, Emerson and Longfellow. As a critical analyst in literature, Mr. Johnson exhibits rare powers of sympathy allied to a very refreshing acuteness of discernment. He is himself most interesting; utterly free from pedantry, his simple scholarly talk flows smoothly on; taking you to his side in familiar fashion he directs all the light of his genius upon the subject and fixes your fascination there. Here is an illustration of his felicitous ease:—he is reflecting, in the lecture on Hawthorne, upon the distinction in the use of *apparent* and *real* motives for the movement of the *dramatis personae* in fiction, and making a contrast between the influence for character-formation, of the modern realistic novel, and the old-time romance:

"In reading some of the modern realistic novels, we rub our eyes, and wonder what has come over humanity. Has everybody an income, and do all people carry their hats and canes in their hands, and make epigrammatic remarks in turn? Where are those charming people, the villains, the fools, the servants? What has become of the children? Is everybody on the same plane of mediocre intellect, and incapable of real passion? What has become of hate, and revenge, and reckless wrongdoing, and patient endurance, and will; and what—oh what, has become of love? Is the devil dead, and has he carried all the spice of life with him, or has he left a puny, cultured Mephistopheles as heir, who takes no interest in his ancestral property? Has life ceased to be a struggle, where men strive in earnest, and women endure with angelic heroism; and has it become a solemn, full-dress prance on a well-paved avenue?"

Altogether it is a book not willingly laid aside before the end, and that reached we find ourselves in the attitude of Oliver Twist, asking for more.

We must find room to advert to one point of reverent interest, which the book connects with our learned priest so lately departed to rest—Elisha Mulford, LL. D. It was inscribed to him from Trinity College in last June, with humor brief and quaint. And thus it stands, but with this foot-note: "When this book was ready for the binding, my dear friend, to whom it was inscribed, died suddenly. At the request of his family the dedication is retained in its original form.—C. F. J."

Celebrated Modern Readers of England is the title of a new quarterly issued by Messrs. Jas. Pott & Co. The first number, just issued, is exceedingly able and attractive, containing recent unpublished sermons by seventeen of the best known preachers of the English Church,

including Archbishop Benson, and five other members of the episcopal bench, Deans Church and Vaughan, Archdeacon Farrar, Canon Liddon, Prof. Jowett and Dr. Pigou, with a sermon preached in Calvary church, New York, by the late Dean Stanley. Perusing such sermons is a treat. The quarterly is issued at a price which places it within the reach of most of the clergy; and the strong tone imparted to it by the concentration in its pages of the homiletic thought of so many strong men, distinctly gives it a very high rank among publications of this class, and can hardly fail to render it helpfully stimulative of good pulpit work.

The same firm issue *Church Work*, a very chatty and suggestive little monthly, devoted to Church work by women, and edited by Mrs. A. T. Twing.

The notable article in *Lippincott's Monthly Magazine* for February is Dorman B. Eaton's answer to Gail Hamilton's attack on Civil Service Reform, published in the last number. The veteran reformer vindicates the Civil Service, and administers, in racy style, a scathing rebuke to the defiant defender of the spoils system. The new "Lippincott" seems to be making its way by downright merit to a first place in popular favor.

OLIVER DITSON & Co., Boston, issue in paper covers, "G. A. R. War Songs," to which is added songs and hymns for Memorial Day. Arranged for male voices. Also "Fresh Flowers," by Emma Pitt, and "Gems for Little Singers," by Elizabeth N. Emerson and Gertrude Swayne, for infant classes, nursery, kindergarten, etc.

LET every mother read "Scarlet Fever and How to Nurse It," in the February number of *Babyhood*. This article alone is worth more to any household than the price of the magazine for a year (\$1.50.) Address "Babyhood," 18 Spruce St., New York.

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

AN APPELLATE COURT.

The Rev. Dr. Fulton, in a letter to a St. Louis paper, said:

"There is a most cogent reason why a bishop ought always to grant a new trial, if there is any reasonable suspicion that justice requires it. Our Church—may God forgive her for the shame of it—has no court of appeal, save God's eternal throne of justice. It is possible for any man in our ministry to be tried by a prejudiced or ignorant court, and to be sentenced by a mistaken bishop, and he has no appeal for redress short of the day of judgment. I know of two living men, and of another now dead, who have been deposed from the ministry, two of them without any trial at all, and the other after a trial which was uncanonical, and whose judgment would have been reversed by any civil court of appeal on earth. The Roman priest, however humble, has his appeal to Rome against the haughtiest cardinal archbishop in the world. The Presbyterian minister can appeal from his presbytery to his synod, and then, if he will, to the General Assembly. Methodist ministers have similar means of redress if wrong be done them. The Protestant Episcopal Church leaves her clergy without appeal from what may be the greatest and most palpable injustice.

When I wrote lately about trying to amend our canons so as to secure "not

only justice, but justice so clear and unclouded as to command the confidence of all men." I was not by any means chiefly thinking of tinkering our diocesan canon, which is not bad, though I think it may be improved. I was thinking how we might most powerfully demand from our General Convention the establishment of a court of appeals, and whether laymen learned in the law ought not to have an influential place in such a court. From the days of Caiaphas until now I must confess that priestly tribunals have often failed of the justice which is rendered in the courts of Cæsar. Pilate had at least the grace to say, "I find no fault in this man;" it was the high priest who coldly found it "expedient that this man should die," whether innocent or guilty. Because we have no courts of appeal I think a bishop should be sure beyond a peradventure that unquestionable justice has been done before he pronounces sentence on a convicted priest.

If I could send a word of mine to every bishop, priest, and layman of our Church in this connection, this is what I would fain say. To my brothers of the clergy I would say: Stand by your sacred order, and demand justice. You stand before the world open to the slanderous assaults of every villain. Call upon the Church to make you sure of justice in her courts. Ask nothing but that; ask that with such earnestness that your petition shall be granted. Demand a court of appeals in which you can be assured, "not only of justice, but of justice so clear and unclouded as to command the confidence of all men." To my brothers of the laity I would say: "Men and brothers, give us justice, we ask nothing more; give us for the reputation which we risk for your sakes, only the same security by which the law provides for your secure possession of life, property and honor. Our courts err; all courts err from time to time. Give us at least the right to have the verdicts and procedures of our courts reviewed by some court of appeals which would content yourselves. To the bishops I would say: Fathers in God, you are not infallible; and when an unjust sentence is pronounced on any one of us, a bishop is the instrument and minister of that which God abhors. Secure yourselves against a danger which is always possible, and too often imminent. Secure yourselves and us by giving us a right of simple justice. Thus you will truly honor both yourselves and your Apostolic office, and earn our gratitude for acting like true fathers in God."

MARYLAND NOTES.

The average salary in the diocese of Maryland, as ascertained by circulars sent and replies received, is not over from \$350 to \$400 per annum. One worthy brother under date of December 31, 1885, writes, "My small stipend of \$200, has this year been reduced, by removals, to \$90." Can such "suffering brethren" have had either a very "merry Christmas," or a very "happy New Year?" Yet we say when we pray, "Our Father;" and when we write, "Dear Brother." The salaries of our daughter diocese, that of Easton, born to us lo, now, these seventeen years ago, average the far better amount of \$650, and yet she has the reputation of being a poor little diocese—like the conies, a feeble folk. In that diocese, I observe, by the last journal, both the salary pledged and the amount actually received on it are mentioned in the annual reports of the clergy. In our own diocese the clergy

were years ago required to report whether or not their salaries were fully paid, but so great frequently was the disinclination to do so, especially when the promised stipends were in arrears, that the canon was finally repealed. The proportion of non-payments in Easton seems to be small. The more I hear of late from the Eastern shore daughter, the more I am inclined to predict for her a greater prosperity than ever.

In February last, the Bishop requested the collection from each Sunday school of the diocese, of one penny from each Sunday school child. Up to the last printed report \$500 only had been received from this fund, and the Bishop now renews his appeal for a more generous response, with thanks to those who have cordially co-operated in the matter. The fund, at a penny a child, even allowing for vacations, should have been nearly \$1200.

It is unusual to find in so small a place so chaste and really elegant an affair of art as the new reredos of the chapel of the Hallowed Name, Mt. Pleasant. A "boom" awhile since set in on Columbia Heights, North Washington, and already a population of some two thousand persons has sprung up, necessitating a chapel after our sort, and it is in this lovely Gothic stone edifice seating some three hundred, that a devoted clerical artist, the Rev. J. A. Oertel, has, with his own hands, carved and painted this unique work of art and genius. The prophets are single figures about four feet high, the Apostles being of nearly the same size. Altar and surrounding painting and the graceful and delicate carving are all by the same loving hand. Is it not time that people, lay and cleric, should wake up to the possibility of making Art a vehicle useful far above the meagre and conventional forms and symbols commonly in use? Has not God taught us the value of signifying heavenly truths by external earthly means and types? Why a sense of beauty, if forms of beauty are to be ignored?

If eyes, my lord, are made for seeing, Then Beauty is its own excuse for being. Emerson, I think, but no matter. Because Art was in the Middle, and even earlier, ages, misused, to therefore disuse it now, were, in the words of the King of England at a celebrated conference, to refuse to wear shoes and stockings, because, forsooth, the Romanists wore them.

A reredos for the church of the Incarnation, Washington, is in design by the same gentleman. The scheme of it has for some time past hung in the vestibule of that church, and some of the carving has been done. This is to be a gift of love to the parish. The design is elaborate, and a long time will be required for the completion of the work. It will be the third piece of chancel art contributed to the churches of the district by Mr. Oertel in the last three years, and the sixth or seventh of his *opera* in this country.

Business men among the clergy are at a premium among our laity. Nothing causes one of the cloth to be more cordially sustained by our clear-headed laymen than proof of clear-headed business-likeness in their pastor. Said a rector to me, the other day: "I have no fear of a church debt, if my people will only let me manage it." The people have let him; the vestry were only too glad to co-operate with the people in letting him, and the result is that the debt has been expunged. Not every man could have done it.

I see by the forty-paged specimen *Independent*, that a far Christian antiquity

is now claimed for the Methodists. Says Dr. Vincent, in that issue; "Centuries before the Roman Catholic Missions, and, indeed, before the Protestant Episcopal and the English and the Roman Churches were organized, *Methodism*—Christianity in earnest—held services," etc. "What *Methodism* did in the days of Peter and Paul, she continues to do," etc. Still, Methodism, in Petrine and Pauline days, as in Wesleyan, was *inside* of the Church, a social affair, excellent, and earnest; and had the followers of Wesley followed him, it had been inside yet, working for and with the historic Church, a well-drilled part of the regular army, and not a mere vast militia auxiliary.

Most excellent—*apropos* of [this—is the report of the diocese of Easton, made at the last convention—the Rev. Mr. Hilliard, chairman—that, as the first practical step and overture, to the hoped-for restoration of unity among Christians, should be the dropping of our most unfortunate corporate name, "Protestant Episcopal." How can we, with any face, ask any other body, even ancient and venerable Methodism, to become a part of a "Protestant Episcopal Church"? Yea, verily, ye of Easton have well spoken; be it echoed and re-echoed, till we do, indeed, remove at any rate this great stumbling-block from the path. Think of coolly inviting Dr. Vincent to leave a Church 1800 years old, and join one of three hundred only!

LETTERS TO THE EDITOR.

LAY READERS.

To the Editor of *The Living Church*:

I would like to say that I think the Church is not alive to the good which lay readers can do in many places. I have been a lay reader for a number of years and know of at least two or three mission churches which have been built up almost entirely by lay services. One, I have no doubt, is well known to many of your readers in this State, in the diocese of Central New York, where a beautiful chapel has been built and furnished, and a large number have been baptized and confirmed, while lay service has been kept up every Sunday for the past twelve years; all mainly owing to the untiring work of a lady, a deaconess of the Church, who has read service herself and taught others to do so.

The direction and advice of a priest is invaluable to the reader. By his help, proper sermons can be selected and much can be done to "maintain the decorum of worship." Most persons, I think, who have sufficient zeal to undertake the work will also have the good sense not to present themselves as poor readers before a congregation, while I have known congregations so far to forget themselves as to prefer the services of a good reader to those of a priest whose delivery was *not* good. One class especially should be encouraged, candidates for Holy Orders. They can learn many things of great advantage to themselves in their preparation and will surely have an interest in the work.

C. A. SMITH.

Hobart College.

To the Editor of *The Living Church*:

In reply to the questions of your correspondent R., about lay readers, I would say that I happen to know of one instance of lay reading in a church, not many miles distant from my residence, where the lay service is conducted on the alternate Sundays, when the rector is engaged in filling other appointments. The lay reader referred to is an earnest, devoted and intelligent Churchman. He

has been engaged in this sacred service for a number of years past, under the license of the bishop, by the approval of his rector, and with acceptance and usefulness to the congregation. On one occasion, during a vacancy of full nine months in the rectorship of the church, he conducted the lay service on every Sunday, kept the members of the congregation well together, and prepared them for the new rector as soon as one could be secured. It was no "cheap" substitute for clerical supply. The lay reader I refer to conducts the service not only with decorum, but with solemnity and impressiveness. His manner is always self-possessed, dignified and reverential. He prepares himself carefully for the service by studying over the lessons, and selecting from recognized authors sermons suitable to the Church seasons. My opinion from this and other instances I know, is, that lay reading should by all means "be encouraged as a branch of the voluntary work of the Church."

How the usefulness of the lay reader may be increased, in what cases the Episcopal license may be requisite, and to what extent their assistance in Church ministrations may be used, must depend upon the circumstances which are to determine these questions.

CLERICUS.

To the Editor of *The Living Church*:

I am gratified to learn through your columns that there is a strong desire in various quarters of the Church, that she should avail herself more largely of the agency of "lay readers." I will offer only this suggestion: That the "lay reader's" influence among the people to whom he ministers, though it should be in new mission work, should be so accompanied with and strengthened by that of some judicious presbyter, (when it cannot be the bishop), that the latter rather than the former, should give character to the work performed. With a numerous class of youthful "lay readers" the importance of this policy must be quite obvious. If any exceptions to this rule should be allowed it should be in the case of "lay readers" of mature years, and of acknowledged influence and wisdom. As to the title "lay readers," allow me to say, Mr. Editor, I feel an objection; considering that the clergy are made up only of bishops, priests and deacons, who, I believe, are never designated as readers, it is obvious that this class of laborers must be laymen. If so why not designate them simply as readers? Why call them "lay readers?" The "lay" is both unnecessary and tautological.

As the Nicene Council obviously based its legislation largely upon the canons called Apostolical, calling into requisition no less than sixteen of them, it is evident that this entire collection was then universally received as of binding authority upon the whole Church. Now as we find in these canons legislation pertaining to readers (called not "lay readers" but simply "readers") they must have been a class of laborers very early recognized in the Church; so early that it would require but very little direct evidence to convince me that they were the readers of the synagogue Christianized, something as the deacons were Christian Levites. But be that as it may, let us by all means, have so ancient, honorable and useful a class of laborers restored, at the earliest practicable moment, and fully utilized.

FOR READERS.

"HOCUS-POCUS."

To the Editor of *The Living Church*:

In "Brief Mention," of your issue of January 30th, it is said that *Hocus-Po-*

cus is nothing less than a parody on the words of our Lord in the Vulgate: *Hoc est Corpus*. May I quote from "a Concise Etymological Dictionary of the English Language," by the Rev. Walter W. Skeat, who is a recognized authority in etymology? "*Hocus-Pocus*—a juggler's trick, a juggler (Low Latin). As far as it can be said to belong to any language, it is a sort of Latin, having the Latin termination—*us*. But it is merely an invented term, used by jugglers in performing tricks: See Todd's Johnson."

Immediately after comes the word "*hoax*," which is short for *hocus*, *i. e.*, "to juggle, to cheat." J. E. HALL.

Grace Ch. Rectory, Cherry Valley, N. Y.

THE COWLEY FATHERS IN BOSTON.

To the Editor of *The Living Church*:

In view of certain articles lately published intended to create a prejudice against the Order of St. John the Evangelist, it seems desirable to state a few facts once for all relating to a controversy which ought to have died a natural death long ago.

Certain persons seem determined however that it shall be kept alive at any cost, and consequently during the last three years, there has been circulated through the press much that was false, and much intended to mislead. The writer believes that it is due to the members of the Order, and to the Church at large that enough of the truth should be told to show that there are two sides to this controversy, and that it is not safe to make up one's mind without a farther knowledge of the facts than has heretofore been published.

The Cowley Fathers, as they are called, first came to Boston about fifteen years ago at the invitation of the parish of the Advent, to assist its acting rector in carrying on the work of the parish. Later, upon the declination of the rector-elect, the Rev. Dr. De Koven, the Rev. C. C. Grafton, then a member of the Order, having been connected with it from its inception in 1865, was elected rector of the parish, and the Rev. Joseph Richey, who was not a member of the Order, its assistant rector. The Rev. Mr. Richey was soon called to Mt. Calvary church, Baltimore, and the parish was without an assistant rector until its election of Father Hall some eight years later.

In the summer of 1882, Mr. Grafton resigned from the Order, and the parish was thrown into some confusion, owing to the fact that the Order and the parish had insensibly grown together largely through Mr. Grafton's influence. The various assistants, all of his appointing, had with few exceptions, been members of the Order, and whatever influence Mr. Grafton had, had been thrown in the direction of uniting the parish and the Order permanently. Upon Mr. Grafton's resignation a proposition was made, however, that the new church which the parish was building, should be made habitable as soon as possible, and that the old building should then be vacated and turned over to the use of the Order, for whom it had been bought from the parish some time before. This plan was conditioned upon the consent thereto of Mr. Grafton and Father Hall, and included the resignation of Father Hall from his position of assistant rector, and of course the retirement of the Cowley Fathers from farther work in the parish.

Mr. Grafton consented to the plan as one which promises well to restore harmony in the parish. It was obvious that in the then confused condition of

affairs, any plan promising to restore harmony was most thankfully received in the hope that the hard feelings which showed themselves in certain quarters would become mollified, and the good work of enlarging the church by precept and example as well would go on. Upon being assured by counsel of the legal independence, and by the Bishop of the ecclesiastical legitimacy, of the position of the Order under such circumstances, Father Hall assented to the plan, and in the following spring the mission church of St. John the Evangelist was opened by the Order, and on Easter Day of that year the Holy Communion was administered to some 360 persons.

In the fall of 1883 however, a pamphlet was printed, not published, and circulated freely among the clergy and others in the diocese. It contained certain letters written a year before by the Rev. Mr. Gardiner, one of the Americans who left the Order with Mr. Grafton and his assistant, until about the time of this publication. It also contained a letter written by Father Benson to Father Hall, which it was known had been opened by Mr. Grafton before leaving the Order, in accordance, as he said, with one of its rules relating to correspondence, but which Mr. Grafton had retained in his own possession up to the time of this publication, and so far as is known, still retains. The letter of Mr. Gardiner contained many mis-statements reflecting upon the Order, and conveyed such erroneous impressions, that the parish felt that it was due to its own good name to see that the reputation of the Order should not be injured by such unfair means. The parish had first invited the Order to this country.

They had been long associated and the Cowley Fathers after an absence of some months, and the creation of much bad feeling against them in the minds of many persons, had begun their work in Boston afresh only at the earnest solicitations of the parish, and with the intention of assisting it in the carrying out of a compact, made at the time of Mr. Grafton's resignation, with the intention of satisfying all classes of people as far as was possible, and of which Mr. Grafton spoke so highly when consenting thereto. The parish, therefore, passed resolutions censuring the printing and circulation of the pamphlet, because it contained at least two untrue statements; because it contained a private letter published without the consent either of the writer or the person to whom it was addressed; and because the publication of the pamphlet was "calculated to arouse feelings and revive and cherish animosities, which ought rather to be allayed."

Printed copies of these resolutions were sent to the various clergy in the diocese. Soon there appeared another pamphlet containing a letter written more than a year before by Mr. Grafton, also containing mis-statements tending to discredit the Order, and with it was circulated an annotated copy of the former pamphlet of Mr. Gardiner, without the letter of Father Benson to Father Hall, however. Public opinion would scarcely permit a repetition of such a violation of the custom of polite society.

Besides these pamphlets, have appeared in the daily press, many anonymous letters, all written with the evident intention of prejudicing people against the Order and its work. The latest, printed within a few weeks, refers in a quiet, patronizing way to the "private chapel" of the Order in Bowdoin street, Boston, and leaves the ordinary reader

to infer that the work done there is of no material value to the city, and its loss would scarcely be felt.

When it is understood that some 475 communicants have requested to have their names placed upon the records of the "chapel," that the number of Baptisms, reported to the convention in the year 1885 from this "private chapel," was the largest reported by any parish in the city of Boston that year; that the number of persons confirmed at the last visitation of the "chapel" by the Bishop was over 50; that the "chapel" is not only self-supporting, but is responsible for an off-shoot in the chapel of St. Augustine established for mission work among the colored people, and having a Sunday school of 150 scholars; and that the "private chapel" has paid much more than its tithe, for the support of charities and other objects outside of its own control; it will be seen that this "private chapel" forms no mean feature in the Church life of this city. It is evident that such work done with the consent of the Bishop by men, whom the diocese has delighted to honor during the past three years, is worthy of our prayers and emulation, and it is not to the credit of the city of Boston that it contains persons, who for some reason or other, seem determined to put a stop to the good that is being done.

Realizing that unless some such public reference as he has made above to the true state of the case be printed, the members of the Order and their work will be maligned from time to time, the writer has felt himself compelled to make the above statement of facts in the interest of fair play.

His only endeavor has been to tell the truth once for all, to the end that persons may not make up their minds, without realizing that there are two sides to the case, of which they have heretofore been told of but one side; for the members of the Order have studiously refrained from making any statements which would tend to further a controversy. They know that their work is to preach the gospel of peace, and they are satisfied that this can be the better done from the pulpit, than by writing letters about their neighbors in the columns of the daily press.

VERITAS.

OPINIONS OF THE PRESS.

Lutheran.

RELIGIOUS NEWSPAPERS.—How often through the year gone by have we heard the testimonial from "wise-hearted" Christian pastors as to the recognized value of a weekly religious newspaper coming into the families of the congregations to which they minister. With clear emphasis have they certified to the difference in all missionary and evangelical work, and in co-operation with the pulpit itself, between those families which regularly receive and read the Christian journal, and those that do not. Why should not the number of the former class of families be greatly increased?

Correspondence of *Church Times*.

MISSIONS.—Missions and retreats are rapidly winning their way to universal favor in the American Church. Much there is certainly for them to accomplish besides arousing to a new fervor those already within the Church. The American Church, in comparison to the Roman Church in the United States, and the Methodist, Baptist, and Presbyterian bodies, still represents but a feeble minority of the Christian population, in nearly all parts of the Union, while at the same time, our Church is generally

the strongest, intellectually and socially. In the eight principal Southern States, from Virginia to Louisiana, the Baptist and Methodist bodies embrace over 90 per cent. of the total professing Church membership. If the American Church had seen its way to sanction the great principal of "Revivalism," on which these bodies are so largely founded, and which it is to-day sanctioning, through Missions, and had wisely combined such spiritual activity with the solemn and splendid system of public worship which the whole Anglican communion is now adopting, doubtless the American Catholic Church would now be able to claim 90 per cent. of the Christians of the United States as obedient children. The Low Church and "High and Dry" systems have been abundantly tried and found abundantly wanting, by the logic of results.

The Observer.

THESE services have been remarkable as an innovation on an established and heretofore rigidly observed order of worship. Much might be said of their novelty in this view, and of the virtual concession made in the direction of a simpler ritual. We might even claim that John Wesley has been vindicated right here in the Cathedral Church of America, and along with it the simpler forms of our own and other churches, but we are in no mood to criticize the past of our Episcopal brethren. Enough for us if they have at length discovered something of the simplicity, the fervor, and downrightness that marked the first great revival at Pentecost, and has ever since been the mark of the true Church of our Lord Jesus Christ. In this aspect of the recent services at Trinity we rejoice, and will rejoice. In admitting them into that venerable church, the honored rector, Dr. Dix, and his advisers 'builded better than they knew.' The services just held are an event to be dated from, and which we cannot doubt will be felt for good for years to come.

THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations, should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church News."

FLORIDA.

MOUNT DORA.—The Rev. J. B. C. Beaubien, rector-in-charge of St. Thomas's parish, Eustis, has lately extended his labors by mission work, monthly at the school house near Lake Swatara, and all other Sundays at 3 P. M., at the village of Mount Dora.

The first service was held in the building used as a church by the Methodist Episcopal congregation at Mount Dora on Sunday 24, January, 1886, when nearly sixty were present. The sermon was on Sacrifice and Rewards, and the choir rendered the chants and hymns in really good style, and as they had only practised three times, the singing was remarkably good. This beginning, it is hoped, may lead to larger results.

The Rev. Mr. Huntress and wife, of Mount Dora, have left the Congregationalists, and seek to unite with the Church, and Mr. Huntress proposes to make application for orders.

NORTH CAROLINA.

ASHEVILLE—Trinity Church.—On the second Sunday after Epiphany, the Bishop admitted to the diaconate Mr. William L. Reaney, of Baltimore, Md., and Mr. Robert Percy Eubanks, of Pittsboro, N. C. Morning Prayer was said by the Rev. Mr. Postell and the assistant-minister of the church. The Bishop preached, taking as his text St. Paul's charge to St. Timothy, "Make full proof of thy ministry," and show-

ing that, while service is required of all, a peculiar service is required of Christ's ambassadors. The Rev. David Hillhouse Buel, D. D., presented the candidates. The Litany and the office for the Holy Communion were said by the Bishop, the rector of the church reading the Epistle and serving in Celebration.

Mr. Reaney pursued his theological studies at Alexandria; Mr. Eubanks, at Ravenscroft. The latter has been assigned to work under the direction of the Rev. Francis Murdoch, of Salisbury. The former has commenced work at Company Shops.

CHICAGO.

SOUTH CHICAGO.—St. Paul's.—This mission (Commercial avenue and Ninety-second street) served by the Rev. Henry G. Perry, steadily progresses. During the year past quite a number have been added to the list of communicants. The congregations are good and the Sunday school is doing well. Centennial Hall, centrally situated and neatly rehabilitated last summer, with its organ, chairs, and other furniture, arranged for chapel service, makes a comfortable and not unattractive place for public worship. Windsor Park, Cummings, and Cheltenham are represented in the congregation. The Sunday school would be very glad to add to the library any books that may be sent for it to the Rev. H. G. Perry, priest-in-charge, No. 79 North Oakley avenue, Chicago

CHICAGO.—The General Convention.—The Committee of arrangements have engaged Central Music Hall for the House of Clerical and Lay Deputies, and Apollo Hall for the House of Bishops. The Committee on nominations of committees on transportation, reception, post-office, telegraph, etc., is as follows: the Rev. T. N. Morrison, the Rev. L. S. Osborne, Messrs. G. H. Harlow, L. D. Fisher, and C. D. Dana.

The Bishop, in his diocesan paper, pays the following tribute to one who was for some years a fellow laborer with us in THE LIVING CHURCH: "The venerable Canon Street, for more than twenty years a resident of this city, has recently gone to reside at Winter Park, Florida, accompanied by his respected wife. It is with unfeigned regret that we have bid Mr. Street farewell. He has done a vast amount of excellent work for the Church in this diocese, and has endeared himself to his brethren as a workman that needeth not be ashamed. We shall miss him. May the genial air of the land of flowers restore his impaired health, and, if it please God, enable him to return to us in renewed strength." The affectionate remembrance and best wishes of all attend him.

CHICAGO—Grace Church.—The Rev. Dr. Locke, rector, started Feb. 10, (Wednesday), for a three weeks' trip to Mexico. He will go by way of El Paso to the City of Mexico; returning to El Paso, he will follow the way that leads to New Orleans, and thence, "like a giant refreshed with wine" he will return to his work. The best wishes of many friends attend him. Grace church is succeeding admirably with its surplised choir, which is in constant training by a London choir-master.

CHICAGO—St. James's Mission.—This new mission is located at 633 N. Clark St., and is under the charge of the Rev. Montgomery H. Throop, the assistant-pastor of St. James's church. The hall is fitted up with organ, and altar, and other Churchly furnishings, and is supplied with chairs for seats. A Sunday school is held every Sunday morning, with an attendance of about fifty children. At Evening Prayer there is also good attendance. The new venture seems to promise success, and it is hoped that before long, this will prove the nucleus for a new parish, independent of the mother church, which, we understand, has been the intention from the start. The experience of a recent Sunday evening has well tested the spirit that animates the undertaking. With frozen water and gas pipes, it would seem that the regular service might be omitted, but, nothing daunted, the congregation sang hymns in the dark, while volunteers went out and procured candles and lamps, which were fastened to an extemporized standard of chairs and boards, and to the gas fixtures. The service was late in beginning, but it was held as usual, in spite of all discouragements.

BATAVIA.—A branch of the White Cross Army has been organized in this thriving western town, by the energetic rector of Calvary church, the Rev. W. W. Steel. Men of all denominations and of no denomination, religiously, were interested by personal interviews. All the Christian ministers of the town, including the Roman priest, were enlisted before the public meeting was called. At this meeting there were a goodly number of influential citizens present; the rector delivered an address on "Purity," followed by a speech by Mr. F. Stahl of Galena, and by others. It was an enthusiastic meeting, 35 members being enrolled. This number has been increased to 45. As the parish is almost without male communicants this work among the men of the town is of especial value and its results may be far-reaching in influence for good.

QUINCY.

WARSAW.—The rector, the Rev. Mr. Bardens, established the custom of observing St. Paul's day as a parish festival and this year being the anniversary of coming into the new church, the day was kept with more than the usual ceremony. There was an early Celebration at 7:30, at 10 the Communion service and sermon by the Rev. Bazette Jones of Keokuk followed by a second Celebration. Evening service, began with a large procession of clergy and choristers. The sermon was by the Rev. J. M. D. Davidson of Lewiston. The Rev. A. Q. Davis of Bushnell and the rector conducted the services which were choral. The music was very fine and heartily rendered. The day will be long and happily remembered by the large and appreciative congregations in attendance and all connected with the services.

OHIO.

EPISCOPAL APPOINTMENTS. FEBRUARY.

21. Bellefontaine.
27. Mansfield.

MARCH.

1. Gambier.
7. Ashtabula Harbor, and Ashtabula.
14. Cleveland—Newburgh, A. M.; St. James's, P. M.
21. Cleveland—Collamer, A. M.; Emmanuel, P. M.
28. Cleveland—St. Mark's, A. M.; T. Mary's, P. M.

APRIL.

4. Cleveland—Christ, A. M.; St. John's, P. M.
11. Cleveland—Trinity, A. M.; All Saints', P. M.
18. Cleveland—St. Paul's, A. M.; Grace, P. M.
21. Cuyahoga Falls, A. M.; Akron, P. M.
23. Cleveland—Good Shepherd.
25. Painesville, A. M.; Willoughby, P. M.
28. Geneva.

MAY.

2. Elyria, A. M.; Oberlin, P. M.
4. Medina, (Centr. Conv.)
8. Huron.
9. Sandusky—Grace and Calvary.
16. Toledo—Trinity, Grace, and St. John's.
17. Defiance.
22. Maumee.
23. Fremont, A. M.; Clyde, P. M.

JUNE.

6. Mt. Vernon.
8. Norwalk, (the Convention).

RHODE ISLAND.

PROVIDENCE—Special Services.—A series of services is to be held in All Saints' Memorial church, the Rev. Dr. Henshaw, rector, beginning February 18th and continuing until the 26th. These services, which are to be conducted by Bishop Paddock, of Massachusetts, the Rev. Edward Abbott, of Cambridge, and the Rev. Dr. F. Courtney, of Boston, are by no means intended exclusively for the members of the parish in which they are to be held, but it is hoped that many others will avail themselves of the privilege. A cordial invitation is given to all. The hours for service will be 11 o'clock A. M., 4 P. M. and 8 P. M.

VIRGINIA.

ALEXANDRIA (near)—Episcopal High School.—The principal of this school, Mr. L. M. Blackford, M. A., has been the most successful head the school ever had. Under his administration it has never fallen below seventy-five pupils. He truly is a father to the boys under his care, and looks to their every comfort physically, spiritually and morally, teaching them the duties of a true Churchman. This year the school numbers eighty students.

ALEXANDRIA (near)—Theological Seminary.—Thirty-two students are in attendance this year. The dioceses of Virginia, West Virginia, Kentucky, North Carolina, Alabama, New Orleans, New York, and Albany are represented. The mission work near the seminary is carried on by the students. The colored work is in flourishing condition. The chapel for colored people, within one hundred yards of the seminary, was built in 1883, and services are held every Sunday.

In Alexandria the work is carried on

by a Mr. Parker, assisted by several students. This work is very encouraging. The full service is held, and the Church brought forward boldly. The Sunday school numbers about three hundred. A new chapel is to be built very shortly.

There is a Sioux Indian preparing for Holy Orders at this seminary. He is a graduate of the Hampton School, Va., and is very apt in study.

The Assistant-Bishop of New York, and Mrs. Potter, paid a visit to the seminary, Friday, January 22nd. He has two students here.

The "Home" to be erected at Falls Church is looked forward to with great interest.

TENNESSEE.

NASHVILLE—Lenten Mission.—The rectors of the church of the Advent, and the church of the Holy Trinity have arranged to have a mission held in their churches, to begin March 6th, and end March 17th. The missionaries will be the Rev. Father Convers, of St. Clement's church, Philadelphia, and the Rev. C. B. Perry, of Mt. Calvary parish, Baltimore. The mission will be preceded by a retreat for the clergy to begin on Thursday evening, March 4th. The rectors and congregations of the other parishes in the city are invited to co-operate in this mission. Preparations for it have begun, and every effort will be made by those concerned to make it a season of great spiritual refreshment to the souls of the faithful, and a time of salvation for the souls of the sinful.

On the fourth Sunday after Epiphany a Tithe Guild was organized at a meeting held in the church of the Advent, and attended by members from three of the city parishes. The Rev. Wm. C. Gray, D. D., was elected president, and the Rev. M. M. Moore, secretary and treasurer. The objects of the guild are to enroll the names of all those who are now tithing, or who will begin to tithe their incomes; to endeavor to promote the duty of tithe-giving by personal efforts among friends and Church members, and to distribute literature upon the subject. Twelve names—a significant number—were enrolled as members, representing three congregations. This guild is one of the practical results of the series of Advent meetings recently held. In the matter of tithing one's income, it would seem that many persons are under a mistaken idea. It is supposed by some that if they give a tenth it must all go into the Church's treasury; thus, first, proclaiming the amount or their income; and second, leaving them nothing for alms and other charities. But this is an erroneous idea. The tithe is set apart to meet all demands of a religious character; part for parish support, part for charities, and part for general Church purposes.

FAYETTEVILLE.—On January 31, the fourth Sunday after Epiphany, the Bishop made a visitation to this parish. In the morning at 7 A. M., there was a plain Celebration, the priest-in-charge being celebrant. At 11 A. M., the consecration of the new memorial altar took place, after which there was *Te Deum*, and a choral celebration of the Holy Communion, the Bishop being celebrant. The altar was given to the church, through the munificence of a communicant of the Mother Church of England, and is in memory of those faithful priests, Charles Carroll Parsons and John M. Schwarz, who gave up their lives during the yellow fever epidemic in this State in 1878. It was made by Geisler of New York, and is of English oak, with reredos and throne in the centre for the handsome brass memorial cross, lately given to this parish, this surmounted again by a beautiful Gothic spire. At the base of the altar in each panel, divided by Maltese crosses, are the words: "Faithful unto Death," while at the ends of the altar in handsome carving are the names of Charles Carroll Parsons and John M. Schwarz.

The Bishop's sermon on the occasion was most impressive, being on the lives of these two priests, who so literally fulfilled the transcription "Faithful unto Death." One point in his sermon, should not be forgotten, viz., the fact that this altar is raised in memory of one who was a colonel in the Federal, while the other was a chaplain in the Confederate, army. Truly we may say, with such manifestations as we have

seen of late, in the words of the great general, "Let us have peace."

In the afternoon there was Evensong and sermon by the Rev. Rowland Hale, the subject being "The Church Catholic."

At 7 P. M., the Bishop held a Confirmation service in the church for one, a convert and pillar of one of the Protestant bodies, who has been most earnestly preparing for the holy rite for the last three months. Previous to the 11 A. M., service the Bishop confirmed at her residence a poor bed-ridden woman.

KANSAS.

JUNCTION CITY—Death of a Priest.—The recent death of the Rev. Chas. Reynolds, D. D., removes from active labor one who has been officially connected with this diocese since its organization. He was a member of the Primary Convention held twenty-six years ago, was chairman of the first committee on canons, and president of the first Standing Committee, which office he held, with one or two exceptions, every year since his first appointment. He represented the diocese in the General Convention at nearly all its sessions since that of 1868.

Dr. Reynolds was born December 19th, 1817, in Newent, Gloucestershire, England. He emigrated to New York when he was in his fourteenth year, and graduated at Columbia College in 1843, and at the General Theological Seminary in 1846. In June of that year he was ordained to the diaconate by Bishop De Lancey, and soon after took charge of Christ church, North Brooklyn, being raised to the priesthood the year following. He resided in Brooklyn until 1865, when he removed to Ohio, and became rector of Trinity church, Columbus. In the spring of 1858, he came to Kansas and settled in Lawrence, where soon after, he organized Trinity parish, and was instrumental in building a small but substantial stone church. He also extended his labors to the southern part of the State, and did a large amount of missionary work. In January, 1862, he was appointed chaplain of the second Kansas regiment of volunteers, and while stationed at Fort Scott he organized St. Andrew's parish in that city, frequently held service, and through his efforts a commodious stone church was erected. He rendered valuable aid to the refugees who were gathered there in large numbers, receiving from the Government tents and provisions to supply their pressing wants. He was appointed Post-chaplain at Fort Riley, in 1864, and resided there until he was retired about four years ago. He then made his home in Junction City, where for many years he had, in connection with his chaplaincy, officiated as rector of the church of the Covenant. As a Churchman he was conservative and moderate, but firm in his convictions of what he believed, to be the truth as held and taught by the Church. He was an able and faithful preacher of the Gospel, all his teaching having its centre in "Christ and Him crucified" as the only hope of a sinful world.

PENNSYLVANIA.

PHILADELPHIA—General Church News.—The Rev. Sidney Corbett, D. D., rector of the church of the Transfiguration, made a most earnest plea for the Saturday half-holiday movement, on Sunday evening, January 17th. He took as his text, Exodus v:14: "Wherefore have ye not fulfilled your task in making brick both yesterday and today as heretofore." His congregation was a large one and his many capital points were well received. Such treatment of the topics of the day will do much to harmonize the many conflicting elements with which we have to deal.

Several of our convocations have held their meetings lately and much business has been done. A far greater interest is being taken in Missions than heretofore; the laity find that they are an important element in the system and they are taking hold accordingly. The convocation of Germantown met at St. Luke's church on the 15th. The preacher at the morning session was the Rev. R. E. Dennison, of St. Timothy's, Roxborough. At the business meeting in the afternoon a resolution was offered, calling upon the mission stations to contribute at least ten per cent. of the amount that was given them to diocesan missions. Services

were provided for at Bensalem, Oxford Valley and Eden. \$150 was voted to the Free church of St. John's, Frankford Road, and \$100 additional to St. Luke's church, Newtown, Bucks Co., which was selected as the place of the next meeting.

On the same day the Southeast Convocation of Philadelphia met in St. Peter's church. After a celebration of the Holy Communion, the rector, the Rev. Dr. T. F. Davies, made a strong address in which he set forth the duty of all to be missionaries, citing the woman of Samaria as an example. The Hon. John Welsh delivered an interesting address, in which he reviewed the growth of the Church in this city during his time, which runs back to the days of Bishop White. The Rev. Dr. McVickar spoke of the results of the theatre services and house-to-house visitations, and showed that the Church was adapted to and could reach all classes. A luncheon was served in St. Peter's house, which was the residence of Bishop White before his consecration. His parlor, still preserved, was the place of meeting of the first conference when the possibility of organizing the American Church was suggested.

On Tuesday, January 26, three convocations met; that of West Philadelphia in St. James's church, Hestonville. In the morning there was a celebration of the Holy Communion, and an address by the Rev. Robert F. Innes. In the evening missionary addresses were delivered by the Rev. C. A. Maison, D. D., the Rev. R. N. Thomas and the Rev. C. W. Duane, president of the convocation.

The Northeast Convocation held a business meeting in the afternoon at the church of the Good Shepherd, Kensington. The various missionaries made reports. The parish in which the meeting was held is striving to raise \$1,000, towards reducing a ground rent of \$5500; \$125 was contributed by the convocation. This ground rent has been a very great burden to the hard working rector, the Rev. John A. Goodfellow. It has caused him great labor to reduce it to its present proportions, and he deserves all the help he can get in his efforts to entirely remove it.

A business meeting of the Northwest convocation was held in the church of the Epiphany. In the report of the rector of the church of St. Sauveur (the French church) were many points of interest. The members then learned, much to their surprise, the greatness of the influence it exerted not only in this city, but all over the country. A committee was appointed to consult with the rector of St. Chrysostom's church, looking to placing the latter upon a firmer footing and giving him the support he needs. The churches comprising this convocation contributed to diocesan missions less than \$200 during the year ending May, 1885. They have since that date contributed \$721.66, and fully expect to make the amount \$1,500 by the time the next diocesan convention meets in May.

At the opening service of the dedication-festival of St. Timothy's church, Roxborough, the rector, the Rev. R. E. Dennison, gave a history of the parish during the 25 years of its existence. The first few years was a hard struggle. Now there is a fine group of buildings, and the parish is highly prosperous. The offerings for the 25 years have been, for parish purposes \$131,941.47, for outside objects \$16,145.27, making in all \$148,086.74. Very great improvements have lately been made. The seating capacity has been increased from 314 to 500. A steam heating apparatus has been introduced, and a large ventilating chimney built.

On Monday evening, January 25th, Feast of the Conversion of St. Paul, the Rev. Dr. Wm. R. Huntington of Grace church, New York City, preached the annual sermon before the Diocesan Sunday School Association, in which he considered the true scope and mission of the Sunday school. The offerings of the Sunday schools in the diocese for diocesan missions during Advent as far as handed in, amount to over \$5000.

Fraud and Imitations.—Let it be clearly understood that Compound Oxygen is only made and dispensed by Drs. Starkey & Palen, 1528 Arch street, Philadelphia. Any substance made elsewhere, and called Compound Oxygen, is spurious and worthless, and those who try it simply throw away their money, as they will in the end discover. Send for their treatise on Compound Oxygen. It will be mailed free.

Rheumatism

We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.

"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass.

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"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

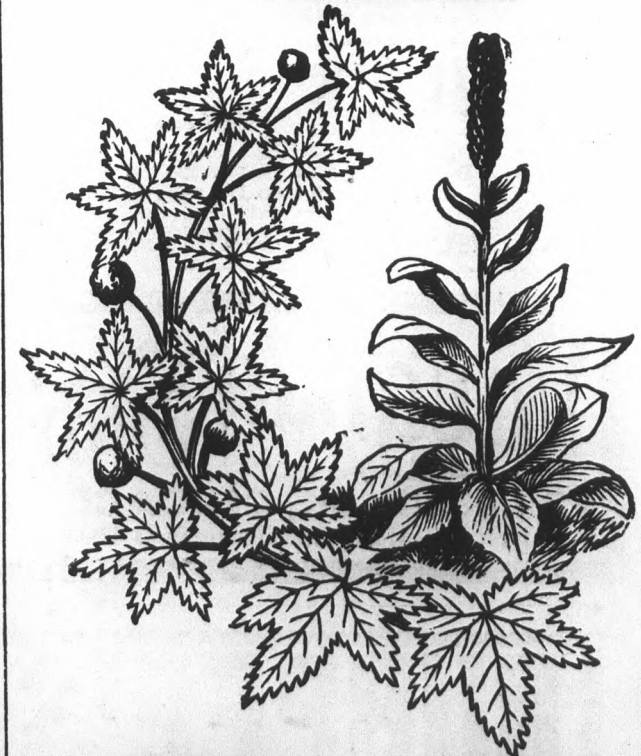
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