

# The Living Church.

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

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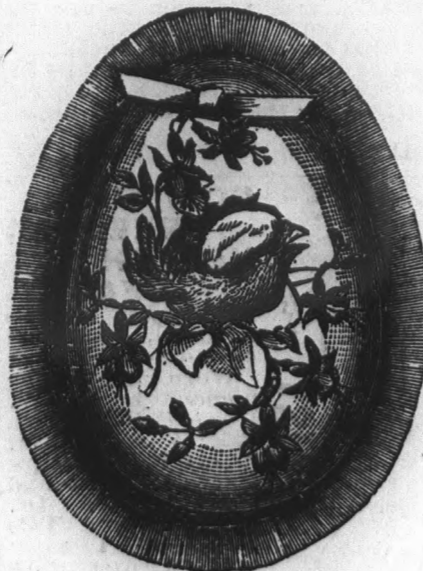
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# The Living Church.

SATURDAY, MARCH 13, 1886.

## LENT'S USES.

BY TRYPHENA M. BROWNE.

"Life has so little joy," I hear you say,  
And not a passing hour but brings its trial;  
'Tis well for those who tread the flowery way,  
To pause awhile and practice self-denial;  
"But as for me, it almost makes me smile,  
Where all the year is Lent in fullest measure,  
Where every day brings with it care and toil,  
Think you the need is great to turn from pleasure?"  
"Ah! it sounds well, this giving up the world,  
For those whose hearts are sated with its sweetness,  
To rest at anchor with the white sails furled,  
Then on again, in sunshine and in fleetness.  
"But as for me—I have no time to rest  
And lose myself in saintly contemplation;  
No need to fast from what I never taste,  
Or put aside what never is temptation."  
Ah, friend! it is because your lot is hard,  
Because you walk in dry and stony places,  
Because God's precious gift of life is marred,  
And lacks for you its common good and graces,  
That I would have you pause, and turn aside  
Into the Lenten shadow, calm and holy,  
There for a little, bless-ed space abide,  
Laying your burden down and kneeling lowly.  
For cares, no less than pleasures, may be bars  
To shut out God; and 'neath our burdens bending,  
We grope our weary way beneath the stars,  
Nor ever see the heavenly light they're lending.  
Ah, friend! it is because of way-worn feet  
And hearts that hunger for a richer dower  
Than toil and care, that there is this retreat,  
Where we may learn God's nearness and His power.  
Shade of a "Great Rock in a weary land,"  
Shade of the Cross, its precious burden bearing,  
Here may we learn to grasp the pierced hand,  
And rest upon the Heart our sorrow sharing.  
Here learn the awful secret of His Love,  
The pity, passing knowledge, still forgiving!  
Here find the Peace, which *this* world cannot move,  
The joy of loving and the grace of living.  
*Pomona, Cal., Lent, 1886.*

## NEWS AND NOTES.

APROPOS of large wedding fees it was stated the other day at a meeting of the Brooklyn Clericus that Dr. Gray, dean of the Theological Seminary at Cambridge, had once if not twice received \$2,500 from a happy bridegroom.  
A SIMILAR difficulty to that which was happily solved by the translation of Dr. Moorhouse from Melbourne to Manchester, will be experienced in filling the former see. The choice will probably be delegated to the Archbishop of Canterbury.

ON a recent Sunday evening, the Rev. R. H. Haweis, who had just returned from America delighted his parishioners, who are very fond and proud of him, by a lecture on Niagara, followed by an exhibition in the vestry of American paintings.

BISMARCK has really "gone to Canossa." The Kulturkampf is dead, and, as usual, attempts to repress a religion by force have recoiled upon the aggressor. The great chancellor found himself pretty much in the position of Gladstone, with an uncompromising phalanx of obstructionists against him, and like Gladstone, he has been forced to yield.

THE Earl of Harrowby succeeds the late Earl of Shaftesbury as president of the British and Foreign Bible Society, on the list of the vice-presidents of which the name of the Earl of Harrowby has never been absent since 1816. Though the society has existed for eighty-four years, the noble Earl is only the fourth president, the others having been Lord Teignmouth, the Right Hon. Nicholas Vansittart, and the Earl of Shaftesbury. Mr. J. Gurney Barclay has been elected treasurer, in succession to Mr. Joseph Hoare.

THE Rev. R. H. Hadden, senior curate of St. Botolph's, Bishopsgate, is now in this country, having come over to study our educational system, on which he is to report to the recently appointed Royal Commission. Mr. Hadden, though very young, has already a distinguished reputation as a writer and a speaker, and was a powerful factor in the late elections. In conjunction with Dean Stanley, whose especial favorite he was, he issued the well-known "Church and Chapel."

WAR has happily been averted in the East. The very firm attitude of Mr. Gladstone, himself an ardent Philhellene, frightened brave little Greece, and peace has been signed between Turkey and the Balkan States. Things cannot, however, go on thus for long. The "unspeakable Turk" must go. It is only a question of time. A proposed solution of the whole difficulty is the formation of Turkey in Europe, now reduced to an area of 67,000 square miles, into an independent Christian kingdom; the neutrality and preservation of which would be guaranteed by the great powers as is that of Belgium.

THE English Church Congress is to be held this year at Wakefield, in the West Riding of Yorkshire. The meetings are to be held in the Corn Exchange and Corn Market, both of which are under the same roof. The largest room will seat 2,400 persons, and the smaller one will accommodate about 1,000 people. The latter will be used for sectional meetings. The Bishop of Ripon has consented to preside. Additional interest is attached to the coming meeting at Wakefield, as this year is the jubilee of the diocese. Wakefield is a town of about 30,000 inhabitants, and has woollen mills and grain and cattle markets. It has several churches and chapels, and the spire of the old parish church is said to be the loftiest in Yorkshire. Wakefield is about nine miles south of Leeds, and will shortly be the see city of a new diocese.

"HOME RULE" seems to have suddenly emerged from "the dim and distant future" in which Mr. Gladstone in opposition pronounced it to lie. It now looms up as the question of the hour. From an ecclesiastical point of view, Ireland is in a queer state. The Roman Church is officially recognized, the new Viceroy is a "blue" Presbyterian—the first dissenter ever called to the office—

and the new chief secretary, the real Governor, is a Radical and a Free-thinker. It is considered probable in England that the law forbidding Romanists to occupy the vice-regal throne will soon be repealed, and that Lord Aberdeen is only acting as a warming-pan for the Marquis of Ripon, whose able and impartial administration of India points him out as the fitting man for the troublesome little island.

THE Queen of England has always, so far as social recognition goes, given the rank of Ambassador to the representative of the United States at her Court, although this country, from a rather absurd prejudice, only calls him a minister. In pursuance of this dignified and graceful course, the Queen the other day received Mr. Phelps in private audience, a very rare honor, and was most cordial in speaking of the minister's social relations and of this country. It is interesting to note here that Mr. Phelps's niece is a pupil at St. Mary's, Knoxville. Is it not time that the United States, like all great nations, had its ambassadors at foreign courts, and should thus spare itself the indignity of ranking, as it does by its own fault, with such countries as Siam, Panama, and Hayti?

AT the February meeting of our missionary Board of Managers, upon the request of the Rev. Dr. James Saul, the Standing Committee on Trust Funds was directed to sell a sufficient amount of the securities held by them and known as the "gift of the Rev. James Saul, D. D., of Philadelphia," to produce the sum of \$2,000, to be applied in aid of work among the colored people of Cairo, Illinois, in the diocese of Springfield. The Board directed the General Secretary to execute a contract with the United States Government looking to the establishment of a school on the Upper Yukon river, in Alaska. The United States Government, through the Bureau of Education, proposes to furnish books, stationery and school appliances as may be required, and to pay the sum of \$1,500 per annum toward the support of the school, and our society agrees to provide a teacher, who shall be a married man and accompanied by his wife, to instruct children of the natives in the ordinary branches of an English education, and to teach to the girls sewing and housekeeping, and to boys the knowledge necessary to prepare them for industrial and mechanical pursuits.

ONE of the most extraordinary contracts ever made has just been signed by the famous firm of Thomas Cook & Son, the originators of "personally conducted tours." They have made arrangements with the Indian Government to convey Mahommedan pilgrims from all parts of the Indian Empire to Jeddah and back. The decision of the Government has been arrived at on the recommendation of the Earl of Dufferin, Lord Randolph Churchill, and Sir Henry Drummond Wolff. The leading steamship owners are desirous of working with a responsible English firm, and have placed several large vessels at the disposal of Messrs. Cook. A wealthy and influential Mahommedan has promised, if the Government will give a site, to build at his own expense, and hand over to the Government, a rest house capable of holding 2,000 persons, and

suitable for the accommodation of pilgrims coming from the interior and awaiting the departure of their steamers.

THE long-talked of "House of Laymen" has at last been fully organized in England, and on February 16 was formally opened by the Archbishop of Canterbury. The new house consists of 102 laymen, faithful members of the Church elected by the different diocesan councils, not of course as an independent branch of Convocation, but as a body brought together to confer and consult with Convocation as already established by law. It has no legal status. It cannot alter or interfere with the decisions of either House, and the shadowy legal weight that is possessed by those will be absent from the resolutions of the new body. In a word, its position is purely consultative, and it depends on the favor of Convocation whether it will even be consulted. But, as it owes its existence to a movement of the Bishops assembled in the Upper House, and as the diocesan councils which nominate it are in close relations with Convocation, it is of course certain that the intercourse between the legally constituted bodies and the body of amateurs will be close and constant. Earl Selborne, formerly Lord Chancellor, has been elected chairman.

## HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

NO. XI.—ST. ATHANASIUS, THE PRESERVER OF THE FAITH.\*

O aged saint! Far off I heard  
The praises of thy name;  
Thy deed of power, thy skillful word  
Thy zeal's triumphant flame.

—*Lyra Apostolica.*

For nearly half a century Athanasius defended the Faith, bravely and alone. With the single weapon of truth he battled against a mighty host, and conquered. What is more potent than the influence of a great and holy man, when the energies of his whole being are concentrated upon one object? Arius and his adherents basked in the light of imperial favor. But Athanasius had the King of kings on his side. Tried, tormented, exiled, the great man knew no rest until he pillowed his head, white with the snows of declining years, upon the cold bosom of death. Liberius of Rome yielded the contest, and Hosius, whose mental powers had succumbed beneath the weight of an hundred years, lapsed into heresy. But neither threats nor bribes, nor exile, caused this saint of adamantine will to swerve from his purpose. Pre-eminently above all other heroes of the Church, stands the conspicuous character of Athanasius, the champion of the Trinitarian doctrine.

Alexander, the Bishop of Alexandria, looking forth from his window saw a group of boys by the sea, evidently engaged in performing the sacred rite of Baptism. Summoned into his presence, and questioned, they admitted the fact; and the lad, who half in earnest and half in sport had acted the part of a priest, was Athanasius. The Bishop took him under his supervision, and in time made him his secretary and archdeacon. Athanasius is first known to

\*In preparing the above sketch I am indebted to the following works: Gibbon's "Decline and Fall of the Roman Empire;" Milman's "History of Christianity;" Milman's "Latin Christianity;" Mahan's "Church History;" Van Antwerp's "Church History;" Jackson's "Post-Nicene Fathers;" Stanley's "History of the Eastern Church;" Milner's "Church History."



the world by two able tracts written when he was about twenty years of age, one "Against the Gentiles," the other upon "The Incarnation." But it was not until the Nicene Council that he took an active part in the great questions of the day.

The life of Athanasius must of necessity embrace that of Arius, the arch-heretic, the founder and propagator of, perhaps, the most pestilent heresy ever introduced into the Church. Arius was a presbyter of Alexandria. He is described as tall, gaunt, sallow, and restless but not ungraceful. His eyes ever beamed with a peculiar light which to many betokened insanity. He first gave public and unequivocal utterance to his rank heresy at an assembly of the clergy to hear an address from their bishop upon "The Unity of the Trinity." That this discourse was directed especially to himself, Arius rightly surmised; and he replied fearlessly, enunciating such an heretical doctrine that it fell like a thunderbolt amidst the learned divines present. "If the Father," said Arius, "verily begot the Son, He that begat must have been anterior to Him that was begotten. Once it must have been that the Father was, and the Son was not. The Father alone is unoriginate; the Son therefore must have been originate. He must have had a beginning. He must have come into being out of no being. In short, though the firstborn of creation, and immeasurably exalted as being alone created by the Father, yet He is not of the Father, in the sense of emanation, or issue, or expansion, or division of substance, but was brought into existence by the Father's will, and is consequently a creature. \* \* \* The Son being begotten and created, there is naught in His nature to prevent His changing; but it is ever His will to choose only good."

This blasphemous doctrine struck at the roots of Christianity. For if the Church rendered divine homage to a creature susceptible of change, then would the Christian religion sink to the level of polytheism. For if we were to worship God the Father, alone unoriginate and divine according to Arius, and yet adore the Second Person of the Trinity, believing Him to be a creature, then or necessity we destroy the first principle, the real essence of our Faith.

The Bishop, either from a dread of dissension or some other motive, did not immediately take action against Arius, but permitted him to continue in charge of one of the most important churches in the city. But at length, urged by Athanasius who fully realized the danger of the heresy, he resorted to severer measures. A synod of one hundred bishops from Egypt and Libya, anathematized Arius, Secundus and others. Obligated to withdraw from the city, Arius continued however to disseminate his atrocious doctrines; having embodied his sentiments in rhyme, he adapted them to a popular tune that they might be sung by the excitable rabble of Alexandria. He gave the name *Thalia* to his song.

The conflict at Alexandria reached the ears of Constantine and he wrote to both Alexander and Arius, beseeching them to cease the controversy, lest they bring scandal upon the Church. Hosius of Cordova was the bearer of the letters and he on his return acquainted the emperor with the real state of affairs, and probably suggested calling a council to settle this and other matters of importance. Thus arose the great Council of Nicæa, presided over by Hosius, and patronized by the first Christian em-

peror. One of the principal actors in this assembly was the young deacon Athanasius. Eloquent, logical, and brilliant, he defended the doctrine of the Trinity with a vehemence that won the admiration of many, but made bitter enemies of the adherents of Arius. From the appearance of Athanasius one would scarcely have deemed him a rival to be feared, for he was slight, and almost dwarfed in size so that he is spoken of by Julian as a "mere manikin." But in manner he was bright and lively, with a strong sense of humor and his auburn hair hung heavy and thick above a face of angelic sweetness.

The Nicene Creed was the result of the council, and all might have been settled but for the objections of the Arians to the word *Homoousion*, meaning of the same *substance* with the Father. They were determined to drop in an *iota* and make the word *Homoiousion*, or *similar* to the Father. For this one letter Athanasius battled for fifty years; and never consented to yield the *iota*, for to yield that one letter would alter the entire Faith. Arius and his adherents were anathematized and banished; and the council after a setting of many weeks, was dissolved.

The following year the Bishop of Alexandria died with the name of Athanasius on his lips, and the people turned to him as the successor of the deceased Patriarch. At the age of thirty Athanasius was lawfully and canonically chosen and consecrated to fill the vacant see. And for forty-seven years, notwithstanding repeated exiles, he ruled with justice and vigor.

The vacillating Constantine ere long favored the Arians, and their leader being summoned to return, the emperor commanded Athanasius to reinstate him. This the Bishop refused to do. Could he in conscience commune with a man who denied the Divinity of Christ? No true Catholic, with any principle, would obey such a mandate. Constantine was amazed at the audacity of the Bishop. No man, however righteous, can escape calumny if he has enemies, especially when their opposition is encouraged by imperial favor. The alleged crimes of Athanasius multiplied rapidly. He was accused of murdering Arsenius, a Melitian bishop, and of preserving his hand for the purpose of unhallowed witchcraft; of breaking, or allowing to be broken, a sacred chalice; of taxing the city to procure linen vestments for the clergy. Athanasius and his followers knew that Arsenius was alive and concealed in Egypt, and at length they obtained possession of his person. A council composed of the enemies of the young bishop assembled at Tyre, and Constantine commanded him to be present at his trial. The hand of the murdered Arsenius was produced, and Athanasius was charged with the double crime of murder and necromancy. Calm, as he always was, he merely asked, "Do you know the man personally?" They replied in the affirmative. Then, at a sign from Athanasius, a man wrapped in a mantle was brought into court. He raised the covering and displayed Arsenius himself! Then his enemies cried out that he had cut off the hand of a living man. Then Athanasius threw aside the mantle and the two hands of Arsenius were brought to view, while he answered his enemies thus: "Let no one ask for a third; for two hands, and two only, has every human being received from the Creator of all things."

Discomfited, his opponents brought forward the charge of breaking the

chalice. This had already been disproved by the Bishop, for no church existed where he was said to have committed the sacrilegious deed. But, nevertheless, he was deposed by the unjust and partial synod. To such an outrage he would not submit; and hastening to Constantinople, confronted the emperor, as he rode through the streets. Constantine was amazed, for he supposed him in Tyre. The Bishop cried aloud: "God shall judge between thee and me, since thou espoucest the cause of my calumniators. I demand only that my enemies be summoned and my cause tried in the imperial presence."

The emperor submitted and summoned the accusers of the Bishop. But alas! they had prepared a new charge. Athanasius, they declared, had stopped the supplies of corn from Alexandria. The emperor was so indignant at this, that, without inquiring into the statement, he permitted the innocent Bishop to be banished to the far distant city of Treves (Feb. 336).

Constantine now ordered the Bishop of Constantinople to receive Arius into communion upon a certain Sunday. The orthodox bishop had but one resource. He repaired to the church with Macarius, and prayed thus: "If Arius is to be admitted to-morrow, then take Thy servant out of this world; or else take Arius, lest heresy should seem to be admitted with him." The day dawned, and Arius was led in triumph through the streets of the city, but just as he was opposite the Constantine square, he became so ill, that he withdrew from the procession, and in a few moments died in great agony. The providence of God had interposed in a marked and signal manner. The news was carried to Athanasius in his exile, and he wrote a public epistle, comparing the fate of Arius to that of Judas. But he earnestly denies that he feels any personal exultation over any man's death. In whatever light Constantine viewed the fate of Arius, he still refused to call Athanasius, until on his death-bed, when he reluctantly consented to his return. Constantine, the younger, recalled him, and, hastening from Treves, he entered Alexandria and was joyfully received by his people.

But a peaceful state of affairs was not to last long. A synod of hostile, Arian bishops met, and declared that Athanasius had no right to his see; and they elected Gregory, of Cappadocia, a wild and lawless Arian, to fill his place. Again an exile (A. D. 341), Athanasius fled to Rome for sympathy, where he found it in the Bishop Julius, and in the emperor of the West, Constans. The latter called a council, and intimated to Constantius, the Eastern emperor, that if necessary, he should use force to reinstate the rightful Bishop of Alexandria. Constantius suddenly pretended to change his views, probably from politic reasons, and wrote to Athanasius urging him to return, and assuring him of his favor, only requesting that he would allow the Arians a separate church in Alexandria. This Athanasius said he would permit, if the emperor would allow the *Orthodox a separate church in Antioch*. The emperor of course refused. Gregory having died, there was no one to contest the authority of Athanasius in Alexandria. His entry into the city was like the triumphal return of a conqueror. The people poured forth to meet him; the men arranged according to their trades, the women by themselves, the children by themselves. Soft carpets were spread before the Bishop as he approached on a lowly

ass, and branches were waved above him; the smoke of fragrant incense rose throughout the city, which as night drew on was brilliantly illuminated. Food and money were distributed among the poor, and the people seemed carried away with enthusiasm.

(To be continued.)

### THOUGHTS FOR LENT.

CULLED FROM PASTORALS.

THE word Lent is derived from a Saxon word which means spring. Hence it is a spring season. A time for ploughing deep into our hearts and consciences. A time to break up our fallow ground, that we may in due time reap an abundant harvest of everlasting peace and joy. The sacred duties of this season may be summed up in two words, discipline and devotion.—*Rev. W. C. Sherman, rector of the church of the Redeemer, Cannon Falls, Minn.*

WE need a revival in spiritual life, sought in simplicity and godly sincerity. We have much to repent of, and to forsake. There are many graces of the Spirit in which we ought to grow. All our Christian duties ought to be better performed. To this end the pastor's counsel and direction should be sought. That you may secure your own salvation from sin, and do your part of the work of the parish, quietly and efficiently, is the aim. The means, the worship and ordinances of the Church and pastoral counsels—these blessed of God, will secure reverence, unity, peace and prosperity. If we thus humble ourselves, sinners will be converted and Zion will put on her beautiful garments. Keep the Lenten fast as though it may be the final call. He who lives well, will die well. Bear the Cross that you may wear the Crown.—*Rev. Walter Scott, rector of St. Paul's church, New Albany, Ind.*

LENT is the time to form habits. Habits, once formed, are not for Lent only, but for Life.

THIS Lent, form the habit of being present at every service of the Church, absolute necessity alone preventing.

THIS Lent, form the habit of reading God's Holy Word daily, if it be but a single verse each time.

THIS Lent, form the habit of never closing a day without examining that day's thoughts, words and deeds, asking God's pardon for Jesus' sake wherever you have done amiss.—*Rev. J. D. Hills, rector of St. Andrew's church, Mount Holly, N. J.*

LENT, although a season of fasting and self-denial to the body, is a feast of good things to the soul. No Christian ever observed this season in the Church's way without being strengthened and comforted. As your pastor, I, first of all, ask you to attend the services of worship and instruction. There is one duty on which, above all others, your whole spiritual life and growth in grace depend, the duty of Church-going—and may God put it in your hearts to ponder earnestly and prayerfully what I say. God knows, it is my constant prayer and effort that we may all be better, stronger, wiser Christians. I am powerless to give you any help unless you put yourselves within reach of the preaching, and, above all, the Sacraments and means of grace which God has provided for His children's need.—*Rev. A. W. Little, rector of St. Paul's church, Portland, Me.*

EACH Lent is an added blessing to the soul that is turned toward the light of heaven. It comes to us replete with



spiritual privileges. It is sad and irksome only to those who love the world, and the things that are in the world. (I St. John ii: 15). To those in whom is the love of the Father it is a season of deep joy, of many helps and consolations, of growth in grace and knowledge, of closer companionship with their Lord, of preparation for His unveiled Presence in heaven. "Ye shall bring forth fruit, and your fruit shall remain."—*Rev. Frederick W. Taylor, rector of Trinity church, Danville, Ill.*

"SEEK ye My Face," was the word of the Spirit of the Lord, which came to His servant David. "Thy Face, O Lord, will I seek," was the answer by the prompting of the same blessed Spirit. The gracious invitation comes to all who commune with their own hearts.

"Seek ye My Face," is the call of the great Head of the Church, through her offices and ministrations. Although at all times we should seek Him who is not far from every one of us, yet ought we chiefly so to do, in the season which presents us the privilege of the frequent assembling of ourselves together.—*Rev. H. H. Weld, D.D., rector of Christ church, Riverton, N. J.*

If every member of Christ's Holy Church would give a few moments on each of the coming "forty days" to an earnest, prayerful attempt to realize what it meant when in the renewing waters of Baptism, he was pledged to be "Christ's faithful soldier and servant," and then would strive to carry out that meaning in each of life's thoughts and words and deeds, there would be a mighty revival of spiritual life amongst us, the results of which would be felt far and wide, wherever the name of Christ is named.—*Rev. Samuel N. Watson, rector of St. Paul's church, Mexico, Mo.*

SEEK that calm and restful happiness which our faith alone can bestow. You cannot find it in feverish and vain desires. You cannot find it in the aspirings of ambition, nor in the rush and hurry of this busy life, but in the whispers of approving conscience, and in silent communion with your God. Come then in fasting, in prayer and in penitence. Pray God to blot out the record of the past and strengthen you for His service during the years to come. Come before life is departing and the soul seeks in vain for a single hour to make its peace with God.—*Rev. Geo. H. Cornell, rector of St. Peter's church, Pueblo, Colo.*

ALL over the land there are indications of an awakening unto new life in the Church, and I believe the clergy everywhere are expecting an extraordinary interest among the people and an extraordinary blessing upon their labors—that they are hoping, praying, and believing that the "set time has come for the Lord to favor Zion." What will you do to help on this blessed work? Will you not pray in secret for the ministry and especially for him who ministers to you in holy things? Will you not so far as possible sustain the services by your presence and devout and earnest worship? Will you not turn for the time being from all worldly enjoyments? Will you not also bring others with you to the House of Prayer that they may likewise receive a blessing? Will you not, in short, show by your zeal and self-denial, your fastings and prayers, your charity and devotion, that Lent to you is a real thing, and not a mere form, a conscientious service by

which you get nearer to the Cross nearer to God, nearer to Heaven?—*Rev. G. H. McKnight, rector of Trinity church, Elmira, N. Y.*

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

VII.

Mr. Cadle resigned the mission in 1835, after faithful service.

The following year in 1836 there was important change. A large migration from the eastward took place, and the Rev. Solomon Davis accompanying his flock, joined the people already in Wisconsin. By this migration few Christian Oneidas were left on the old ground. The little church consecrated by Bishop Hobart was left bare and empty. A few years later it was sold, taken to pieces, and removed to the village of Vernon, where it was rebuilt for the use of a sect which rejects the Apostles' Creed.

In 1820 the Methodists had formed a society of their own among the Oneidas. But it was not until after the departure of Mr. Davis, and the breaking up of his mission, that much progress was made by them. In 1841 they erected a church building of their own, and at the present day it is said that the few Oneidas still found on the old ground are chiefly Methodists.

Some two years after the arrival of Mr. Davis in Wisconsin, an agreement or treaty was made by which the reservation was placed in its present condition; each actual settler received one hundred acres of land; there were then 610 souls in the little colony, and the tract of land consisted of 61,000 acres. Of this amount about one-fourth, following the banks of the stream, was gradually brought under cultivation, the remainder was covered with a valuable growth of timber, forming a belt or forest wall about the whole settlement. The land was held in common, each individual taking up as much of his hundred acres as he could cultivate. The houses were scattered at irregular distances throughout the entire length of the Reservation, a distance of twelve miles, on either side of the stream, the Duck Creek, as it was called by the whites. The Indians soon built themselves bridges over the stream, whose average breadth is about thirty yards. These bridges were solidly constructed. The little clearings were in sight of each other, but there was no village or hamlet. Near the centre of the reservation, or about five miles from its eastern border, stood the government school-house, and on the opposite side of the road was the little chapel of squared logs—Hobart church. This had now become entirely too small for the congregation who gathered there every Sunday. It was decided to build a neat frame church on the same site, or very near it. The people had recently sold a portion of their lands to the government, reserving only the 61,000 acres for their own use. In solemn council it was resolved to devote \$7,000 of the money accruing from this sale to the building of the church. The Rev. Mr. Davis superintended the work, and a neat wooden church was soon completed; the windows were arched, there was a low tower or belfry over the entrance, and the whole building was neatly painted white. A little cottage, a story and a-half high, was also built for a parsonage, not far from the church. The congregation gathered for worship in the new church with great regularity. The progress of Christian civilization among the people con-

tinued to be slow, but gradual and encouraging. During the ministry of Mr. Davis, from 1836 to 1847 there were 239 Baptisms. All were now Christians. There were no more avowed heathens among the people. One old man had continued obdurate for a long time, keeping aloof from the church, and the missionary. He was considered to be in a semi-pagan condition. But at length there was a change. His heart opened to religious instruction, the scales seemed to fall from his aged eyes. He became a believing and penitent Christian. After a satisfactory examination the missionary proposed to baptize him. "My father, that is not necessary, I have been baptized already, when I was a little child, by a missionary of your Church from beyond the salt water, when this country was a colony of the King of England." He named two very old women still living who had been present at his Baptism. They were called in as witnesses, and testified to the truth of the assertion. In this instance as in many others, the baptismal prayers offered over the infant were now answered in peace in the closing years of a dark and stormy life. The services of the Rev. Solomon Davis closed in 1847. During the eleven years of his ministry there were 238 Baptisms, 133 Confirmations, 169 communicants, 88 Marriages, and 104 funerals.

In 1848 the Rev. Franklin Haff entered upon the duties of the mission. These last two missionaries met with much opposition from certain semi-pagan chiefs; one of these boasted that by his plots he had driven away Mr. Davis, and that he intended to drive away his successor. Mr. Haff remained until 1852. During those five years there were 119 Baptisms; 56 Confirmations; 157 communicants; 24 Marriages; and 80 funerals.

The period covered by the services of Mr. Davis and Mr. Haff, was in one sense, of especial importance. In the year 1835, only a few months before the final migration of the Oneidas to Wisconsin, the Rev. Jackson Kemper was consecrated as the first Missionary Bishop of our Church. His diocese was a vast region. Missouri, Indiana, Wisconsin, Minnesota, Iowa, Kansas and Nebraska were included within its limits. The Bishop threw himself into his duties with admirable devotion of heart and life. During the first eleven years he had no home. He had not even a study. His books were not unpacked. He travelled hundreds of miles on horseback, and hundreds of miles on foot, over the rudest roads, and the wildest paths, swimming many a river in his constant journeys. During the thirty-five years of his episcopate, the good Bishop never allowed himself but one day in each year that he called his own; Christmas he always passed with his motherless children. He seemed indefatigable in his holy duties; there was no work too humble, no hamlet too remote, or too small for his visitations. And all his duties were performed so lovingly, he was so kind, so fatherly in his manner. Very early in his Episcopate he turned his eyes towards the Oneidas. At his first visitation in 1837, fifty-four were confirmed. He held these visitations among the red people almost yearly, and entirely won their hearts by his sympathy and fatherly interest in them. The Oneidas gave him the name of "Ha-re-ro-wa-gou," he who has power over all words. Their church was consecrated by him. He was in constant communication with their missionary, and on many occasions his kind hand was stretched out to help

them. Though relatively a poor man, the Bishop is said to have been by far the largest giver in his diocese, giving more to missions than half of the parishes of that diocese. This great generosity in giving was brought about by rigid economy, denial of all self-indulgence, and freedom from debt. He had a real horror of debt. His sympathy with the Indians generally was always sincere and deep. He felt strongly the obligation of our Church and nation, to render a just and faithful Christian service to those whose place on earth we have taken.

After the solemn services of the consecration of Bishop Whipple, who relieved him from the care of the diocese of Minnesota in 1859, Bishop Kemper in turning aside from the chancel, said with the sweetness and earnestness of manner peculiar to him: "My brother, I pray you never to forget that there are heathen men in your diocese who are going down to death without the knowledge of Jesus Christ." For the Oneidas he had a peculiar feeling, from the fact that they were already Christian brethren, although still sorely in need of fostering care. As he sat in the chancel of their little church, his eye would wander with fatherly sympathy over those dusky faces and wild figures, all of whom were personally known to him, by name and feature, while he himself unconsciously presented a beautiful picture of Apostolic dignity, his revered kindly face beaming with holy feeling, his white hair making a halo about his venerable head. After the resignation of Mr. Haff in 1852, the Bishop was sorely troubled to find a clergyman willing to take charge of the Oneidas. Matters had reached a crisis. The religious prospects of the people were growing darker with every week. It appeared as if the mission were about to be wrecked. Many of the people became lukewarm. Drunkenness and immorality were increasing. The evil-minded among the white traders and speculators, were rejoicing over the degradation of the Oneidas, hoping to drive them still farther into the wilderness, and add a few thousands to the money already in their own pockets by taking possession of the Indian Reservation. Good Bishop Kemper was sorely grieved. He looked about through the length and breadth of his vast diocese, but no clergyman was unemployed. After a vacancy of some months the Bishop published an appeal in *The Church Journal*, in the summer of 1853. Happily an answer was received—and from his own diocese.

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## The Household.

CALENDAR—MARCH, 1886.

|                           |         |
|---------------------------|---------|
| 14. 1st Sunday in Lent.   | Violet. |
| 17. Ember Day.            |         |
| 19. Ember Day.            |         |
| 20. Ember Day.            |         |
| 21. 2nd Sunday in Lent.   | Violet. |
| 25. ANNUNCIATION B. V. M. | White.  |
| 28. 3rd Sunday in Lent.   | Violet. |

### THE FOOTPRINT IN THE MIRE.

BY E. R. A.

As I traced a tiny footprint  
Along my muddy way,  
I mused upon the errand  
Could cause it that Lord's Day.

It forced itself upon me,  
For, ever there 'twas plain  
And refused to be extinguished  
For all the beating rain.

At times indeed it was not,  
But pressing on my way,  
Again it was upon me,  
Cut deeply in the clay.

Did it then speed to worship  
The Master, Himself a Boy?  
A glow with the thought went thro' me!  
And filled my soul with joy,

For in fancy I saw him enter  
And kneel before His shrine,  
Then join in the hymn of glory  
To the Lord Jehovah Trine:

His face upturn'd in devotion  
Where a light from the orient pane  
Shed o'er it a wondrous glory,  
Reflecting a soul without stain.

Then methought, what a willing angel  
Must bear that worship aloft  
As pure, and unsullied, and rev'rent,  
'Tis pour'd in breathings soft!

Or was it an errand of mercy  
That urged you forth in the rain?  
Again that thrill so joyous!  
Whose force I could not restrain.

Methought I saw him enter  
Where a playmate reclined in pain,  
And by boyish device so tender  
Call back the bright smile again.

The sufferer forgot his anguish  
In the presence of such art,  
And in his exuberant fancy  
Of their sports again took part.

Then again I bethought me of One  
Who throughout His life amid men  
Was wont, of His tender compassion,  
To alleviate every pain.

And "surely," said I, "He ministers  
E'en now in such loving child  
By whom is wearisome sickness  
Daily—aye hourly—beguill'd."

Oh, speed then! speed thy footprint!  
Whichever thy errand may be;  
And I pray that never a drought or show'r  
From my path obliterate thee.

Though footprints in the sands of time  
Which time will once efface,  
Thy tracks of love, eternity  
Itself can ne'er erase.

### THE GARDEN OF LIFE.

(Concluded.)

On and up they went in silence, out beyond the tops of the tall pines. Now Karl could see between the twinkling lights of Eisenach and the shining of the Honsel and the Nese. Now the highest peaks of the hills were beneath him. But brighter was the light before, as the multitude of stars swung nearer. Suddenly they came into thick darkness, so unexpected, so deep, that Karl shuddered, and would have stopped in dismay; but the unseen power that had brought him thus far still urged him on, and his little guide whispered in his ear:

"No, do not stop, Karl. But do not be afraid. There is nothing here can harm you. This is the Forest of Death, where the wicked wander after they

die. Be glad that it is too dark to see it; for here all the evil that men do is brought by the time-spirits, and lives and grows in terrible shapes to clog their feet and haunt their paths forever—in briars, in stinging vines, in deadly, poison-dropping, trees. Do not wait! Do not even listen! Ah! there the light breaks!"

As he spoke a dazzling brightness burst upon them. The spirit clapped his hands in delight.

"Here at last, Karl! This is the Garden of Life. Here it is that we time-spirits bear the good things men do, which, as they reach this air, become trees and flowers each after its kind, to live on in never-dying beauty. You cannot enter it yet. That is reserved for the happy dead. But I am to lead you around its borders. Now notice well what you see."

As his eyes became accustomed to the light, Karl saw that before them lay a garden more wonderful than any he had ever dreamed of. It had fruit-laden trees, and flowers of marvelous color and fragrance, and music of birds and waters, shadows and sunbeams, meadow and grove, stretching on beyond his sight to where he dimly saw was a splendid city. And out from the city and into the garden the people were now pouring, with happy, happy looks, and laughing and singing. Among them walked the Master, the children strewing flowers before him; and his was such a glory-haloed face as Karl remembered to have seen long ago in old pictures.

Suddenly he saw two whom his heart knew even before his eyes could recognize them. That tender smile, that broad, calm forehead—ah! yes—Karl knew him well. Only now how strong he walked, looking upon a fair face at his side—a face that had the dark hair and eyes of Karl's own treasured painting. But was there not a shadow on that face? So, plainly, thought the Master, as he greeted her, for he asked, gently:

"Daughter, you are not happy. Does anything here displease you?"

"O, Master!" said the fair young mother, "can anything displease in the Garden of Life? No, no. But my heart is troubled over my little Karl."

"And why?" asked the Master. "Is not his heart pure and good? Many of its flowers you have brought me; frail, indeed, but sweet and beautiful."

"Yes, dear Master. But my Karl is no longer the little child he was. Soon he will be a man. Yet when will he have a man's heart? He is always shrinking away frightened from men, has no bold thoughts, and does no manly deeds. I want to bring you such flowers as these glorious red roses that make the heart leap up with joy. But the flowers of my Karl's life are ever tinier, paler, more drooping."

"How, then," asked the Master, yet more gently, "shall I call him here from the world which he does not love?"

At this the father nodded happily. But the mother cried, imploringly:

"Oh, no! Oh, no! Think, Master, how quickly we were both called away; how little we did there. I have hoped that my Karl might do that work for which we had no time. You have known its hardships. Why should I ask only joy for him? No! I would have him live long, to help on, in his own way, that same world which you so love and bless."

Then the Master smiled—oh, so graciously.

There came a new brightness into the light, a new sweetness into the fra-

grance, and richer music into the sounds of the Garden of Life. And into the heart of little Karl came a new, deep joy; but his dazzled senses could no longer bear the radiance of the place. His eyelids fell heavily; and he felt himself borne gently down, down, down, until he lay again on the moss in the pine forest.

He sat up and looked about him. All was unchanged, except that the great yellow moon now hung above him, its beams, only moonbeams. The golden pathway was gone.

With no fear, but the same deep joy, Karl hurried through the forest and across the desert fields. Like a little shadow he glided through the streets, while the lamps on the corners of the houses flickered drowsily, and the town bells, some high, some low, sounded the quarter hour. Unnoticed, he slipped into the house and up to his room, where his little cousin just opened his heavy eyes, then closed them without a question. And a few moments later he was lost in deep, dreamless sleep.

It was late when he awoke next morning. He knew it by the sunbeams lying broad across the bare floor of his little attic room. He sat up, with a start. What had happened? Ah, yes! Now he remembered all!

Another thing he remembered. It was to be a great day at church. A famous Berlin minister, a guest of the Grand Duke, was to preach, and oh, how gloriously the boys would sing? He must hurry, or he would be too late. Not that he would be missed, poor little Karl!

He sprang from bed and dressed quickly but carefully in his best suit, in which, with its long coat, he looked for all the world like a little old man, with a boy's face. He wondered at this face as he saw it in his scrap of mirror. How bright it looked! But there was no time to wonder. With but a mouthful of breakfast he ran through the streets to the church, and stole softly up to the choir, just as the ducal party was escorted into its pew over the altar by the smiling old sexton in his dress coat and black cap, who carried the great ducal Bible, with its silver covers and clasps.

But what was the matter with Herr Meyer? He stood among the boys with a red face from which the perspiration was breaking in beads, cool October day though it was.

"Fritz Steiner is not here," whispered Karl's neighbor. "His sister just brought a note. Something is the matter, I suppose. What we'll do I cannot think, with that long solo he sings."

What, indeed? Try as hard as he might, Herr Meyer could not think either. Not another boy knew the part. Could he sing it himself? Involuntarily he cleared his throat, then smiled at the thought of his husky old voice trying those high notes. But there was only a moment left to decide. Herr Meyer mopped his brow in anguish.

Suddenly an icy little hand was slipped into his, and a small voice whispered: "If you please, sir, I can sing it, Herr Meyer!"

Who was this? Surely not Karl Reiter?

But, indeed, it was Karl; only now his large blue eyes were shining. The old man drew back in astonishment.

"But you do not know the part."

"I do! I heard Fritz learn it, and I have often sung it in the woods."

Could he risk it? Herr Meyer looked down into the church, dressed to-day in its best cloth-of-gold tapestries. The town preachers in their black gowns

were seated in the altar. Before it the people were crowded, already casting up wondering glances to the choir. Then his eyes fell upon Karl's glowing face. Into the old man's mind came the memory of that strain from Bach which he had heard in the woods. His baton waved. "Begin!" he whispered hoarsely. And the boys' voices rose in chorus.

Then came a moment of intense stillness. The wondering boys had fallen back from about Karl. His throat and lips were parched. His hands clutched the gallery rail. Would he faint? But no! For his eyes were on the tiny cherubs around the pulpit canopy. Surely their golden wings were all a-flutter! And now he breathed the spicy pine odors; he felt the freedom of the woods; and sweet and clear and strong his voice poured forth.

He did not know that down in the church the people had turned and were staring up in astonishment; nor that the great Berlin preacher, bent forward, sat listening intently; nor that all eyes in the Grand Duke's pew were riveted upon him; but it seemed to him that the little cherubs waved their golden wings in delight; even that the old suit of armor high over the altar, worn so long ago in the Holy Wars, nodded kindly down. Before his eyes there was a glow of red, red roses; and when the music ended, and he took his seat, his thoughts were all of his fair young mother, walking, with happy smiles, in the Garden of Life, red roses on her breast.

The sermon followed. And then the people pressed out and stood crowded in the square, waiting for the Grand Duke's coming. But to-day he lingered. And here was the old sexton smiling and bowing in the choir.

"His Grace will see Herr Meyer and the young singer," announced the old man. And Karl, clinging to the master's hand, presently found himself the centre of a group of gentlemen and ladies. One of the latter beckoned him to her.

"Come here, my little man," she said, with a kindly smile, "and tell me who taught you to sing so wonderfully this morning?"

"Nobody, madame," answered the little fellow, simply.

"Nobody?" The lady turned for explanation to the choir master, who stood rubbing his hands wildly in his delight.

"The boy is right!" he said. "His voice and his ear are marvellous. He was not taught a note of the part he sang this morning. He gathered it all from hearing another boy sing it."

"He is a prodigy!" exclaimed the lady. "Tell me, my child—but, no, you look too weary to wait any longer. Run home now, and I will speak further with Herr Meyer. Here, take my flowers with you; and think, when you see them, that I have better things in store for you than roses."

Better than these glorious red roses! Ah, what could be? What could the lady mean? thought happy little Karl that morning as he walked slowly home.

He found out before long. Careful teaching, helpful friends, kindly sympathy, that made his life rich to overflowing. Then, later, the best development of his musical genius.

Karl is an old man now. His voice has delighted two continents; and his compositions will live long after he is gone. But he is more than a musician. He strengthens the weak, and encourages the timid. His is the bold voice ever raised against wrong, and for the



cause which is right, though feeble. His is the strong arm that strikes many a blow against abuses. In ways high and low does he strive to help on the world, looking ever onward, with patient faith, to the day of its redemption.

In the summer-time he loves best to wander through the dark pine forests of Thuringia. His winter home is in Berlin, where great and good women seek his stately house. But his favorite spot there is a tiny room, where the sunlight falls across bare pine boards, and a single painting encircled summer and winter with a wreath of glowing, dark-red roses.—*Independent.*

**A CURIOSITY.**

The following curiosity is from a 12mo. leaf printed at Strasbourg in the year 1775. It is reprinted in Vol. I. of the *Sacristy*:

Ritus brevissimus recitandi Breviarium: Pro itinerantibus et scrupulosis.

*Dicatur Pater et Ave.*

*Deinde.*

A B C D E F G H I K L M N O P Q R S T U V X Y Z.

V. Per hoc alphabetum notum

R. Componitur Breviarium totum.

*Tempore Paschali dicatur.*

Alleluia.

Oremus:

Deus, qui ex viginti quattuor litteris totam Sacram Scripturam et Breviarium istud componi voluisti; junge, disjunge, et accipe ex his viginti quattuor litteris matutinas cum laudibus, primam, tertiam, sextam, nonam, vespervas et completorium, per Xtum Dominum nostrum. Amen.

*Signat se dicens*

Sapientia pauca.

V. In pace in idipsum

R. Dormiam et requiescam.

TRANSLATION.

A very short and compendious Order of reciting the Divine Office; for those that are upon a journey and such as be of a tender conscience.

Our Father. Hail Mary.

*Then shall follow*

A B C D, etc.

V. In this alphabet is all

R. The Breviary contained in small.

*At Eastertide*

Alleluia.

Let us pray:

O God, who out of four (six) and twenty letters hast willed the entire Holy Scripture and the Breviary to be composed; join, disjoin, and take from out these four (six) and twenty letters mattins and lauds, prime, terce, sext, none, evensong and compline, through Xt our Lord. Amen.

*He signeth himself saying*

To the wise few words are sufficient.

V. I will lay me down in peace

R. And take my rest.

**A POOR BOY'S FORTUNE.**

The boy was Albert Doyer. His mother had just died, and he had been turned out in the streets of London to shift for himself. There are many such outcasts in London, and, in fact, even in our American cities. One morning young Doyer felt so hungry and lonesome that he leaned against a wall and cried as if broken-hearted, which, indeed, he nearly was. While he thus sobbed, a man paused, and addressing him, asked a few questions as to why he had fallen into such a distressing condition. The answers being satisfactory, the stranger said: "How would you like to go to sea in a first-rate man-of-war?" The boy's face brightened, and he answered that he would like it very well. The stranger took from his pocket a slip of paper, wrote a few

words on it, and gave it to the boy, with a silver coin. "Go down to the docks," he said, "and with this shilling you will hire a boatman to carry you off to the Pegasus. When you get on board, you will give this paper to the officer whom you will find in charge of the deck, and he will take charge of you. Cheer up, my lad. Show me that you have a true heart, and you will find a true friend." The boy did as he had been instructed. That afternoon his benefactor, none other than Prince William, boarded the Pegasus, and when the ship sailed for America, a few hours later, the lad found himself rated as midshipman. Time passed. The prince became King William IV. One day a commission was brought to him to sign. It was a paper making Albert Doyer rear-admiral. "There!" said the king, as he signed the commission, "if I have ever done a good deed for England, it was when I saved to her service that true and worthy man."—*Anon.*

**BRIEF MENTION.**

THE mission of the Greek Church at San Francisco receives annually \$35,000 from the treasury of the Holy Synod at St. Petersburg, Russia.

DR. S. G. HOWE was found once by Francis Bird with his feet swathed in flannels and extended upon a chair. Calling the next day and finding him in like position, he said: "Howe, what is the matter?" "I have the gout," said Howe. "You have the gout, such a temperance man as you?" "Yes," said the great philanthropist, "yes, Bird, my ancestors drank wine, and I must 'pot the bills.'"

DEAN BURGON says, the reason why so many "insufferably weak" sermons are preached, is that clergymen have ceased to read divinity.

MR. R. L. EVERETT, M. P., having suggested that the parish church should be used by all churches, a humorous correspondent of an English paper suggests that "a steam parson be provided, which could do duty for each denomination by means of stops, after the fashion of an organ." He adds that care must of course be taken that the Roman Catholic stop be not turned on during the Baptist service or *vice versa*.

OUT of 303 colleges in this country, 155 use the Roman, 114 the English, and 34 the continental pronunciation of Latin.

A RUSTIC Presbyterian deacon whose remark had wit enough in it to commend itself to the newspapers, was not doing himself credit, but was uttering a sentiment altogether too prevalent, when he argued: "We can get as good preaching as we want for four hundred dollars a year."

THE *Church Record* says that since Advent 1883, the Church clergy list has received fifty-two additions from without.

FOR convenience of many readers we give below the weather signals. The flags are six feet square:

1. A white flag with large red sun in the centre indicates higher temperature, or warmer weather.
2. White flag with red crescent in centre, indicates lower temperature, or colder weather.
3. White flag with red star in centre, indicates stationary temperature.
4. White flag with large blue sun in centre, indicates general rain or snow.
5. White flag with blue crescent in centre, indicates clear or fair weather.
6. White flag with blue star in centre, indicates local snow or rain.

IN North London there is a humble shoemaker, who has carried on a ragged-school for forty-five years, and today his boys are scattered over all lands—many of them godly, upright, industrious citizens, owing all they have and are to that poor man's work.

TWO puns, analagous in their material, but very different in their nature, were perpetrated at nearly the same time by Matthew Henry and Bishop Burnet, respectively. The former, in his Commentary, alludes to the Holy Innocents thus: "These were the *infantry* of the noble army of martyrs!" The latter, in the preface to his "History of the Reformation," alluding to the destruction of records containing testimony adverse to the Roman cause, says: "It might have been imagined that public records and registers would have been safe; yet, lest these should afterward become *confessors*, it was resolved that they should then be *martyrs!*"

BISHOP FRENCH, of Lahore, has resolved to revive the order of catechumens in the Church, so that inquirers, formally admitted by a solemn public act, shall be separated from the mass of non-Christian people.

THE following is the letter which Mr. George Bancroft wrote to the venerable Leopold Von Ranke on his ninetieth birthday: "My venerable master and dear and most highly honored friend: We have had many historical societies in our several States. We have lately founded the American Historical Society, which is to devote itself to the affairs of the United States of America. We wish for your benediction, and for that end we ask you—and as yet you alone—to accept the proof of our reverence by consenting to become our honorary member. We have meant to make this a special homage to yourself as the greatest living historian. I add my personal request to the request of the Society that you will give us this mark of your regard. We thank heaven that you approach your ninetieth year in the enjoyment of health. May you long continue to enjoy the ever-increasing proofs of the honor and affection in which you are held by your fellow-men. Ever your very affectionate and devoted scholar and friend."

KARL VON GEROK, the German hymn writer, who is now in his 71st year, has been principal chaplain since 1849, to the King of Wurtemberg, and since 1868, superintendent in the Lutheran Church.

IN a sermon recently preached by a Lanarkshire parish minister, the argument against Disestablishment is clinched in this style: "If the Church were disestablished, no sons of gentlemen would enter the ministry!"

ACCORDING to a cable dispatch in a New York daily, Von Hartmann, the successor of Schopenhauer, writing in a Berlin magazine, begins his definition of humor by declaring it to be: "First, the eudæmonological pessimism, including within itself the teleological evolutionary optimism, may cause a truly—that is, an at once—realistic, radical and universal reconciliation to appear as possible." We have always felt that way ourselves, but have never been able to place our thought in such a simple, childlike utterance.—*Christian at Work.*

THE Rev. Adam Clark, rector of Longton, Staffordshire, who recently died, was a nephew of the commentator of that name.

**HINTS FOR HOUSEWIVES.**

A GOOD way to use sponge cakes when they become dry, is to cut them in thin slices and toast them.

A NICE dish for breakfast or for tea is made of sweet potatoes boiled. Remove the skins, rub the potatoes through a coarse colander, make into flat cakes, dip into flour, and fry in hot butter.

IN decoration for ecclesiastical purposes, the most satisfactory results are to be had by pen painting. An altar cloth, with large monogram in centre of frontal, with side panels of passion vine, and inscription with Greek crosses upon the super-frontal, has been so painted that the work has been repeatedly taken for heavy embroidery. The cost was less than half what the embroidery would have been.

TRIMMING FOR FLANNEL.—Saxony yarn and steel needles; 20 stitches.

1st row. K 15, o, n, o, k 3.

2nd row. K 6, p 12, leave 3.

3rd row. K 13, o, n, o, k 3.

4th row. K 6, p 13, k 3.

5th row. K 17, o, n, o, k 3.

6th row. K 20, leave 3.

7th row. P 15, keep thread in front, n, o, k 3.

8th row. K all, which will be 24.

9th row. K 3, p 16, keep thread in front, n, o, k 3.

10th row. K 22, leave 3.

11th row. P 17, keep thread in front, n, o, k 3.

12th row. Bind off 6, p 16, k 3.

VERY large shopping bags made of velvet plush or satin, are taking the place in fashionable use of the handbags of Russia leather and alligator skin so long popular. Many of the new kinds are made at home, and great pains are taken in their ornamentation, shaded silk embroidery in Kensington, elaborate decorations in arrasene, beadwork, and poonah painting being used to beautify them. The bags are often three quarters of a yard in length, and they open at the side like the silk purses of our grandmother's time. Gay linings of some good wearing material like sateen are used, and two heavy rings of white celluloid, or of silver, or gilt, clasp the bag in the centre.

CANDIED ORANGE PEEL.—Cut the fruit in even slices about a quarter of an inch thick, so as to make the rinds uniform in size, and scrape the pulp away with a spoon; save it to boil with enough cold water to cover it, drain it and use the juice for the jelly mentioned below. Put the pieces of orange peel in enough cold water to cover them, with a level table-spoonful of salt to a quart of water, and let them stand over night. The next day drain them, put them over the fire in fresh water, and boil them for about half an hour, or until the rind is tender, but not at all broken; then drain the orange rind upon a sieve. Meantime make a syrup, allowing a pint of water and a pound of sugar for a dozen oranges; boil the sugar and water together, skimming it clear, until it begins to thicken. When the orange peel is dry, dip it in brandy and lay it again upon the sieve. When the syrup is ready keep it scalding hot until the orange peel has been dipped in it and dried three times, always being laid upon the sieve to drain. Twice a day heat the syrup and dip the orange peel in it, draining it on the sieve and dipping it three times; do this for several days, until the peel looks like that sold in the shops. Finally, dry the orange peel thoroughly, and pack it in boxes, with white paper between the layers; keep it in a cool, dry place.

APPLE-ORANGE JELLY.—Use an equal number of apples and oranges. Wash the apples, slice and core them, put them over the fire in the preserving kettle with enough cold water to cover them, and simmer them until they are reduced to a pulp. Pour the apple pulp into a jelly-bag, and let the juice drain from it, but do not squeeze the bag; after the juice has ceased to drip, take the pulp from the jelly-bag, and sweeten and spice it a little to use as apple sauce. Measure the apple juice. To each pint of apple juice add one of boiled orange juice (made as directed in above recipe) and a pound of sugar, and boil them together, removing all scum that rises, until a little, cooled upon a saucer, forms a jelly. Then take the preserving kettle off the fire, partly cool the jelly, and pour it into glasses; when it is cold, seal it up like other preserves.



## The Living Church.

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The partnership hitherto existing between the undersigned, doing business under the firm name of THE LIVING CHURCH COMPANY, has been this day dissolved by mutual consent. All liabilities of the said firm are assumed by C. W. Leffingwell, who is authorized to collect all money due, and who will continue the business in his own name.

C. W. LEFFINGWELL.  
ARTHUR P. SEYMOUR.

Chicago, March 1, 1886.

OUR good neighbor, *The Church Messenger*, shows how a soft answer turneth away wrath. We appreciate the courtesy of a recent editorial note and cordially reciprocate the kind feeling expressed.

THAT is no educating which gives out lessons, but does not teach how they are to be studied; which "hears recitations," but never teaches; which forces application, but never arouses interest; which crams with specious learning, but never inspires and disciplines thought.

THERE is a sense in which it is to be feared some Christians take the word "Lent;" that is, lent unto the Lord for His more faithful service during the forty days, to be returned after Easter for the use of their own worldliness and self-indulgence.

As the wise prince sat down and counted the cost and gain before engaging in war with his adversary, so should the true believer, on the approach of the Lenten season, look forward and count the possible gain of a well-kept, holy fast, so that he may apply himself the more heartily to its duties and means of grace.

MOST human souls are pained at times because they cannot contemplate the hour of death with perfect calmness and resignation. They do not reflect upon one fact in the life of our Lord, as He approached the hour of His departure. It is a very

tender tribute from Him to the holiness of earthly ties and the purity of human affections. His only regret was at leaving His disciples. May we fault ourselves, and imagine that we are the less ready to die, because we, too, feel all the force of human ties at that hour of all hours? A stoic one need not be. Let us be content to be like Christ, whether living or dying.

It becomes the clergy to look to their laurels. The time was when they were the custodians of learning and the very high priests of college and the university. That is all changing, and lay scholarship and energy are coming to the front. Among our alumni, they are forcing their way into boards of trustees. Once, either through numbers or ability, dominant in those boards, they will command control of Faculties. When we reach that stage—and it is coming—clerical prestige, dignified mediocrity, elegant ill-adaptedness, un-honored traditions, will go for nothing. A great responsibility rests upon those who determine the working force of our schools. They are in danger of killing the goose which lays the golden egg.

THERE are many to whom Lent means nothing; there are more who from sheer indifference give the subject very little thought; such are ready, of course, with their excuses. It is a fair presumption that they who do not in some way observe the season of Lent, do not vocally join in the services of public worship, when they are present. Now, what we propose is, that they who are not up to the practice of abstinence in Lent, not up to the practice of attending daily service, or even one extra service, do, during Lent this year, use the Prayer Book at all services which they attend, make all the responses vocally and distinctly, stand and kneel in the proper places—not sit—and endeavor, in thought, to grasp the meaning of the service. This may seem a very small matter; it is certainly a very easy course of Lenten duty; but try it, all ye who have not done even as much as this, and you will be surprised at the result. You must not compromise with any halfway method of doing the matter, but let your responding be loud and your kneeling be down on your knees. One religious duty, *well performed*, has a marvellous way of leading on to others; and it seems as though it matters little what that first duty is, so it be done sincerely and heartily.

THE sacred associations of the Lenten season are gathering about us. From Advent to the Epiphany our thought was turned toward our Incarnate Lord, His personality, and His kingdom, set up to bless and

save all the nations of the world. From this precious reality of Divine manifestation we are now called to turn and look within, upon ourselves, upon the unworthiness that so unfits us to be subjects of that blessed kingdom.

Let us approach the subject with candor and impartiality, that we may see how great was the love that sought us in our estrangement from God, and that still forbears with us in all our lack of service, and that calls us again to repentance, though we have abused His love.

We cannot give here detailed suggestions as to keeping Lent. This will be done by pastors in their faithful communications to their flock. We may hint one or two things; the first is, that pastors require not over much in the way of extra service. A medium amount that will be responded to by large numbers is better than too frequent services which will be sustained only by a faithful few, and even by them with a burdensome feeling. The amount of service will of course vary with the convenience of the parish—its geographical condition and social habit. Let all service be prompt, spirited, and hearty.

One other thing. Whatever of services are appointed, let all the people cordially sustain. Respond to your rector fully in this matter. Unanimity of effort is so encouraging and hopeful that it is surely worth a little sacrifice. Let it not be a reproach to the Church that her Lent is a mere custom or a dead form. It is a blessed reality of privilege, offering its opportunity, not only to communicants but to all. Let all, of every class, respond to the Lenten call, and in some worthy way show that they have a regard for their immortal souls.

THE genial but too-much-reformed editor of *The Episcopal Recorder*, commenting on Bishop Potter's method, or the Mission method, of dealing with individual souls, says:

When Paul had to deal with a certain "individual" at Philippi, he evidently had not the time to ply him with either of these questions, for he at once, and most unhesitatingly, declared that if he would believe on the Lord Jesus Christ he should be saved. As for ourselves, we like Paul's plan of dealing with inquirers better than the Bishop's, and consider it by far the most Apostolic.

The questions referred to above were about Baptism. It is implied here that because such questions were asked there was no preaching of faith in the Lord Jesus Christ, and that to bring forward the subject of Baptism in connection with salvation of souls is not Apostolic. The passage is a good illustration of the vacuity of thought and utter lack of comprehension generally displayed by those who are given over

to the solefidian heresy, the "faith-alone" theory, the logical outcome of which is antinomianism. The very instance cited as a rebuke to those who "ply" recent converts with "these questions," is a proof that this was exactly "Paul's plan." The jailor of Philippi was baptized, "he and all his," then and there. So it was on the Day of Pentecost. When the people were pricked in their heart, and said unto Peter and to the rest of the Apostles: "Men and brethren, what shall we do?" then Peter said unto them: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Throughout the New Testament Baptism is brought forward in this way as a means of salvation. Repentance and faith, in adults, are in their nature conditions of salvation, Baptism is an appointed means. Neither are the efficient cause. It is the Blood of Christ that cleanseth, the grace of the Spirit that sanctifieth; but in the nature of things, repentance and faith are conditions, and by divine appointment the Sacraments are means. We may believe that means may be dispensed with by the Divine Wisdom which appointed them, though we may not presume to neglect them on our own responsibility. But we cannot imagine that He will dispense with the conditions, which are founded in the nature of things. The Church does not teach that there can be salvation without repentance and faith, or that there can be no salvation without Baptism. The former are necessary and irreversible conditions, the latter is a divinely constituted means.

### THE DIFFERENCE.

It is sometimes difficult to define exactly the difference between things that are essentially unlike. Extremes meet. Cold and heat may be found producing the same effect; joy and sorrow alike find expression in tears; earnest piety and emotional mysticism seem to work on very much the same lines. For this reason the religious life and methods of a people are liable to be misunderstood. If these are calm, quiet, systematic, they are set down as formalistic; if they are characterized by fervor and zeal, they are stigmatized as fanatical. It is but a step from the sublime to the ridiculous.

Therefore in writing about religious movements and movers, great caution should be observed lest truth suffer and the cause of religion be prejudiced for lack of discrimination. The recent Mission movement in New York and elsewhere, has suffered in this way. It has been taken by many to be a departure from the religion of the fathers, a downward movement towards the plane of emotional revivalism. That



in all respects of method and expression it was above criticism, need not be urged; but that it was inspired by a love of souls and a desire to strengthen and develop the spiritual life, no one who knows anything about it can doubt. Perhaps it is too soon to affirm that results commensurate with the magnitude of the work have been achieved; but that any serious disturbance of order or discipline is threatened by it, does not yet appear.

The movement towards a revival of religious orders in the Church, which has been observed for some years past, has also been misjudged. Monasticism we do not want; but the devoted work of men and women, living by rule, associated for religious life and duty, free from all hindrances of society and family, would be a boon to the suffering and sinful whom we are not able to reach in our ordinary parochial ministrations. Such associations embody some of the elements of monasticism, but the two things are no more alike than starch and sugar, which are identical in chemical constituents.

When we pass from the consideration of methods and movements in the Church to those of the various religionists outside of our Communion, who from time to time claim the attention of the public, it is even more difficult to form a right judgment. Even against their extravagance and apparent irreverence we hesitate to protest, lest we should hinder a work that may be blessed to the saving of souls that we cannot reach. If in the name of Christ they cast out devils, we would not forbid them. Possibly the Salvation Army has done some good. Possibly the Small-Jones campaigns in our great cities may reach a class that the ordinary ministrations of the Church cannot reach.

Yet we cannot but be concerned with the outcome of all efforts on this low plane of appeal to vulgar popularity and sensationalism. There is nothing like it in the Gospel, no suggestion of any such methods by Him Who taught and lived and died for all classes, for the ignorant as well as for the cultured. The Gospel was preached to the poor, but it was not preached in the idiom of slang nor illustrated from the slums or the swamps. There was no laughter or applause at the Sermon on the Mount. The Divine Teacher and those whom He sent, set up no artificial standard of morality, consigning men and women to the bottomless pit for dancing, and denouncing members of clubs as needing to be "whacked clear over." A religion of gush is contemptible, but a religion of slang is appalling.

THE LIVING CHURCH does not seek to hinder any good work for religion or morality, but it ventures to raise

a voice of warning against the tide of sensationalism that threatens to carry away the very foundations of both. The age is frantic and fierce for it. The appetite grows by what it feeds on. The daily papers pander to it. Current literature is full of it. Social amusements and theatrical shows attract in proportion to their ability to supply it; and now the two "Sams" of the South come to Chicago to present it in the name of religion. "Orthodox" ministers sit and smile on the platform, while a smart young man from the backwoods of the South, reeking with tobacco, talks of "pusillanimous skunks," and informs his five or six thousand hearers that "God knocked the orthodoxy out of Peter eighteen hundred years ago." Of course, there was "loud applause."

That the Small-Jones combination "draws" is not surprising. In a great city like this any novelty will draw. But that those who esteem themselves "ministers of the Gospel" should lend their presence and endorsement to this sort of thing, is amazing. It shows how difficult it is to draw the line between piety and cant, between earnestness and fanaticism, between godly zeal and sensationalism. May the good Lord deliver the Church from this religion of slang!

#### OUR NEW YORK LETTER.

As extensive improvements are daily made in the far up-town section of this city, and palatial residences are being built on all the avenues and cross streets as far north as One-Hundred-and-tenth street, churches also are beginning to find their way to this same future populous part of the city. The church of Our Redeemer (Dr. Shackelford) is on Lexington Avenue and Eighty-second street; St. James's (Dr. Smith) is on Seventieth and Madison Avenue; the church of the Beloved Disciple (the Rev. Mr. Warner) is on Eighty-ninth street; and each have very large and constantly increasing congregations. These are on the east side of the city. Now, the west side has taken a sudden start, and the improvements on the west of Central Park this season will be unprecedented. Already several congregations are preparing to follow in the wake. Two of the most prominent churches, which now count their present property by hundreds of thousands of dollars, have had such a movement in contemplation for some time, and are only waiting for some one to accept their price on their property, and secondly, to be well satisfied with the location of their new site. Not only this, but as it is well settled that at a very early day there will be erected a magnificent cathedral for the Church in this city, so it is equally certain that it will find its position in this "up-town" portion of the city. Before the death of W. H. Vanderbilt, I heard several well-known laymen express a hope that the block of ground on which the Madison Square Garden is situated—Madison Avenue and 27th and 28th streets—would be bequeathed to the Church for cathedral purposes. What a splendid gift this would have been, and what a central location for a great Church

work this would be! But it was not given, and unless a gift of this character should come soon, the cathedral will undoubtedly be erected on ground at present far less expensive.

St. Michael's church (the Rev. Dr. Peters) corner of Tenth Avenue and Ninety-ninth street, is the oldest of the up-town churches on the west side, and the beautiful church of which the Rev. Carlos Martyn is rector, is but the first of many similar Church buildings.

In speaking of the many churches, and their locations, there is one place where the services of the Church are regularly held, which is not confined to any geographical spot, and this is on board the training frigate Minnesota, which for some time has been enwrapped in ice at the foot of Twenty-eighth street, North River. Services are held on the gun deck, and the full morning service, with sermon, is conducted by the well-known Chaplain Wallace. The greater portion of the congregation are boys who are preparing for a sailor's life, and their participation in the musical part of the services is always earnest and of excellent order.

These are not the only boys who make up a congregation of themselves. On last Sunday Assistant-Bishop Potter visited the Home for the Reformation of Juvenile Offenders on Randall's Island, and spoke to over six hundred boys. This youthful congregation was divided into two grades, the younger and better behaved, and those who have been committed for serious offences. In the gallery were seated one hundred girls who were also youthful prisoners of the city. Bishop Potter's visits to these reformatory Homes are always productive of great good.

In my last letter to THE LIVING CHURCH, I spoke of the unusual interest which is manifested in the approaching Lent services, both of the clergy and their working laity. I find that I made even too small an allowance for those churches who will not have a weekly Celebration. There will not be more than three or four which will not observe the weekly Celebration, and not over a dozen which will not have two Celebrations on each Sunday. In fact, most of the larger churches have now two Celebrations on every first Sunday of the month.

In my letters to THE LIVING CHURCH during this holy season, I shall endeavor to give the more special features of services in our city churches. They vary both in hours of service, character of services, and subjects of sermons, addresses and lectures. For instance, this season Christ church, (Dr. Shipman), the church of the Incarnation (the Rev. Arthur Brooks), and Zion church, (Dr. Tiffany) will hold union services. Sermons preceded by the litany will be preached by the respective rectors on the life of Christ. The topics are His Youth, His Temptation, His Miracles, His Parables, His Transfiguration, His Prayers, His Passion.

A missionary meeting was held in Calvary church on Sunday evening, Feb. 21, the Assistant-Bishop preaching the sermon. Taking his text from Hebrew xi:6, he spoke of God as the deepest want of the soul and one whom the race had ever been in search of. As for the heathen, who but people of hopelessly narrow minds could be unconcerned in their welfare? In this matter, Christian people might well question themselves with deep anxiety. One need not, indeed, agree with those who say that all the heathen will be hopelessly lost. Sweeping assertions of this sort were to be condemned. For himself, he believed

that many of the heathen would never have heard of Christ till they met him in Paradise and looked upon Him in his beauty. Why then send missionaries? Because there is a great difference between the hope that some few may emerge out of darkness, and the need of doing what we can to dispel that darkness, by sending them the Bible. The heathen were, indeed, in better hands and the objects of a larger love than ours, and yet God did not rain Bibles upon them, nor could they read them, if He did. It was for us to give them Bibles and to bring them, so far as possible, to the knowledge of the truth.

The preacher had some earnest words in behalf of the colored people and the Chinese, whom we could repay in the way of Christian teaching, that they in turn might carry the Gospel to their own peoples. This work was one of great responsibility for the Christian people of this land and called for noble labor and true heroism. At the close of this most interesting sermon, a collection was taken in behalf of missions. It may be added that there were present and sitting in the chancel, Dr. Langford and his associate, Mr. Kimber, Drs. Satterlee and Tiffany, and Shu Ching, a missionary worker among the Chinese of this city.

New York City, March 6, 1886.

#### THE LAST DITCH OF MORMONISM

From the New York Times.

While the strict enforcement of the penalty imposed upon those found guilty of polygamy under the United States laws is doing rapid work in disintegrating the Mormon church and abolishing its power for evil, it appears from the testimony of Mormon missionaries that the spread of intelligence among the common people of the world is the real factor which is to break down and utterly destroy the monstrous barbarism which has its stronghold in Utah. In a century of progress like the nineteenth it would be folly to expect that such a relic of ignorance and blindness as Mormonism could long flourish, and the signs of the times all point to the inevitable collapse of the structure which has been built up in the far West upon the brutish passions of the lower orders of humanity. The leaders among the Saints realized from the beginning that they could expect no recruits from among intelligent people, and the backbone of their system of theology has been missionary work among the lower elements of English and other European society. Apostles have been sent abroad by scores to proselyte for the church in Utah, and in the past they have succeeded in inducing thousands of immigrants to leave their homes and go to Salt Lake, where they have become slaves to the church.

But the true nature of the church at Salt Lake City has become pretty generally known among the poorer classes of Europe, the field for Mormon missionary enterprise has been restricted more and more, and the number of recruits brought from abroad to swell the numbers of the law-defying community in Utah has steadily decreased. A few years ago scarcely a month passed which did not record the arrival of a hundred or more immigrants at Castle Garden, bound for Salt Lake, in charge of some apostle returning from a missionary tour. Now the advent of such parties is rare, and the obvious reason is to be found in the fact that the class from which they were drawn is not so easily



duped as it was formerly. Civilized Europe as a missionary field is lost forever to the Mormons, and nobody understands or appreciates this fact better than the Saints themselves.

Having once realized that they were shut out from the field which they had worked so long, the Saints turned their attention to what may be regarded as their last ditch. Intelligence would have nothing to do with them, and they sought proselytes among the Maoris of New Zealand. Even here they were doomed to that disappointment which has been following them elsewhere. Elder McCune has recently returned from a missionary trip to India and New Zealand, and according to the *Deseret News*, a Mormon organ, he is disconsolate. In India and Burmah he failed to make a single convert, and he then went to New Zealand. The worthy Elder could find no white person to listen to him, and so he devoted his persuasive arguments to the Maoris. They proved as obstinate as the whites, and the Elder has returned to the Tabernacle sick at heart without leading one victim for the tithing house with him. Such facts as these, acknowledged by Mormon leaders, are evidence that the beginning of the end is near. With the Nation enforcing its laws in Utah, and the church missionary work languishing, it cannot be long before the colossal heresy in America will totter and fall of its own weight.

#### OPINIONS OF THE PRESS.

*The Chicago Herald.*

**THE RELIGION OF SLANG.**—Born and reared amid conditions which have influenced his career Mr. Jones brings the methods and the language of the cane-brake, the cotton field and the cross roads meeting house to Chicago. He finds a people wholly foreign to the manner of life to which he was accustomed. Their traditions differ materially from his. They are not accustomed to slang in the pulpit. They find it difficult to understand why a card player should be sent right out of hand into hell. They are shocked at unaccustomed vulgarisms, and, half inclined to suspect that the miasma of a swamp rather than the fresh bracing atmosphere of their own climate is the environment of the new-comer, they are in humor to draw back. What may be the outcome of the passing excitement it is not easy to predict, but the willow baskets go unfurling their rounds, for the laborer is worthy of his hire.

*The Churchman.*

**THE POWER OF VESTRIES.**—The majority of the vestry, in the case to which we refer, seem to contend that they can dismiss their rector without even the compliment of any notice whatever, except the bare announcement that they have brought the contract to an end. It is very doubtful whether that opinion is good in law; it is certainly directly opposed to the general spirit of the Church; it is quite as certainly incompatible with the canon which provides for the settlement of differences between a rector and his vestry or congregation (which canon ought always to be appealed to and applied in such a case as this). But whether good law or bad, it is absolutely certain that any such power in a vestry is wholly incompatible with the office of the ministry. If a vestry possesses that power in general it is absolutely certain that they could themselves limit and modify it by special contract; and no clergyman would be justified in accepting a cure of souls

without the protection of a special contract, drawn up in accurate legal form, with all necessary affidavits or witnesses.

*The Pacific Churchman.*

**EXPULSION OF THE CHINESE.**—The simple, painful truth is, that the Chinese are almost the only reliable laboring class we have. There are exceptions of course, but the bulk of our white working class are a miserable, drinking, tramping, unreliable set. Pay them off Saturday night, and a large proportion of them will not be on hand Monday morning or even Tuesday morning to go to work again, while perhaps the job is one that must be pushed to completion. And then, as soon as an engagement is completed, instead of having the wages earned as a fund in hand, and a good home, with which to tide over a few weeks without work, the saloons have absorbed it all, and the country is flooded with tramps. With our present class of white working men only to depend on, we fear very many industries would be ruined by an expulsion of Chinese.

*The Church Helper.*

**THE LENTEN FAST.**—Lent is opportunity—opportunity to “go up to Jerusalem” along with our dear Lord on His last journey—opportunity to realize for ourselves what St. Paul so ardently desired, that he might know “the fellowship of Christ’s sufferings, being made conformable unto His death.”

The annual rehearsal of “the old, old story” of “the blessed Passion and precious Death,” is adapted to draw out our sympathies and fasten them on our loving Redeemer. And it belongs to us so to use this opportunity of “drawing nigh unto God,” as to acquire more complete mastery of ourselves. Sensible of our faults and weakness, let us cry out with all the energy and persistence of blind Bartimæus, “Thou Son of David, have mercy on me.” The opportunity which he seized to arrest the attention of our Lord, was the last one he could have had, for never again did our compassionate Redeemer pass over the road from Jericho to Jerusalem.

Once more the solemn season calls  
A holy fast to keep.

**HUMBLE service** is fast becoming distasteful to most of us. The notions of freedom and independence which have gone abroad and become rooted in people’s minds are opposed to that which is lowly. Even domestic servants are ashamed to be known as such, and put on great airs. It is hard to tell the difference between them and their employers. They are more and more ambitious to appear as well as their masters and mistresses. Everybody now wants to be as independent as possible, and people expect to have their freedom without effort, without discipline or preparation. What is the consequence? They misuse their opportunities, they get into trouble, and have to submit to the restraint of law or the blame of society; and wake up too late to the fact that they have mistaken license for liberty, and that if they are proud and self-willed, they are not free, but slaves to their own fancies.

Surely there is greater need than ever to hold up before the world the teaching and example of; Christ, “Who, being in the form of; God, yet made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly exalted him, and given him a Name which is above every name.”—*The Lutheran.*

#### PERSONAL MENTION.

The Rev. S. Burford, formerly rector of St. Mark’s church, Grand Rapids, Mich., and now rector of St. Timothy’s church, New York, should be addressed at 371 West 56th Street.

The Rev. James Stoddard, of Christ church Watertown, Conn., has accepted a call to St. Mark’s church, New Britain, Conn., to take effect first of April.

Hobart College has conferred the degree of S.T.D. upon the Rev. Fayette Royce, rector of St. Paul’s church, Beloit, Wis.

Acting under the direction of the Bishop of the Diocese, the Rev. Geo. Rogers has resigned the mission at Mercer, and accepted a call to St. John’s parish, Pittsburgh. Please address to 179 Forty-sixth St., Pittsburgh, Pa.

The Rev. C. P. Rodefer, of the diocese of Kentucky, has been adjudged insane.

#### TO CORRESPONDENTS.

A. B.—The columns of a weekly paper are not adapted to the discussion of such a subject. If you want both sides of it read Farrar’s “Eternal Hope” and Pusey’s “Eternal Penalty.”

NOTE.—All requests relating to extra copies, return of MS. etc., must be written on the copy, and not on detached sheets or cards.

A. D.—The palace at Meath is very large and expensive, utterly out of accord with the present small salary of the bishop. Hence it was sold by the Commissioner and has been purchased by the Roman Catholic Diocese. A similar fate will probably befall the palace at Armagh.

N. W.—Communicate with the Rev. T. McK. Brown, 226 W. 45th Street, New York, N. Y.

PHILADELPHIA SUBSCRIBER.—1. No. 2. Mrs. H. L. Sidney Lear, the author of the Dominican Artist and other Christian Biographies, is the widow of a former Canon of Salisbury Cathedral. Mrs. Lear lives in the Cathedral Close. 3. Cannot tell you. 4. No. The Eastern Church never recognized a universal supremacy in the Bishop of Rome. 5. Cannot give you the information.

W. F. C.—1. They are sometimes called “antependia,” plural of *antependium*, which means a frontal.

2. An alb is a long surplice with close sleeves, and is tied with a girdle; the chasuble is a circular worn over the alb. They are Eucharistic vestments but were disused by the Puritans.

3. St. Ignatius church.

4. Blue belongs to the Sarum Use. It typifies everlasting rest.

B. F. M.—It was meant for pleasantry, but it was, indeed, rather clumsy. It is hardly worth while to discuss it.

MRS. M. L. P.—Messrs. James Pott & Co., 14 Astor Place, New York, are the agents for Mrs. Twing’s “Woman’s Work.”

“SUBSCRIBER.”—You ought to sign some name or initials more distinctive. “Cotta” means a tunic. The word is taken from mediæval Latin. We find “Cote” in Anglo-Saxon, meaning “a covering.”

#### MISCELLANEOUS.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

A PRIEST desires a Pastorate in Diocese of Pennsylvania, Central Penna., New Jersey or Maryland, where congregation would co-operate in conversion of sinners. Address EVANGELICAL CATHOLIC, Care of LIVING CHURCH, Chicago, Ill.

LINEN CHASUBLES, Albs, Stoles, Surplices, Cottes, and Altar Linen, made at reasonable rates, by the guild of St. Mary Magdalene, Fayetteville, Tenn. Set of Silk Stoles, \$12. Address warden, REV. WM. G. G. THOMPSON.

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WANTED.—Lady Communicant who loves the Church, who loves children, to assist in building up a Church School in a country village. None but such as are thoroughly in earnest, and willing, at first, to make sacrifices for Christ and the Church, need apply. For particulars, address REV. E. DE WOLF, Western Union, Racine Co., Wis.

A WELL educated young man wishing to visit Europe during the summer, offers his services to parents intending to travel abroad with their boys. Highest references can be furnished as to character, ability, social position, etc. Address F. B. G., 1415 N. St., N. W., Washington, D. C.

FOR SALE.—Encyclopedia Britannica, ninth edition. Stoddard, 17 volumes, cloth, perfectly good, at 20 per cent. discount. The remaining volumes to be had of the firm, delivered prepaid at regular price. A clergyman needing money desires to sell. Address “REV. J. R., LIVING CHURCH Office.”

#### 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, Fairbault, Minn., or the Treasurer, STEPHEN JEWETT, ESQ.

##### THE BOARD OF MISSIONS

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.

#### ACKNOWLEDGEMENTS.

##### ST. LUKE’S HOSPITAL, CHICAGO.

THE LIVING CHURCH acknowledges gratefully the receipt of the following sums toward the endowment of a LIVING CHURCH Bed in St. Luke’s Hospital.

Previously acknowledged, \$646.01. Mrs. Clark Potts, \$1; Mrs. Kittie E. Deltrich, \$1; In loving memory of little Katie, \$1.54; Mrs. Wm. Gill, \$1; M. F., \$1; K. M. Sawyer, 25 cts.; Eliza and Georgie, 50 cts.; De L. Stowe, 25 cts.; A Brooklyn Subscriber, \$1; Mrs. C. C. Miller, 50 cts.; Roger Pocock, \$1; Total, \$655.05.

#### OBITUARY.

JUNY.—Entered into rest, Sunday Feb. 21st, at Tucson, Arizona. Frederic Augustus Juny, priest and doctor, aged 68 years.

RAY.—Departed this life, at his home in Chillicothe, Mo., on Sunday, Feb. 21st, George T. Ray, Esq., in his 82d year. A good Churchman.

#### IN MEMORIAM.

##### ONE YEAR AGO TO-DAY.

One year ago to-day, since thy blessed spirit fled;  
One year ago to-day, since thou wert numbered with the dead;  
Thou who wert ever at the foot of thy Redeemer’s cross,  
And counted the gain of this world but loss.

When on the sacred altar of thy Lord,  
His body was broken, and His precious blood was poured;  
And came the words: “Do this in remembrance of Me;”  
There, thou wert ever wont to bend the adoring knee.

Now in the Elysium of thy home above,  
In the sweet Paradise of thy Saviour’s love,  
Thy soul shall still more seraphic be,  
And shall dwell with God through all Eternity.

E. J. B.

February 28, 1886.

**The Greatest Through Car Line of the World.**—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Perceval Lowell, General Passenger Agent Chicago.

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**THE TWO HEARTS.**

BY MARION COETHOUY.

Lord, I have two hearts in one,  
Whose contendings ne'er have done!  
One, to Thee submissive bowed,  
Cries, "O Lord, do Thou Thy pleasure!"  
While the other wails aloud,  
"Lord, depart, nor take my treasure!"  
Weary with their strife am I;  
Fain would still them both, and die.

Yet how dare I yield my breath  
Unto Thee, the Lord of death,  
Till I know that Thy commands  
And Thy counsels rule my living;  
Till my hopes are in Thy Hands,  
And my sins meet Thy forgiving?  
While that weak heart prays for death,  
"As Thou wilt!" the other saith.

Lord, to know, I am distressed,  
Which of these I count the best!  
One would draw me far from Thee,  
One would gently lure me nearer;  
Though the first may stronger be,  
Yet I feel the last is dearer.  
One may mourn for joys that cease,  
But the other knows Thy peace.

Lord, when that false heart doth speak,  
Hear not, heed not, though it break!  
But since I must suffer pain,  
While those two hearts strive within me,  
Lest that sorrow be in vain,  
Let Thy love o'erpower and win me,  
'Take my treasures! let me cry,  
Lest my soul lose Thee, and die!  
*Lent, A. D. 1886.*

**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.]*

**SOME QUIET LENTEN THOUGHTS.** By T. Birkett Dover, with Preface by Edward King, Bishop of Lincoln. New York: Jas. Pott & Co.

This is the sixth edition of Birkett's meditations; one of the best existing companions for the forty days of Lent.

**THOUGHTS ON CHRISTIAN SANCITY.** By the Rev. H. C. G. Moule, M. A. New York: Jas. Pott & Co.

**THOUGHTS ON UNION WITH CHRIST.** By the Rev. H. C. G. Moule, M. A. New York: James Pott & Co.

This neat little edition of Moule's guides to holy living is issued for Lent. The "Thoughts" have attained a reputation, and possess the merit of being practical and healthful, and not merely suggestive of an ideal saintliness. They cover a real need, and are sure to have a widening circle of readers.

**THE TRIALS OF JESUS.** Seven Discourses for Lent. By S. Baring Gould. New York: James Pott & Co.

The vivid picture of the events of our Lord's trial and condemnation given in this latest book of Baring Gould, clothes an old subject with new meaning, and brings to mind with almost startling reality the time, the place, and the Man. The book is rich in homiletic suggestiveness and in material for private meditation.

**THE NEW KING ARTHUR.** An opera without music. Second Edition. New York: Funk & Wagnalls. 1885. Price \$1.50.

Full of cunning conceits, comicalities, and unexpected rhymes, and a mine of humorous sarcasm. Oliver Wendell Holmes says the book is "ingenious, witty, fluent, and wholesome." Much curiosity has been felt as to the author, and this has been stimulated by an offer of \$1,000 by the publishers to the successful guessers. About two hundred names have been sent in, and scarcely two expert critics have agreed upon the same name. So much for "internal evidence." The "newer criticism" will please take notice and learn to be modest.

**MECHANICS AND FAITH.** A study of Spiritual Truth in Nature. By Charles Talbot Porter. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$1.50.

The commendable aim of this book is mostly defeated by confusion as to facts and principles upon which all reasoning about mechanics and faith must be founded. When the author informs us

in the preface that "the identity of matter with force must be regarded as fundamental in true philosophy," we are tempted to ask him, "upon what compulsion *must* it?" and we are quite prepared to be told that there are no such faculties of mind as understanding and reason, because such distinctions do not make their way into popular use! We are furnished with a new psychology, in which all that has been embraced under these terms is regarded as "the exercise of the mind in the judicial modes of its activity." Further on, we find the author speaking of matter and force as separate and distinct realities, as of course he had to if he treated of mechanics so as to make himself understood. With all its vagueness and diffuseness the book contains many suggestive thoughts and its shafts against materialism are well aimed.

*The Forum* is the title of a new monthly magazine of high order and promise. The contents of the first issue are: Science and the State, Prof. Alex. Winchell; Newspapers Gone to Seed, James Parton; Domestic Service, Edwin P. Whipple; Is Romanism a Baptized Paganism? the Rev. Dr. R. H. Newton; How I was Educated, Edward E. Hale; Vulcan, or Mother Earth? Bishop A. Cleveland Coxe; The Coming Man, Dr. William A. Hammond; My Religious Experience, the Rev. M. J. Savage; Shall our Laws be Enforced? Chancellor Howard Crosby. (The Forum Publishing Co., 97 Fifth Ave., New York. Price, \$5 a year.)

THERE is no season in which our people buy and read so many books as during Lent, and frequent inquiries come to pastors and editors as to what books to read and where they may be bought. In our advertising columns and book notices such information may be had. Our Church booksellers are always glad to correspond with book-buyers. Address the Young Churchman Co., Milwaukee, Wis.; T. Whittaker, Bible House, New York; James Pott & Co., 14 Astor Place, New York; E. & J. B. Young & Co., Cooper Union, Fourth Ave., New York.

THE Old Testament Student for March is a good number. A new feature introduced with this issue is a series of "Book-studies" (opening with First Samuel), which will prove very suggestive and helpful to Bible-students. With this number the price is reduced to \$1.00 a year. [Chicago: *The Old Testament Student*. Wm. R. Harper, Ph. D., Editor. P. O. Address, Morgan Park, Ill.]

*The Fortnightly Review* has a blast from a Roman Catholic trumpet, in the shape of an article called "The Church and the World," by the Rev. William Barry. It is an endeavor to find argument for that Church on the evidence of Von Hartmann, who assures us that a liberal Protestant is nothing but an unbeliever minus his frankness. (Leonard Scott Publishing Co., 1104 Walnut St., Philadelphia, Pa.)

In the *Contemporary* for February, the article on "Comment on a Comment on Christmas," a rejoinder to Matthew Arnold by the Bishop of Carlisle, is keen and convincing in argument. The articles on "Nationality of the English Church," by Lord Norton, and "The Pleasure of Reading" by Sir John Lubbock will attract attention.

*The Nineteenth Century* for February, contains Prof. Huxley's reply to Mr. Gladstone on Genesis, and an article on the same subject by Prof. Drummond.

"William Cobbett." by C. M. Gaskell is an entertaining article. "Sensationalism in Social Reform," by the Rev. Samuel A. Barnett, will be of interest to specialists in that department.

*The Century* for March begins a series of spirited sketches, "Italy, from a Tricycle;" the second illustrated paper on American Architecture appears; "Mountaineering in Persia" is an illustrated article; Gen. Buel gives a somewhat tedious paper on "Shiloh Reviewed."

MESSRS. E. & J. B. YOUNG & Co., offer for Lenten reading the various works of the Bishop of Truro (Dr. Wilkinson), many in pamphlet form and very inexpensive; e. g., "The Power of Suffering," "How to Deal with Temptation," "Thoughts on Calvary," etc.

"A THOUGHT and a Prayer for every Day in Lent," is the title of a little devotional book suitable to the season, and to the needs of a busy life. E. P. Dutton & Co., New York. Price 25 cts.

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

**THE EUPHRATES.**

J. P. S.

Amid the stirring news of Eastern Principalities and Powers, of wars and rumors of wars, there comes to us a little item of local interest: "The great river Euphrates is drying up." How many are there who will associate this event with Rev. xvi: 12. "And [the sixth angel poured out his vial on the great river Euphrates, and the waters thereof were dried up."

Nine years ago an English clergyman, the Rev. E. Hoare, Vicar of Trinity, Tunbridge Wells, and Hon. Canon of Canterbury, preached and published a series of sermons on the nations of the world as they are palpably fulfilling prophecy. From the one on the Euphrates I will give you an outline; the literal drying up of the river seems to make his explanation all the more real, for we know that the whole book of Revelation is symbolical. The river therefore stands for something else: the symbols of the Bible are like hieroglyphics, full of meaning.

The Euphrates, that great river which has flowed on since it first issued from Paradise, and has been always a landmark or a boundary to the nations, is held in its significance to represent the Ottoman or Turkish Empire; two of the chief reasons are (1) "The Turkish is the one great empire existing in the world that originated on the banks of the Euphrates," whence it spread over Asia, into Europe, and into Africa, all which it holds only by conquest, not like other nations as by native right. Its headquarters are now on the Bosphorus, but it is still an alien there, its birthplace was on the eastern bank of the Euphrates. (2) "There are two series of prophecies in the Revelations, one under the figures of trumpets, Chapters viii and ix, the other of seven vials, chapter xvi, and they appear to be linked together by a remarkable connection." Compare the relative sense and application of each in turn; and when the sixth trumpet sounded there was a mighty host loosed from the Euphrates; and when the sixth vial was poured out it fell on the Euphrates and the Euphrates was dried up. An overflow is used in scripture to typify the sudden and great extension of kingdoms: the Euphrates overflowed when the Ottomans carried their vic-

torious arms in every direction, even the heroic efforts of the crusaders failed to check their onward course, till at the height of their power the whole of south-eastern Europe, the greater part of northern Africa and the whole of western Asia were flooded by the vast inundation.

After the flood follows the ebb. "There is a remarkable prophecy in Daniel believed to refer to this same Ottoman power, and from it the best students of prophecy in the last century named the year 1820 as the probable commencement of the decline of Turkey. That very year the waters commenced to recede from Greece so that in 1827 the present kingdom was established. In that year also Serbia was left dry. Moldavia and Wallachia and the territory north of the Danube were set free from the Ottoman yoke. Indeed the whole Turkish Empire is in such a condition, that if statesmen of Europe could only agree as to who should possess Constantinople, the entire Ottoman Power would in all probability be driven out of Europe before another year is over. Turkey in Africa has ceased to exist. Turkey in Asia has scarcely an existence east of the Euphrates, and it seems that the drying up process will steadily continue till the floods recede from Palestine and that beautiful land—set free from blight—will be once more handed overflowing with milk and honey to its rightful possessors, the seed of Abraham, the nation to which God gave it." The decline which has gradually continued in the Turkish Empire has not been the result of conquest, but of internal decay and want of life. The powers of Europe have done their best to uphold Turkey as a buffer between each other, but the Sick Man is dying, the Euphrates is drying up.

With these facts before us can we doubt the inspiration of Scripture? Two thousand four hundred years ago the prophet on the banks of the Ulai saw in a vision the rise and progress of a mighty power and measured out its allotted time, till it in turn should pass away. Six hundred years after, another prophet dwelling in a lone isle of the sea had his eyes opened and he describes the same power in its rise and decay. Both lived centuries before even the name of the power was in existence; but as they said, so it is done. Truly "the end of all things is at hand; be ye therefore sober and watch."

NOTE.—In *Littell's Living Age* for Jan. 9th there is an article copied from the *Fortnightly Review*, called "The Coming Contests of the World," which gives a very clear view of the political standpoint of the Eastern nations.

**CHURCH UNION.**

A correspondent of the New York *Evening Post*, commenting on the liberal spirit and large charity manifested in our Church Congress, etc., towards other Christian bodies, goes on to say:

Taking this tendency for granted, therefore, let us see what is the present attitude of other churches, considered apart and in relation to this movement among Episcopalians. The union tendencies of non-Episcopal churches are becoming very marked. It is needless to dwell at large upon this. Union services, ready interchange of pulpits, modifications of denominational teachings, intercommunings, universal demand for an educated ministry, are some of the evidences of this fact. The progress of an undenominational body of Christians known as the Disciples, or Church of Christ, or Christians, whose chief claim is undenominationalism, fundamental truths, and disregard



of theological dogma *per se*, is an index factor.

With this union tendency of non-Episcopal bodies is there also a tendency which points toward an ultimate union with the Episcopal Church? To say yes would doubtless cause some alarm among timid denominationalists, bigoted men of every church, and doctrinal sticklers of every creed. It would also cause discontent among the secret opponents of all churches. The time is not ripe, in the event of its truth, to make any claim in that direction further than to bring in an array of facts that may seem to support it.

Let us take the affirmative view and see how much we can adduce in its favor. There has been a noticeable increase in the number of churches which have adopted forms of ritual and practice borrowed wholly or in part from the Episcopal Church. Presbyterian, Methodist, and Congregational churches all use more or less of a liturgy in their regular services. In the latter especially, the creed, the psalter, the anthems, the Communion service of the Book of Common Prayer, are freely used. Presbyterians are considering the advisability of a book of common prayer, Dr. Hopkins, of Auburn, leading the way. The Reformed churches retain their ritual. There is a widespread use in all churches of the ritual services for solemnizing matrimony and for the burial of the dead, sometimes modified, but generally taken straight from the Prayer Book. Churches are built more after the approved ecclesiastical style. Altars appear, where before, any table, or none at all, was used for the celebration of the Lord's Supper. Church festivals are more widely observed. Christmas, which the Puritans told us belonged to "a heathen hemlock religion," is now celebrated most heartily by their descendants. Good Friday and Easter bring mourning for sin and rejoicing for a risen Christ in special observances of almost every church. Lent becomes a sacred season, and the whirl of pleasure stops in remembrance of the sorrows and temptations of the Nazarene. Even the dress of the clergy is conformed to the established standard. Clergymen of all creeds unite in church congresses, sit as corresponding members in each other's conventions, interchange pulpits and spiritual functions, unite in ministers' meetings for the study of the Scriptures, and generally recognize a system of ecclesiastical authority as the common bond of church union. Dogmatic lines are disregarded in the praiseworthy effort to come to an agreement in the teaching of essentials. Church government is becoming stronger in organization, less exacting in titular beliefs. There is a tendency toward the episcopate. Moderators of Presbyterian bodies receive more honor, dignity, and authority. Methodist bishops are conceded higher ecclesiastical rank and powers. Congregational bodies form stronger associations and tend to make their presiding officers bishops in influence if not in name. These tendencies, we say, exist, though in various and sometimes unnoticed degrees.

Let us turn to the other side. Is there also a tendency to union in Episcopal Churches? Among these we have to consider the Protestant Episcopal Church of America and its offshoots, the Established Church of England, the Roman Catholic, the Greek, the Old Catholic, the Syrian, and Armenian Churches. A suitable inquiry would itself fill a volume. The Syrian and Armenian Churches are in many respects nearer the Scriptural or Evangelical

standard of purity and orthodoxy than the Greek or Roman Churches. Their position as viewed through Southgate's "Visit to the Syrian Church," and through late reports of missionaries, is favorable to Episcopal union on a certain basis. The Syrian Church and the Church of England, especially, are on quite a fraternal basis. The visit of Bishop Herzog of the Old Catholics to the Episcopal Church of the United States a few years ago was regarded as a sign and pledge of confraternity. The Greek Church only awaits the influences of liberal civilization to throw off some of its errors and affiliate with other Episcopal bodies. The Roman Church, the strongest of all, is also most conservative. And yet it too has yielded somewhat to the influence of modern liberal spirit, and must yield more, or again fetch up against the wall with the result of shattering her forces. It is not within the scope of this letter to speculate upon the purification and evangelization of the Roman Church. Its present government and policy are not in accord with the age in which it lives, and are only sustained by its powerful resources and the unreasoning devotion of many of its followers. It has been said that its growth in this country is largely due to the enormous fecundity of Ireland. This is partially true; but as Ireland's sons become more enlightened they begin to work reforms within the Church, to which they are devotedly attached, and we may yet see the Church of Rome in a position to consider and accept proposals of Church unity on the basis of the episcopate, and stepping down from its arrogant assumption of being the supreme and only guide in the spiritual affairs of the world. The article we have under consideration did not go as far as to predict or suggest a probable union of Episcopal Churches, but only a probable or possible union of the Churches in America on the basis of the episcopate and essential doctrines. This would be only one step, though an important one, in the scheme of Church unity.

Having referred, superficially it is true, to facts that would seem to indicate a union tendency, both among Episcopal and non-Episcopal Churches, and a further tendency of the two to unite on some basis, let us again turn from the general to the special, and consider the present condition of the Protestant Episcopal Church in America and its ability and willingness to receive dissenting churches. That it cannot receive them in its present state is evident. There must be concessions on both sides. Within its walls all is now peace where once there was party strife. High and Low, Broad and Evangelical, have concluded that unity is above trifles of ritual or practice. Live and let live is the rule. "In essentials, unity; in things indifferent, liberty; in all things, charity." The essentials are understood to be belief in the Creed, the Lord's Prayer, and the Ten Commandments, and conformity to the polity of the Church. With such simple requirements, is it far wrong to assert that any minister qualified to preach the Gospel who will admit the advisability or necessity, as he may think, of the episcopate, and will use the ritual according to Church law, can become an Episcopalian? There are other unwritten requirements, and the standard of the Episcopal clergy is probably higher than any other, excepting possibly the Presbyterian, but we are speaking simply of theological qualifications—doctrinal liberty, and ecclesias-

tical strength and characteristics of that Church. The spirit of willingness to affiliate grows continually in it. The Episcopal Church can concede a great deal toward unity, and on some points it can concede nothing.

The line of union must be placed somewhere. Where shall it be? It is not in answer to that question, but with reference to it, that I have written this letter. C. M. H.

#### LETTERS TO THE EDITOR.

##### THE BOOK ANNEXED.

To the Editor of *The Living Church*:

Being so much pleased with the report of the committee of diocese of Maryland on the Book Annexed, as published in your issue of February 27th, I beg leave for space in your columns to express my gratification that such important suggestions should come from so respectable and influential a quarter. And I trust that this line of action may be strengthened by an expression from all who sympathize with it.

R. W. RHAMES.

Morris, N. Y.

To the Editor of *The Living Church*:

The Maryland convention appears to have solved the vexed question of the Sunday morning service, and to have restored what is, in effect, the mattins and mass of our ancestors. Will you, however, allow me to point out what seems to be a slip of the pen, in the omission of the collect of preparation? It strikes me also that a better order of the introductory parts would be: *Pater noster, Deus cui omne cor patet, Kyrie Eleison, Dominus vobiscum oremus.* Then the collect for the day follows naturally enough. Might we not also be permitted to sing the *Kyries* in Greek, in accordance with the usage of our forefathers and of all Western Christendom? I am also disposed to think that the proposed rule about the longer exhortation is unnecessarily stringent. Is there any reason why the priest should not be left to his discretion about it, as he practically is at present? B. R. BETTS.

Jamaica, N. Y.

##### A PLEA FOR A BETTER BODILY OBSERVANCE OF LENT.

To the Editor of *The Living Church*:

Plato says somewhere that the soul has influence over the body, by which he meant, no doubt, that as the soul is the higher and controlling power, it is its duty to keep the body in order. If all people could and would realize that divine law relates to, and includes the body as well as the soul, that violation of the laws of health issues in disaster to the moral and spiritual nature as well, we should at least be pointed toward the perfection which Christianity holds before us. But particularly the clergy ought to look at this neglected point in their culture. In no system of religion or of philosophy does the body rise to such a height of dignity and importance as in the Christian system. The temple of the Holy Ghost, redeemed as well as the soul, destined to exist forever, assumed by God in person, it demands from all believers a most reverent and intelligent regard. If the clergy do not demonstrate and emphasize its importance, the people need not be blamed if they degrade and undervalue it.

The clergy so often complain of the additional work of Lent, that it seems to me a suggestion as to bodily care and culture, before and during the season, may not be out of place. If St. Paul in order to keep his thoughts pure and his

virtue spotless, treated his body like a slave, put it under such subordination and hard training as an athlete submits to, it would seem that the same practice and rule would be of value to us. In other words, let the clergy with the aid of books and common sense, study the principles of physical training and exercise, making a few rules inflexible; e. g., compelling themselves to take daily exercise in the open air, more than a feeble, lifeless walk; a daily "cold tub"; discrimination as to the kind, quality and cooking of food; and most important of all, the arrangement of studies and all mental work so that the nervous strain shall not come late in the day or in the evening, and thus interfere with healthy sleep.

A few simple rules in these directions may make all the difference between a Lent kept vigorously, healthfully, and thus in accord with God's laws, or one observed weakly, painfully, and in vain. The tone of teaching depends more than we realize on the lung-expansion and the liver. The typical, pale-faced minister, no doubt, had influence, when the divorce between muscle and Christianity was considered to be absolute; but now that we know that God made the body as well as the soul, the power in the arm as well as the poem in the brain, we should not be slow to drive our bodies back into the track of consistent development. We shall then be able to fast without fainting and preach without paining.

Lent is a season of self-denial. Let us deny ourselves, then, the pleasure of going on in the good, old ways of weakness and impotency, and an after-Easter relapse, and make our bodies re-inforce our souls for, at least, forty days in the year. A. B. M.

##### LAY READERS.

To the Editor of *The Living Church*:

I note with pleasure the letters in your paper on this important subject. There is no question but that lay readers have done in times past, and are doing to-day a great and noble work, but the question is: Can we increase their usefulness? I am sure we can.

When I look over the vast field of usefulness for the Church in this large and growing state of Texas, I call to mind the lives of very many noble and most self-sacrificing lay readers. Were I to particularize I should have every bishop, the majority of the clergy, cry out, and say: Such is only a repetition of our own experience.

The life of my lay reader in this parish is a constant reminder to me of my own lack of self-denial; for nearly ten years he has upheld the hands of my self and my predecessors. I have been most wonderfully blessed in my lay readers at various places, during a ministry of nearly twenty years. If the utmost diligence were used in the selection of lay readers, much trouble would be saved. A fine reader is a very important matter, but to be a man who stands well in the community is far more important. The Church should drop the word "lay," and simply use the word "readers." The readers should be examined by the examining chaplains—surely that prescribed for the restricted diaconate would be simple enough—and be admitted by a short but impressive form (I was); the dress while ministering in the congregation might be cassock and cotta. But here the canon interferes, "He shall not assume the dress appropriate to clergymen ministering in the congregation." Perhaps those learned in such matters will instruct as to clergyman's dress (living out in the wilds of Texas, far away



from centers where the Church is strong and its influence great, may be sufficient excuse for asking the question.) The black cassock and short surplice or cotta, are worn by our choirmen. The black stole is pronounced by high authority to be illegal for laymen. I have no desire to enter into the question of vestments, but will simply add, that by adopting ideas such as I have suggested, the efficiency of our lay readers would be vastly increased.

There is plenty of material in the Church to carry on her work, but somehow we "cut it much to waste." There is work, for all, and for one, I heartily pray for the Great Head of the Church to send forth more laborers into His vineyard, and to teach us to be truly thankful for putting into the hearts of the faithful laity to serve Him in the high and honorable office of reader in the Church. EDWIN WICKENS.

#### THE MISSION MOVEMENT.

To the Editor of *The Living Church*:

I rejoice in the Mission movement now going forward in the Episcopal Church in our country—for many reasons—for none more than this, that the laying aside, or partially dispensing with, some of the forms hitherto considered obligatory in our daily services, has served to reveal the godliness which lives indeed behind it all, and which speaks now in most earnest and convincing tones. No longer can it be said that forms have usurped the place of zeal, or that an unyielding rubric, has kept back the noble realities of our branch of the Christian Church. Has not New York nobly led the advance, ushering in what shall ever remain to add power and consequent success to her future? H. L.

#### "THE PASTOR IN HIS CLOSET."

To the Editor of *The Living Church*:

The writer heartily wishes, by this paragraph, to call attention to a valuable publication. On the other hand, he is fain to hope that some enterprising publisher may be moved to give this excellent manual, in a new edition, to the American clergy.

The book is by the noble Bishop Armstrong of Grahamstown, South Africa, but prepared while he was still an English vicar. Bishop Kerfoot, then president of St. James's College, Maryland, wrote a prefatory note to an American editor which Herman Herber published in 1853. Dr. Kerfoot's commendation has had the endorsement of a host of grateful presbyters. "He is very sure that every pastor who makes it his closet companion for a week, will never afterwards willingly be without it. . . Its language is so fresh and simple; so real and truthful; so well combines reverence with fervency; and is so dignified, without being at all antiquated, that this little volume may rightly be used and prized as a most timely aid and proof of the devout spirit of the Church now."

The world is a generation older than when this was written; the Church a third of a century farther on its way; the ranks of the clergy are almost entirely filled up by different men. Many excellent closet manuals have been produced, and aided priests in their devotions and duties since then. But it may be safely said that Bishop Armstrong's little book has not been superseded, or the need for it gone by. The pastor of this decade is not so well furnished as not to need just this help. He is not so unspiritual as not to be fitted for its profitable use.

Let it be forthcoming soon, from one of those worthy publishers, who live

both by and for the good they are doing to their age and nation. E. K. S.

#### THE BENEFIT OF TITHING.

To the Editor of *The Living Church*:

I cannot refrain from writing to you what I have to say in reference to tithing. I feel that it is my duty to do so. For years I have watched and waited and prayed, that the subject would be brought forward in the Church papers, and a thorough agitation of this question invited, to awaken in Church people a sense of their guilt in robbing God of His own. They live in their cield houses, while His house lies waste (see Hag. i: 4). My husband is a priest in the Church, with some private means of his own, and ever since he has been in the ministry (because God has so blessed him) he has felt it his duty to take such work as no man without private means could do; so he has for ten years had small, poor parishes, that could not give a living to even a single man; has received from them just what they were able to give him, and then has tithed of that mite, after tithing his private income as it came in; at the same time teaching his people the blessing and privilege and bounden duty of giving. He felt that there was no use in trying to teach anything unless you practised it yourself.

I have three children, the eldest aged sixteen, and all their lives I have taught them to tithe whatever was given to them. They receive a monthly allowance, which is increased as they grow older, and each first of the month, when it is given to them, a tithe is always put aside to be offered on God's altar. They have never known anything else, and have no desire to know anything else, and as the years go on, they come to me at times, and say: "Mamma, a tithe seems so small an amount to give back to God, that we feel almost ashamed to go with so little when, in comparison, we keep back so much more!" These are facts, and show what training will do, but we cannot teach our children what we do not practice ourselves.

A clergyman's wife came to me some time ago, and asked me what I thought in reference to tithing, whether it applies to the full income as it is received or to the surplus. I said that if they waited for the surplus, they would find that there would not be any left to tithe, that I felt no doubt that we owe a full tithe of our income to God, as the very least return of His own. She said that the Levites were not tithed, etc., but that her husband had practised tithing until some one had suggested to him that the salaries of the clergy were exempt. Their expenses were specially heavy at that time, but when their next installment of income was received they laid aside a full tithe, though they apparently needed every cent of it. Not a week after they did this, her husband was obliged to go to a neighboring city, and while there, received from a perfect stranger, a gift of precisely the same amount as his tithe! Soon afterward, a present came to them of twenty-five dollars, from a source whence nothing was expected, also a box of clothing and flannels and things for their children.

I could mention a number of occurrences like this, in our own experience, showing how God blesses over and over again, those who do not keep back what belongs to Him. If only this were more thoroughly realized among Church people, there would be no need for our priests to stand up in our churches and beg, constantly; and our missionary

bishops would no longer be compelled to make bricks without straw, and gaze out upon the fields white with the harvest, but with no laborers—all for the want of money; and that greatest of abominations in the Church, fairs and suppers, would be done away with; and that dreadful cry of "Money! money!" would be heard no more. We should only be giving to God His own, for "The silver is Mine, and the gold is Mine, saith the Lord of hosts!"

CHURCHWOMAN.

#### ADULT CLASSES.

To the Editor of *The Living Church*:

It is an old saying that "the Sunday school is the nursery of the Church," and no one realizes its truth so fully as the workers in it. There is always so much difficulty to obtain suitable teachers, so hard to secure the interest of parents, and, above all, so discouraging to see, year after year, the older scholars dropping out one by one from the Sunday school, that the writer of this would urge the more general adoption of adult classes. It has been my privilege to organize and teach such a class for the last three years, and in spite of obstacles and disadvantages it has proved a success. Every adult member of the congregation is welcomed to it; the older scholars, too inexperienced to be teachers, yet too far advanced to study catechisms or leaflets, are still retained in the school, and it has already furnished a few teachers, and no doubt, with God's blessing, will provide many more.

The method used is simply a short lecture on the lesson selected, embracing every incident of interest, historical or otherwise, parallel cases or passages, practical teachings, etc., and then the members of the class question the teacher. This latter feature adds greatly to the general interest, bringing out new lines of thought, new applications, etc.

Another feature lately introduced is the pictorial representation of the various places and incidents mentioned in the lessons, and it is accomplished by means of a polyopticon and ordinary engravings, and being given on a weekday evening two or three times a year, serves also as a class reunion.

If these few lines shall prove of advantage to any interested in the Master's vineyard and its success, I shall be abundantly repaid. W.

St. Mark's Parish, Brooklyn.

#### THE AMERICAN CHURCH.

##### MASSACHUSETTS.

EASTHAMPTON.—The new St. Philip's church was opened on Septuagesima Sunday. The successful accomplishment of this work is a fitting crown to fifteen years of patient work on the part of the members of the church, and their friends here and elsewhere. The church has been solidly and substantially constructed of brick, and in itself forms a very complete building, to be one day thrown into the larger church for which plans have been accepted. The complete plan contemplates ample parish and vestry rooms, which are already embodied in the present building. The full cost of the present building including all the necessary furniture and pictures, will be about \$4,200, of which \$3,000 has been raised. One gratifying feature of the opening Sunday was the fact that not only did the offerings amount to \$48 but an additional \$130 was promised in sums of \$5 by those to whom a gift of \$5 means a great deal. The services both morning and evening were led by a much improved choir whose singing showed great perseverance. The preacher in the morning was the Rev. H. N. Cunningham, rector, who also addressed the Sunday school in the afternoon. In the evening the Rev. Messrs. J. C. Brooks and H. L. Foote made addresses on the duty of taking an active interest in missionary effort. The work has been taken hold of with a will, both by officers and rank and file. Eight months ago the finances were low and the outlook dark but the will to take hold carried them over a crisis which might with the same will have been surmounted when a similar attempt was made years ago.

##### MINNESOTA.

MINNEAPOLIS.—St. Paul's Church.—On the 24th of February, St. Mathias's Day, this parish witnessed an imposing and edifying service in the institution of its new rector, the Rev. Frank R. Mills-paugh, who, after ten years' successful labor in the cathedral at Omaha, has now begun a promising work in Minneapolis. The congregation nearly filled the church. After the close of Morning Prayer, the Rev. Dr. Wells, rector of St. Mark's church, read the charge and proceeded with the Institution Office, the senior warden delivering the keys of the church to the new rector. The Rev. A. R. Graves, of Gethsemane church, preached the sermon. Mr. Mills-paugh celebrated the Holy Communion, which was received by about seventy-five persons. There were twelve clergymen from the diocese in the chancel, and laymen from every parish in the city attended the service. Mr. Mills-paugh's advent to the diocese is hailed with joy by his numerous friends in Minnesota, and there is but one feeling as to his future and that is, confidence that St. Paul's parish will meet with sure prosperity under his wise and vigorous management.

##### LOUISIANA.

#### EPISCOPAL VISITATIONS.

##### MARCH.

14. Trinity mission, De Sota parish.
  16. Mansfield.
  18. Cheneyville.
  21. Plaquemine and Bayou Goula.
  28. New Orleans; Trinity church, St. George's church.
- From the 7th to 10th at Shreveport, La., a Mission was held, over which the Bishop presided.

##### CHICAGO.

PULLMAN.—On Sunday, February 28, the Rev. Mr. Mann baptised an adult deaf-mute man at All Saints' Mission. In the afternoon he officiated as usual at St. James' church, Chicago, with an increased congregation of deaf-mutes.

DIOCESAN PROGRESS.—The Diocese of Chicago has the following timely words: The shortcomings of this diocese in regard to giving have been much talked of. The subject is capable of a variety of treatment. It is a cheap and easy thing to indulge in mere denunciation and clap-trap talk, but it is quite another to appeal to our people to do their duty to the missionary work here and elsewhere on the ground of their increased ability. No man not on the ground, then or soon thereafter, can understand what the Chicago fire did in the way of exhausting a diocese which was never previously a strong diocese. It was almost a collapse. To begin Church life and work again, an immense amount of indebtedness had to be incurred, and what with increased expenses and heavy interest most of our parishes had to struggle for their very existence. Men who were not on the ground during those weary years cannot discuss the subject intelligently. Then we must consider the serious embarrassments consequent upon the trial and deposition of one of the rectors. Those were the times that depressed energy and dried up the fountains of giving to a considerable extent. The tide has turned, thank God, and great progress now rejoices the heart. But it is not more than three years since the great debts were cancelled. We have only now got ready for greater things in missionary giving, and as the diocese feels this, it at once springs up to something better—more commensurate with the demands upon it. We do not regard the diocese as a model in beneficent giving, but we see no reason why it should be held up for ridicule or criticized unduly by those who are totally ignorant of all the circumstances of its history. Harsh words only tend to create feeling, disturb harmony, and prejudice the best interests of the missionary cause.

##### TENNESSEE.

TULLAHOMA.—On Sunday, the 21st ult., the Bishop visited this town, the headquarters of the St. Barnabas Associate Mission, to which at present, six parishes and missions are attached. The members of St. Barnabas's church have recently erected a memorial tablet, in honor of the late Mrs. George H. Norton. This tablet is the offering of love. The congregation of St. Barnabas's will ever cherish the memory of this sainted woman, as of one to whose faithful and untiring labors it owes a debt which it can never fully repay. At the morning service, the Bishop unveiled the tablet



with an address, afterwards celebrating the Holy Communion.

On the evening of the same day, he preached and confirmed two persons, making twenty in all confirmed here during the past year. The last cent of the indebtedness on the St. Barnabas's church property was then laid on the altar by the Bishop, who congratulated the parish on the successful efforts of its members in wiping out this heavy incumbrance. The *Te Deum* was then sung with the rejoicings of the large and fully aroused congregation.

On the three days following, the Bishop with the assistance of the Rev. Dr. H. R. Howard, priest-in-charge, held a Mission at Shelbyville, also attached to the associate mission. There was a daily Celebration and Evensong, with an address at each service. One fruit of the Mission was the Confirmation of three candidates, and the stirring up of the whole parish to greater earnestness and increased spirituality.

This completed the visitation of the Bishop to the wide field covered by the St. Barnabas Associate Mission. This great work embraces six towns, and, one might say, six counties. Of these counties, the aggregate population is, as near as one can make it, 133,879, (of which whites, 103,879, colored, 25,000); the area covered, (alas, how imperfectly!) we might safely put at 25,000 square miles.

A vast field, indeed, for three clergy! They need and ask for the prayers of the faithful. And if any one moved to follow up prayers with offerings so much wanted, the latter may be sent, either to the Rev. Dr. H. R. Howard, priest-in-charge, at Tullahoma, Tenn.; or to the Rev. W. G. G. Thompson, the associate-priest, residing at Fayetteville, Tenn.

#### MONTANA.

**SUMMARY OF STATISTICS.**—The journal of the fifth annual convocation reports as follows: clergy 10; church buildings 10; rectories 3; Baptisms—infants 133, adults 27, total 160; Confirmed 56; Communicants 855; Marriages 71; Burials 89; Sunday Schools—teachers 77, scholars 689; offerings \$17,359.34; value of church property \$73,485.

#### NEW HAMPSHIRE.

**SUMMARY OF PAROCHIAL REPORTS.**—We gather the following figures from the journal of the eighty-fifth annual convention: Baptisms—infants 196, adults 68, total 264; Confirmed 209; Communicants, present number 2233; Marriages 69; Burials 134; Sunday Schools—officers and teachers 183, scholars 1267; total offerings \$47,706.95.

#### OHIO.

**MANSFIELD.**—On Friday afternoon, February 26th, the Rev. A. W. Mann held a service in the chapel of Grace church, with a good deaf-mute congregation. On the following day, Bishop Bedell administered the Apostolic rite of Confirmation in this parish to six persons, three being deaf-mutes.

**NEW LISBON—Holy Trinity Church.**—An eight days' Mission, preached in the parish by the Rev. C. H. De Garmo of Toledo, was concluded March 2nd. Much careful work had been done by the rector in preparing the way for the Mission priest, and the efforts made to reach all classes of the community were remarkably successful. The use of the Disciple church was kindly tendered for the evening services, the Church room being too small. Large congregations assembled every evening, the interest very noticeably deepening as the Mission progressed. A somewhat unusual feature was the "Question Box" placed at the door to receive anonymous communications, and the public answering of these gave an opportunity of dispelling many false notions about the Church which the missionary was not slow to take advantage of. A largely attended meeting for "men only" was held in the opera house on Sunday afternoon, and there were special services for children on two occasions.

Mr. de Garmo's deep earnestness, and his very unusual gift for imparting instruction, won the attention of all alike. Much good is confidently looked for as the result of this Mission. The Rev. C. S. Witherspoon, who has charge of this parish in conjunction with that of Salem, hopes to build a permanent church here during the present year.

**WARREN—Christ Church.**—A "Quiet Day," or pre-Lenten Retreat, was held

in this parish on Friday, March 5th, conducted by the Rev. C. H. de Garmo, of St. John the Evangelist, Toledo. The first address was given on Thursday evening. There were services with instructions and meditations at intervals throughout Friday, the Retreat being brought to a close by celebration of the Holy Communion on Saturday at 7 A.M. Many availed themselves of the privilege of the Quiet Day, large congregations attending the evening services on Thursday and Friday.

#### MISSOURI.

**ST. LOUIS.**—On the 10th of February Sister Louisa entered into rest, while the chaplain of the Sisterhood of the Good Shepherd was saying the commendatory prayer. She was the oldest of the devoted band, having passed the age of seventy. She has been laboring in St. Luke's Hospital since 1872. Sister Louisa was tired out by watchings, and when the exposure and the excitement came, caused by the fire two months ago, she was brought down by a fever that has since been wearing out her strength. Her ministrations were so constant, and watchful, and apt, that, as the value of her service could not be known while she was engaged in it, it will be difficult to understand how the hospital can spare her.

#### WISCONSIN.

**NASHOTAH.**—A meeting of the Trustees of Nashotah was held in Milwaukee last week for the purpose of choosing a president. An election, however, was not held, but a nominating committee, consisting of the Bishops of Wisconsin, Fond du Lac, Western Michigan, and Quincy, Ill., and the Rev. S. Sweet, of Rock Island, Ill., was appointed. This committee will submit names at the next regular meeting, which occurs next June. It was voted by the trustees that \$500 be paid, for the present year, to Mrs. Cole, the widow of the late president, as her time and thought are devoted to the interests of the institution. She was also invited to occupy the president's house until October next. There are now two vacancies in the board; these cannot be filled till the regular meeting in June.

#### GEORGIA.

**ATLANTA.**—Bishop Beckwith has rendered a decision in the case of the Rev. J. G. Armstrong, rector of St. Phillip's church. He ratifies the finding of the court and suspends him from the pulpit for five years.

#### NORTHERN NEW JERSEY.

**EAST NEWARK—Death of the Rev. Dr. Carver.**—Even while the Rev. J. H. Appleton, dwelling on the holy Gospel for the day, urged upon the congregation of Christ church, the remembrance and use of their priest's faithful instructions, his spirit departed. The sudden event was announced ere the solemn service concluded on the morning of Sexagesima Sunday. An old resident believes this to have been the first death of a Church clergyman in charge at Newark during the past forty years. A native of Wales, educated for the Presbyterian ministry, the Doctor became convinced of the invalidity of his ordination, and while retaining largely his old faith, secured the undoubted orders of our Sacred Ministry. During the past fifteen years he has had charges in Indiana, Massachusetts and New Jersey, the last running over a term of seven years and crowning his earthly service for the one Shepherd of the one Fold. During this rectorship, a commodious church edifice was reared, its walls continually resounding to the teaching of an evident scholar imbued with sincere piety. Dr. Carver was tall, erect, dignified and graceful, his courtly manners impressing every one. As a preacher he was earnest, logical and eloquent. May he rest in peace!

#### LONG ISLAND.

**BROOKLYN.—St. Luke's Church.**—The Rev. George R. Van DeWater is the rector of this church assisted by the Rev. Theo. B. Foster and the Rev. Wm. W. Davis. The year's report shows: Families, about 400; Baptisms—adults, 2, infants, 65, total, 67; Confirmations, 45; Marriages, 26; burials, 72; communicants, 876; Sunday schools—officers, 12, teachers, 57, scholars, 360; Industrial school for girls—teachers, 18, scholars, 66; Other Parochial Institutions: Woman's Auxiliary, embracing all work done by women, 179 members; men's guild, em-

bracing all work done by men, having 92 members; the parish choir, 38; working men's meeting, 85 members; mothers' meeting, girl's missionary guild, employment society, working girl's society. Total of contributions, \$29,343.09.

During the Summer and early Fall of last year, an extension was built on St. Luke's chapel, consisting of a commodious choir and sacarium, a choir room and a guild room. The total cost of this improvement was about \$2,800. By means of these added facilities for work and the increase of sixty new sittings, the prosperity of the chapel receives a fresh stimulus.

#### PENNSYLVANIA.

**SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY.**—The seventy-fourth annual report of this society shows that by the death of the widow, the will of the late Tobias Wagner bequeathing \$30,000 to the society, has become effective. With the aid of this legacy and from the general fund, various churches have been aided, three missionaries supported in the diocese of Pittsburgh and five aided in the diocese of Central Pennsylvania, besides help given to three rectors in the diocese of Pennsylvania for the mission work in their respective parishes. One young man has also been aided in his education for the ministry.

#### KENTUCKY.

**SUMMARY OF STATISTICS.**—The following figures are taken from the journal of the fifty-seventh annual council: Parishes and stations reporting, 42; Baptisms—infants, 466, adults, 147, total, 613; Confirmations, 476; Marriages, 124; burials, 293; communicants, present number, 4,932; Sunday schools—teachers, 397, scholars, 3,803; contributions, \$2,915.94; Parochial and Industrial schools: teachers, 81, scholars, 770; Total value of property in thirty-nine parishes, \$548,115; Amount of indebtedness in thirteen parishes, \$23,906; Aggregate contributions, \$112,484.60.

#### EASTON.

**PRINCESS ANNE.**—In St. Andrew's church by the earnest endeavors of the little Girls' Sewing Society, there have been placed as a memorial to the late Bishop Henry C. Lay, two handsome rolled brass, seven branch, altar lights, of exquisite workmanship, made by Cox Sons & Buckley, of New York.

#### NEW YORK.

**NEW YORK CITY.—Church of the Holy Communion.**—The Year Book of this church has recently been issued. It shows that the services have all been well attended, while that for children, on Sunday, at 9:30 A.M., has shown a marked increase. "Latterly there has been added a Sunday evening service, which promises to meet the want of a large class in this vicinity, unable to worship God in His house at any other time. The services of preparation before Holy Communion, twice each month, now fill the chapel. The number of those engaged in active work for the Church has largely increased. During the year the following gifts, deserving especial mention, have been received from parishioners and friends: two cottages for the Summer Home, each valued, with its furnishing, at about \$3,000; \$1,000 for the support of the church; two upright pianos for the school-house; \$500 for the decoration of the chapel, and \$100, to make some needed improvements.

The Advent Mission, has done much to stimulate and deepen the spiritual life of all who came under its influence. Out of it have grown organizations of the men and the women of the parish which promise, a year hence, to add largely to the sum total of work done for the Master. The expenses of the Mission, amounting to \$650.79, were met by voluntary offerings. On November 24th, the Assistant-Bishop visited the parish, and, after a service in the church, formally reopened the Sisters' House, which had been thoroughly renovated, and the Home for Aged Women, which had been enlarged and greatly improved; and officiated at the dedication of the new house, No. 118 West Twenty-first street, which is now the possession and permanent home of the Babies' Shelter.

The total amounts contributed and expended for the support of the church were \$12,125.37, and \$12,070.79, respectively. The Sunday school consists of six hundred and fifty-eight scholars, and is under the care of six officers and forty-

five teachers. The pastor of this church is the Rev. Henry Mottet assisted by the Rev. Prescott Evarts.

**MIDDLETOWN.—Grace Church.**—The Assistant Bishop visited this parish on the evening of Tuesday, February 23d, and administered Confirmation to a class of twenty. This is the second class that has, within four months, been presented for Confirmation by the rector, the Rev. Wm. McGlathery, the first one numbering twenty-five members.

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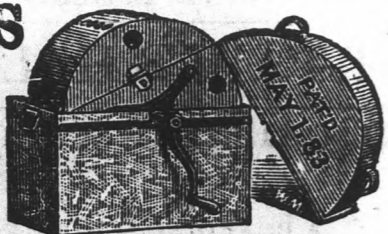
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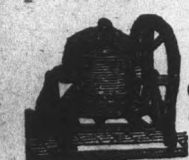
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