

The Living Church.

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

Vol. VIII. No. 51.

CHICAGO, SATURDAY, MARCH 20, 1886.

WHOLE No. 385.

NOW READY. The Church Magazine FOR MARCH.

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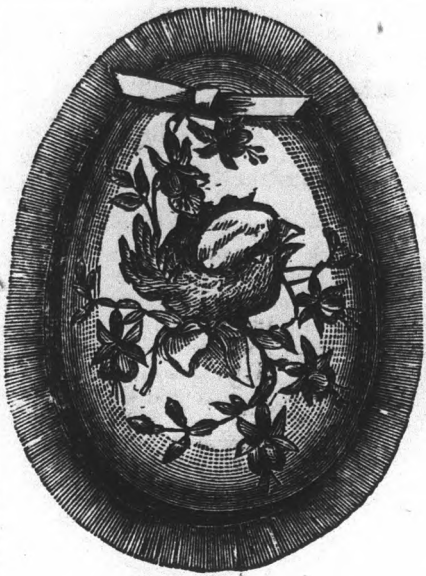
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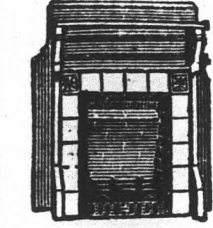
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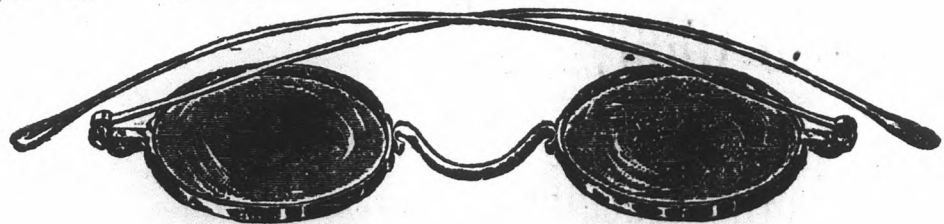
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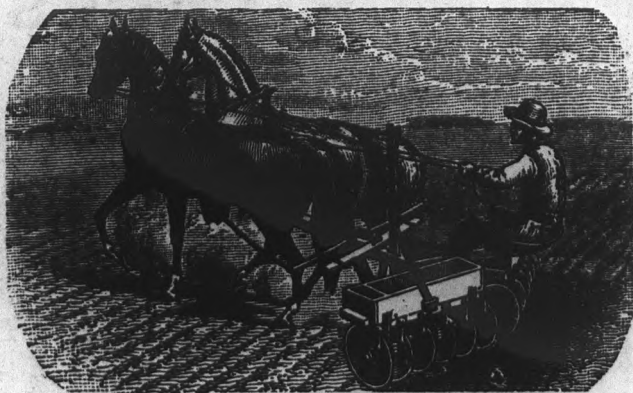


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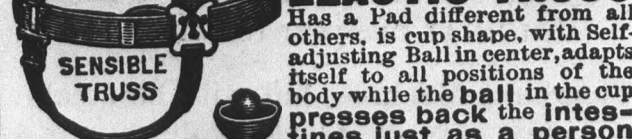
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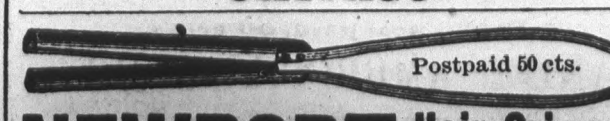
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CA SALERATUS SODA Best in the World.

The Living Church.

SATURDAY, MARCH 20, 1886.

CRADLE HYMN OF THE VIRGIN.

BY ABBIE F. JUDD.

"Dormi Jesu, mater ridet,
Quæ tam dulcem somnum videt,
Dormi Jesu blandule,
Si non dormis, mater plorat,
Inter flæ cantans orat,
Blande, veni, somnule."

"Sleep, my Jesu, tenderly!"
Sang a mother long ago,
'Neath the soft Judean starlight,
Keeping watch into the far-night,
Crooning lovingly and low,
"Sleep, my Jesu, tenderly!"

"Come, soft slumber, balmily,
Kiss his eyelids soft and fair,"
Sang the mother, while adorning
Angels joined the chorus, soaring,
In strange melody and rare—
"Come, soft slumber, balmily!"

"If thou sleep not, mother mourns,"
Sang the Virgin meek and mild,
Clasping close, with pure affection,
To her bosom's sure protection,
Jesus Christ, her little child—
"If thou sleep not, mother mourns."

"Sleep, my Jesu, tenderly!"
Take thy rest and fear no ill,
Mother's arms shall safe enfold thee,
While the wond'ring kings behold thee,
And with gifts thy cradle fill.
Sleep, my Jesu, tenderly!"

Westborough, Mass., Lent, 1886.

NEWS AND NOTES.

THE new Bishop of Ely (Lord Alwyne Compton), following the example of his brother of Lincoln, wears that ancient symbol of the episcopal office, the mitre.

AMONG the passengers on the lost steamer "Oregon" was Dr. Churton, Bishop of Nassau, who is on his way to take possession of his insular diocese. His lordship, in common with all on board, lost his personal baggage, including a valuable library.

A MOTION that the Church in Wales should be disestablished was lost last week by but a small majority in the English House of Commons. It was of course supported by specious arguments, and did the little principality really enjoy any measure of autonomy, might have been carried, but the fact that England and Wales were in every way one, with but one Church, prevented at least for a time, the insertion of this entering wedge.

ANOTHER radical motion, but one much more commendable, came surprisingly near success—that for the abolition of the House of Lords. A singular thing about this latter is the fact that it was supported by two eldest sons of peers, Lord Wolmer, son of the Earl of Selborne and son-in-law of the Marquis of Salisbury; and Mr. Coleridge, son of the Lord Chief Justice. A motion is shortly to be introduced for the expulsion of the bishops from the Upper House, and, if this is accompanied by permission to the prelates and other clergy to sit, if elected, in the Lower House, few people will protest.

THERE is more than one curious paragraph in the report of M. Rousseau on the Panama Canal which is referred to in "Opinions of the Press." The learned engineer incidentally mentions the

Bishop of Costa Rica, who has been forced to take up his abode with the canal-diggers, on account of the intolerance of his clergy. His lordship's offence was having forbidden his priests to have more than one wife. Rome will certainly back him up as far as he goes, but what about even the one?

MR. ASTOR, late Minister at Rome, has produced a romance on the inexhaustible subject of the crimes of the Borgias, the materials for which are said to have been derived, to some extent, from documents in the Italian archives. One cannot tell how far this may be the case; but many certainly would like to know in what document Mr. Astor has discovered that Pope Alexander VI. was in the habit of partaking of chocolate seventeen years before the conquest of Mexico (p. 50); or that he anticipated Sir Walter Raleigh by nearly a century in taking snuff. Even a Pope could not have been so much before his age.

ARCHBISHOP WALSH, of Dublin, speaking on behalf of the Irish Roman Catholic Episcopate, has written to the Prime Minister setting forth that what the Irish people want are: Home Rule, which they hold may be conceded without trenching on the supremacy of the Crown or the unity of the Empire; a settlement of the land question by the Government purchase of the landlord's interests, and the re-letting of holdings below present judicial rents; and the stoppage of evictions, and the undertaking of public works which would provide remunerative labor. In acknowledging the receipt of the letter, Mr. Gladstone addresses the prelate as "Your Grace," and as "Lord Archbishop of Dublin," both of which titles are correct according to the recent Warrant of Precedence.

PEOPLE whose Christianity consists in going to church once upon a Sunday, when it is convenient to do so, may marvel at the excess of zeal that prompted Bishop Hannington's last and perilous journey. The barbarian King of Uganda, to whom he owes his martyrdom, was not prompted by mere blood-thirstiness. Annexations of neighboring provinces have recently been made by Germany, and King Mwangi, to whom all white men are alike, thought that the approach of the missionary bishop had a political meaning and endangered the safety of his country. Now that the Bishop is murdered, he has been censured for rashness; had he gained his object, as many a missionary in Africa has done under circumstances as perilous, his splendid courage would probably have passed unnoticed. The misfortune is that other missionaries at Uganda, English and French alike, are in danger of sharing Bishop Hannington's fate.

"THEOSOPHO, a minister of the Holies, and Ellora, a seeress of the Sanctuary," inform a startled world in their recently published "Palingenesia," that the time will arrive when "man will be enabled to live with great comfort at the bottom of the sea," and "the cultivation of the ocean bed will be a matter of ease and profit." If so, the inquiry of "the man of the wilderness," in the nursery rhyme, "How many strawberries grow in the sea?" will no more be answered by "As many red herrings as

grow in the wood:" unless, indeed, the cultivation of red herrings should have undergone a corresponding development. In this happy but distant age, the earth's axis will be restored to its original perpendicularity; the great meridian will pass through the Pyramid of Egypt; everybody who publishes anything disapproved of by Theosopho and Ellora will go to prison; and the post office will charge itself with "clairvoyant, clairaudient, and interplanetary communications."

IN days of severe distress like the present, it is natural, if not exactly reasonable, that those who suffer most should expect the State to do for them what they cannot do for themselves. It is the old argument repeated again and again at such periods, and its folly is not likely to be seen by starving men. What they do see with startling clearness is that vast numbers of people have money to spend on luxuries, while they have none to spend on bread—a fact which affects the personal responsibility of private citizens. But charity is the most difficult of virtues—one might almost say the most dangerous. If it merely tends to pauperise, the harm done is incalculable. What is wanted so much everywhere—here particularly—is, greater sympathy of class with class; but the charity that makes men dependent only widens the gulf between rich and poor, a gulf made broader and deeper still by the wild statements of reckless agitators. Times of trade depression have occurred frequently, but they have never yet been relieved by lawlessness, and never will.

RIOTING is infectious. It spreads from the metropolis to the provinces, and from England to France and Italy, till the very men of peace, the Trappists, in their convent near Rome, join the ranks of the unruly. Our mobs fight for work and wages; what the riotous monks are fighting for we know not yet. A few weeks ago the French monks arose against their Italian brethren, who suffered a total defeat. Hereupon the unfortunate Italians were bound and put into a dark cellar, Father Franchino, the superior, sharing the lot of half of his flock. The next proceeding of the victorious monks was to send a telegram to the Pope saying that unless another superior was sent to them they would all leave the convent. The Pope's reply was a strict order to set the superior at liberty without delay. This was done, and Father Franchino has proceeded to Rome, where he awaits further orders. The rest of the monks remained for some time in their uncomfortable quarters, the Frenchmen refusing to let them go until the Pope should order them to be removed to another sphere of action.

THE Upper House of the Convocation of the Province of Canterbury has been discussing the question of Church Reform generally, and has agreed to a report which is, on the whole, framed on the lines of the Cambridge Memorial, but is less emphatic in its language, and more indefinite in its recommendations. The Lower House and the newly-constituted House of Laymen have been considering the Primate's Church Patronage Bill, and the lay body has shown itself less disposed than the Primate to carry out sweeping reforms. For instance, a clause in the Bill en-

acted that "the sale of advowsons be prohibited with certain limitations." The House of Laymen, however, after a long discussion carried, on the motion of Lord Harrowby, an amendment to the effect "that the evil complained of in the sale of advowsons can be better dealt with by proper checks and modes of restraint, than by the prohibitions recommended in the draft Bill."—The Convocation of the Province of York met on February 23d, when the Archbishop, as President, delivered an address, in which he expressed his belief that there was more danger from the want of agreement among parties in the Church as to the reforms required, than from the refusal of Parliament to adopt measures. The Upper House discussed in committee the clauses of the Archbishop of Canterbury's Church Patronage Bill, and most of them were approved of.

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

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

(Concluded.)

The Emperor Constantius was not sincere in his reconciliation with Athanasius, and notwithstanding he requested his return, (349 A.D.) he only awaited a more fitting opportunity to oppose him. Constantius, the protector of Athanasius, died; and then Constantius openly declared himself an enemy of the orthodox bishop. A council was held at Milan, at which most of the bishops were forced into signing a paper against Athanasius. Those who refused were immediately banished. Word was sent, but not formally, to Athanasius requesting him to leave Alexandria. This he refused to do, until he had received a written order from the emperor. No such order came, and the Catholics of Alexandria were lulled into the belief that the Arians intended to leave them unmolested.

One night when Athanasius was holding a midnight service in the church of St. Theonas, his clergy all about him, a band of soldiers approached the church unobserved. With a shout, they burst open the doors, and forced their way into the assembly, cutting down the people in their way. Far back in the chancel sat the Bishop on his episcopal throne, the light falling upon his serene countenance. He began to chant the 136th Psalm: "Oh give thanks unto the Lord for he is gracious," and the response rose full and clear: "For His mercy endureth forever!" Athanasius refused to leave, but the congregation fled in terror. At last the slender form of the Bishop, who had fainted, was borne away by his devoted clergy, and thus saved from the violence of the soldiers. The church was pillaged, and the floor was heaped with the bodies of the dead. Constantius confirmed the violence of his officers. The Arians then proceeded to elect another bishop. Their choice fell upon George of Cappadocia, a man worse even than his predecessor, Gregory. Alexandria became a scene of the wildest terror. No barbarity was so great but that the Arians resorted to it. The heathen joined with them in perpetrating their atrocities.

Athanasius, again turned out of the

city, took refuge in the deserts of Egypt with the followers of St. Anthony, his devoted partisans. Through their intricate and winding paths they proudly conducted him to their impregnable retreats. And when the Arians sought him there, he was carried still further into the desert; where, with one faithful attendant, who risked his own life to procure him food, he dwelt secure. From this retreat he wrote some of his most important epistles. At times he emerged from his hiding place, and appeared in disguise at the councils of Selucia and Rimini. Many of the devoted monks, rather than acknowledge that they had concealed him, stretched their necks to the sword, and died like true Egyptians without divulging their secret. A prize was offered for Athanasius dead or alive, but he could not be found. And so Constantius was obliged to die before he had witnessed the death of the man he hated.

Julian the Apostate succeeded Constantius, and recalled all the exiles. Once more the unfortunate Athanasius beheld his people, and again took possession of his see. Under his vigorous rule the Church, notwithstanding the evil times, revived and prospered. An infuriated pagan mob had murdered the Arian bishop, George, and the Arians, afraid of the heathen now that Julian protected them, hastened to join the Church under the lawful bishop. Julian ("who," says Gibbon, "despised the Christians but honored Athanasius with his sincere and peculiar hatred,") was enraged with him, not for returning from exile, but for resuming his see, therefore he banished him immediately.

It was a crushing blow to the Christians, to lose again the spiritual father whom they loved. But Athanasius comforted them, and, speaking of the reign of the apostate, said: "It is but a little cloud and will soon pass over." Again an exile, he betook himself to the deserts. As he had predicted, the cloud was but a little one, and soon the Emperor Julian was killed upon the battle-field. Jovian, who succeeded him, once more restored the oft-banished bishop, and again he resumed his work (A. D. 363). He had nearly attained to the allotted three-score years and ten, but was still strong to endure suffering for the Truth if there should be necessity. After the death of Jovian, while Valens, a pronounced Arian, was emperor, Athanasius was banished for a brief time. He concealed himself in his father's tomb, a secure but depressing retreat. After four months he was permitted to return from his fifth and last exile. Shortly before his death he presided at the council of Alexandria, and did all in his power to win the Arians back to the Faith. Gently he explained the difference between the two words which had caused the controversy, and urged them to look at the meaning of words, not at the mere words themselves. "And this," says the devout Gregory, "was worth all his famous wanderings and exiles; for this was the object for which he bore those sufferings, and to which he directed himself after those sufferings were over."

Two or three years after his last exile he was called to the rest of Paradise, after an episcopate of nearly fifty years, during one of the most important periods of the Church's history.

"Whenever you meet with a sentence of Athanasius, and have not paper at hand, write it down upon your clothes." This common saying of the sixth cen-

tury shows in what estimation his writings were held at that time. One of the most important of his works, now extant, is the series of "Historical Tracts," for they give clear and documentary evidence as regards the controversies of the early Church. His "History of the Arians" is also of great value, as well as his "Defense of the Nicene Definitions." "The Exposition of the Psalms," and "The Life of Anthony," are of interest to all. Of the Psalms he says: "This book alone suffices for the needs of the heart." As a writer, his style was clear and argumentative; not so mystical and rhetorical as some of the Oriental writers.

The *Quicumque Vult*, the Athanasian creed or hymn as it is commonly called, was drawn up a little more than fifty years after his death; it embodies his teachings, and the doctrines for which he battled a lifetime. This venerable symbol of the Faith, this grand orthodox hymn, may well bear the name of Athanasius, for it contains an exposition of that Truth which, but for his efforts, might have been submerged beneath the heresies of the traitor Arius.

Creed of the Saints, and anthem of the Blest
And calm-breathed warning of the kindest love
That ever heaved a wakeful mother's breast
(True love is bold, and gravely dares reprove),
Who knows but myriads owe their endless rest
To thy recalling, tempted else to rove?

The contemporaries of Athanasius, whether friends or foes, were forced to admit his wonderful tact and power. His foes ascribed the versatility of his genius to witchcraft, for in no other way could they account for his ability and foresight. Gregory of Nazianzen, describes him thus: "He was a just distributor of praise and blame according as the case might be; awakening the sluggish, repressing enthusiasm; equally alert in prevention or cure; single in his aims, manifold in his modes of government; wise in his speech, still wiser in his intentions, on a level with the most ordinary men, yet rising to the height of the most speculative."

Basil, who entered on his life work before that of Athanasius was completed, speaks of him thus: "He is the Samuel of the Church, the revered mediator between the old generation and the new. He is the skillful physician for the manifold diseases with which the Church is laboring. He stands on his lofty tower of speculation, seeing with his ubiquitous glance what is passing throughout the world." Even the cold, sneering and skeptical Gibbon declares that, "Athanasius displayed a superiority of character and abilities, which would have fitted him far better than the degenerate sons of Constantine for the government of a great monarchy." Hooker says: "Only of Athanasius there was nothing observed through that long tragedy, other than such as very well became a wise man to do and a righteous to suffer. So that this was the plain condition of those times, the whole world against Athanasius and Athanasius against it."

None but the enemies of the Christian religion can say aught against the preserver of our Faith. Athanasius lived not for himself, nor his friends, nor alone for the Church of his day; but he lived for time and eternity. He opened wide the golden door of Truth, which Arius strove to close; and upborne by a faith that gazed upon the ineffable, he seemed to see angels of heaven prostrate before the throne of God offering worship and adoration to the ever Blessed and Undivided Trinity.

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

VIII.

It was a son of Nashotah who in this extremity offered himself for service among the Oneidas. There has been something of a peculiar interest in the connection between the Oneidas and Nashotah, which we pause for a moment to consider.

In 1841 the Rev. J. Lloyd Breck, the Rev. William Adams, and the Rev. John Henry Hobart, a son of the Bishop, students from the Theological Seminary in New York, and all recently ordained deacons, went to the wild region on the shores of Lake Michigan, for the purpose of founding an associate mission to preach the Gospel in what was then a forest wilderness. They entered on the work under the auspices of the Board of Domestic Missions. Their plan included a common home, itinerant preaching and teaching, with a daily life of prayer, study and manual labor. Some twenty miles westward from the petty hamlet of Milwaukee, there lay two lovely little lakes of limpid water in the heart of the wilderness, the twin lakes of Nashotah. A rude shanty had been loosely put together by some frontiersman. This tract of land was for sale. The young missionaries were poor as most missionaries are; but Mr. Aspinwall and Mr. Minturn of New York, and others, purchased 365 acres surrounding the twin lakes, in behalf of the mission. A solemn consecration of the ground and the work became the first step of the young deacons. They moved onward, a staff in each hand—"faith and prayer"—says an experienced clergyman. Many were their hardships. A small house 16x18 was built and painted blue. Plain was the fare, and strange were the cooks; salt pork, potatoes and rutabagas were the fare month after month. The young deacons cooked their food, washed their own clothes, and mended them too after a fashion. They slept on the floor. During the first months of the mission ten different parishes were founded, all still existing. The young men often walked through the forest forty miles, along rough cart tracks, or Indian trails, to preach at some small cluster of log cabins, now among English emigrants, now among Welsh, or it might be among Swedes and Norwegians, and frequently of course among the rude frontiersmen of our own people. Everywhere they were kindly received. Everywhere some impression for good would appear to have been made. On one occasion a Confirmation was to be held at the English colony of St. Albans. The service took place in a barn, the devout missionary bishop officiating. So great was the crowd that a number of young men climbed up into the hay loft above. Among these was one so deeply impressed by the service that the following week he knocked at the door of the "Blue House," and expressed his wish to enter the mission as a student of divinity. In late years he became the respected rector of St. John's church, Milwaukee, where he officiated for more than a quarter of a century. Many of these services in the forest were followed by the appearance of students at the "Blue House." It soon became necessary to enlarge the buildings. A dining-room 12x18 was added to the kitchen. In addition 14 feet square was divided between a store-room and a tailoring-room, while in the half story above the students slept. The library 14x18 contained two recitation rooms, while its shelves contained at one time

nearly all the theological tomes to be found in that region fifty years since. Another addition called "Lazarus Row" from its rough poverty-struck appearance, was 12 feet wide, and 50 feet long, it was divided into eight rooms, each opening into a neat little yard, paved in for flowers and shrubbery, with a wicket gate to the open grounds beyond. The chapel was 18x24, afterwards doubled in length, and still later provided with a chancel. The young deacons and the students rose at five. There was a short religious service at a quarter to six. Then came breakfast. A bell arrived from New York. The belfry was a noble old oak near the chapel. At nine the bell rang from the old oak for daily morning service. Then came work and study. In winter the young men worked two hours in the morning, and the same in the afternoon, studying in the interval. In summer they worked eight hours, and studied four. At noon they dined. At six there was evening service. At nine there was also a short service.

One day, after the bell had been hung in the old oak, the sound as it rang for morning prayers was borne on the breeze to some distance, into a part of the forest where a young lad was cutting wood for his father who lived not far away. The sound was unusual—it was startling. Few indeed were the bells then heard in Wisconsin. The lad paused, and listened. Again at noon, and again in the evening he heard the same unusual sound, from the same direction. This continued for some days. At length the youth resolved to look into this new mystery of the forest. He set out, and by taking the direction of the sound, gradually drew nearer and nearer until he found that it came from the banks of Nashotah Lakes. Taking courage he went boldly on until he reached the "Blue House," and saw the bell enshrined in the old oak tree. Ere long that lad, Edward Goodnough, became a student of divinity at the mission. Some ten years later, he answered Bishop Kemper's appeal for a missionary to the Oneidas, and entered on his duties at a moment of sore trial to the tribe. For thirty-two years he has continued to serve them with most honorable fidelity. Mr. Haff, the predecessor of Mr. Goodnough, was also a student of Nashotah.

The young deacons in charge of the associate mission were of course anxious to be ordained to the priesthood. As soon the younger had reached the canonical age they applied to Bishop Kemper for examination, and Ordination. There were then but two Church buildings in Wisconsin; one at Green Bay, the other at Oneida. Bishop Kemper appointed the Indian church at Oneida for the Ordination. The journey from Nashotah was made in a lumber wagon. It was 150 miles to Oneida and several days were passed on the road. There was first a belt of timber twenty miles broad, then over high rolling prairies to Fond du Lac at the foot of Lake Winnebago; and again through the heaviest forest of the whole region, along the entire eastern shore of the Lake, until they reached the Neenah River at Green Bay. Here, crossing the river, they drove to Oneida, twelve miles to the westward. The Rev. Solomon Davis was then officiating at the mission. Sixty Oneidas rode out as usual on horseback to greet their bishop and escort him to the Mission House. On Sunday the whole reservation was in motion; at the call of the bell, men, women, and children came flocking from all directions to Hobart church

Many of the people were still quite wild in garb, wrapped in blankets, the infants hanging in their bark cradles from their mothers' backs. Soon the solemn service began; it was of a mixed character, partly from the Mohawk Prayer Book, and partly in English. The Oneidas sang very sweetly the familiar chants and hymns in their own liquid dialect. There were on this occasion 160 Indian communicants gathered in the little church.

The small chapel at Nashotah had been for some time in a ruinous condition, but absolute poverty prevented the building of a more appropriate place of worship. Books were needed, food was needed, clothing was needed, and when these more pressing wants were supplied there was nothing left in the treasury. The little chapel was patched up as well as possible, here a plank or two, there a few shingles, but gradually the weak spots enlarged so much that a winter thaw or a summer shower would send the water dripping through the old roof, upon the congregation praying beneath it, but there was no break in the services on account of this state of things. Morning, noon and evening, every day in the year, the chapel was filled with devout worshippers. Among these, at different times, were three young Oneidas. In the year 1857 Bishop Kemper held an Ordination in the chapel under circumstances somewhat trying. A severe storm of wind and rain was raging without. The congregation collected; the Bishop and clergy took their places in the chancel; the candidates for Ordination were at the chancel rail; the solemn service began. Drip, drip, the water began to fall through the old roof. This was nothing new, but presently still heavier clouds swept over the building and the rain began literally to pour down through the leaks. Still the solemn service went on. The garments of the Bishop and clergy were wet; little pools formed on the floor; water was dripping over the whole body of the chapel, but in the chancel it was falling freely. The service went on unbroken—prayer and praise, chant and hymn, arose as though the storm were unheeded in the solemn purposes of the hour. At length umbrellas were raised in the body of the church, and before the final close of the services they were held also over the heads of the Bishop and officiating clergy, whose garments had become heavy with the water fallen upon them from the roof.

Meanwhile the young clergy were zealously employed in rendering faithful missionary service within a wide circuit. Scarce a log cabin within many miles which they did not visit on some pious errand. They carried the Holy Bible and the Prayer Book into many a pioneer home, where these became eventually the bread of life to parents and children. They were too poor for wagons and horses, and walked regularly to different stations at a distance of twelve miles. Occasionally these journeys on foot extended to a distance of sixty miles. At that date a forest twenty miles in depth, and two hundred in length, covered the western shore of Lake Michigan. On one occasion the services of the missionaries were needed by an individual one hundred and twenty miles from Nashotah. The Rev. Mr. Breck set out, knapsack at his back, and the first day walked forty miles through the forest and over wild prairies; the second day he also walked forty miles. He had hoped to complete the remaining forty miles the third day, Saturday, but tangled tracks amid the Winnebago forests led him

astray. Night surprised him. He heard the cry of the wild beasts roaming through the wilderness. Happily he came to the door of a rude cabin where an Indian family received him kindly. Sunday at nine o'clock he arrived at his destination, and began the day with morning service.

Early in the history of Nashotah, two Indian missions were entrusted to its graduates; of these, the most important was Oneida, to which we now return.

THOUGHTS FOR LENT.

CULLED FROM PASTORALS.

THE chiefest act of devotion in which the Church engages is the Eucharist. Here comes in the Christian obligation to attend the Lord's own service. Be present constantly, to adore—and to take part in the oblation, the offering up and the pleading before God of the One Sacrifice of Christ. Associate your fondest prayers with that. Make preparation and communicate at stated times.—*Rev. E. Isaac, rector of Christ church, Bordentown, N. J.*

CHRISTIANITY is a life, a divinely imparted, divinely sustained life, which inspires holy actions, constant self-denial for the good of others, and the practice of that which is just and true toward all men, a life like Christ's full of love to God and man, and emptied of selfishness and self-seeking. Such a life can only be attained by those in whom God the Holy Spirit dwells with renewing power. Through this Lenten season therefore, and through the whole year, seek much of the influence of the Holy Spirit to rest upon you. Seek it in prayer, both public and private; seek it in listening to His voice, both in the sacred Scriptures and from the lips of His commissioned messengers; seek it in, that choicest of all means of grace, frequent attendance at the holy altar, where Jesus feeds the contrite soul with the heavenly food of His own sacred Body and Blood.—*Rev. W. T. Whitmarsh, rector of Trinity church, Carrollton, Ill.*

If you have ever thought seriously of human life—its brevity, its end and its relation to the future—you must have recognized the fact that it is not an easy matter to, even in part, understand it. The chief difficulty is, we do not understand ourselves. There is very little inclination to self-examination. We get into ruts, as it were, and so in a worldly and careless way, drift on through life missing its true purpose and end.—*Rev. Sherwood Rosevelt, rector of St. James's church, Goshen, Ind.*

I LOOK for advancement in our spiritual life in two respects especially, for which I plead the "for Christ's sake." His cause in the world; your own souls. 1. Overcome the woful irregularity in church attendance. It is a hurt and a harm to self and parish. 2. Strive for a frequent and habitual reception of the Holy Communion. Negligence is taking away our godliness.—*Rev. Eugene J. Babcock, rector of St. John's church, Canandaigua, N. Y.*

IN years past, to some among you, Lent has been but a name, a sound. The Church door stood open in vain for their coming; the solemn assembly drew their feet not hither. Perhaps they could not help it. Perhaps unavoidable hindrances prevented. Perhaps their hearts were lifted heavenward from where they stood, praying a blessing for themselves and for their brethren. If so it was well. But if not so, will

they still be, among the careless, found? Will the theatre, the concert, the card party, the social call, draw them, and the call of Lent draw them not? Will the neglected table of the Lord be yet neglected? and the voice of the world prove stronger than the voice of Christ?—*Rev. John Williams, rector of St. Barnabas's church, Omaha.*

THE Lenten assembly is a school for the sons and daughters of God to train one another as children of one family, where one is taught of all. The educating power of the Church is in a face-to-face walk as brethren in love unfeigned. If any is weak, here he may find the strong. If any is overtaken in a fault he is restored in the spirit of meekness. If any work is to be done, a hundred shoulders are put to the wheel. Let us measure our nearness to God by the drawing of our hearts to one another in these Lenten prayers. God the Father show you His will. God the Son forgive your sins. God the Holy Ghost grant you to devise liberal things, for by liberal things you shall stand.—*Rev. H. Silvanus Henderson (colored), rector of St. Andrew's church, Lexington, Ky.*

MOSES, giver of the law, fasted forty days in the mount. Elijah, chief of the prophets, fasted forty days in the wilderness. So Christ "of whom Moses in the law and the prophets did write," fasted forty days. Philo, contemporary with the Apostles, in his account of the Christians of Alexandria, refers to their keeping Lent. Irenaeus, ninety years after St. John, mentions this season. Tertullian, a short time after Irenaeus, avers that it was the general belief of the Church that Lent was of Apostolic authority. Constantine, in the year 325, says of this season: "which we have kept from the first day of our Lord's passion to the present times." The 69th of the Apostolic Canons reads, "If any bishop, or presbyter, or deacon, or reader, or singer, do not keep the holy quadragesimal fast, let him be deposed, but if the offender be a layman, let him be suspended." From those days the observance of Lent has been universal in all Churches of Apostolic lineage.—*Rev. G. M. Hills, D. D., rector of St. Mary's church, Burlington, N. J.*

A HOME VISIT.

BY JOSEPH REYNOLDS.

We made a pleasant trip, this Christmas-tide, to an old substantial New England town, our childhood's home. But little remained to remind one of the days of yore, beyond the water and sky, save a few by-streets, and a few venerable gray heads from whose faces we could draw out the features of some school-boy of a generation ago, with whom we had played, or sat by his side while together we "worked out our lessons." Acres and acres of meadow-land or sloping hillside, where we had gathered berries and wild flowers, or had skimmed over the frozen crust in coasting-time, now were one mass of houses upon new streets with strange-sounding names. The old town clock was there upon its homely tower standing above the Parthenon-like facade of the old meeting-house, one or two old blocks near it, the fine bay beyond, with the stretch of rural landscape skirting the same unchanged horizon.

Our one dear church, after its hard forty years and more of struggle for very existence in its solitary weakness, has at last in God's mercy blossomed out into four good earnest parishes, full

of strength and life, two of the four churches resounding on the Lord's Day with holy praises from white-robed choirs. The dear little brown parish church, which we once thought a marvel of sacred architecture, has given place to a noble structure of stone, elegant, proper and beautiful, and the people are alive with earnest, loving work. Beautiful and tasteful were its evergreen decorations for the holy season, and all seems happy and prosperous.

But one week-day evening we wandered to another place of worship, a grand, magnificent pile of architecture, bearing upon its spire nearly 200 feet heavenward the holy cross glistening in the wintry moonlight. The structure is one mass of Christian symbolism, in its lines, proportions and ideas. Words of Scripture carved into the solid stone of the outer walls, rich cross-embasures in the stately tower, an extensive portico, and the cruciform plan, with many a fine detail of tile, carving, gargoyle and ornament, fair windows, massive arches of brick and stone—all betoken the skill, at least of the architect, and the liberal expenditure of near \$200,000. On entering, we are more than satisfied with the interior beauty and general effect; the head of the cross, a fine deep chancel, alone is wanting, with its complete furnishing of holy altar where can be shown forth to the Almighty Father the most comfortable Sacrament of the Incarnate Sacrifice.

In the place of choir and sanctuary, or chancel proper, there is but a shallow recess, with a row of cathedral-like *sedilia* back against the east wall, with the little preaching lectern in front of them and a low "Communion-table" in front of that. And this whole place, with its noble proportions and dignified beauty, breathing a very atmosphere of peace and holiness, this same people, or their fathers before them, would have named once, not a "church," but only a "Congregational meeting-house." And it is the direct successor of that plain, white, fearful structure, where, as a boy, we inwardly groaned out many a long Sunday-sermon from the awfully solemn pastor.

And yet, beside all its beauty and comeliness, this grand church outshines any of our own that we have seen anywhere this season, in its Christmas decorations, elaborate and artistic. Each side the would-be chancel are hung green Christmas-bells, almost melodious in their significance, depending from their green feathery ropes thrown gracefully over the end of timbers. A large snow-bank, unmistakable, even to its wavy crest, sprinkled with evergreen sprays, overhangs the row of *sedilia*, and the whole building is most gracefully ornamented with the verdant wealth of wintry forest throughout, a study of Christmas decoration. And a friend told us that on a recent Easter Sunday, in this same church, as if to outdo all Anglican, if not Roman, churches, there was the sepulchre represented by a grotto-like structure, with the empty tomb, "and the napkin wrapped together in a place by itself!"

In this day of so hopeful a prospect of a nearer union of all Christians, we would not utter a trivial or reproachful word; but we cannot help saying that it was with curious feelings that we recalled, how once upon a time, in our boyhood, the good and venerable pastor of this same "society," as he stood up in our Sabbath school to hear our lesson—that Sunday it was Acts xii—was asked by a teacher to explain that strange word *Easter* in the fourth verse. How strange now would his exact answer have sounded in this new cathedral-like temple: "Oh, that is only one of the old popish festivals!" God rest the dear pious soul of our boyhood's pastor, and thank we God for how things have changed!

The Household.

CALENDAR—MARCH, 1886.

20. Ember Day. Violet.
21. 2nd Sunday in Lent. White.
25. ANNUNCIATION B. V. M. Violet.
28. 3rd Sunday in Lent. Violet.

THE CHILDREN.

BY MARION COUTHOUY.

They take my very heart—I know not how—
So shyly lifting up their deep sweet eyes,
Pure as the morning star in virgin skies,
Neath the soft hair and white unshadowed
brow.

I would not that the darkness of the world
Should cloud their tender light! I would
instead
That mine own eyes should weep, and
o'er my head
The wings of storm and sorrow be un-
furled.

I fain would stand before each little breast,
A loving shield—but since this may not
be,
I long instead that they should turn to
me,

As birds that flutter gladly to the nest,
After the first weak flight, sure, ever sure,
To find the mother-heart, and rest secure!

A. D. 1886.

GLIMPSES OF CLERICAL LIFE.

Correspondence of The Rock.

At a few minutes before nine o'clock the school-bell calls the vicar to take his share in the religious instruction of his small parishioners. Very punctually and very carefully does he teach his lesson, which, indeed, he must have elaborately prepared beforehand, so that no moment of valuable time may be lost in vague or profitless instruction. The lesson over, our vicar's managerial functions begin. Questions of school organisation are submitted to him: Yonder urchin's parents are dissatisfied with the time he has to spend on "home lessons;" that pupil teacher is suffering from "over-pressure;" and, oh!—The chimney smoked yesterday. The head master will be so glad if the vicar will take the responsibility of the former cares off his shoulders, and give instructions for the drawbacks in the flue to be rectified. Thus, it is quite half-past ten before our vicar can make his way to the church, where a "couple" of parishioners await his offices. And here delay ensues. The bridegroom has already celebrated the joyful occasion by too free an indulgence in ardent liquors, and sadly judgment is given that the wedding must be postponed. But lo, a strange difficulty arises. The bride's father affirms, in idiomatic English, that only with extreme difficulty has his daughter's fiancée been "brought to the scratch," and whispers a fear that any postponement would mean a postponement *sine die*. This plea, supported by the tears of the bride, is potent, and a compromise is arrived at, by which the hilarious bridegroom is to take walking exercise in the open air for an hour, at which time, if sober, the wedding service may proceed. All parties adjourn; the vicar to the vestry, to spend the time in preparation for his evening's work.

Scarcely is he seated when a messenger arrives who earnestly begs that he will come at once and "pray to a dying man." He goes—to find the sufferer unconscious. The patient's friends had hoped he would recover, and so had delayed to send for the "parson." Had

they done so his ministrations might have been of some avail; as it is he can but promise to call again. On his return to the church he is but just in time to receive the bridal party, who having walked the tipsy man nearly off his feet and into partial sobriety, pronounce him capable of understanding what he is about. By twelve o'clock the knot is tied and the vicar is free to commence his morning's private work. Back to his library he flies and settles down to study. Steadily he works away at his sermon first, that he may bring forth to his people "things new and old."

Suddenly dinner is announced. The meal over, the vicar, equipped with Bible and note-book, essays to go forth to his flock, when lo, he is confronted by a lady parishioner who "will not keep him a moment." Very gently does he explain that he is "at home" from six to seven, but his visitor explains also, and that so firmly, that he is fain to enter with her. Half-an-hour flies away, and not until a strong hint is given that time presses is the point reached. The lady is anxious to know why her son received a smaller prize than some other boys in the choir last Sunday. Her boy is a very nice boy, and she says she feels hurt. An attendance register is produced and her wrath appeased (at least outwardly) by its revelations. She makes her adieux with an air of charitable forgiveness and goes her way at nearly four o'clock. We will not follow the vicar in his afternoon's visiting. It is enough to say that the afternoon has waned and it is just upon six o'clock when he returns to the vicarage for the hour which must elapse before the usual week-night service. He is "at home" now to all comers, and many there are who take advantage of the fact.

A mother comes to say that her son has been "took up," and will have to "face the beak" to-morrow. "Will parson up and speak a good word for him?" He cannot say no, although he knows that his promise is the deathblow to another morning's study. And now just as the church bell is striking up for service another visitor arrives—an aged woman, blessed with a tongue, and the will to use it. She has heard of certain "flanning," which has reached the vicar for distribution, and is of opinion that her case is just such a one as was in the mind of the pious benefactor. Very systematically does she ply her arguments until at last the vicar—we had almost written the victim—escapes with a promise to consider her case, and reaches the church one minute before the bell stops.

But, the service over, the Sunday-school teachers make their way towards the vestry door. They have come for their weekly hour of help from the vicar in the preparation of the following Sunday's lessons; carefully this is examined, historical allusions explained, chronological difficulties elucidated, and Scriptural lessons enforced. It is nine o'clock, and as they withdraw, they meet some half dozen working men whom the vicar is preparing for Confirmation. Watch them well; it is upon them that work tells. They know what it means and can appreciate the self-sacrifice which keeps their vicar at work for them long after others have gone home to rest. They group themselves around him and listen, as he explains the Church catechism, gently correcting a mistaken impression that the articles of a Christian's belief are to be found at the end of the Prayer Book, or repressing a tendency to conceive of "my neighbor" as merely "the man

who lives next door." The clock is striking ten as the class breaks up, and with a hearty shake of the hand for each, the vicar seeks his home. Not yet to rest, however. The day's correspondence, as yet unfinished, must be attended to, and a few important letters answered. This duly done, it is too late for much more. The remainder of the correspondence is pitch-forked on to an ever-growing pile of unanswered letters, and a small thin book is drawn from the clerical pockets. It is a diary and the engagements of the future must be studied and entered up to-night, whatever else remains undone, or the result will be confusion worse confounded. Very long grows the vicarial face as, drawing a pen through that day's page, he carries forward to the morrow a list of work untouched. And so the day is ended.

CHIEF BUKKWUJENENE.

BY THE REV. E. F. WILSON.

From the Canadian Missionary.

I am sure you will like to hear about Chief Buhkwujjenene's visit to us this evening. He is the Garden River Chief who accompanied Mr. Wilson to England nearly fourteen years ago. When he arrived this afternoon we were all at choir practice in the chapel; he said he had sent his team home and that he was going to stay for the night. While sitting waiting for tea, after we left the chapel, he told us a story connected with his experience while in England.

A gentleman, he said, who seemed to think he knew a great deal about the Indians, was speaking to his friends about the Crees and the Ojibways somewhat to the disparagement of the latter. Buhkwujjenene could not understand all that he said, as he knows very little English, but he understood him to say that the Crees were wise and worth the trouble of teaching, but that the Ojibways' heads were just like stone, and that it was no use to build schools for them as they would not send their children to them. "I thought of this," continued Buhkwujjenene, "while I was sitting in the chapel listening to the Indian boys' beautiful singing and responding, and I do not think the Ojibways' heads are all stone.

Buhkwujjenene had tea with Mr. and Mrs. Wilson, and their children, and after a smoke in the office it was time for evening chapel. The chapel looked very pretty lighted up with its brass chandelier and all the Christmas decorations. As some one remarked lately: "It makes me feel good to go to service in that chapel." The service is conducted reverently and simply, employees and boys all joining distinctly in the responses on the monotone, the chants sung by all on alternate sides, and the hymns heartily joined in. We know nothing of High Church or Low Church at the Shingwauk chapel. Christ is preached in all His fulness as the one and only way of salvation, and at the same time the boys are taught to kneel reverently upon their knees for prayer and to enter earnestly into every part of the service.

After chapel we all went to the school room, and Mr. Wilson briefly told us all how the Shingwauk Home had first come into existence, and the large share that Chief Buhkwujjenene had taken in its first foundation. Then the Chief stepped forward and for twenty minutes or so kept all the boys almost in a state of ecstasy while he spoke to them in his fine fluent way in their own language, describing the very different condition that he was in as a boy, urging them to

be diligent in their studies and to seek after that true wisdom which comes from above, and as they grew up to try and profit by what they had learned, and to keep away from the fire-water and from bad companions, and to try and do good among their fellow Indians.

Then followed the giving of Indian names, to the white people present, and such of the boys as had never received them from their parents. The chief conferred the distinctions amid much merriment. After this there was a scramble for apples, three cheers for the chief, and the fun was all over.

Shingwauk Home, Sault Ste. Marie,
Jan. 20, 1886.

AN EXTEMPORANEOUS SERMON.

The Rev. Dr. Dodd, who lived near Cambridge, England, had rendered himself obnoxious to many of the students by frequently preaching against drunkenness. Several of them met him on the highway and determined to make him preach in a hollow tree which was near the roadside. Accordingly, addressing him with apparent politeness, they asked him if he had not lately preached much against drunkenness. He replied he had, and they insisted that he should now preach from a text of their choosing. In vain did he remonstrate on the unreasonableness of expecting him to give a discourse without study, and in such a place. They were determined to take no denial, and the word "malt" was given him for a text, on which he immediately delivered himself as follows: "Beloved, let me crave your attention. I am a little man, come at a short warning, to preach a short sermon, from a small subject, in an unworthy pulpit, to a small congregation. Beloved, my text is 'malt.' I cannot divide it into words, there being but one, nor into syllables, there being but one. I must, therefore, of necessity, divide it into letters, which I find to be these four—M-A-L-T. 'malt.' My beloved, M is moral, A is allegorical, L is literal and T is theological. The moral is set forth to teach you drunkards good manners; therefore, M, masters, A, all of you, L, listen, T, to the text. The allegorical is when one thing is spoken and another is meant. The thing spoken of is 'Malt'; the thing meant is the juice of malt, and of which you drunkards make M, meat, A, apparel, L, life, T, treasure. The literal is according to the letter—M, much, A, ale, L, little, T, thrift. The theological is according to the effects that it works, and these I find to be of two kinds; first, in this world; second, in the world to come. The effects that it works in this world are—M, murder, A, adultery, L, looseness of life, T, torment. So much for the text. I shall speak first by way of exhortation; M, my masters, A, all of you, L, leave off, T, tipping. Secondly, by way of excommunication; M, masters, A, all of you, L, look for, T, torment. Thirdly, by way of caution, take this: A drunkard is the annoyance of modesty, the spoil of civility, the destruction of reason, the brewer's agent, the ale-house benefactor, his wife's sorrow, his children's troubles, his own shame, his neighbor's scoff, a walking swill bowl, the picture of the beast and the monster of a man." He then concluded in his usual form, and the young men, pleased with his ingenuity, not only thanked him, but absolutely profited more by this short and whimsical sermon than by any serious discourse they had ever heard.

CURIOSITIES OF DISPATCH WRITING.

During the French "War of the Fonde" a leading member of the popular party transmitted an important letter in a roasted crab. The order which decided the great sea fight of Solebay in the reign of Charles II. was carried by a little cabin boy, who swam through the fire of the Dutch fleet with the paper in his mouth, and that boy afterward wrote his name in history as Admiral Sir Cloudesley Shovel. Immediately before the outbreak of the Seven Years' War Frederick the Great's emissaries in Saxony discovered several treasonable dispatches hidden under the skin of a Bologna sausage. One of the Jacobite leaders of 1745 when about to be surprised in his own house by a party of soldiers, was warned of the necessity of instant flight by the gift of a feather from a friendly neighbor, the meaning of which somewhat ambiguous present. His credit be it spoken, he at once avined. Warren Hastings, when blockaded in Benares by Cheyte Sing, succeeded in communicating with the British Army by a singular use of his knowledge of Asiatic customs. He inserted thin rolls of parchment into the quills which his native messengers wore in their ears, and thus sent his dispatches safely through the very midst of the besieging force. The fall of Robespierre in 1794 was telegraphed to the prisoners in the abbaye from the roof of an adjoining house by holding up a rope and a stone (pierre) and flinging both down into the street. When the Russian garrison of Samarcand was hemmed in by the Bokhariotes in 1868 a loyal native succeeded in passing through the enemy's camp with a letter stitched up in his sandal, with which he reached Gen. Kaufman's army just in time to recall it to the rescue. It is even stated on good authority—although it must be owned that the statement had a strong "Munchausen" flavor about it—that a French spy in 1870 traversed the German lines with a photographic dispatch concealed in the hollow of his false teeth.—*Leisure Hour.*

ILL-MANNERED GUESTS.

In the matter of hours for meals, for rising and retiring, conform without hesitation or comment to those of the hospitable household. It is underbred and selfish to keep breakfast waiting because you have overslept yourself, or dinner or tea while you have prolonged a drive or a walk unreasonably. If a meal is well cooked, it is injured by standing beyond the proper time of serving, and if your host's time is worth anything, you are dishonest when you waste it. It is quite as selfish in want of tactful regard for others' feelings, if less glaringly inconvenient, to present yourself below stairs long before the stated breakfast hour. You may not like to sit in your bed-chamber; the parlors may be in perfect order for your occupancy, or the library may tempt you to snatch a quiet hour for reading, but she is an exceptionally even-tempered hostess who does not flush uneasily at finding that you have come down by the time the servants opened the house, and have made yourself at home ever since. The inference is that your sleeping-room was uncomfortable, or that she is indolently unmindful of your breakfastless state. I have an anguished recollection of a long visit paid to my family by an accomplished gentleman, whose intention was purely humane, yet who descended to the parlor every morning at an hour so barbarous-

ly early that he had to light the gas to see the piano-keys, on which he strummed until breakfast was ready. There is a savage consolation in the knowledge that if he is distinguishing himself in the heavenly mansion as a player upon instruments there is no mother with a teething baby and a headache in the room overhead.—*Marion Harland.*

EQUIVOCAL VERSE.

In a collection of odd rhymes and curious stories *The Christian at Work* has unearthed the following specimen of double entendre verse. It may be read in three different ways. First, let the whole be read in the order in which it is written. Second, read the lines downward on the left of the comma in the middle of each line. Third, read the lines downward on the right of each comma. By the first reading it will be observed that the Revolutionary cause is condemned, and by the others it is encouraged and lauded.

Hark! hark! the trumpet sounds, the din of war's alarms,
O'er seas and solid grounds, doth call us all to arms.

Who for King George doth stand, their honors soon shall shine,
Their ruin is at hand, who with the Congress join.

The acts of Parliament, in them I much delight,
I hate their cursed intent, who for the Congress fight.

The Tories of the day, they are my daily toast,
They soon will sneak away, who Independence boast;

Who non-resistance hold, they have my hand and heart,
May they for slaves be sold, who act a Whiggish part.

On Mansfield, North and Bute, may daily blessings pour,
Confusion and dispute, on Congress evermore;

To North and British Lord, may honors still be done,
I wish a block and cord, to General Washington.

BRIEF MENTION.

BISHOP BEDELL and Mrs. Bedell have made a very generous gift of \$2,000, to be used by Bishop Ferguson for the building and equipment of a mission-station, to be named Thurston Station, in Liberia. The gift is made through the Ohio branch of the Woman's Auxiliary, as a memorial of Bishop Bedell's mother, and is additional to the appropriations of the Board to the African Mission.

THEODORE CHILD in *The Fortnightly Review* speaks of his experience in America, and mentions Fifth Avenue, New York, as lined with churches; "there are Gothic, Romanesque, Tudor, Italian, Byzantine, and also barn-like churches; there are spires and towers in every form; but I discovered only one church which has architectural merit throughout, one church, which, so to speak, holds together and bears analysis from the point of view of art, usefulness, and tradition, and that is the new (R) Catholic cathedral."

ON a very ancient bell in one of the old Leicestershire churches is this inscription: "This church will God defend." "There seems" says Lady John Manners, "a zealous feeling throughout these country villages as to who can do most for their respective churches. One old laborer was heard saying to his wife: 'If I had one half-crown, I would give it to the church; and if I had another I would give it to help to buy a peal of bells.'"

IN a village near Tripoli, a mother took her child to the abbot of a Greek monastery to be baptized. The abbot baptized it by holding it on his left arm and pouring the water three times over its head. The mother protested that this was not Baptism, and complained to the Greek bishop. He rebuked her, telling her that the Baptism was perfectly legitimate and sufficient.

THE skeleton of the celebrated Bishop Courtenay has just been discovered in the vaults of the old cathedral of Winchester. It was this valorous ecclesiastic who was the leader of the Lancastrians in Richard III.'s time, and went into exile with his brother in the cause of Henry Tudor. He is an ancestor of the present Earl of Devon.

JAMES PAYN, the novelist, says: "What a sad thing it is to find Alfred Tennyson writing letters about disestablishment. When he permitted himself to be made a peer, every heart that did not beat in the bosom of a snob felt a pang of regret; but nobody could have imagined how quickly the work of deterioration was to go on."

THOSE who heard Bishop Bedell, of Ohio, deliver his memorial discourse on the late Dr. Tyng were astonished when he said, as they thought: "There were giants in those days; now they are nearly all gone—only Lee and I are left." The perusal of his printed sermon explains the mystery. He said: "Only Lee and Dyer left."

FROUDE, in his new work, "Oceana," calls Auckland the workman's paradise, and says that eight shillings (\$2) a day is the common wages, and the cost of living is less than in England. A poor clergyman's wife asked the price of some hot-house grapes, and when told laid them down with a sigh, at which the dealer sympathizingly remarked: "'Tisn't the likes of you that can afford them grapes; we keep them for the workingmen's ladies."

THE New York *Tribune*, discussing the case of sewing-women (such as do plain work, merely), which is about as pitiable as it can possibly be, expresses the conviction that organization of a league, like the Knights of Labor, is the only probable means of increasing their wages. Sewing women, working something like sixteen hours a day, only earn enough for a bare subsistence.

THE effect of strong emotion, upon the body, is well illustrated in the following incident: Not long ago a train of pilgrims, many of whom professed to be diseased and were on their way to the waters of Lourdes, was detained at Poitiers by some trouble with a cattle train. Soon some roaring bulls escaped and ran for the crowd that gathered round. This exciting movement caused a general stampede, and not only the well ones ran, but the cripples threw away their crutches and fled with the rest!

REFERRING to a late item in this column on remarkable echoes, a correspondent writes of one at Newton Upper Falls, Mass. Standing under the arch of the viaduct of the Boston water works bridge crossing the Charles river at this point, an echo is repeated from ten times upwards. He has counted about fifteen returns of a shout, and was told that the report of a pistol will be repeated twenty-one times. The arch is one of the largest in New England, and the echo can be heard best from a little platform built under the arch.

HINTS FOR HOUSEWIVES.

FOR burns apply flour wet with cold water, as it quickly gives relief.

A PORTIERE of an economical character may be made from a width of heavy unbleached sheeting with Japanese design worked in crewel in outline.

GENTLEMAN'S KNITTED SCARF.—Cast on any number of stitches divisible by 3,—say 99 stitches. Make 1, and slip 1, by putting in the needle as if to purl a stitch, and knit 2 together; continue to the end of the needle. The rows are all alike. Use bone needle, and finish the ends with fringe. This is called the Brioche stitch, quite easy and quick knitting.

CANNED APPLES.—As the empty fruit-cans collect toward spring, fill some of them with apples. Pare, core and cut each quarter in about four pieces; to every pound of fruit add a half pound of sugar; let apples and sugar stand two or three days to toughen the apples; add water to make the desired amount of juice, and sliced lemon, about one to every four quarts; cook until clear, and then put up in cans and scald.

GINGER POUND CAKE.—3 lbs. flour, 1 lb. butter, 1 pint molasses, 1½ lbs. sugar, 1 doz. eggs, 2 teaspoonsful cream tartar, 1 of soda, ¼ cup ground ginger. Cream butter and froth eggs lightly, to yolks of eggs add sugar, then butter and molasses, alternately add flour and white of eggs; having put cream tartar in flour, finally pour cup boiling water to dissolve soda, and add it; give a final beating, and bake at once in a moderate oven. Cream instead of milk is a great improvement, but the latter answers.

FLORIDA MARMALADE.—Slice a dozen oranges, removing the seeds. Weigh the sliced oranges, and pour cold water over them in the proportion of two pints and a half of water to a pound of orange; to a dozen oranges add the juice of one lemon; let the fruit stand over night. The next day boil it until the rind looks clear; then cool it and weigh it. After it is cold, put it again over the fire, with an equal weight of sugar, and boil the marmalade until it jellies. Then cool it, and put it into jelly glasses. Before closing, put over the top a circular piece of paper dipped in brandy to prevent mould. This recipe will produce about four quarts of marmalade.

KNIT EDGING.—Knit with Saxony yarn for woolen goods, and with fine ball cotton or coarse thread for cotton. In this pattern care must be taken to knit all the stitches which have been made, by putting over the thread. Cast on your needle nine stitches. Knit one row plain, then:

First row—Slip one stitch, knit two, plain knitting, knit two together, turn over twice, knit two together, turn over twice and knit two together again.

Second row—Knit two, seam one, knit two and seam one, knit two, turn over and knit two together, knit one.

Third row—Slip one, knit two, turn over and knit two together, knit six.

Fourth row—Knit eight, turn over and knit two together, knit one.

Fifth row—Slip one, knit two, turn over and knit two together, turn over twice and knit two together three times in succession.

Sixth row—Knit two, seam one three times in succession, knit two, turn over and knit two together, knit one.

Seventh row—Slip one, knit two, turn over and knit two together, knit nine.

Eighth row—Knit eleven, turn over and knit two together, knit one.

Ninth row—Slip one, knit two, turn over and knit two together, turn over twice and knit two together four times in succession, knit one.

Tenth row—Knit three, seam one, knit two, seam one three times in succession, knit two, turn over, knit two together, knit one.

Eleventh row—Slip one, knit two, turn over and knit two together, knit thirteen.

Twelfth row—Cast off nine stitches (by slipping one over the other, viz., slipping off the first stitch and knitting the second, and slipping the first over it, and so on till nine are taken off) knit five, turn over and knit three together, knit one.

The pattern now being finished, there should be nine stitches on your needle, and you should begin again at the first row, and repeat the rule.

The Living Church.

Chicago, Saturday, March 20, 1886.

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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

So soon as the dealings of Divine Providence become marked and special, they are of the nature of *miracles*. But the miraculous has no place in the on-goings of ordinary life. Special providences, then, may be; but no man has any right to include them in his plans or expectations. On the general providence of God he may count to the fullest extent, provided he be himself correspondingly provident. But it is little short of a sin, to put the former in place of the latter as so many do.

Do not many Christian people fail to make one very important distinction in their doctrine of Providence? The function of divine providence is two-fold—to provide, and to make us provident; to provide capacities and materials, in the use of which we may provide for ourselves. The Providence which we are to concern ourselves with, is not an arbitrary power doing things for us; but an intelligent superior, putting within our reach what is necessary that we may do things for ourselves.

Why is it that we in various ways, attach so much importance to education, and yet make no provision whatever, for the education, or training of teachers? Is teaching in no sense an art; or is every son and daughter of Adam, a teacher by instinct? Has philosophy no principles of use to the art; or have age and long practice no treasured experience apt to its use? Like ethics the department of dogmatics is as good as totally neglected. Our young teachers either get no education in their art, or go to the secular schools of the State for it; or, as is more commonly the case, they go without. And so the blind lead the blind; the half-taught experiment on the ignorant; and often-times, the professionally incapable undertake with the indocile and the mischievous!

The Interior, in speaking of Mr. Green's decision to apply to our bishop for Orders, has an unkind fling at Bishop Seymour, quite in-

consistent with the usual manly tone of that paper. It is not true that Bishop Seymour influenced, or tried to influence, or had an opportunity to influence, the distinguished pastor of the Eighth Presbyterian Church. It is no reproach if the bishop did try to show him "the more excellent way." Moreover, it is not true that Bishop Seymour's office in the General Seminary "was transferred to another" for the reasons insinuated. He held the office of dean till after he had entered upon the active duties of the episcopate. There is no more staunch and formidable opponent of Romanism than Bishop Seymour.

"AN Isolated Churchwoman" protests against the rubric proposed in the Book Annexed, which forbids the administration of the Lord's Supper, "except three (or two at least) communicate with the priest." This, taken in connection with the rubric which directs that none shall be admitted to the Holy Communion, "except those who are confirmed or those who are ready and desirous to be confirmed," would debar all who are situated as she is from receiving this holy Sacrament, even at the hour of death. She may not be aware that the hindrance already exists, a rubric in the Office of the Communion of the Sick requiring that "two at least" shall receive with the priest. Wherein is the "flexibility" of the proposed rubric? Or has the "Isolated Churchwoman" no rights on her death-bed which rubrics are bound to respect?

In a report given by *The Philadelphia Press*, of the dedication of the First Unitarian Church in that city, it is stated that a prominent rector of one of our churches was present "in the chancel." This rector is known and honored for his zeal for evangelical truth. Probably he would not countenance by his presence in the chancel a service where two candles were burning on the altar to symbolize the Divinity and Humanity of our blessed Lord, but he allows himself to be seen and noted among the officials who are "dedicating" a house where the Divinity of our Lord is to be openly denied. Mr. James Freeman Clarke, the orator of the day, rightly stated that the Unitarian society was founded to protest against creeds; and there was our evangelical brother hearing the faith of his Baptism denied, and placidly assisting in doing honor to the house that should perpetuate this denial and propagate Unitarian heresy.

As many of the clergy are trained and situated, imperfectly grounded in Christian theology, and still less familiar with modern philosophy; too poorly sustained to equip them-

selves with proper libraries and too burdened with indiscriminate parish work to reconstruct themselves as scholars and preachers; how can they be expected to make any effective stand against the current inroads of rationalistic speculation and its growing unsettlement of the minds of men, as to the nature and the truth of Christianity?

For the majority, there is but one only hopeful course to pursue. Let them by fasting, meditation and prayer, and the devout and diligent study of the Holy Scriptures, make themselves, in both example and teaching, a power for personal holiness among their people. The "three-fold cord which cannot be broken," for holding men to the truth as it is in Jesus, is divinely stranded of the devout priest, the few faithful people, and their always constant ally, the Holy Spirit. Scepticism may be baffled by logic; it is confounded by a holy life.

He who proposes to make true spiritual progress during the Lenten Fast, must keep it in mind, that no such progress can be made without growth into a deeper consciousness of some fact or truth bearing on the spiritual life. Of such facts, the first of all is sin, by which the spiritual life in the unrepentant sinner is destroyed, and is marred and hindered in the true believer. Standing thus related it is absolutely necessary that the latter, especially as the sense of sin is now so generally weak or wanting, should obtain a deeper feeling of the nature, guilt, and evil of sin. Without it, it is impossible to exercise true repentance, to carry on the most earnest and persistent struggle against unrighteousness, and to appreciate the value of the Gospel, the mediation of Christ, His appointed means of grace, and communion with the Holy Spirit. To attain or revive this deeper sense of sin, is, then a foremost part of our Lenten work. The love of many is waxen cold, because their sense of sin is dead.

We are pained when we hear the absence of religious conversation among Church people gravely accounted for by repeating the politic Englishman's motto: "No religion to talk about." There is doubtless an empty formal conference-meeting talk, a mere talk about religion. There is also more or less of ignorant inconsequential set-phrase talk, perhaps descending even to the level of cant. But the man is to be pitied who does not know that there is the true, no less than the false; and who cannot draw the line between the utterances of one whose head and heart are full of the religion of his Lord, and the talk of those who do nothing for their religion but talk about it. Were not the Israelites commanded

to talk about their religion, when their children asked "What mean ye by these things?" Was not that religious conversation which passed between our Lord and the two disciples on the road to Emmaus? What was St. Philip's preaching to the eunuch, but wayside talk about religious matters? There is a talk of the lips that tendeth to poverty, and there is a deep abundance of the sanctified heart, out of which the mouth speaketh. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it." "No religion to talk about!" Yes, when we have little to speak of.

BISHOP WHITEHEAD, in a recent address to Sunday school workers, said:

I am a thorough believer in his (Robert Raikes') system; few teachers and they paid (if need be) for their services; strict discipline; longer sessions; a definite system of instruction; obligatory attendance at divine service; constant supervision and catechising by the clergy; in short, the Sunday school as an institution established and maintained authoritatively by the Church as a well ordered and responsible helper in the Church's own work. * * * * Just as we carry on our public school so would I order every Sunday school. I would mark every tardiness, every carelessness, every instance of bad behavior and bad lesson. I would have reviews and examinations, and even expel a pupil who was unworthy. We make a great mistake in not showing in every possible way that we hold the Sunday school to be at best, as important and respectable an institution as the day school. Alas! that it should be in so many cases only a place for the exhibition of lawlessness.

We venture to say that there has been no more sound advice on this subject expressed in so few words, for a generation. The Sunday school, as generally conducted, is little better than a rabble. There ought to be some way of reforming it altogether. We have several contributions on this subject waiting for space.

OUR WORK AMONG THE PEOPLE.

The industrial questions of the day are happily finding recognition in our parishes, and it is a good thing that both the clergy and laity are giving them in many instances their best attention. Until very recently the working men and women have been conspicuous by their absence in our churches. They have found their way into the Church in Philadelphia, into many rural parishes, to some extent into the larger town congregations, and perhaps more in the West than in the East, and a decided change for the better is already seen. The old prejudice against the Church which has been transmitted through the ecclesiasti-

cal traditions is now well worn away and it stands everywhere to-day on its merits. But this is not enough.

The Church cannot stand still while any class of our citizens are feeling their way to new positions which control the operations of daily life. Our place is in the front, and our advance in the near future is to be largely along the line of our ability to meet the social and industrial questions of the day from a religious point of view. The traditions of the Church are well understood and to a degree are generally accepted; at least, they are not in controversy, nor are they soon likely to be antagonistic. The main point now is to get the ear of the people in the matters that are near to them. There is a call for brave, candid, helpful instruction to the relations of employers to the employed. Our clergy and laity, not the one without the other, but both working together, have the opportunity, if they are willing, to use it, not only to present the Church in a favorable light to the working people who have never been attracted to us, but to further the very work which for half a century Churchmen have been longing to do—the extension through all the ranks of society of that corporate life which secures to each one his position and right in both the social and the spiritual commonwealth. Socialism by itself can do but little, because there is not enough of righteousness in it to serve as a basis for the reconstruction of society; but the Gospel of the Kingdom, when applied to the difficulties of the present industrial situation, brings to their solution a new spirit, a larger view, the possibility of abolishing the antagonism between parties, and the willingness to bear and forbear when evils cannot be controlled.

In almost every parish it is possible to do something to ameliorate the labor difficulties of the hour. The example of St. John's church, Buffalo, which has organized societies for working men and women, after the manner of similar bodies in the Church of England, and has begun to put away the class-distinctions that have too much invaded our parish life, is worthy of imitation far and wide. But each congregation requires its peculiar treatment. The duty of entering upon this work is felt by all who recognize the call to the cure of souls.

The Church works from a centre or fixed position, and in its proper development has a recognition of all human interests as they are related to one another. It can do much for the working men and women of the country, if it will, because it has a wide range and variety of instrumentalities which it can call into its service. It can reach the heart of the average man and lift him up to a higher plane of thinking and

living; and this is just what the industrial classes need throughout the length and breadth of the land. Their feeling has been that of hostility toward all religious organizations, but in the distress through which they are passing their hearts have been softened, and they are willing and even glad to hear the instruction that bears upon their needs, and throws light upon their situation. It is in this way that God has prepared the hearts and minds of the laboring class for the approach of the clergy and laity, and has quickened our sympathetic thought about our fellow-men. All the great interests which Christian people hold dear are bound up in the attitude which the Church shall take at this time towards those who are specially called the laboring classes. They are nearer to us than they have been at any previous period in our national history.

THE HOLY SCRIPTURES.

BY THE REV. F. S. JEWELL, PH.D.

HOW SHOULD WE USE THEM.

Our sacred writings are usually printed and bound in one volume, and they have consequently come to be thought of and treated as one book. As one book, and that the book, we call it the Holy Bible. It is then a proper question, and one too little thought of: How ought we to treat it, simply as a volume, or book?

To this, we make bold to answer: It should be treated with a care and consideration accorded to no other book. And this, apart from all extreme views of inspiration and authority, and mere Bible-worship. A simple regard for it as a widely accepted collection of sacred writings; as the one book of its kind and rank; and as vitally associated with the one religion of the world's enlightenment, demands that it be treated with reverence.

Hence, the common practice of printing its name without its proper capital, is to be deprecated. Hardly less disgraceful to Christians is the practice of printing and binding it, ostensibly for free distribution, in such a poverty-stricken cheapness of form as practically belies our estimate of its intrinsic worth, and encourages its careless use and speedy destruction. If with all its vast facilities and abundant wealth, the Christian Church can not be brought to circulate the Holy Bible as the Word of God, in a garb somewhat befitting its true dignity and importance, it would seem to be high time to reconstruct and reform her religion. Much to the same end is the evil of flinging it broadcast, like pearls before swine, into public places and conveyances, and under a wholly indifferent secular care, to be irreverently fumbled by the idle, and marred or mutilated by the profane. The truly religious person will carry his own copy; the reading traveller will seek mental occupation in the daily paper, the magazine and the popular novel; and as for the rest, little good will they get from it, if they do not even turn again and read it.

Furthermore, it cannot but be an abuse of the Bible as a book to allow it to be anywhere about the house as a

common thing, or to be so neglected that the dust of disuse and disregard gathers on its covers; and a gross abuse to scribble upon, or tear out its fly-leaves, in the pew, and to mar its pages in the pulpit, by carelessly turning them or rudely pounding them in gesticulation. Nor is it less a misuse of it, in reading it, to soil its pages with vulgar finger-marks; to turn down the corner of the leaves; or to mark select passages in any other than the most thoughtful and careful manner. Call these trivial matters if you will; they are a natural outgrowth of the irreverence of the age which, as might be expected, treats the inner truth of the book with a corresponding levity and disregard.

The holy Bible, simply as a sacred volume or book, has a just claim on every thoughtful man, for the most reverential and careful treatment. But this is not all. As a collection of sacred writings or books of diverse antiquity, authorship, character, and design, it has other and more specific claims upon us.

First, as ancient writings, they are rightfully subject to scholarly research and criticism. Even though they contain a divine revelation, they are addressed to the human mind. If they are to be received by it, they must approve themselves to it. It may and must enquire as to their authenticity, integrity, and credibility; that is, were they the work of their reputed authors, have they come down to us without vitiation, and are they reasonably trustworthy? On these points the mind needs to be somewhat assured before the question of inspiration can come naturally within the field of vision. But on such questions, the competent scholar and critic may lawfully expend their research and thought.

But it must not be forgotten—as it seems to be the fatality of certain Biblical critics to do—that all such criticism should be broad, honest, impartial, and dispassionate. These writings have as just a claim upon us for such criticism, as any other ancient productions, historical, legal, literary or religious, nay! viewed in the light of their higher antiquity, their careful preservation through the ages, their mighty hold upon the faith of mankind, and the vast interests which have clustered about them, their claim is really transcendent. No other works of antiquity can in this respect compare with them. They stand alone. Why, then, subject them, any more than the cherished productions of Greece and Rome, to the ravages of destructive criticism? Why lay a more tender hand on Herodotus and Livy, Plato and Seneca, Homer and Virgil, than on Moses and St. Luke, David, Daniel and Isaiah, St. Paul and St. John? True, there is a religious element in these, not found in the others. But is Moses, for that, any less the lawgiver and historian; Solomon, any the less, the moralist; David any the less, the poet, or Daniel and St. John, any the less, seers? Besides this, the religious element is quite apart from this department of criticism, and comes in later for its own measure of investigation. And that investigation or criticism, be it remembered, is no business of the antiquarian, the philologist, or the literary critic. It belongs wholly to the moralist and the theologian. Any harsh, one-sided, criticism of the sacred Scriptures is, then, invidious and unjust. It is an abuse in the scholars' treatment of the Bible. It is a criticism which impeaches the critic.

CANADIAN CHURCH AFFAIRS.

The subject of the unification of the whole Canadian Church is again to the fore and has elicited a letter from Venerable Archdeacon Pinkham, of Winnipeg, one of our North-west veterans, in which he presents what to many Canadian and American Churchmen are points of interest and novelty. In the first place, he shows that the Church in the North-west is purely a creation of the mother Church and not an outgrowth of the Church in older Canada, under which aspect she is often spoken of or tacitly regarded, and that her origin dates almost as far back as that of her eastern sister. Hence he concludes that in establishing her provincial system the Church in the North-west was fully within her just rights. The Archdeacon thinks the establishment of one united national synod impracticable, owing to long distances and defective means of travel, but suggests the formation of a supreme council composed of the bishops and some laymen elected by the provincial synods, the provinces to remain as they are. This seems a reasonable and statesmanlike proposal and nearly analogous to the constitution of the mother Church and somewhat resembling the proposed reorganization of the American Church in the matter of provinces. It is interesting to know that there are now nine bishops in the North-west and British Columbia.

A very important case is now before the Lower Canadian courts. Some weeks ago two French Canadians, first cousins, were married by a Rev. Chas. Doudiet, a Presbyterian minister of Montreal. Subsequently, upon the petition of the girl's parents, Bishop Fabre annulled the marriage, his judgment being confirmed by the Archbishop of Quebec. The Bishop takes the ground that the marriage is illegal according to the Council of Trent, whose decrees he asserts are binding upon Roman Catholics in the province of Quebec. From the speech of the counsel engaged for the purpose of procuring a civil annulment of the marriage, the Bishop's action appears to have been perfectly legal and in accordance with the letter of the statutes. The defence was manifestly weak and rested upon general principles. Judgment was reserved.

A very animated controversy, anent a late organ recital in Christ church cathedral, Montreal, has been going on in the columns of the *Church Guardian*. The performance in question, which was under the auspices of the rector, the Rev. Mr. Norton, seems to have been carried out with all due decorum and propriety, but the general feeling among Churchmen seems to be unfavorable to such displays. In these days of laxity and irreverence, the sanctity of God's House can hardly be too carefully guarded, and the frequency of these organ recitals which, for the time being, transform the House of Prayer into a music hall, is disastrously conducive to the destruction of all reverence for the sanctuary. A properly conducted "service of song," at which no admission fee is charged, and which is an act of worship, cannot be condemned by any reasonable Churchman however conservative, but the thorough-paced organ "recital," in many of its features, seems to come perilously near turning His house "into a house of merchandise."

The news of the death of the Rev. W. S. Darling, rector of Holy Trinity, Toronto, which took place in Italy, January 19th, was received with profound

regret by his numerous friends in Toronto and elsewhere. Mr. Darling was ordained in 1842 by Bishop Strachan, of Toronto, and served for eleven years in the parish of Scarborough. He was then appointed curate of Holy Trinity, ultimately succeeding to the rectorate in 1875. Mr. Darling was a man of more than average ability and force of character, and was one of the first leaders of the Catholic party in the diocese of Toronto. Under his supervision the services at Holy Trinity attained that high pitch of excellence which for many years made it the model church of the Dominion. He also took a very prominent part in synod business. The Bishop of Toronto preached a special memorial sermon, in Holy Trinity, in which he spoke in the highest terms of his work and character. The Rev. Mr. Pearson succeeds him in the rectorate of Holy Trinity, which was built and endowed by an anonymous benefactor whose name to this day has remained undivulged.

Bishop's College, Lennoxville, diocese and province of Quebec, has been the recipient of a legacy of \$16,000 from two Quebec ladies, Mrs. Davis and Miss S. E. Davidson. These two ladies, who were sisters, died within a week of each other and bequeathed to the college \$8,000 each.

The Bishop of Ontario has recently completed a very extended visitation in the northern portion of his diocese, along the Upper Ottawa River. His lordship was accompanied by Archdeacon Lauder. An excellent work is being accomplished in this remote region by the Rev. Forster Bliss who has established a network of services covering an area of fourteen townships. Mr. Bliss is assisted in his work by a number of zealous lay-readers. A large number of persons were confirmed by the Bishop, being nearly double the number confirmed on the occasion of his first visit.

The Bishop of Qu'Appelle, with characteristic energy, has already made a commencement with his "Brotherhood of Labor." A few weeks ago three candidates were received and more will shortly follow. The successful carrying out of Bishop Anson's scheme will mark an era in the history of the colonial Church and may be productive of the most important, not to say momentous, results.

It is proposed to apply to the provincial legislature of Quebec for an act granting degree-conferring powers to the Montreal Diocesan Theological College. The proposal has already met with a good deal of opposition, it being urged that there is already a Church university at Lennoxville, in the province of Quebec. Undoubtedly the multiplication of universities tends to the deterioration of the degrees conferred, and the practical utility of a seventh degree-conferring institution in connection with the Church in Canada is not easy to perceive.

From the financial report of the Quebec diocesan missions it is pleasing to note that the diocese, instead of the almost universal deficit of the last few years, rejoices in a balance of over \$1,700. A number of parishes have become self-supporting. The Society for the Propagation of the Gospel has now reduced its annual grant by \$1,500.

Branches of the Girl's Friendly Society have been established in most of our large cities and seem to be doing an excellent work. They are in all cases under the control of the Church. The St. George's cathedral branch, King-

ston, lately held its first annual meeting. It has a membership of 75, with 22 working and 25 honorary associates.

Ontario, March 12, 1886.

OPINIONS OF THE PRESS.

The Springfield Republican.

THE PANAMA CANAL.—The short stay of M. Rousseau at Panama has encouraged the suspicion that he was sent there by the French government in order to ease De Lesseps down, and not to really learn what had been done upon the proposed canal. This conclusion is not just to the agent of the French government. One-sixth of the work has been done at a cost of over \$100,000,000. De Lesseps now asks for \$120,000,000 more with which to dig the other five-sixths, not a word being said about the Chagres river, which is yet to be crossed. It ought not to take a man over three weeks to take in these facts. The whole situation is becoming intensely absorbing upon both sides. The government has given De Lesseps privileges which have enabled him to draw over 100,000 people in France into the speculation. To go deeper into the enterprise by authorizing a lottery scheme with the present showing seems venturesome in the extreme. Upon the other hand, to call a halt is to abandon a hundred million of money in Panama mud, and to let loose some 100,000 creditors who will divide their wrath impartially between the government and the distinguished hero of the Suez canal.

The Chicago Herald.

THE PREACHER'S WIFE.—A very serious question has arisen in a Massachusetts town where a Baptist minister, whose wife is an Episcopalian, has given his congregation to understand that she is his and not theirs, and that the best thing for them to do is to let her alone. Religiously and socially this declaration is bound to make trouble. In the first place it will undoubtedly be regarded as his duty to convert his wife, and secondly, very few congregations will admit that they have no control over their pastor's wife. Such ladies, instead of being privileged characters are, as a rule, regarded with much jealousy, and the purchase by them of a new bonnet without consultation with the sisters has been known to throw some entire communities into hysterics. The young Massachusetts preacher will learn before many moons have waned that he has taken the wrong course. If there is anybody on earth that the average church society insists on owning and running to suit itself it is the preacher's wife, and she must be a very wise, pious and diplomatic woman who in that position has her own way in all things, and yet escapes the criticisms of femininity.

The Christian at Work.

AS TO KEEPING LENT.—The Christian world seems year by year to regard with growing favor the setting apart of seasons for especial religious observance. The Week of Prayer and the period given every winter to extra services, and known as "the revival season," as well as the increasingly large number of summer assemblies and conventions for spiritual uses are instances of this growing tendency. The joyous Easter festival is being more generally accepted each year by churches of nearly all the denominations. As is natural, an increased interest is felt in Lent. The Lenten fast, which precedes the Easter feast, is seen more and more to have its uses for all, and to supply in some phases a fitting preparation for the observance of a true Easter.

The Andover Review.

CHURCH PROGRESS.—Episcopacy is gaining upon Presbyterianism in New York City, not because of the social drift, but because it is better organized, uses more men, occupies more points, and avails itself of more methods. The mission now (lately) in operation throughout the city under the auspices of the Episcopal Church shows the reach and the versatility of its power. Where a Congregational church of large membership, and of commanding position, employs one man, the Episcopal Church, by its side, is employing two or three; and not altogether, as is sometimes supposed, for the performance of its services, but for the parish work.

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162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The address of the Rev. Harry Baumann is Trinity Clergy House, 29 State St., New York City.

The Rev. F. W. Harriman has resigned the rectorship of Trinity church, Portland, Conn., and entered upon the rectorship of Grace church, Windsor, Conn.

The Rev. F. D. Harriman is rector of Christ-church, Middle Haddam, Conn.

The Rev. F. W. Henry has resigned charge of St. Stephen's, Grand Island, Neb., and accepted the rectorship of Emmanuel church, Hastings, Western Michigan. Please address accordingly.

The Rev. Frank R. Millsbaugh has resigned the charge of Trinity cathedral, Omaha, and has accepted the rectorship of St. Paul's church, Minneapolis, Minn. His address is 1212 Yale Place.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts. Many worthy pupils have received aid at St. Mary's, and it is hoped that the liberality of Churchmen will enable the Rector to extend aid to a still larger number.

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.

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.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., a handsome and commodious residence, built expressly for patrons of the school; \$240 a year. Also a nice cottage, suitable for a small family, \$150 a year.

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.

OBITUARY.

HOPPIN.—At Cambridge, Mass., 8th inst., the Rev. Nicholas Hoppin, D. D., aged 73 years.

GIBBS.—In the communion of the Catholic Church, at the Sanitarium, Battle Creek, Mich., January 20, 1886, Mason Gibbs, of Homer, Calhoun Co., aged 52.

Mason Gibbs was born at Livonia, Livingston Co., N. Y., March 3rd, 1833, and removed with his parents to Michigan in 1836, residing most of the time in the town of Homer. He entered Ann Arbor in '53 and graduated in '56. Taking a second degree in 1860, he engaged in teaching at Hopkinsville, Ky., but returned to Michigan in 1861 on the outbreak of the war. While at Hopkinsville he was baptized by the Rev. Wellington E. Webb, and confirmed by the late Bishop Smith. To his Christian profession he remained true during the rest of his life, though owing to his retiring disposition he never assumed the leading part which his abilities and education fitted him for. Devotion to inventions and mechanics broke his health some years ago, and the latter part of his life was clouded by physical suffering, which he bore with Christian dignity and resignation. Shams were his greatest detestation; his aim, to be ever better than he seemed. His end was peace.

THE LIVING CHURCH ANNUAL AND CLERGY QUARTERLY.

The February number contains a corrected Clergy List to the 15th. Subscription price 25 cents per year. All subscriptions will begin with the Advent number. The Bishop of Chicago writes: "The Quarterly Clergy List is invaluable. Now that we have it, we realize how much we needed it." Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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LONG SUFFERING AND OF GREAT PITY.

BY F. BURGE GRISWOLD.

But for this Heart of Love,
That draws us so,
How could we sinners dare
In faith to go
To that Almighty Friend,
Whom we so oft offend?

Thanks for Thy gracious word,
Benignant King!
"Full of compassion" and
"Long suffering."
Gladly we turn to Thee
Whose mercy is so free.

Spare us, good Lord! Oh spare!
Let our sad fast,
Our weeping, and our prayer
Prevail at last,
And Thy forgiving grace
Our heinous sins efface.

Washington, D. C., 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.]

AN APACHE CAMPAIGN IN THE SIERRA MADRE. An account of the expedition in pursuit of the hostile Chiricahua Apaches in the spring of 1883. By John Bourke, U. S. A. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Paper covers, price 50 cts.

The contents of this book, which originally appeared in a serial form in the *Outing Magazine* of Boston, represent the details of the expedition led by General Crook to the Sierra Madre, Mexico, in 1883. It is full of living interest and stirring incident, written in clear style and printed in clear type.

NATURAL THEOLOGY; or Rational Theism. By M. Valentine, D. D. Chicago: S. C. Griggs & Co. 1885. Pp. 274. Price \$1.25.

We have here, briefly and clearly stated, the great arguments and evidences which the best thought of the world has evolved for sustaining a belief in the existence and personality of God. It is not a mere outline, but a well-written treatise, yet is not so formidable as to discourage the busy reader. We know of no book so well adapted to the use of students who cannot undertake exhaustive works. It would be a good book to read to Bible classes, or for evening lectures. Some book of this kind every young person ought to read.

HOW TO BE HAPPY THOUGH MARRIED. Being a Handbook to Marriage. By a graduate in the University of Matrimony. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp. 285. Price \$1.25.

Our author has treated a worn-out theme in a way that is both witty and wise. Tons of advice on the subject of matrimony are lying around loose, but nobody cares for the ordinary sermonizing on that subject. The style of this book, resembling that of the *Gentle Life Series*, will attract readers who have no interest in the subject matter, and there are a few such left in the world. The views taken and the advice given by this "Graduate" are sound and practical, and are stated with kind humor and in good English.

THE DAWNING. A Novel. Boston: Lee & Shepard; New York: Chas. T. Dillingham; Chicago: S. A. Maxwell & Co. 1886. Pp. 382. Price \$1.50.

A well-written book, with a clear, moral tone, but without any indication of a higher standard. The author's object is evidently to advocate communistic or socialistic principles. The evils and selfish tendency of wealth and fashion are well brought out and many high and noble truths insisted on, but the desired revolution is too radical, and the *modus vivendi* is by no means clear. The writer ignores the fact that God has ordained social distinctions in this world with their accompaniments of poverty and wealth, though intimating that no doubt there is ordained by the same un-

erring wisdom, a law of compensation for the same.

MY STUDY AND OTHER ESSAYS. By Austin Phelps, D. D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp. 319. Price \$1.50.

This is an exceedingly interesting work. The first articles are taken up with a graphic description of an historical group of earnest New England Christian scholars. Most of these men were teachers by profession, and were drawn together by a common interest in great subjects. The author traces the debt which the world owes in some great movements, such as foreign missions, total abstinence, and the establishment of the weekly religious newspaper, to the clear and prophetic convictions of these men. The remainder of the book comprises essays collected from the periodical literature where they made their first appearance. All are interesting and valuable. We commend especially the two "Studies of the Episcopal Church," which, as far as they go, are admirable, and present what, to a Churchman, are some of the more obvious and external features of Church life, with a good degree of freshness and spirit.

THE DOCTRINE OF ENDLESS PUNISHMENT. By William G. T. Shedd, D. D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp. 163. Price \$1.50.

This is a reverent and learned book and must do good in stemming the influence of unbelief. While we do not accept all of Dr. Shedd's conclusions, we cannot help admiring the courage, and ability, and candor, with which he sets about the defence of his opinions. We speak of Dr. Shedd's opinions, because in the first part of the volume he places himself distinctly against the recorded judgment of the first scholars of the age in the interpretation of the Hebrew word *Sheol*. He quotes from the preface to the Revised Old Testament, and says, "They," the revisers, "deny that *Sheol* means hell in the sense of the place of torment, and assert that it signifies the abode of departed spirits, and corresponds to the Greek Hades or the Underworld."

In his "History of Christian Doctrine," Dr. Shedd shows clearly that the doctrine of the intermediate state was familiar to the Hebrew mind, and that all the greater fathers of the Church taught it unmistakably. With reference to the tremendous doctrine, the defence of which is the chief occasion of the volume, we must refer the reader to the book itself.

HUGUENOT SOCIETY OF AMERICA. Commemoration of the Bi-Centenary of the Revocation of the edict of Nantes, October 22nd, 1885, at New York. New York: Published by the Society. 1886. Large 8vo. Pp. 86.

The influence of the Huguenot immigration in determining our liberties, our religious belief, our intellectual development, and our commercial prosperity, can hardly be over-estimated. Much as we owe to the cavalier Churchmen, who molded for all time the "Old Dominion," to the Puritan settlers of New England, to the sturdy Knickerbockers of New York, to the Quaker colonists of Pennsylvania and to the Roman Catholic "pilgrims" of Maryland, no history of our progress in any department of life or letters would be complete without its record of the Huguenot element which, at the North, the Middle States, and at the South, made itself felt for good everywhere. To this history this handsome pamphlet is an important contribution, and the address of the president of the society, Hon. John Jay, LL. D., is one of general interest. Like all the publications of the society the typography is excellent, and the pamphlet will be prized and preserved wherever it is received.

HOLY WEEK in Norwich Cathedral. Being Seven Lectures on the several Members of the Most Sacred Body of our Lord Jesus Christ. Delivered at Evensong on each day of the Holy Week in the cathedral church of the Holy and Undivided Trinity, of Norwich. By Edward Meyrick Goulburn, D. D., D. C. L., Dean of Norwich. New York: E. & J. B. Young & Co. 1886. Pp. 254. Price \$1.25.

The devotional writings of Dean Goulburn have taken strong hold upon the hearts of Anglican Churchmen. Indeed, among the devout of almost every denomination of Christians, they are admired and read with grateful appreciation. There are perhaps no devotional books of this generation that have been helpful to a larger number of people than Dean Goulburn's "Pursuit of Holiness," and "Thoughts on Personal Religion." When it is considered that he writes from the standpoint of a Catholic Churchman, basing his work upon the theology of the Incarnation and relating spiritual attainments and progress in personal piety to the sacraments of the Church, the popularity of his writings, even among those who are accustomed to undervalue the Church system, is something marvellous. It is an evidence of their profound spirituality, of their adaptation to the need of souls. The book before us will prove most acceptable to those who seek for helps to meditation in Holy Week. In beautiful and pathetic words he pictures the scenes in the great act of Redemption, describing the suffering and the glory to which the sacred Body of our blessed Lord was related. It is a study that must quicken devotion, deepen reverence and inspire love, towards Him for whom a Body was prepared, through which He might become "a quickening spirit" to the whole human race.

AUTHORSHIP OF THE FOUR GOSPELS; External Evidences. By Wm. Marvin, ex-Judge of the District Court of the U. S., for the Southern District of Florida. Author of "A Treatise on the Law of Wreck and Salvage." New York: Thomas Whittaker. (1886). Pp. 142. Red cloth, price 75 cts.

Judge Marvin remarks, that he has not written this book for the benefit of the learned, who do not need it, but for the benefit of the unlearned who do. Notwithstanding this modest disclaimer we apprehend that not many of the former class will read it without feeling refreshed, and thankful to the author. No matter how carefully the clerk and scholar may have travelled the ground of original investigation, he will be glad to have always at hand this brief, for the side of the Catholic Church, against the arguments of Strauss, Bauer and Eichhorn, the English author of "Supernatural Religion," and the American author, Chas. B. Waite, and others who have asserted, that there does not exist sufficient evidence to justify the belief that the four Gospels were written before the last half of the second century.

An acquaintance at the seaside in 1881, having remarked to Judge Marvin, who was already acquainted with the chapters on the Apostolic and Primitive Church, in Mosheim, Neander and Schaff, that the gospel of Marcion is the only original and true gospel, the lawyer on his way home to Skaneateles bought all the standard writers on the subject, including the ante-Nicene Fathers, Westcott and Strauss and many others, and set to work to find for himself whether these things were so. The result of his anxious researches is the present book, destined to be a notable one, for its clearness, brevity, lawyerlike treatment of the question, and scrutinizing examination of all reputable witnesses to the subject. His plan is to give verbatim extracts of all passages in authors of the first and second centuries that touch the question at all,

accompanying these with brief accounts of the writers, and their known character. He then makes a few comments on the testimony of each witness, drawing out in the end a brief argument on the effect of the whole testimony. The question of the inspiration of the Gospels is not even touched; like a true lawyer he confines himself strictly to the question of their date and authorship on the ground of purely external evidence, or historical testimony. The recently discovered "Teaching of the Apostles" is put on the stand, and found to be, so far as it reaches, an added witness for the Church's claim. The book is, for these days, simply invaluable.

The March number of *The English Pulpit of To-day* contains sermons by Canon Knox-Little, H. White, Dr. MacLaren, Bishop Lightfoot, Archbishop Benson, Dr. Parker, Hugh Price Hughes, and Prof. Herbert, together with sermon outlines and reviews. Yearly \$1.50; clergymen \$1.00. [A. E. Rose, Publisher, Westfield, New York.]

The University of the South, Sewanee, Tenn., has recently issued its calendar for 1885 to 1886, giving a full account of its history, work, plans and present status.

Harper's Magazine for April is as novel and fresh as the spring-time. Three new and important serial stories are begun.

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

OUR NEW YORK LETTER.

The first services, (Ash Wednesday), of the Lenten season were attended by a larger number of worshippers in every church in the city, than has been seen at such a service in all the experience of their respective rectors. The larger number of men in the congregations was very noticeable, and such an attendance has been experienced ever since the late Advent Mission in this city. Every church which took a part in those Mission services has seen the very best results and in a variety of ways. Therefore it did not require the usual strong urging, and personal appeals both public and private, during the Pre-Lenten season, for a regular and good attendance during this Lent. The people have come forward of their own accord and not only as "hearers of the Word," but hundreds of good, faithful men and women have volunteered their service for daily duty in the many departments of parochial work.

In my last letter to THE LIVING CHURCH, I mentioned the fact that some of the city churches had joined in special union services, when sermons and addresses of present interest would be given by their respective rectors. I mentioned Christ church, the church of the Incarnation, and Zion church, as entering into such a service. During the past week a very interesting and useful pamphlet of 35 pages has been issued entitled "Union Lenten Services of Ascension, Grace, St. George's, and Calvary Parishes in Calvary Church." The order of service is given which consists of Hymn, Litany, Hymn, Address, Hymn, Collects and Benediction. These services are held on Fridays at noon, and the subject of the addresses is an Expository of the Third and Fourth Chapters of the Epistle to the Ephesians: 1. The Manifold Wisdom of God. 2. The Indwelling Christ. 3. The One Body and the One Spirit. 4. The

Church's Law of Growth. 5. The New Man. 6. The Motive of Christian Morals.

Calvary parish has issued a card to its worshippers, entitled: Suggestions For Daily Intercessory Prayer, St. Math. xviii: 19. The subjects are as follows: First Week, For the Clergy of the Parish; Second Week, For the Church-Workers in the Parish; Third Week, For the Communicants of the Parish; Fourth Week, For the Confirmation Classes and the New Communicants; Fifth Week, For the Sick and the Aged; Sixth Week, For Church Work in the City of New York; Seventh Week, For Those in the Parish who are not Communicants. Special prayer meetings for these intercessions are held Sunday mornings at 10:30 o'clock, and Friday evenings at 7:15 o'clock.

The Rev. Lindsay Parker for the past year an assistant-minister at St. George's church, this city, has been called to the rectorship of St. Peter's church, in Brooklyn, to succeed the Rev. Mr. Tibbals. He has accepted, and will enter upon his duties on the first of May. Mr. Parker is a young man, having entered the ministry of the Methodist denomination in 1874, and in 1883 he left it and entered the Church. It is a singular coincidence that the predecessor of Mr. Parker, at St. Peter's—Mr. Tibbals—was also a Methodist.

Trinity church in East New York was sold this week to the trustees of the Hebrew congregation, Kebor Cholim. The congregation of Trinity church propose building a larger and more beautiful church building during the present summer.

On Ash Wednesday morning the Assistant-Bishop preached in St. Paul's church, yet but few city rectors are absent from the city at the present time.

The Rev. Heber Newton, D. D., has finished his course of sermons on the "Religion of Jesus," and the same will be published at an early day. A great deal of objection has been made to the position he has taken in these sermons, and on the other hand he has a large regular attendance of some of the most intellectual men in the city at all of his Sunday morning services.

The Assistant-Bishop has appointed daily official visitations from now until Easter.

I learn that the great missionary meeting held in the Academy of Music, Philadelphia, on the evening of Ash Wednesday, was such a success that a similar service will be held in this city during Lent.

The Rev. Mr. Flichtner, late secretary of Board of Domestic Missions, has joined the editorial staff of *The Churchman*.

New York City, March 13, 1886.

LETTERS TO THE EDITOR.

THE TITHE.

To the Editor of *The Living Church*:

If you will kindly permit us, Mr. Editor, to "speak often one to another" through the columns of *THE LIVING CHURCH*, I desire again to ask the attention of your readers to a few practical remarks on the subject of the restoration of the tithe. My object is to call out an expression (of the character of those of your correspondents "A Lay Woman" and "A Missouri Layman") from those who already practice this system of saving and giving for God and His Church, and to enlist others having the welfare of the Church at heart to adopt it.

The clergy can greatly aid us in this direction by sermons on the subject,

and especially by familiar instruction to the youth at time of Confirmation. The principle was thus firmly fixed in my own mind many years ago and soon found its way into my heart. Its continued practice is a great comfort and blessing to me.

An association entitled "The Society of the Treasury of God" has been formed in England, of which the Rev. C. A. B. Pocock, of Brockville, Canada, is honorary secretary for America. The reverend gentleman is devoting his time and means to restore the tithe system. I understand it is the intention of the society to establish auxiliaries in the several dioceses of the Church in Canada and the United States. The Rev. Dr. Ingraham, of St. Louis, is honorary secretary for the diocese of Missouri.

The Church to-day is much in the condition that it was in the time of Malachi, when the command went forth to "bring the tithes into the store-house;" and later on the blessed Saviour charged us to "seek first the Kingdom of God." Is there any more practical way of such seeking than the restoration of the tithe? The "book of remembrance" is still kept, and the promised blessing will surely come to those who render a loving obedience to these commands.

R. P. J.

St. Louis, March, 1886.

"ANYTHING TO BEAT GRANT."

To the Editor of *The Living Church*.

It is true that the clergy ought not to have to beg and attend to the purely business matters of parishes. But, if there is no one else to do this, or if there is and he can't be got to do it, what, then? shall the cause suffer? On the contrary: "anything to beat"—Satan!

By the way, is a clergyman ordained, Bro. "D. D. C.," to be an editor? where is it so nominated in the ordinal? It were no shame to be "a doorkeeper," in the House of my God. Nor does business talent detract from any one's office or standing; it, the rather, adds to a cleric's influence.

A good business-like rector is more to be honored than a poor, unbusiness-like one, though he have the learning of Solomon, and the tongue of Chrysostom. Be all the good things that you can be, but if you can't be all, be as many as you can, and if only one, then the one you can be the best.

MARYLAND CORRESPONDENT.

MISSIONS.

To the Editor of *The Living Church*:

The stream of applications which I have received with regard to parochial Missions from all parts of the country, since the Advent Mission in New York, seems to warrant a few words gathered from experience, as to the conditions which alone can make a Mission of true and lasting benefit. Many clergy seem to think that a Mission is a panacea for all ills, a sort of patent medicine lately added to the ecclesiastical pharmacy, to be administered in much the same way, whatever the disease to be remedied and whatever the circumstances of the suffering parish. In illustration of my meaning, I will cite three instances of applications which seem to shew a misconception of the real nature of a Mission. I have lately been asked to provide for a Mission in a distant State at two weeks' notice, this being the length of time allowed, not only to the preacher but also to the parish for preparation! In another State I have been begged to conduct a Mission either for two weeks or for two days. In most places large and small, where a Mission is contemplated, the sugges-

tion is made that a daily noon service for men would be very desirable, because this was held with marked success in New York!

With reference to misconceptions of which these may be taken as samples, may I say that a considerable experience in the conduct of Missions both in this country and in England, has made the following points perfectly clear to my brethren and myself:

1. That the results, so far as man can judge, of a Mission are generally in proportion to the thoroughness and continuance of the previous pastoral work in the parish. A Mission is in no kind of way a substitute for diligent pastoral work, nor can the work of years be done by accumulation in twelve days. In parochial Missions especially is the saying realized: "One soweth and another reapeth." The Mission priest is called in when the parish priest has done his best.

2. Moreover, that lengthened immediate preparation for a Mission is of the greatest importance. I see no reason to modify the rule laid down in a paper we put forth some little time ago, on the subject of "Parochial Missions," that "the preparation should in no case be less than three months."

3. That the greatest elasticity should be allowed in the arrangement of services, no stereotyped plan being followed, but all distinctly adapted to the actual circumstances and possibilities of the place.

4. That the duration of a Mission should if possible be lengthened rather than shortened from the customary ten or twelve days. On the second Sunday many people whom you desire to influence may be expected to attend the services for the first time, drawn by friends or by curiosity. If the Mission were of longer continuance the services and instructions would be more varied, and not quite such high pressure maintained throughout the time. But practically three Sundays mark the limit for which a Mission preacher can be secured.

ARTHUR C. A. HALL.

Mission House of St. John Evangelist, Boston, March 10, 1886.

THE BOOK ANNEXED.

To the Editor of *The Living Church*:

Your editorial endorsement of the Maryland Committee's report on the Book Annexed, expresses what is rapidly becoming the sense of the Church on the subject, that is to say, the adoption by the next General Convention of those propositions that are of pressing necessity and that command the approbation of all, the new sentences, the amendments of rubrics, the order for Thanksgiving Day, the new Burial Office; the postponement after correction of what is crude and yet needful, as the third Daily Office; the rejection of whatever does not fall under one or other of these headings.

That such action can be taken by the next General Convention, I presume no one doubts except an eminent priest of Central Pennsylvania. Although the report of the conference committee on the proposed amendments was finally adopted by one legislative act, that is to say by a single vote, yet they were by that very act ordered transmitted to the dioceses severally. No one can doubt that such was the intention of both Houses, and an act must be interpreted by the known intentions of the actor or actors. Besides this, if we are to split hairs, a large majority of the amendments were adopted by both houses severally, and in respect to them the conference committee was not a com-

mittee for conference, but simply an enrollment committee. It was as if all the bills of a legislature should be reported at the close of the session as now in such shape as would meet the approbation of each House, and that thereupon the Houses should adopt by joint resolution such report. That action would not nullify any previous action, it would only confirm it.

I write, however, specially to ask attention to the impractical character of the proposals from Maryland, to wit: to print the adopted amendments in the Hymnal; for this I understand is their proposition. I write under correction—the report is not before me. The proposition before the Church is not to amend the Hymnals, not to publish a Primer, but to amend the Prayer Book. The manner of conducting our public services is regulated by the Prayer Book, and authority to alter or change them can only be had by the proper amendment of that book. The Maryland proposition would defeat its own ends. No rubric in the Hymnal could change the law of the Prayer Book.

The *Magnificat*, *Nunc Dimittis*, and the entire *Benedictus* are now in the Hymnal, and yet no one dreams that he can use them as substitutes for any anthem in any of the offices.

The publication of anything in the Hymnal will not give authority to shorten the services of the Prayer Book, to substitute anything in them, or to enrich them.

The insertion of a fly-leaf in the Prayer Book with rubrics such as proposed—amending the rubrics in language other than that in the notification could not be made operative in 1886 if the constitution means what many believe it does mean, that no amendment can be adopted except in the very words as proposed by a preceding convention.

If the constitution does not mean this, the Church can as well mature the immature portions of the proposals immediately and adopt every thing finally this year. I do not hold to this interpretation, and do not think the authorities will sustain it.

Let us have no indirect legislation. That was proposed in 1880, but not one single voice was raised in 1883 in favor of the amendment that would have authorized it. It died as it ought to have died.

Let the Prayer Book be amended as it ought to be amended. Let the immature propositions be matured and put in shape for action in 1889. They will be very few in number and can easily and inexpensively be inserted in the editions of the amended books of 1886.

HERMAN C. DUNCAN.

THE VICE OF FICTION.

To the Editor of *The Living Church*:

Will you permit a word in reply to what I think an unjust accusation of Thackeray and other novelists? They paint pictures of unhappy marriages; but the question is only: Are the pictures true or false? I think the answer of anyone who has lived in the world with open eyes will be: "Not half the truth has been told." All that the novelists say is true and much more. If there are causes at work that produce certain effects, and those effects misery and sin to the ignorant as well as wilful sinner, I hold it to be the duty of every teacher, be he priest, editor, or novelist, to warn people of the temptation to sin and the certain misery, that they may not give cause for it. We do not blame the doctor and say he causes those diseases he tell us of, or that he lessens

the hold of the laws of health because he teaches us the results that follow their visitation. We call him a friend because he saves us from suffering that we did not see until he showed it to us. So with the novelist. He sees that an awful penalty awaits all who profane God's ordinance of holy matrimony, and so seeks to warn the ignorant and the wicked that they may escape such a fate.

T. A. T.

THE AMERICAN CHURCH.

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

CHICAGO.

CHICAGO—St. Mark's Church.—On the morning of the first Sunday in Lent the Bishop visited this church, preached and administered Confirmation to a class of twenty-three presented by the rector, the Rev. B. F. Fleetwood. A special feature was that ten of the candidates were members of the surpliced choir. As already nine were communicants, this will make nineteen communicants out of a choir of thirty voices. The year's experiment has proved the advantage of a vested choir, and St. Mark's could not be induced to return to the quartette. The services are not choral, but the present choir sing only what the quartette formerly sang, with a processional and recessional hymn added.

NORTHERN NEW JERSEY.

PRINCETON.—The St. Paul's Society composed of Churchmen of Princeton College, has for its objects the increasing of religious feeling and friendship among its members, and the promotion of missionary work in Princeton and vicinity. The two flourishing missions, Princeton Basin and Rocky Hill, are being carried on by its members, and its Sunday evening meetings are well attended and evince growing interest. In accordance with the custom of the society, several clergymen of note have preached before them this winter, Bishop Spalding of Colorado; Father Maturin of Philadelphia; and the Rev. Telfair Hodgson of Tennessee, among the number, and others have consented to address them in the near future.

MAINE.

SACO AND BIDDEFORD.—The Rev. A. W. Snyder, for many months kept from parochial work by long and fatal illness in his family, has returned to active duty by entering upon the rectorship of Trinity church, Saco, and Christ church, Biddeford. His address is Saco. Biddeford and Saco are practically one, and together have a population of over 18,000. Connected with Trinity church, Saco, is St. John's chapel-by-the-sea, Old Orchard, which is open only through the summer months. In the services at St. John's-by-the-sea, the rector is often assisted by visiting clergy. The present venerable Bishop of New York was at one time rector of Trinity church, Saco.

KENTUCKY.

LOUISVILLE—Calvary Church.—A Mission has just closed in this church. The congregations were large and the interest deep. At one service two bishops and eleven priests were present. The Rev. R. S. Barrett was the missionary, preaching eighteen times.

CONNECTICUT.

NEW HAVEN—Death of a Priest.—The Rev. Henry Fitch died at his home on High street, in this city, on Sunday last, of paralysis of the heart, aged seventy-seven years. Mr. Fitch graduated from the General Theological Seminary in New York about forty-seven years ago. During his long course in the ministry he was rector in Bristol and other towns in the State, and for many years he was assistant-rector at

Trinity and St. Paul's in New Haven. For the last sixteen years he had been totally blind, but during that time he frequently officiated in the churches in New Haven. In 1874 he was chaplain of the General Assembly which held its last session in New Haven when that city was the joint capital of Connecticut. He leaves a wife and three daughters, who were deeply devoted to the venerable husband and father in his misfortune.

INDIANA.

DIOCESAN NOTES.—Bishop Knickerbacker visited Trinity church, Connerville, Feb. 2, festival of the Purification B. V. M. In the morning he baptized four adults for the missionary, the Rev. Dr. Morgan, preached and celebrated Holy Communion. A large number received the Communion, among them the Presbyterian and Campbellite ministers. In the evening the Bishop preached again and confirmed persons. This is the first Confirmation in the parish for several years. Before the coming of our present bishop the church had been without the regular services of a clergyman for a long time. The labors of Dr. Morgan have been greatly blessed and there is a revival of interest in the parish that is most encouraging. The Bishop expects to confirm again in the mission before convention. On Friday, Feb. 5, the Bishop was called to use a benediction service at the opening of the beautiful new church for Grace mission, Muncie, the Rev. J. W. Birchmore, missionary. The old church building had been utilized for chancel and sacristy. A new nave and south porch had been built. The nave is 22x44, seating 150 persons. The ladies had carpeted the church beautifully. The black walnut altar, brass cross and vases, stone font, eagle lectern and cabinet organ were all memorial gifts. The large west window of the nave was a gift from the church at Charlestown, N. H. The whole cost is about \$1600, and furnishes this mission with a tasteful and comfortable church, and what is good to know, its payment is provided for. The church will probably be consecrated Tuesday in Easter Week. The Bishop was called a second time to confirm a class in St. James's mission, New Castle, on the evening of Wednesday, Feb. 10, where he confirmed a class of six, making 20 persons confirmed here in less than two years. The growth of the Church in New Castle is quite remarkable. The Bishop held a service here for the first time Feb. 8, 1884; finding a handful of Church people, he provided a monthly service by the missionary at Muncie. On the 1st of January, 1885, he placed the mission under the care of the Rev. W. D. Engle for alternate Sunday services. The result is a beautiful parish church built and paid for, a congregation gathered, a vested choir of 16 men and boys, a Sunday-school of 100 children and 10 teachers, 20 persons confirmed. Another class will be confirmed soon after Easter. In connection with the mission at New Castle, services are held in Kennard and Wilkinson, where no religious services had been established, and already at Kennard the contract has been let for building a neat church to be ready for occupancy soon after Easter.

Feb. 18, the Bishop was called again to visit Terre Haute; this time to St. Luke's mission chapel recently erected by the zealous rector, Dr. Delafield, at the Nail Works for working people. Here, as at New Castle, the building would not contain the people seeking admittance, many were turned away. In connection with this pretty church is already a vested choir of 25 men and boys, and a Sunday school of 125 children. The rector baptized 11 adults after which the Bishop preached and confirmed 29 persons, the wives and children of working men. God is greatly blessing this work.

At the request of the diocesan convention, the Bishop has undertaken the canvass of the diocese for the endowment of the Episcopate, and is meeting with generous response. He has drawn up a coupon subscription paper with semi-annual coupons attached, running seven years. At the end of that time when all coupons are paid, he hopes to have an Endowment Fund of \$60,000, all raised within the diocese. Already several thousand dollars have been pledged.

St. Paul's parish, Indianapolis, has

during the past month secured pledges covering their entire indebtedness of \$17,000, much to the encouragement of the rector and the whole congregation. The diocese congratulates them heartily. A Retreat for the clergy of the diocese was held at Grace church, Indianapolis, beginning on Tuesday, Feb. 23, and ending with early Celebration, Friday, Feb. 26, at 7 A. M. It was conducted with eminent profit to all present by Prof. Riley of Nashotah House. Friday, a Quiet Day for Churchwomen, was observed, beginning at 10 A. M. with celebration of the Holy Communion by the Bishop, followed by addresses from Prof. Riley. A good number were present and were impressed and edified. This is the first Retreat and Quiet Day held in the diocese, and it is quite certain it will not be the last. All who were present at them, and most were for the first time, expressed their approval, and a desire for their repetition another year. A two weeks' Mission is to be held in Grace church, by the Rev. Messrs. Prescott and Gardner of Fond du Lac, beginning March 13, ending March 30. Good results are hoped for and a great blessing to the Church in Indianapolis.

Tuesday, March 2, the elegant stone church which has been two years in process of erection by the parish of St. Paul's, Evansville, was consecrated to the service of Almighty God by the Bishop of the diocese. The consecration sermon was preached by Bishop Seymour of Springfield. This is one of the most beautiful churches in the diocese, and reflects great credit on the earnest rector and his people. At the evening service Bishop Knickerbacker delivered an historical address, giving an account of the founding of the parish and the work of its first rector, the Rev. A. H. Lamont. The parish was founded about 1835.

A meeting of the Southern Convocation was held at the same time and place, with services every morning, afternoon and evening, closing with Confirmation Friday evening of a class of 30. Friday afternoon a meeting of the Woman's Auxiliary was held with addresses by the Bishop, the Rev. Messrs. Cole, Morris, and Hunter, and the diocesan secretary, and an organization of a parish branch effected.

Sermons were preached during the week by the Rev. Dr. Delafield of Terre Haute, Dr. Jenckes of Indianapolis, and others. The cost of the church has been about \$50,000.

LONG ISLAND.

GARDEN CITY—The Cathedral.—Two very interesting services took place on Quinquagesima Sunday. In the morning the Bishop advanced to the priesthood the Rev. C. H. Jessup, and to the diaconate Mr. J. H. Mulford. Matins and Litany were read at an early hour, and at 10:40 the choir and clergy assembled in the crypt. There were present besides the Bishop, the Rev. Dr. Stevens of Brooklyn, the Rev. Jesse Albert Locke, who preached the ordination sermon, and the Rev. T. L. Humphreys, besides the two candidates. "Jerusalem the Golden" was sung for the processional, the service was Stainer in F, the Introit "Now are we Ambassadors," and "How lovely are the Messengers," from Mendelssohn's St. Paul. The sun shone out brilliantly and flooded the cathedral with a lovely soft light. The altar was vested in white, and although the candle-sticks ornament either end, the Gospel is still read in the dark. The Rev. Mr. Jessup was vested in alb, stole and girdle, and after the laying on of hands, the chasuble was put on. In the afternoon the Bishop formally welcomed to the cathedral, the lay-helpers of the diocese of Long Island. About fifty men occupied stalls in the choir, and after shortened Evensong they assembled before the Bishop's throne, from which he made a short address of welcome, advice, and encouragement. The hymn "All hail the power of Jesus' name," was spiritedly sung by the large congregation, and after the offertory the Gloria from Mozart's Twelfth Mass was brilliantly rendered by the choir. Both services were attended by large congregations, especially in the afternoon, when the cathedral was filled to overflowing. During Lent there will be daily morning and evening prayer, besides the Litany Wednesdays and Fridays. On Easter Day there will be an early Celebration, Matins at 8, Con-

firmation at 9, and the choral Celebration at 10:45, at which Mozart's Seventh Mass will be given; Evensong at 3:30.

TENNESSEE.

CLEVELAND.—The Bishop visited St. Luke's memorial church on Sunday, Feb. 14th. His sermons both morning and evening, as usual, were replete with instruction. His discourse on the Apostolic rite of Confirmation was listened to with undivided attention by the large congregation completely filling the church. At the evening service the rector, the Rev. C. D. Flagler, baptized one of the prominent business men of the city, who, with eight other persons, was presented for Confirmation. This makes the second class of nine each presented in this parish within twelve months. A vestry-room commodious and beautiful, is to be built at once adjoining the north side of the church, making the building cruciform; the present one to become the organ-chamber for the large new organ, which is being built at Louisville, Ky., the expense of which will be about \$4,000. This is the outgrowth of the Easter offerings of the Sunday school for a few years past, amounting to seven or eight hundred dollars, which has been generously supplemented by our liberal senior warden, Col. Craigmiles.

The present healthy growth of St. Luke's church is attributed in a great measure to dogmatic preaching, showing that when the people clearly understand the teachings of the Apostolic Church they are drawn the closer to her both in heart and mind.

COLORADO.

BISHOP SPALDING'S APPOINTMENTS.
(As finally settled.)

MARCH.

- 21. Rawlins, Wyoming.
- 23. Laramie City, Wyo.
- 24. St. Stephen's, Denver.
- 25. St. Mark's, Denver.
- 28. 3rd Sunday in Lent, Longmont and Boulder
- 31. St. Stephen's, Denver.

APRIL.

- 1. St. Mark's, Denver.
- 4. 4th Sunday in Lent, Fort Collins.
- 7. All Saint's, Denver.
- 8. St. Mark's, Denver.
- 11. 5th Sunday in Lent, Canon City and State Penitentiary.
- 12. Salida.
- 14. Golden.
- 18. Sunday next before Easter, Pueblo and South Pueblo.
- 19. Colorado Springs.
- 21. All Saints', Denver, Confirmation.
- 23. Good Friday, Cheyenne.
- 24. 5 P. M. Cathedral, Denver.
- 25. Easter Day, A. M., Trinity Memorial; P. M., Emmanuel; evening, St. Mark's.
- 27-28-29. Leadville, Deanery Meeting and organization.

MAY.

- 2. First Sunday after Easter, Colorado Springs and Manitou.
- 5. Denver.
- 9. Second Sunday after Easter, Georgetown and Idaho Springs.
- 16. Third Sunday after Easter, Laramie City, Wyo.
- 19-20. Evanston, Wyo., Annual Convocation.
- 23. Fourth Sunday after Easter, Evanston, Consecration of church.
- 30. Fifth Sunday after Easter, A. M., Central City; Evening, Nevadaville.

JUNE.

- 3. Ascension Day, St. Mark's, Denver.
- 6. Cathedral, Denver.
- 9-10. Cathedral, Denver, Annual Convocation.
- 13. West Plum and Littleton.
- 20. Trinity Sunday, Durango.
- 27. La Jara and Alamosa.

COLORADO SPRINGS—Convocation.—The clergy of the deanery of Pueblo (embracing southern Colorado) were called together by their dean, the Rev. A. R. Kieffer of Colorado Springs, on the 23d ult. for mutual counsel and spiritual refreshment. The Bishop of the jurisdiction and all the clergy of the deanery were in attendance, save two, who on account of the great distance to be travelled, were prevented from sharing in the benefits usually attendant upon such a gathering.

The meeting lasted two days, the services throughout being of a very interesting character. The opening service was held on the evening of the 23d, and consisted of Evening Prayer and a lecture by the dean on "The Harmony of Evolution and Christianity," which was admired for its great originality and potency of argument. On the morning of the following day (the Festival of St. Matthias the Apostle) a very impressive service was held in the ordination to the priesthood of the Rev. William Worthington, an itinerant missionary in the San Luis Valley, where for the past few months he has been doing a good work, and to which he returns to perform the duties of a faithful priest. The Bishop preached a very comforting and inspiring sermon on the duties that appertain to the sacred office, founding his remarks upon the character of the Blessed Master as the "Good Shepherd." In the afternoon a busi-

ness session was held. Verbal reports were made by all the missionaries on the character of the work in their respective fields, and of the success that is attending their labors. Many trials and hardships were related, yet it was evident that a firm faith in and love for their glorious mission cast a light over all. In the evening a missionary meeting was held at which the Bishop and the Rev. Messrs. Turner, Worthington, and "Father" Byrne (the oldest missionary in the Western land) made addresses.

Thus terminated a pleasant and refreshing convocation, the brethren leaving for their homes strengthened no doubt for their future work, and with the feeling that it was good for them to have been there.

CENTRAL PENNSYLVANIA.

WHITE HAVEN AND SANDY VALLEY—The assistant bishop, Dr. Rulison, visited these places, which form one parish, on Quinquagesima, March 7th, and confirmed eighteen candidates, presented by the rector. On Saturday evening there was a reception held at the rectory, when almost the whole parish was presented to the Bishop. The Bishop preached three times during the day, to large and attentive congregations, besides officiating at the early Celebration, and confirming twice.

WILLIAMSPORT—Christ Church.—A very successful Mission was held in this church, beginning on Sunday morning, February 28, and ending on the evening of the following Sunday, March 7. The services on the opening Sunday and the earlier part of Monday were conducted by the rector, the Rev. Dr. Hopkins. On Monday afternoon the missionary, the Rev. Percy C. Webber of Tioga, Pa., arrived and took charge, all the addresses, instructions, meditations, and mission sermons, being thenceforward by him, until the end of the Mission. Each day began with an early Celebration at 7 A. M., at which the number of communicants increased from 14 on the first Sunday to 62 on the last. At 9:30 A. M., each day, Morning Prayer was said, followed by an address. At noon the Litany was said followed by an instruction. At 4:30 P. M., Evening Prayer, followed by a meditation. At 7:30 P. M., was the popular Mission sermon, with hymns, the answering of questions, and special requests for intercessory prayer. On Thursday afternoon there was a special service for women only, and on Thursday evening one for men only. The services were well attended from the first; but the congregations increased steadily and rapidly, until at the close, the church, though packed to the utmost, could not contain all, and hundreds went away unable to enter. Mr. Webber has unusual power for the peculiar work of holding Missions, and has produced an impression in Williamsport, which will long be remembered for good.

CENTRAL NEW YORK.

MARCELLUS.—A parish Mission was held in St. John's church, during the past week, the Rev. W. L. Parker of Oswego, dean of the convocation, acting as missionary, assisted by the Rev. F. W. Bartlett of Grace church, Syracuse. Notice of the Mission had been given by the rector, the Rev. T. L. Banister, several weeks in advance both in private and public, and through the village paper, the *Observer*, and a few days before it was to commence, circulars had been printed and distributed through the mails and by hand. A sudden change in the weather, caused the opening to be rather inauspicious. When on Monday evening the first service was held, the congregation came through a blinding snow-storm, and comparatively few were bold enough to venture forth. The storm raged both Monday and Tuesday, and it was not until Wednesday, there was any break in the steady fall of the snow, and the ceaseless rush of the wild winds. The Mission was opened however on Monday, with the celebration of the Holy Eucharist, after which the Rev. Mr. Parker delivered a stirring address, explaining the object in view, and urging the faithful attendance on the services. On Tuesday morning, a short service was held followed by an "Instruction" by the missionary. In the evening a Mission service was held, at which a most impressive address was made by the dean. The Rev. Mr. Bartlett having arrived during the day, the regular

order of services was arranged for the rest of the week. It was decided to hold three services daily, the afternoon service for children, under direction of the Rev. Mr. Bartlett. This programme was adhered to; the morning instructions by the dean were interesting and profitable, and in the afternoon the Rev. Mr. Bartlett held the children's attention by his clear and lucid addresses to them. On Thursday night the dean left, but the other missionary remained over, holding the remaining services. During the latter part of the week, the weather being more favorable, the congregations were larger and more interest was manifested.

The missionaries were very earnest in their manner of address, and made a deep impression on the people.

To the organist and choir thanks are due for their faithful attendance, contributing much to the success.

MINNESOTA.

MONTEVIDEO.—On Feb. 16, was closed an eight days' Mission, held in Christ church, the Rev. R. E. Metcalf, rector. The Rev. A. R. Graves rector of Gethsemane church, Minneapolis, was missionary, assisted for a few days by Mr. Chandler, (a divinity student.) All the services were well attended; especially in the evening, when the large hall where the Mission was held was thronged.

Before the Mission nearly every family in the village had been called upon by the rector and his lay helpers, and invited to attend the services, so that the way was well prepared for the successful operation of the Mission, all the results of which it is impossible to estimate. But some of the immediate results are shown, in that ten adults have already been baptized and others are to be, while the rector has on his list of members of the Confirmation class fifty names, and at the last meeting of the class there were seventy-five persons present.

Much of the success of the Mission is due to the earnest efforts of the laymen and women of the parish, as well as to the irrefutable arguments and earnest eloquence of the missionary.

MASSACHUSETTS.

MALDEN.—The Bishop made his regular visitation at St. Paul's church, on Septuagesima Sunday. Seven persons received "the laying on of hands." The Bishop's address was exceedingly effective, and called forth the sympathies of the entire large congregation. The responses were hearty, and the congregational singing excellent. The rector has just completed his first year of service in this live and earnest parish, and everything promises well for the future.

A congregation has been called together in the adjoining town of Everett, during the past month by our diocesan missionary, the Rev. J. S. Beers, heretofore forming a part of St. Paul's, Malden. No less than 60 families and 50 communicants of the Church are found in Everett.

Last fall the organization of St. Luke's, Linden, the post office of the eastern district of the city of Malden, was legally consummated, where is also a beautiful new church with 50 communicants and an enterprising congregation. Notwithstanding these two off-shoots from St. Paul's there is still enough left in this growing population to tax all the energies of the rector, and to fill St. Paul's, as was evinced at the Bishop's visitation.

No less than 300 houses were built in Malden in 1885, and its growth is more like that of a Western town, than one would suppose of one of the sleeping places of Boston business men, within plain sight of Massachusetts State House.

ALBANY.

CHERRY VALLEY.—Some papers have recently come into the possession of Grace church, which contain matters of a general as well as of a local interest. They relate to the early history of the church in Otsego Co., and to the labors of that ecclesiastical pioneer, the Rev. Daniel Nash, who is still remembered by the people among whose fathers he was personally known as Father Nash. These papers were found among the effects of Mrs. G. W. Ernst of Coopers-town, N. Y., daughter of the Mr. Heron, whose name occurs in them, and were sent by Mr. Ernst to Mrs. Cox of Cherry Valley.

1. There is a list of marriages be-

ginning with the year of grace 1784 and ending in 1794. No signature or name of the officiant is attached to this list; and it is not in the handwriting of any of the other papers. From the peculiarity of its spelling and the badness of its chirography, it is evident that some uneducated person made out the list for his own convenience. These marriages were not solemnized by Father Nash, for he was ordered deacon in 1797, and in that year came into Otsego Co. The opinion is hazarded that they were solemnized by the Rev. Dr. Burhans, who made several missionary journeys through Otsego and the adjoining counties before Father Nash began his work. By the advice of Dr. Burhans, Father Nash took Holy Orders and entered upon his missionary work in this section.

2. A certificate, dated August 15, 1803, by Daniel Nash, Peter Magher and Jno. Diel, sworn to before Joseph White, Judge of the Court of Common Pleas, that at a meeting of the inhabitants of Cherry Valley, held the same day, Daniel Nash, rector, and Peter Magher, clerk, it was "resolved that the Name and Title of this society be known as Trinity Church." Wardens and vestrymen were legally chosen at this meeting, and also in Easter week of 1805, as a record attests. Search has been made in vain to find out for how long a time this corporation existed, and when it lapsed. No one can recall regular services here before the year 1835. From that year till 1846, when the Rev. Joseph Ransom founded the present parish of Grace church, services were held with some regularity.

3. Some correspondence between Father Nash, Mr. B. Heron of Cherry Valley, and Mr. Abram Beach of New York, relative to the purchase of silk to make a "cassock and sash, a gown and scarf" for Father Nash. There is a Prayer Book in the parish, the gift of Trinity church, New York, of the date of 1795, on the inside cover of which is a picture of a priest entering church with the people. This priest is vested with gown and scarf, or stole, and cassock and sash, but without a surplice. In one of these letters to Mr. Heron, Father Nash regrets that the Bishop (Moore) has not yet come to Utica, and urges Mr. Heron to obtain Bibles and Prayer Books, and Hobart's Companion to the Altar, the Life of the amiable Dr. Johnson of Conn., together with catechisms of the Church.

Some of the parishioners remember Father Nash, (he died in 1836) and recall his zeal in the respect of catechizing the children. One person tells how he impressed her with the necessity of Baptism so as to have a Christian name, by his remark to a child who had not been baptized, and yet told her name by which she was known: "You have only a puppy name."

There is a letter from Mr. Beach, advising Mr. Heron of the purchase and making of the cassock, etc., of lute-string silk, at a total cost of £13 16s, and that they had been sent to him by one of the Albany shops, in care of Major Hale of Albany.

4. A draft of a circular letter unaddressed and unsigned, but in Father Nash's writing, which states that it is two-and-a-half years since the foundation of the church here, and then it asks for money to build a church and buy a glebe. The report of Jno. Diel and B. Heron, elected delegates December 13, 1806, to a meeting of the different churches of Otsego Co., held at St. John's church, Otsego, to make arrangements with Mr. Nash as to his officiating in the respective parishes the ensuing year. It was resolved at this meeting that the Rev. Mr. Nash should continue to officiate in the parishes, viz.: One-fifth part of the time in each of the places following: Cherry Valley, Richfield, Otsego, Butternuts, and Fly Creek. At the same meeting a petition to the Bishop of the diocese, praying him to send a missionary into Otsego Co.

5. A marvel of balance sheet of B. Heron, treasurer, in account with Trinity church, from July 20, 1805, to Oct. 12, 1807, showing receipts of £69 3s 4d; and expenditures of £59 6s 6d.

POTSDAM—Trinity Church.—This edifice has lately undergone extensive alterations, amounting almost to the rebuilding of the church. It has been considerably lengthened, and thus its por-

portions greatly improved. A beautiful front with tall and handsome tower (containing clock with illuminated dial) on the northwest corner, has replaced the old plain front with its wooden portico, surmounted by square tower, which was erected half a century ago, after the pattern of the old Trinity church, New York city.

There are now two entrances, one in the centre and surmounted by a very fine rose window, and the other under the new tower.

The stone work of the new front and tower is elaborate, and remarkably well done, and the native red sandstone has never been displayed to better advantage. The interior of the building has been re-arranged, the seating capacity increased, a broad centre aisle has been supplied, the floor of the body of the church covered with a warm looking carpet, and the floor of the chancel relaid with rich colored tiles of chaste design. The whole work has been done under the personal supervision of Thos. S. Clarkson, Esq., and at the expense of himself and sisters, the tower being a memorial of their beloved parents, the late Thomas Streatfield Clarkson and his wife Elizabeth.

On Friday, Feb. 26, in spite of a bitter cold wind, a large congregation was assembled in the church, (which was beautifully adorned with flowers) to take part in the service of consecration. There were present with the Bishop, besides the rector of the parish, the Rev. Dr. Morrison and the Rev. Messrs. Clemens, Sherman, Merkel, Dickson, Somerville, Pearse, Tragitt and Temple. The service was impressively rendered, and the large congregation attentively listened to one of the Bishop's instructive sermons, which was even more than usually excellent.

After an offering had been made for the Cathedral Fund, the Rev. Charles Temple, missionary at Brushton, Lawrenceville, and West Bangor, was advanced to the priesthood. The candidate was presented by the Rev. Dr. Morrison, who with the Rev. Messrs. Kirby, Clemens, Sherman, Merkel, and Pearse assisted in the "laying on of hands." The services closed with an administration of the Holy Communion.

Almost Incredible.—And yet the following relation is true in every particular and can be verified by any one who desires to do so:

Mr. Wm. H. Whitley is widely known to the wholesale dry-goods trade in this country for his long and active connection with the silk and worsted mills of Darby, Pa., near Philadelphia. He is a gentleman in middle life, in robust health, actively attending to business and enjoying the comforts of his elegant rural home. No one would suppose from his appearance, that for long years he was a martyr to that most distressing disease, sciatic neuralgia. By what means he was restored from an almost helpless condition to sound health, is the story we have to present and we will let Mr. Whitley tell it himself.

"I enjoyed good health," said he to a press reporter, who had heard of his case and called upon him to make enquiry about it, "until about fourteen years ago, when one dark winter's night I fell into an excavation made for a culvert. With my feet in cold water and my legs across a log I was in a helpless condition for seven hours. When I was taken out I was insensible. For a month I was confined to bed. On recovering sufficient to sit up I found that my digestion was impaired and that I had an obstinate sciatic trouble in both legs. With this came acute facial neuralgia. My whole nervous system was shattered. Some time after I was able to walk a little a feeling like paralysis would take hold of me and I would fall to the ground. At night, instead of sleeping soundly, I would roll about hopelessly for hours. I was in a constant state of weariness and torture. I tried various medical treatment, without regard to expense; but got no relief. I gave up business for a while and went to Colorado, but it did not help me.

"As I had tried almost everything else, I thought I would try Compound Oxygen, which I had seen advertised as a vitalizer. During my protracted illness, which had now lasted for over a dozen years, I had made a close study of the nerves, and had concluded that vitalizing was what I needed. If this Compound Oxygen could give renewed vitality it was exactly what I wanted. I knew that it would be a severe test for the Treatment, for here I was with my nervous system shattered, my digestion in bad order, my eyesight troubling me, my legs falling me and my powers of sleep practically gone.

"Well, I took the Treatment at Drs. Starkey & Palen's office. Improvement was soon visible, but it was not rapid. I had to be patient, but had the best of encouragement in doing so. For about six months I continued the Treatment with persistent regularity and with the most satisfying results. I became able to attend to business. I could eat without distress and I could obtain refreshing sleep. My tormenting nerve-pains were gone. Compound Oxygen had triumphed over one of the worst cases of sciatica and nerve prostration that the doctors had ever known. I now enjoy excellent health; really enjoy it, for you can imagine what a joy it is to be well again after my long years of suffering."

Drs. Starkey & Palen, 1529 Arch St., Philadelphia, will send free, to any one who will write for it, their Treatise on Compound Oxygen, from which all desired information in regard to this wonderful Treatment can be obtained.

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"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up" MRS. G. E. SIMMONS, Cohoes, N. Y.

"I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." MRS. M. J. DAVIS, Brockport, N. Y.

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"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

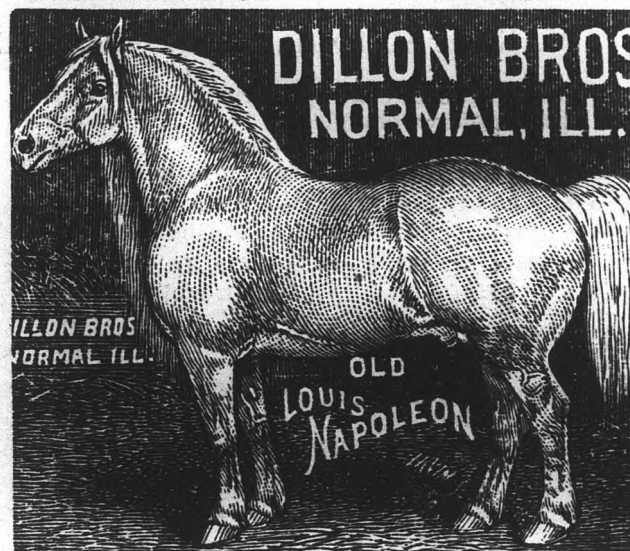
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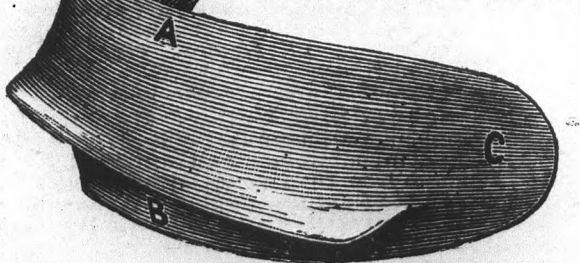
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The snorer not only suffers personally, but becomes a general disturber, is a mouth-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore. The Mouth-Breathing Inhibitor is sent post-paid to any address on receipt of \$2.00. Our 16-page circular sent free. Address **PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.**

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Mothers,
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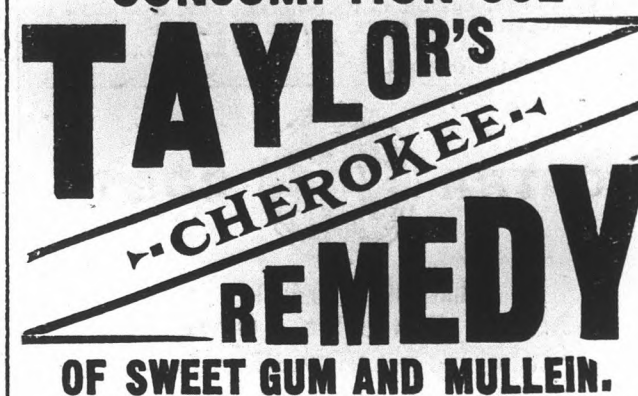
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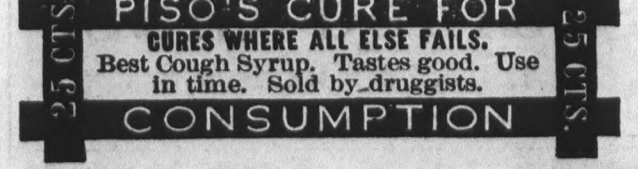
The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:
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"GENTLEMEN,—The writer, who is a tenor singer, desires to state that he was so hoarse on a recent occasion, when his services were necessary in a church choir, that he was apprehensive that he would be compelled to desist from singing, but by taking three of your 'Bronchial Troches' he was enabled to fully participate in the services. Would you give my name, but don't want it published."

"Brown's Bronchial Troches" are sold only in boxes, with the fac-simile of the proprietors on the wrapper. Price 25 cents.

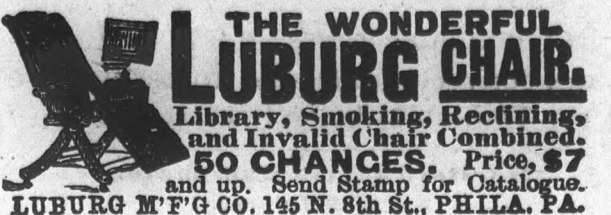
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Murdock's Liquid Food.....	14.10	1.97	16.45	0.42
Liebig's.....	Not any	54.87	52.16	23.74
Valentine's.....	do.	28.67	22.62	11.09
Johnston's.....	do.	20.13	47.16	3.30
Delacore's.....	do.	56.13	60.50	19.24

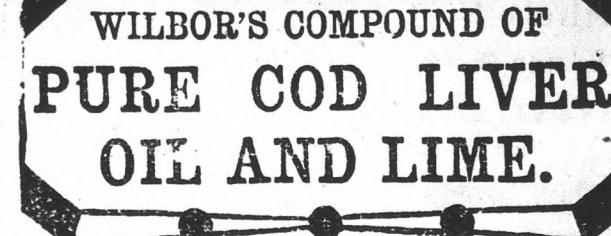
MURDOCK'S LIQUID FOOD contains 14.10 per cent. of albumen; all other foods do not contain any. Common food does not contain over one per cent. that is available.

It contains less organic matter than common food and common food contains 16.85; the other preparations from 22.62 to 60.50 per cent.

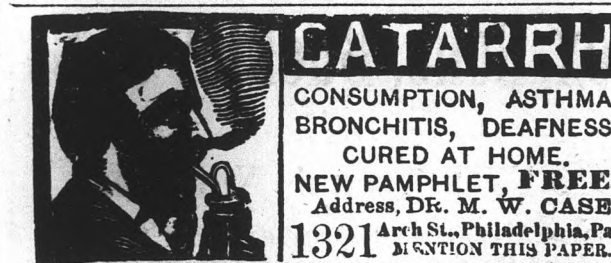
It contains 0.42 of Ash, which is indigestible matter. The others contain from 3.30 to 23.74 per cent.

In alcoholic extracts 1.97. The other preparations are all TONICS, as they contain from 20.13 to 56.13 per cent.

These facts show why MURDOCK'S LIQUID FOOD excels all other foods and preparations in making new blood, and cleansing the system of disease. **Murdock's Liquid Food Co., Boston.**



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