

The Living Church.

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

VOL. IX, No. 4.

CHICAGO, SATURDAY, APRIL 24, 1886.

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The Church Magazine

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TABLE OF CONTENTS.

- A FLORID PASCHAL. By Rt. Rev. A. Cleveland Coxe, D.D., LL.D.
- THE UNFINISHED STOLE. By Caroline Frances Little.
- THE DEVOTIONAL USE OF THE PRAYER BOOK.
- THE SACRED MUSIC OF THE ANCIENT JEWS. By D. E. Hervey.
- VARIETIES OF ENGLISH CLERICAL LIFE.
- THE CENTER OF THE FAITH. By Rev. Percy Browne.
- ONE EASTER-TIDE. A Story.
- A PIONEER BISHOP. (Rt. Rev. Philander Chase.) By H. S. Atwater.
- THE RECTOR'S DAUGHTER. By Alice King Hamilton.
- TEMPLE TOPICS.
- BOOK NOTICES.

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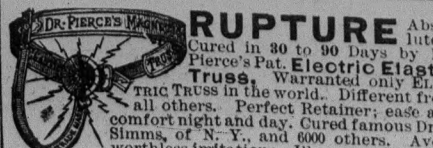
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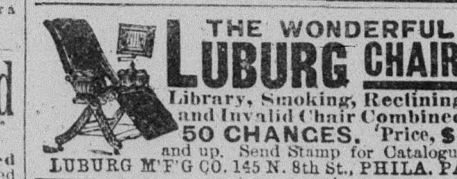
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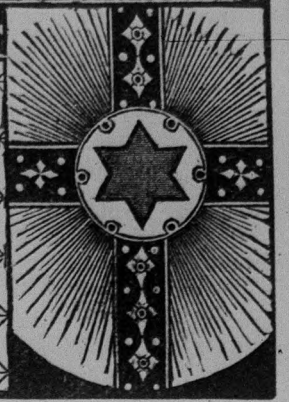
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The Evening Church



EASTER, APRIL 24, A. D. 1886.



Alleluia



THE LESSON OF THE FLOWERS.

BY FLORA L. STANFIELD.

"I claim the right to be the first to greet Him"
Sang the proud rose, her blushing cheek aglow;
"Though every flower that blooms be there to meet Him
He would my absence know.
My color tells anew the thrilling story
Of martyrs going smiling to their death,
My perfume typifies the fragrant glory
Hid in the censor's breath.
O let me at His feet my love disclose,
Because I am a rose."

Then spoke the purple flower of recollection,
"A pansy is the blossom He would see,
And, in the morning of the resurrection,
His thoughts will turn to me,
My very name will win the priceless treasure,
Of praise from Him who is the world's heart's ease.
That day you give to Him unstinted measure
Of love, upon your knees,
O let me, though of beauties I have least,
Be first to grace His feast."

"I have no boon to crave," said a white lily,
"Nor any need to claim my rightful place"
Her cheeks were pale, her mien and accents chilly,
A cloud was on her face.
"What flower should shine in all this fair adorning
If not the one which mortals' name the pure?
So, on the brightness of the Easter morning,
My privilege is sure."
Her scorn the hearts-ease stann'd: her hauteur froze
The ardor of the rose.

O rose, with love in each red petal blooming!
O pansies, with your faces washed in dew!
O lily, whom to praise would be presuming!
He needs each one of you!
Love is of earth if purity forsake it,
And purity is cold if lacking love,
And purest love needs grateful thoughts to make it
Worthy of place above.
So cease your strife and all your beauty bring
To greet the risen King!

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FOR Missionary Enrollment Books apply to Isaac Welsh, Esq., Box 941, P. O., Philadelphia. They are handsomely bound.

EASTER falls this year at its latest possible date. It is 150 years since the last occasion on which it so fell, in 1736, and the next time will be in 1943.

THE English papers announce that Dr. Moorhouse, the new Bishop of Manchester, is to be enthroned on SS. Philip and James's day.

THE prominent theatres of New York City will be closed on Good Friday by agreement of the managers. This is an example worthy of general imitation.

CARDINAL NEWMAN, who went up to London to attend the funeral of the

late Dowager Duchess of Norfolk, was the guest while in the city, of Dr. Church, the dean of St. Paul's cathedral.

At a well-known church in London, readings from *Faust* are given on the Wednesdays in Lent. This is a little ahead of sacred concerts and pious operas.

MR. THOMAS HUGHES, the well-known author is to write the life of Dr. Fraser, the late Bishop of Manchester. Ample materials exist from the Bishop's Oriel days down to the close of his life. A book of more than ordinary interest is expected.

IN New York the manly sons of toil have been making war upon a woman and endeavoring to ruin her business by means of the high toned boycott. It is a satisfaction to record that the plucky little lady proved too much for her assailants, and that the attempt to destroy her trade met with a deserved failure.

THE "Preaching of the Cross" or "The Three Hours" on Good Friday is growing every year in popular esteem. A large proportion of the Lenten cards which have been sent to us announce this service. It is one of the most effective and affecting devotions. Some of our bishops recognize its value, and are very happy in their methods of conducting it.

THE St. Paul's cathedral (London) mid-day services for men are not drawing by any means such large congregations as in previous years, in fact it may be broadly said that Canon Body and Canon Knox-Little stand almost alone in their ability to attract enough men to fill the dome space. Canon Liddon's continued absence will deprive the metropolis of his always powerful Easter sermons.

THERE have been some curious developments in the labor question. The school children of St. Louis struck for shorter hours and longer recesses. Fortunately for the stability of our common school system, the grasping monopolist who superintends one of the schools laid hands upon the heads of the "union" and administered a sound thrashing, which demoralized the strike. It was a genuine case of boy-cott.

THE Rev. Rupert Cochrane, M. A., rector of Langton, Spilsby, Lincolnshire, has just completed the 133rd year of his family's service to the Church. For three generations, without the break of a year, this service has been going on. His grandfather gave forty-three years of his life to the work, his father fifty-six years, he himself thirty-four years. One hundred and eleven years of this time were given to laying the foundation-stones of the Church in Canada; ninety-five of these years under

the S. P. G. It is this last feature which makes this family service to be something unique in the annals of clerical life.

THREE of the most famous of English preachers are in poor health. Canon Liddon is in Egypt, and though much benefited by the rest and change of the last three months, will be unable to take his duty at St. Paul's cathedral before July. The Rev. George Body is almost entirely disabled from preaching through a weakness of the action of the heart, and the health of Canon Knox-Little excites grave anxiety on the part of his friends.

THE thirty-eighth report of the Ecclesiastical Commissioners of England states that during the last forty-five years the total number of benefices augmented and endowed, is upwards of 5,300. The grants made by the commissioners to these benefices amount to about £739,000 per annum, or in capital value to a sum of about £22,170,000. The benefactions by private donors amount to £4,500,000. The total increase in the incomes of benefices through the instrumentality of the commissioners, up to October 31st, 1885, amounts to about £916,000 per annum, which represents a capital sum of about £27,500,000.

THE Dean of Westminster in a lecture on the history of the Abbey, referred to the work of restoration now in progress, and stated that it was carried out on the old lines and in strict accordance with the original architectural design. He intimated that it might be necessary to appeal to the people of England for aid to keep up the famous building of which they were all so proud. The stream of visitors to the venerable abbey is constantly increasing, the number of Americans being noticeable. The week-day services are largely attended by working men.

The Contemporary Review for March opened with a paper entitled "Experiences of a Disestablished Church," by Professor George Salmon. The sum total of these experiences, which of course refer to the Church of Ireland, is in one place compressed into a paragraph, as follows:—"It would be idle to say that the loss of our property has done us no injury. It has crippled our resources and abridged our means of usefulness. But we bate not a jot of heart or hope, and, though cast down, are by no means destroyed. There is nothing in our history to make English people think lightly of the evils both to Church and State which would result from a separation between them. But if either friends fear or enemies hope that such an event would seriously impair the vitality of the English Church, they are mistaken. Rob her, men can; kill her, they can't."



RESURGAM.

BY D. W. R.

And seeth the stone taken away from the Sepulchre.
Mourner, through the Lent of grieving,
Pilgrim through this life of loss,
See thy Saviour like receiving!
See the Burthen of the Cross!
Mystic type of every mortal,
He hath opened every portal.
Every stone from every tomb,
Long forgot, or newly sealed,
He hath rolled, and through the gloom
We may see His path revealed.
See it through the mist of tears,
See it through the flood of years.
We must follow where He leadeth—
Through the Garden to the Grave,
He, upon the Altar, bleedeth,
Lifted high all men to save;
In its shadow we must rest
Loyal to our Lord's behest.
Are our hearts like seal-ed tombs?
Doth a darkness reign therein?
For our Lord is there no room
Even in so poor an inn?
Grace we crave to roll away
Sin-sealed stone this Easter Day.
He is risen! Yea, indeed!
Still our Leader, Guide to be!
From Death's thraldom ever freed,
Shall we thankless victors be?
Love hath sealed its work this day,
Love hath rolled the stone away.
Countless types of Resurrection
We may see in every sod;
Germ and grass-blade in perfection
Rise in perfect proof of God,
And that Life from Death shall be
Evermore a Verity.
Easter, 1886.

ENGLAND.

The subscriptions in aid of the Dean Howson Memorial Fund now amount to nearly 13000. The committee hope to raise about 20000, the greater part of which will be applied in paying off the amount still due for the work of restoring Chester cathedral, for which the late dean made himself personally responsible.

The funeral of the Most Rev. Richard C. Trench, late Archbishop of Dublin, and for some seven years Dean of Westminster, took place April 2. At half-past eleven o'clock the mournful cortege started from 23 Eaton-square, the residence of the deceased prelate. It consisted of a funeral car drawn by two horses, and followed by nine carriages, in which were seated the chief mourners. The coffin, which was of polished oak, with brass fittings, had an inlaid cross on the lid, on one side of which was the Bishop's mitre, and on the other a plate bearing the following inscription: "Ricardus Chenevix Trench, S. T. P., per xxi. Annos Archiepiscopus Dublinensis, et olim hujus Ecclesie Decanus; natus 1807; obiit. 1886. In pace." The service, which was full choral, was opened by the reading of the lesson by Canon Duckworth. Pierson's setting of "What are these that are arrayed in white robes," having been rendered by the choir, the body was borne to its last resting-place, which is situated in the centre of the nave, close to the grave of Dr. Livingstone. Here the rest of the service was read by Dean Bradley, behind whom stood the Archbishop of Canterbury—whose scarf was covered with crape—the Archbishop of Dublin, Canon Duckworth, Canon Farrar, and Canon Rowsell. At the conclusion of the service Ellerton's hymn was sung by the choristers ranged around the open grave, and after the benediction had been pronounced the lady mourners laid their offerings of floral emblems around the tomb of one well beloved in life and deeply mourned in death, while the organ pealed through the venerable building the solemn tones of the "Dead March" in *Saul*.

CANADA.

It is interesting to note, that according to the last census of the population of the North-west, comprising the three embryo provinces of Alberta, Saskatchewan, and Assiniboia, the Church stands at the head of the list in numbers, the Roman Catholics following close behind. Each of these provinces now possesses a bishop, two of whom, Drs. Anson and McLean, are in active service, the third, Dr. Young, being at present in England, collecting funds and enlisting workers. A large immigration into this region is expected in the spring, the Canada Pacific Railway being now in full running order from end to end.

Attention is being drawn to the fact that we are fast approaching what may be called the centenary of the Colonial Church in the nearing hundredth anniversary of the creation of the bishopric of Nova Scotia. In connection with this, Bishop Binney takes occasion to emphasize the fact that this, the premier, colonial diocese is still without a cathedral. It is proposed to mark this centenary by the erection of a cathedral at Halifax.

The Bishop of Rupert's Land has, at the request of the diocesan executive committee, re-arranged all the deaneries in the diocese, by which it is hoped all the scattered Church families may receive occasional pastoral visits. The population of the diocese which is co-terminous with the Province of Manitoba is 125,000.

The Bishop of Ontario in a recent pastoral gives some very interesting statistics of the growth and general progress of the diocese since his consecration in 1862. At that time there were 46 parishes, now there are 91, a gain of 45. Services are also held in about 70 places by lay readers and clergymen, where there is no church building. A large number of parishes should be subdivided. The Bishop considers that the diocese is ripe for subdivision. His lordship speaks hopefully of the general prospects of Church work, and the increase of zeal and liberality throughout the diocese.

The Toronto Sisterhood continues to prosper, and is meeting with encouraging success. The bishop held an ordination on the 21st ult., when Messrs. C. H. Brent and G. H. Broughall were admitted to the diaconate. The sermon was preached by the Rev. Dr. Bethune. The Girls' Friendly Society of Toronto have commenced the publication of a monthly paper, *The Friendly Messenger*.

The Bishop of Nova Scotia held an ordination at Halifax, on the second Sunday in Lent, and ordained the Rev. Messrs. Wilson and Davies to the priesthood, and Mr. F. Lowe to the diaconate. The Rev. C. McCully preached the ordination sermon. At a recent meeting of the diocesan Executive Committee, notice was given of motions providing for the education of the children of the clergy, and for extending the parochial franchise to women. The synod will meet on Thursday, July 1st. A conference for mutual improvement will be held on the following Monday.

A Woman's Aid Association has been formed in Fredericton, N. B., for the diocese; branches are to be formed in the parishes. The Rev. Mr. Reed of Moncton was ordained to the priesthood on the 21st ult.

A very prominent feature of Bishop Baldwin's recent missionary addresses has been his unsparing denunciation of all indirect methods of raising money for Church purposes.

The third monthly paper of the Soci-

ety of the Treasury of God has just been issued from Toronto. From it we gather that this society has at length struggled into definite shape and organization, thanks to the perseverance and single-mindedness of its originator, the Rev. Mr. Pocock. A provisional council of laymen has been formed in Toronto, with Mr. J. W. G. Whitney as chairman, and Mr. Pocock as Hon. Secretary. Two vice presidents will be appointed from each diocese by the bishop. As yet only two Canadian bishops—Ontario and Niagara—have taken up the matter in their respective dioceses.

The first Sunday in Lent was appointed by the Bishop of Toronto as "Temperance Sunday." When appropriate sermons were preached throughout the diocese, and collections taken up in aid of the diocesan Church of England Temperance Society. A monthly paper in connection with the Society in Canada is announced: It will be published in Toronto.

The Rev. W. Haslam, of the Church of England Parochial Mission Society, is at present holding Mission services in the diocese of Huron. Mr. Haslam, who is accompanied and assisted by his wife, is meeting with great success. His methods are altogether free from sensationalism, and well within the broad, but well-defined, lines of the Church. A celebration of the Holy Communion always completes the Mission. The diocese of Huron now possesses a regular missionary in the person of the Rev. P. B. DeLorn, an able and indefatigable worker.
Ontario, April 16th, 1886.

CHICAGO.

CITY.—The late pastor of the "Eighth Presbyterian," now a candidate for Holy Orders, has been appointed as lay reader of St. Andrew's church, under the temporary pastoral charge of the Rev. Dr. Gold of the Seminary. *The Diocese* says: "Mr. Green has entered upon his duties with zeal, and will find his work of great value to him in preparing for future usefulness in the new allegiance to which he has been providentially led." Mr. Green is encouraged by the attendance of a large congregation, great increase in the income of the church, and the prospect of presenting a large class for Confirmation.

KANKAKEE.—Confirmation was administered by the Bishop in St. Paul's church, April 13th, to a class of thirty-six persons, the largest ever presented in the history of the parish. It comprised all ages from thirteen to sixty-five, twenty being from the Sunday school, and the rest chiefly persons not trained up in the Church.

A series of services, after the methods of the Parochial Mission, have been held during the season of Lent, under the direction of the rectors of Kankakee, Streator, and Momence, visiting together, for one day in each week, the parishes of Streator and Kankakee. These services have awakened no little interest, called out large congregations, and have had much to do in preparing the large Confirmation classes just presented in both of these parishes. Two days previous to his visit to Kankakee, the Bishop confirmed a class of twenty six at Streator. It has been "a good Lent" in both parishes.

OTTAWA.—The Bishop visited Christ church, the Rev. N. W. Heermans, rector, on Monday evening, April 12th. There was a very large and attentive congregation present. The choral service was well rendered by the surpliced choir of men and boys. The Bishop preached a very admirable and timely

sermon upon the benefits of the Lenten season. A class of nine, who had been duly and truly prepared by the rector, was presented to the Bishop for Confirmation.

Mr. Heermans is making a special effort towards increasing the interest in the Sunday evening services, which for one reason and another has always been in this parish a discouraging feature, and with some show of success. Since the Lenten season began the Sunday evening congregations have more than doubled. The daily services are better attended than ever before.

The Ladies' Parish Aid Society in an efficient and quiet way, is doing much toward "leavening the whole lump." The Woman's Auxiliary, under the charge of Mrs. Judge Evans, has undertaken some special work for a missionary, recommended by the Bishop, within the diocese. The Industrial School, under the management of Mrs. Heermans, is preparing a box for the Orphanage of the Holy Child, Springfield, which they expect to forward about Easter. Apparently a new life is springing up in every department of this parish, greatly to the encouragement alike of pastor and people.

NEW YORK.

POUGHKEEPSIE.—The church of the Holy Comforter has lately received from Mrs. Edward Bech a rare and unique piece of Danish embroidery, of great antiquity, having been an altar-piece in the times of the Reformation. It will be used for the first time at Easter. This parish has lately received also a gift of the lot back of the church, from the founder of the parish, Mr. W. A. Davis, making, with his previous gifts, one of the largest and most valuable landed Church properties in Poughkeepsie.

MARYLAND.

WASHINGTON, D. C.—The large proportion of male communicants in the parish of the Ascension is a matter of remark. Some years ago Mr. Martin Farquhar Tupper called attention to this fact. The Bishop, February 21st, confirmed a class of thirty. The cost of the church has been about \$170,000, \$23,500 of which were raised in a year and a half. Forty or fifty pew-holders have lately been added, the whole number being now some one hundred and thirty.

LAUREL.—St. Philip's has received the gift of several stained glass windows, and organized a branch of the St. Mark's Friendly League. Its new chapel will add greatly to the efficiency of the parish. Dr. J. F. Billard has been duly licensed by the Bishop as reader, subject to canon and the episcopal regulations awhile since issued.

TENNESSEE.

The Convocation of Knoxville met in St. Paul's Church, Greeneville, March 20th, continuing three days. The opening services consisted of an able address from Bishop Quintard, explaining the meaning of repentance, and that a Christian life consisted not in one's individual emotions, but in *doing*. He was followed with a sermon by the Rev. C. D. Flagler of Cleveland, from Prov. xiv:12. The speaker showed that mere sincerity in belief was not enough; that it was of vital importance *what* a man believes. On Sunday morning and evening the Bishop officiated, delivering two eloquent and earnest discourses. At the latter service, the Rev. S. B. McGlohon, deacon-in-charge presented a class of six persons for Confirmation. The Eucharist was celebrated daily.

The Rev. Dr. Humes, the dean, delivered the closing sermon to an appreciative congregation. The services were all well attended, and a healthy growth of the parish was manifest. A number of years had passed since any regular Church service had been held in Greenville, until Mr. McGlohon of Sewanee was appointed by the Bishop to labor in that parish a few months since. His labors have been abundantly blessed, and the prospects of a strong parish are encouraging.

WESTERN NEW YORK.

ROCHESTER.—A tablet of beautiful proportions has been placed in Christ church. It bears the following inscription:

In memory of the
Rev. Ashbel Baldwin, M. A.
One of the first four persons
ordained Deacon in America
by the first American Bishop,
The Rt. Rev. Samuel Seabury, D. D.
Born at Litchfield, Ct., March 7, A. D. 1757.
Ordained Deacon at Middletown, Ct., August 3,
A. D. 1785.
Ordained Priest at New Haven, Ct., September 18,
A. D. 1785.
Died at Rochester, N. Y., February 8, A. D. 1846.
His grave is with us to-day in the lot of his
Adopted Son,
Charles Baldwin Bristol,
Mt. Hope Cemetery.

The tablet is of Esperanza marble handsomely engraved, and the designer was D. M. Dewey. The inscription is placed within a *Vesica piscis*, a symbol of the Church, and it is surrounded by the grape-vine, symbolical of a life of good works. At the top is a trefoil, representing the Holy Trinity, in which are placed the sacred monograms, Chi, Rho, and Alpha and Omega. At the bottom a chalice is seen, resting upon the grapes and wheat, showing that the tablet was erected to one who held the office of a priest.

CENTRAL NEW YORK.

UTICA.—The Quiet Day in Grace church was a blessing to many devout women. It was indeed "good to be there," in the stately church. The softened light, and the absolute reverent stillness between the services, was most impressive. Father Field, who is one of the Society of St. John the Evangelist, of Cowley, shows at once his English training and impresses one with being fully absorbed in his Master's work—a thorough priest of the Lord. He went about the church as if it were his home and as if he loved it. After each service of the day, he stood patiently by the door, meeting the different requests of those who passed out, or answers to questions, etc., with a quiet "thank you," as if glad of the opportunity to serve the Lord in the least of his brethren. There was no hurrying from one to another, no excitement, and yet the interest was deep and quiet, often finding vent in tears of thanksgiving, as well as penitence. How much help such Quiet Days would be to both clergy and laity, if often kept, God only knows. It is no slight to our faithful, often over-worked, clergy, to pray for more such priests as Father Field and the other members of the Society of St. John the Evangelist. May God bless them one and all, and give them the souls they hunger to save—the crown they strive to win!

OXFORD.—The Bishop will soon visit St. Paul's church for Confirmation, and will find new life and enterprise in the parish. This, one of the most complete Church properties in the diocese, is fortunate in having for its rector the Rev. J. M. C. Fulton.

During Lent the rector has been delivering a course of sermons on "Character Forming," which are highly spoken of, and which have been productive of great good. The interest and attend-

ance has steadily increased from the first, thereby attesting the appreciation with which they were received.

DIOCESAN CONVENTIONS.

- DATE AND PLACE OF NEXT MEETING.
- APRIL.**
- 29. Province of Illinois—Cathedral, Chicago.
- MAY.**
- 1. New Jersey—(Will announce in next issue.)
 - 4. Springfield—St. Paul's church, Springfield.
 - 4. Pennsylvania—Church of the Epiphany, Norristown.
 - 5. Florida—St. Mark's church, Palatka.
 - 7. Arkansas—Little Rock.
 - 10. South Carolina—St. Luke's church, Charleston.
 - 12. Georgia—St. John's church, Savannah.
 - 12. Louisiana—St. Paul's church, New Orleans.
 - 16. Utah and Idaho—Salt Lake City.
 - 17. Mississippi—St. John's church, Aberdeen.
 - 18. Long Island—(Will announce in next issue.)
 - 18. N. New Jersey—(Will announce in next issue.)
 - 19. Virginia—Christ church, Charlottesville.
 - 19. North Carolina—Taboro.
 - 19. Alabama—Grace church, Anniston.
 - 19. Nebraska—Cathedral, Omaha.
 - 19. S. Ohio—St. Peter's church, Delaware.
 - 19. Tennessee—St. Ann's church, East Nashville.
 - 25. Missouri—St. George's church, St. Louis.
 - 25. Iowa—St. John's church, Dubuque.
 - 25. W. Michigan—St. Luke's church, Kalamazoo.
 - 25. Chicago—Cathedral, Chicago.
 - 26. Maryland—Church of the Epiphany, Washington, D. C.
 - 26. California—(Will announce later.)
 - 26. E. Carolina—St. Stephen's church, Goldsboro.
 - 26. Massachusetts—Trinity church, Boston.
 - 27. Quincy—Grace church, Galesburg.
- JUNE.**
- 1. Indiana—Cathedral, Indianapolis.
 - 1. Fond du Lac—Cathedral, Fond du Lac.
 - 2. Delaware—St. Luke's church, Seaford.
 - 2. W. Virginia—Zion church, Charlestown.
 - 2. Easton—Easton.
 - 8. Ohio—St. Paul's church, Norwalk.
 - 8. Rhode Island—St. Stephen's church, Providence.
 - 8. Central New York—(Will announce in next issue.)
 - 8. Central Pennsylvania—Trinity church, Williamsport.
 - 8. Connecticut—(Will announce in next issue.)
 - 9. Pittsburgh—Calvary church, Pittsburgh.
 - 9. Minnesota—Gethsemane church, Minneapolis.
 - 9. Michigan—St. Paul's church, Detroit.
 - 9. Colorado—Cathedral, Denver.
 - 15. Wisconsin—Cathedral, Milwaukee.
 - 15. Maine—(Will announce in next issue.)
 - 16. Vermont—Immanuel church, Bellows Falls.
- SEPTEMBER.**
- 15. Kentucky—St. Paul's church, Louisville.
 - 21. W. New York—(Will announce in next issue.)
 - 24. New York—(Will announce in next issue.)
 - 29. New Hampshire—St. Paul's church, Concord.
- NOVEMBER.**
- 16. Albany—(Will announce in next issue.)

INDIANA.

The Bishop has been on a visitation to the northern part of the State, and the Confirmation classes have been larger than in any previous year of his episcopate. At the close of the consecration services in Evansville, the Bishop confirmed a class of 31 in St. Paul's church, and 6 in Holy Innocents.

The Bishop spent the second Sunday in Lent at Richmond, and confirmed a class of eight presented by the present rector, the Rev. Frank Hallam. He also visited St. Stephen's Hospital, and found it in first-class condition in every respect. From Richmond the Bishop went to Mishawaka and Bristol, mission stations of the Rev. J. G. Miller. These parishes were founded nearly 50 years ago during the episcopate of Bishop Kemper. In both the church buildings have been greatly improved and put in the best of order with beautiful vestments for the altar and lectern. In St. Paul's, Mishawaka, 15 persons were confirmed, and six in Bristol. Next the Bishop visited Elkhart, confirming 3. At Elkhart a movement has begun to build a rectory.

The third Sunday in Lent the Bishop spent at the wide-awake parish of Trinity, Michigan City. The Sunday school is one of the best in the diocese. In the evening the Bishop confirmed a class of twelve. On the lot adjoining the church the bricks are on the ground for the erection of Barker Hall, a magnificent school building for the flourishing parish school of Dean Faude, to be built by Mr. Jas. Barker at a cost of \$6,000 or \$7,000, as a memorial of dear children in Paradise. The Bishop then went to St. Paul's, La Porte, and confirmed a class of four, presented by the earnest rector, the Rev. R. S. Eastman. At Lima the Bishop found the Grammar School in a most flourishing and hope-

ful condition. In the beautiful St. Mark's church, memorial of Hon. John B. Howe, he confirmed a class of nine, four of them being from this school. The 4th Sunday in Lent was spent in a visitation to Trinity, Fort Wayne, the Rev. W. N. Webbe, rector. Here the Bishop confirmed a class of seventeen, making in the month of March 161 confirmed in the diocese.

The parochial mission of Messrs. Prescott and Gardner in Grace church, Indianapolis, was quietly conducted, interesting a great many souls, and resulted in instructing many, confirming their faith, and awakening many to new life and consecration of themselves to Christ's service.

LOUISIANA.

The movement, originated by the ladies of New Iberia, of purchasing an episcopal residence in the City of New Orleans, has been crowned with success. A handsome brick dwelling with nice grounds and a beautiful garden, corner of Carondelet Street and Washington Avenue, has been purchased. From three to five thousand dollars is still due on the purchase. It is earnestly desired that every communicant in this diocese contribute, according as God has given them His blessing, to help pay in full for the residence. One dollar from each communicant would settle the entire indebtedness.

Church work in both city and country is encouraging. In most parishes larger Confirmation classes than ever before have been confirmed. That of Trinity church, the Rev. Dr. Holland, rector, with 112 candidates, was mentioned in our last issue. Of this number there were many Roman Catholics and sectarians, and also some Jews. On St. Charles Avenue workmen are busily employed erecting the new Christ church: When completed it will be one of the handsomest churches in the South. It is to be built of brick with stone exterior. Another accession to the Church, in the person of the Rev. J. W. Bleeker, formerly a minister of the Methodist denomination, must be reported.

The diocesan missionary, the Rev. E. W. Hunter, although his work is entirely among the poor, building up weak parishes and erecting churches where there are no church buildings, yet reports progress. He has two churches well nigh completed, and is now trying to build another. Lack of means is the great disadvantage he has to labor under. There are many poor parishes in this diocese, which would be glad to receive help of any kind from their more prosperous brethren.

WISCONSIN.

The Lenten services in Milwaukee seem to be generally well attended. On Wednesday evenings, the rector of St. James's church, the Rev. E. G. Richardson, has delivered a series of lectures on the history of the Prayer Book. He led his hearers into an examination of the various books which formed the nucleus for the first Prayer Book, especially the Sarum Missal, laying stress upon the fact that the service books at all times in use in England were pre-eminently Anglican, and not Roman. He then sketched the formation of the First Book of Edward VI., and the subsequent revolutionary methods which secured the Second Book. The points of difference between the two books were noted, and the fact was set forth that in all subsequent revisions, both in England and in this country, the First Prayer Book was the model. After examining later influences on the

English Prayer Book, the American revision was discussed, and subsequently the Book Annexed, and its relations to the foregoing revisions.

Mr. Richardson has also delivered another series of lectures, on Friday evenings.

At the cathedral, Canon St. George has delivered devotional addresses on Wednesday evenings, which have been largely attended, much to the spiritual profit of the congregation. Dean Mallory has delivered Confirmation lectures on Friday evenings. Both of these series are, of course, in addition to the regular tri-daily services.

We have many reports of the good results of the Pre-Lent Mission held in the cathedral here by Fathers Maturin and Torbert, of the Society of St. John the Evangelist. From all accounts it has been one of the most successful ever preached in this country. Father Maturin's persuasive and powerful preaching and Father Torbert's quiet power of instruction combined two necessary elements in a Mission in a very happy way. The ground was carefully prepared beforehand; the whole movement had the cordial approbation and sympathy of the excellent Bishop of the diocese, there was no timid reservation in teaching, but perfect freedom in handling all the ministries of divine grace. A deep and cordial interest extending to intercessory prayer was shown by Christians not of the Church's communion. The whole city seemed to be stirred. The closing service, a general Communion of all benefitted by the Mission, is described by an eye witness as wonderful. At the early hour of seven the spacious church was thronged with worshippers. Two hundred and fifty-seven received the Blessed Sacrament. It was indeed a gracious out-pouring of the Holy Spirit, and its results will long be felt in the city and Church.

Not only has the attendance at services, and especially at the early Celebrations, largely increased, but a number of outsiders are seriously considering Baptism and Confirmation, and not a few have declared their intention of receiving the same. The result in the increased devotional spirit of Church people, not only in the cathedral congregation, but also in the various parishes, is also marked.

Not less marked were the results of Father Torbert's series of services at Whitewater. The church was crowded at the services for men only, and a mass meeting held at the opera house later, took vigorous measures for the spread of purity and morality. The Rev. Mr. Townsend, rector of the parish, was one of the speakers.

This is the busy time of the year for the Bishop, and in all parts of the diocese he is exercising the ministry of the laying-on-of-hands, and otherwise increasing and strengthening the Church.

PENNSYLVANIA.

The Hon. John Welsh entered into rest on Saturday morning, April 10, after a short illness. Mr. Welsh has held many prominent positions in his own city and outside of it, filling them all in such a way as brought the highest honor upon himself as well as the bodies which he served. His presidency of the Centennial Board of Finance and his Ministry at the Court of St. James, are but types of the manner in which he performed the many duties which fell to his lot. As an earnest Churchman he diligently labored for her good. He was one of the originators of the

Church hospital to which his gifts were very large. He was for upwards of fifty years a trustee of the Church Academy, for fifty-four years he served as vestryman in St. Peter's church, for the last seventeen years he was the rector's warden. At the funeral on Tuesday, the 13th, there was a very large gathering of representative men from all callings. The clergy officiating were the Rev. Thomas F. Davies, D. D., rector of St. Peter's, the Rev. Henry J. Morton, D. D., rector of St. James', and the Rev. Alexander J. Miller, and the Rev. J. M. Tait, assistant ministers of St. Peter's. The interment at the burial lot of the family in Laurel Hill Cemetery was private. Appropriate resolutions have been passed by the vestry of St. Peter's church, the Park Commission, of which he was one of the originators, and by a meeting of citizens called by the mayor.

Bishop Stevens resumed his duties on Sunday, April 4, after having been laid aside since the formation of the Federate Council of the dioceses in the State of Pennsylvania in November last. In the morning he confirmed sixteen persons at St. Andrew's and in the evening at St. Matthias' twenty-two. On the 11th in a very enfeebled state he visited the church of the Nativity, and confirmed 59 persons. He was obliged to sit during the performance of the rite, the candidates kneeling before him two by two. In the evening at St. Mark's church, Frankford, he confirmed 45 in the same manner. On the same day Bishop Lee of Delaware, confirmed 17 at Calvary church, Conshohocken, and 32 at the church of the Holy Apostles, Philadelphia.

Much genuine regret is expressed at the removal of the Rev. Reese F. Alsop, D. D., who leaves Grace church after Easter to take charge of St. Ann's church, Brooklyn. He has brought his present charge into a high state of efficiency. He is in the prime of life, a clear thinker and a pointed speaker.

At the meeting of the Southeast Convocation, the general missionary made a report, which showed that he had been doing much faithful work in house to house visitation, and answering the many calls made upon it. It was resolved to add \$200 to his salary. Boundaries were fixed to some of the parishes within the convocation limits. In the evening a missionary meeting was held, at which addresses were made by the Rev. Drs. Reese F. Alsop and Richard Newton, as well as by the missionary.

MICHIGAN.

The parish of St. Paul's, East Saginaw, for some time vacant, and where the church building was some months ago destroyed by fire, has called the Rev. Isaac Barr, of St. Clair, and he has accepted the rectorship. The Rev. Mr. Barr is well fitted to go to such a place, as he has won a reputation as a church-builder. He has just finished one at St. Clair.

There have been several accessions to the number of our clergy recently. The Rev. J. W. Armstrong, late of Huron diocese, takes charge of Lexington and Crosswell; the Rev. March Chase, from the diocese of Wisconsin, goes to Howell and Brighton; the Rev. J. W. McCleary, of the diocese of Toronto, becomes assistant minister in St. George's, Detroit, and the Rev. A. A. W. Hastings, late of Woodstock, Canada, enters upon the charge of St. Andrew's, Detroit, on May, 6th prox.

The Bishop has recently confirmed a class of seventeen in Emmanuel church, Detroit, forty-five in Christ church, De-

troit, and forty-one, the majority of whom were young men, in Grace church, Detroit. The Young Men's Association of Grace church has been greatly strengthened by the earnest work of the rector, the Rev. Jno. McCarroll, and forms a very notable feature in the parish work.

On the 5th Sunday in Lent, Bishop Harris held an Ordination in Christ church, Detroit, the same occasion with the large Confirmation mentioned above, when Messrs. John Munday, William Galpin, and Arthur Rooney, were admitted to the diaconate. The Rev. Mr. Munday is assistant at Christ church and St. Stephen's, Detroit; the Rev. Mr. Galpin will be in charge of St. Clair and Marine City, and the Rev. Mr. Rooney will be associated with the Rev. J. C. Anderson, of Bad Axe, in the Huron Co. mission.

The Rev. G. Mott Williams, of St. George's, Detroit, has been appointed chaplain of St. Luke's Hospital, in succession to the Rev. A. B. Allen, deceased.

SAGINAW.—Sunday, March 28th, was the occasion of the Bishop's annual visitation to this parish. There was a celebration of the Eucharist for special intercession for the candidate for ordination at 7 o'clock, twenty-eight persons communicating. The rector was Celebrant.

Ten o'clock was the hour for the ordination service. The sermon was preached by the Rev. Joseph M. McGrath of Christ church, Detroit, and was a masterly effort. The candidate, the Rev. George D. Wright, assistant in the parish, was presented by the rector. In the presence of his aged parents, many friends and an overflowing congregation, he was then invested with the office for which he had been striving to fit himself since a lad of twelve years. The Bishop celebrated the Eucharist; about eighty persons communicated.

In the evening the Bishop preached and confirmed a class of seventy, the largest with one exception ever confirmed by him. The boys of the vested choir rendered the musical portions of the service in their usual excellent and devotional manner. They were highly commended by the Bishop both for their singing and demeanor.

It is now nearly three years since the Rev. B. F. Matrau became rector of this parish. For a year and a half previous it had been without a shepherd and the sheep had become scattered. It was apparently a field of little promise, but in less than ten months a new church costing \$30,000 was completed, furnished and consecrated to the service of God.

Ere another ten months had rolled around, through the generosity of a few of his friends in the East, he was enabled to build, furnish and have consecrated to God's service, a very handsome mission chapel a mile and one half distant from the parish church.

Within another year the work had so increased that the vestry were constrained to call an assistant. He entered upon his duties June 7, 1885, and two weeks later a vested choir of fifty boys, which had been in training for some months under Prof. Roney, was introduced. From the first this has been a marked success.

The Sunday school at St. John's now numbers over two hundred, and that at Calvary chapel about one hundred. Eight guilds are engaged in various branches of Church work in the parish, an indication of no little activity. The Sunday congregations are large, and the Lenten services were remarkably well attended.

The number of communicants last reported before Mr. Matrau became rector was 190. He has since presented 195 persons for Confirmation, and baptized 221, 78 adults and 143 infants. Nearly 500 communicants will be reported to the next convention.

SOUTHERN OHIO.

The Church Chronicle gives the following statement in respect to Bishop Jaggar:

The Bishop of the diocese, after leaving Florence, spent some weeks at Castellamare, a few miles south of Naples. A letter recently received, dated Castellamare, March 9th, gives the following items of interest: The Bishop feels confident that the crisis of his disease has been passed, but that the recovery must be slow. Acting by medical advice and in accordance with his own best judgment, he decides that he should not be present at the Diocesan Convention, nor return to the diocese till the autumn. To test himself, by consent of physicians, and at the request of Bishop Littlejohn, in charge of foreign churches, he expected to confirm in Rome, the third Sunday in Lent, March 28th, if able; and at later days, to consecrate a church in Florence, and also in Paris. He hopes, he says, God willing, to return to the United States about June 1st, and to resume episcopal authority; conducting it, however, by correspondence till Fall. At that time, he says, "I am hopeful of being able to enter fully upon my episcopal duties."

A QUINQUAGESIMA SUNDAY IN SIENA.

SPECIAL CORRESPONDENCE.

Of all the towns in Italy, Siena, after Rome, Florence, and Venice, possesses the greatest interest to the student of Church life or art, and yet it is rarely visited; people rush on anxious to get to Rome or Florence, as the case may be.

In many ways Siena is far more interesting; the nineteenth century has not yet modernized the city; high among the hills with its bracing atmosphere, the narrow streets have been free from the plagues which have forced the government to rebuild the larger cities. One hardly knows Rome with its new quarter and grand Via Nazionale; the Tiber will soon flow between broad stone quays and be spanned by iron bridges; the ghetto is undergoing repairs, and he is astonished to find many a wide piazza being torn out among its narrow streets. Not so with Siena; if one walks through the streets, especially at night, when they are almost deserted, he is carried back to the Middle Ages; the grand palaces look the same, the bronze rings along the sides of the huge courtyards, and even along the street walls, await the troop of horses, which formed the retinue of those days; sockets for torches and iron cages for lamps still seem to rebel against the gas lamps; it is impossible as one passes the grated windows, through the narrow streets and under arched gateways to believe that it is the nineteenth century and not the fourteenth.

There is another peculiarity to Siena; although a town of twenty odd thousand inhabitants, there is but one form of Christianity within its walls, so we must go to the cathedral for our service. It is a wonderfully beautiful church built of alternate layers of black and white marble, with a wonderful mosaic pavement, and the most beautiful pulpit in the world, the facade, wonderfully carved and covered with mosaic as it is, still is not as beautiful as the

facade of the cathedral of Orvieto, but we don't think of that as we look at it. The church, as it now stands, is but the transept of the projected cathedral; if it had been finished it would have been the greatest church in the world. A portion of the projected nave which still stands unfinished as the builders left it, surprises one with the boldness of the original design.

The service of the morning which I attended, was a pontifical high mass, for the archbishop's palace is next to the cathedral, and he is accustomed to celebrate the high mass himself every Sunday. There is not much music as it is so near Lent, but the service is very reverent. There are several things to be noticed comparing the Italian churches, their priests and clergy, with those of ten years ago. A Romish friend told me that a reform, as far as cleanliness is concerned, has been sweeping through the southern continental churches. They certainly needed it, some do still, but many of them are now kept in faultless condition; the cathedral at Pisa is the very pink of neatness, a New England housewife could not keep it in better condition.

Another thing that one notices is the striking faces of the large number of young men who are studying for the priesthood. Siena has several colleges, and one meets groups of them at every turn, and even more frequently here than in Rome. As one passes them, it is curious to hear them chatting in many different languages; they have been sent here to finish their education, and they are sent out perfect machines, and much more than machines, while those at the centre who direct everything, know just what man is fitted for what place. The organism of the Roman Church is certainly marvellous, and the more one sees of the use it makes of all material that comes in its way, the more one wonders. One peculiarity at Siena was their reading the Gospel from the pulpit, using it as an ambo. At Pisa they have two ambos, larger than the pulpit proper, on either side of the choir, and at high mass they read the Epistle from one, and the Gospel from the other. It is certainly a very striking, as it is a very ancient, piece of ritual. Siena is full of churches, most of them worth visiting, as they contain pictures by the great Tuscan painters. In almost all of them, over the entrance door inside, is hung a great cross painted with a crucifixion on a gold background; and the ends of the arms are floriated with symbols of the Evangelists. Many of these crosses are of very early date, and although painted in a rude style are very effective; they are peculiar, I believe, to Tuscany.

Naturally one meets everywhere frescoes, or paintings, or relics of Catherine of Siena. I know of no more fascinating chapel than that to her memory in the old unfinished church of St. Dominic with its wonderful frescoes, and especially the group of nuns at the foot of our Saviour's cross. It is a wonderful old town, and I can wish one a no more pleasant or profitable Sunday than visiting some of its churches, and if as you return to your hotel (which is a palace to be in keeping with your surroundings, in which you will have a room large enough to hold a small house, and with a view out over the city roofs, beyond the cathedral and over the walls to the snowy Apennines), you meet a long procession of the misericordia dressed in their black dominoes with black masks, the priest going before, carrying the Sacrament to some dying man, you will wonder whether it is the Middle Ages or to-day; and also perhaps, whether the Middle Ages have not some suggestions to make even to the nineteenth century. ORIEL.

AN EASTER SONG.

BY CALLIE L. BONNEY.

In shade of death the world asleep,
While white-robed angels vigils keep,
O'er stone-bound tomb;
And night winds whisper requiem low,
While snadowy forms flit to and fro,
Mid eypress gloom.

When, lo! a heavenly radiance falls,
Reflected from the jasper walls,
Where pearl-gate gleams;
And heavy stone is rolled away,
While dawning resurrection day,
With glory teems.

No more the eypress and the tomb,
Where now immortal flowers bloom,
Bright, fair, alway,
Life's King, in majesty divine,
Makes resurrection blessing thine,
On Easter Day.

A. D. 1886.

BOOK NOTICES.

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

OUTLINE OF CHRISTIAN HISTORY, A. D. 50-1880. By Joseph Henry Allen. Boston: Roberts Bros.; Chicago: A. C. McClurg & Co. Pp. 151. Price, 75 cents.

This history of the Christian Church is from a Unitarian standpoint. The history of the Apostolic age is drawn from the first three gospels, no reference being made to that according to St. John.

AFTERNOON SONGS. By Julia C. R. Dorr. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Price \$1.50.

These song poems breathe of the quiet calm of the afternoon of life, are full of tender poetic thought, and faultless in measure. Poems like "The Fallow Field," though not glowing with brilliant poetical fire, will touch many a heart.

WONDERS OF ART AND ARCHITECTURE. The Wonders of Pompeii. By Marc Monnier. Translated from the original French. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp. 250. Price \$1.00.

The present volume of the Library of Wonders is valuable. It is well translated from the brilliant French of Monnier, and treats of a subject of popular interest, Pompeii and its inhabitants. To those who seek knowledge and have but little means at their disposal, this library is to be commended.

SPECIMENS OF ENGLISH PROSE STYLE from Malory to Macaulay. Selected and annotated with an Introductory Essay. By George Saintsbury. Chicago: A. C. McClurg & Co. 1886. Pp. 367. Price \$2.00.

Mr. Saintsbury, from the apt alliteration in the title of his book to the last selection from Macaulay, has done his work well. Nothing could be better than the brilliant essay on the development of English prose through the last three centuries. The selections are comprehensive; doubtless some may criticise the choice, yet they will be found to represent well the characteristics of the authors. Wherever the volume is opened a masterpiece is to be found.

A HISTORY OF GERMAN LITERATURE. By W. Scherer. Translated from the third German edition by Mrs. F. C. Conybeare. Edited by F. Max Muller. Vols. I. and II. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$3.50.

A history of German literature bearing the name of Max Muller, ought to be worthy of attention. Indeed one interested at all in either the history or the literature of the Teutonic race, could not glance over the table of contents without a desire to read the two volumes. We think it is destined to be one of the books which "no library is complete without." The stories of the mediæval epics are well told, and the reader is given a vivid impression of the great masterpieces of the later literature, while the growth of that literature as a whole is well presented, and fairly discussed.

A CAPTIVE OF LOVE. Founded upon Bakin's Japanese Romance, Kumono Tayema Ama Yo No Tsuki. By Edward Greey. Twenty-six Illustrations from the Original Work. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Pp. 280. Price, \$1.50.

This Japanese romance is a translation from Bakin's historical novel, that in the original bears the title "Kumono Tayema Ama Yo No Tsuki," which is translated, "The moon shining through a cloud-rift on a rainy night." The captive of love is Saiki, a thunder priest, captured by Hachisuba, a singing girl. The time of the tale is five centuries ago; from it much can be learned of Japanese feudalism, the superstitions of the country, and the reverence for the Buddhist faith. Mr. Greey has lived long in Japan and is thoroughly acquainted with the language and literature of the country. The book is illustrated by numerous native drawings which are curious and spirited.

EVENTFUL NIGHTS IN BIBLE HISTORY. By Alfred Lee, Bishop of the Protestant Episcopal Church in Delaware. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Price, \$1.50.

In this volume the venerable Bishop of Delaware has given to the Church the best thoughts of his ripe wisdom, and the choice treasures accumulated by his life-long study of the sacred writings. In the story of the "Eventful Nights," he presents in picturesque order many of the greatest events of both Dispensations. By his simple and graphic style the night scenes of the Old and the New Testament are presented vividly to us, so that we seem to live in them, and may feel the full significance of the grand events transpiring before us. For all Christian people who would engage in a thoughtful and reverent reading of the Holy Scriptures, these sermons will be an inestimable treasure.

THE third monthly paper of The Society of the Treasury of God is received. It contains the constitution and rules of the society, with other valuable information upon tithes, and a letter on the subject reprinted from THE LIVING CHURCH. To any of our readers requesting them these papers will be sent. Address the secretary, C. A. B. Popock, 30 Prince Arthur Ave., Toronto, Canada.

MESSRS. ROOT & SONS Music Co., 200 Wabash Ave., Chicago, have recently published the following: O Risen Lord; At Twilight; Magnolia; Falling Leaf; Life and Love; My Love, My Love; Day Dreams; Tyrolese Lover's Serenade; Dicco and Jean; I've Trouble Enough of My Own; Dot Foolish Old Hen; It's a Fact Now But Don't You Repeat It; Patsey Doherty; Blinkerwitz.

HARPER'S Handy Series. Issued weekly. "With the King at Oxford," a Tale of the Great Rebellion, by the Rev. Alfred J. Church; "Sea Life Sixty Years Ago," by Capt. George Bayley. [Harper & Brqs. 25 cents each.]

"LORENZO ALMA" TADEMA, his Life and Works. By George Ebers. From the German of Mary J. Safford. With thirteen illustrations. [New York: William S. Gottsberger; Chicago: S. A. Maxwell & Co. Price 40 cents.]

THE Household Library. Issued monthly. "The Pettibone Name," by Margaret Sidney; "Within the Shadow," by Dorothy Holroyd. [Boston, D. Lothrop & Co. Price 50 cents. Paper covers.]

"A CHARACTERISTIC of Modern Life." Five Essays. By the author of "The Recreations of a Country Parson," etc. [New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Paper covers, price 40 cents.]

CASSELL'S National Library. Issued weekly. "Plutarch's Life of Alexan-

der the Great;" "The Castle of Otranto," by Horace Walpole. Price 10 cents each. Paper covers.

MESSRS. J. B. LIPPINCOTT & Co., Philadelphia, have published a Popular Family Atlas of the World, in paper cover, containing 24 fine maps, with statistical information. The notable points are the clearness of the plates and the cheapness of the publication,--30 cents. (S. A. Maxwell & Co., Chicago.)

THE April number of *The Expositor* contains an article on "Two Hebrew New Testaments" by Canon Driver, also contributions from Canon Westcott, Prof. Godet and Dr. McLaren.

MESSRS. JAMES POTT & Co., have issued a very dainty little Easter book in paper covers, "Easter-tide," with symbolic and descriptive designs by Wyndham Hughes.

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

DIFFERENCES BETWEEN VESTRIES AND RECTORS.

BY THE REV. H. W. LOWRIE.

Vestrymen, being Churchmen, as well as citizens, are under ecclesiastical law, as well as civil. As a Church corporation, organized for Church purposes, the canons and usages of the Church are binding on their corporate conscience. For example when they "call" or elect a rector, they elect him to the full rights of rector, as those rights are defined or accepted by custom, in the Church at large. One rector may do what any other rector may do, and his official standing as such does not depend on the vestry, but on the canons and usages of the Church, by all of which the vestry must be as fully guided as he. The corporation is formed for the express purpose of aiding the Church in a lawful way.

Worship according to the mode of "this Church," and discipline according to the same, it is the express purpose of the vestry to further. To this end, they build, furnish, provide sittings, collect and pay out monies and call some one to conduct public and private acts of a spiritual nature. If he so called, and they so acting, agree, well and good. If they differ in legal affairs, the law will interpret for them at a trifling expense; if it be in Church matters, the Church has provided a way for settling the difference. It will not do to carry ecclesiastical disputes to the courts, for they would have none of them, as they are not established for such a purpose; nor legal matters, to the bishop—he has no power over them. Vestries, being legal bodies for an ecclesiastical end, have twofold relations.

Differences between pastor and people, i. e., between rector and vestry, must be settled in a canonical as well as a legal way. If they be such as cannot be peaceably settled in the vestry meeting, they must go to the diocesan. The canons say Aye, and who are vestries that they can say Nay? What exempts a vestry from a respectful observance of canon law, any more than a rector? Because the former holds the money, and because where the dollar is, the power is? Perish its money with it. The Church existed, poor, and without vestries either, and would still exist if every such body were to fall on sleep and never waken! To the bishop must go the settlement of differences, if a rector cannot win over his vestry, nor they him, and all get along together in peace and harmony.

If congregations were true to them-

selves, they would severely place on the retired list, any and all such vestries as should undertake to settle disputes with rectors in any other than the legal and canonical way. And this, as much for their own rights and interests as for those of the individual pastor. Injustice is injustice, no matter by whom, or to whom done, and a vestry which should injure one side in an issue to-day might injure the other side on the morrow. Like him that hath no music in his soul, let no such one be trusted!

To say nothing, then, in conclusion, of the fact that rectors, wardens and vestrymen are gentlemen and Christians, or should be, common fairness requires that, in all official relations, as contracting parties, every legal and canonical sanction should be mutually guarded and granted, and always extended as cheerfully as demanded. A jealous cordiality should be the rule of intercourse.

Infringement and trespass should be out of all question, and unheard of. Common interests should forbid encroachment. The common purpose will be best subserved by a respectful recognition of mutual rights. Harmonious co-operation will alone achieve parochial success. An equal in the contract in which the rights of each party to it are carefully guarded, the rector though he be but one, and generally the weaker, need never accept pity, nor will he ever have cause to seek it, where a true Churchmanship prevails, where there is a fair recognition of such simple propositions as these which I have mentioned.

SERVICE FOR A MISSIONARY GUILD.

In answer to enquiries for a service suitable for the opening of missionary meetings, we give the following, compiled by the chaplain of St. Mary's School, Knoxville, for the Missionary Guild of the School:

ORDER OF SERVICE.

- In the name of the Father, etc.
- V. The heathen shall fear Thy Name, O Lord.
- R. And all the kings of the earth, Thy Majesty.
- V. Desire of me and I will give thee the heathen for thine inheritance.
- R. And the utmost parts of the earth for thy possession.
- V. Lord, hear our prayer.
- R. And let our cry come unto Thee.

Let us Pray.

- V. O Lord, prosper Thou the work of our hands upon us.
- R. O prosper Thou our handiwork.

OUR FATHER, etc.

COLLECTS.

PRAYER FOR THE GUILD.—O Lord, without Whom our labor is but lost, and with Whom Thy little ones go forth as the mighty, prosper, we beseech Thee, all works in Thy Church which are undertaken accordingly to Thy holy will, especially the work of this, our missionary Guild. Grant to Thy laborers a pure intention, patient faith, and earnest zeal. Accept as done unto Thy Dear Son whatsoever we may do for Thy Ministry or Thy poor. Through Jesus Christ, Our Lord. Amen.

THE GRACE OF OUR LORD, ETC.

HYMN.

Here shall follow addresses, reading of reports, and such other business as may be ordered.

BENEDICTION.

This service, printed on a card, is distributed at every meeting of the Guild, and the cards are collected at the close of the meeting.

The Living Church.

Chicago, Saturday, April 24, 1886.

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

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

THE publisher of THE LIVING CHURCH is glad to announce to many expectant readers, that the series on the Church, promised last winter, is nearly ready, and will begin soon after Easter. The interest awakened by the first announcement will be increased, when it is known that these papers are from the pen of Thomas E. Green, late pastor of the Eighth Presbyterian church in Chicago, and now a candidate for Holy Orders. The series will be entitled, "The Call of the Mother Church."

V. The Lord is risen.
R. And behold He is alive forevermore,
AMEN! ALLELUIA!
V. In Thy Resurrection, O Christ,
R. Let Heaven and Earth rejoice.
V. The Lord is high above all people.
R. And His Glory above the heavens.
V. O let my mouth be filled with Thy praise!
R. That I may sing of Thy Glory and Honor all the day long.
V. I shall not die but live,
R. And declare the works of the Lord,
AMEN, ALLELUIA!
V. Thanks be to God, which giveth us the victory,
R. Through our Lord Jesus Christ.
AMEN.
V. Let Thy Priests be clothed with Righteousness,
R. And let Thy Saints sing with joyfulness.

ALLELUIA.

ALLELUIA! He is risen, as He said,
ALLELUIA!

"ALL HAIL!" All hail to the faithful women, who are first at the sepulchre! All hail to friends and enemies! All hail to the great brotherhood of humanity for whom the victory is won!

SEVERAL thousand reams of paper like this upon which the Easter issue is printed, have been purchased for THE LIVING CHURCH, and this grade will be used for all issues as soon as a small remnant of the old stock is exhausted.

ARRANGEMENTS are now nearly completed by this journal, for regular reports by mail and telegraph of all important Church news, in the great centres of Church work. THE LIVING CHURCH, from its central location, can collect and disseminate Church news more promptly than any other Church weekly. It will spare no expense to maintain its reputation as the leading news organ of the American Church. Church news will be a prominent feature of every issue.

AT this period of Confirmation classes and Confirmations, it is painful to think how many of those professedly taught in the former, get no instruction as to the nature and need of personal religion, or vital piety; and how many subjects of the latter at once abandon the pursuit of Christian knowledge through thorough class training, and trust wholly to the services (perhaps only one a week), and the sermonette! The consequence is, little or no growth after Confirmation in many, and speedy lapse into worldliness, if not apostasy, in some; the scandalizing of the Church through the religious ignorance and the ungodliness of her members; and the utter discrediting of either her sense, her faithfulness, or her theory of education into righteousness.

No permanent good can be expected from any measures taken to restore harmony between labor and capital, which do not start from, and build upon, the enforcement of law and the preservation of order. Such legal rights as are already recognized must, without regard to class demands, be maintained and defended, before it is of any use to legislate for the modification of these or the securing of others. The basis of all liberty is law, and the might of the law lies in the firmness and impartiality of its enforcement. Hence, a cowardly neglect to enforce the law, and a confederate resistance to it, are both no less than a conspiracy against the liberties of the republic.

O SUN of Righteousness arising with healing in thy wings, illumine the dark places of this sad, sinful, world which Thou didst die to redeem! Pour out the effulgence of Thy Light upon the gate of death, through which Thou hast come a conqueror, till it shall glow with splendor as the everlasting doors which are lifted up that the King of Glory may come in! Kindle with Thy bright beams the lukewarm love of human hearts, and quicken into life the slumbering immortality of this dying race, till those for whom Thy Soul has travailed in pain shall emerge from the death of sin to the life of righteousness, to sit with

Thee in heavenly places rejoicing in the liberty of the sons of God!

IT is well for us to sing Easter anthems and deck the altar with Easter flowers and rejoice with the overflowing gladness of Easter Day. We ought to do all this; we ought also to go forth and do as becometh those who believe in the Resurrection of the dead and the life everlasting. We ought, as the collect reads, to bring to good effect the good desires that are awakened in our minds. There is a place for sentiment and feeling in religion, but there is no place for sentimental religion. We may enjoy our feast days and fast days, our services of sacrament and song; but we ought not to make enjoyment the aim of our religion. If we have thought seriously of the life of our Lord, if we have followed with intelligent sympathy the events of Holy Week, we have learned that sacrifice and service, not enjoyment, are the highest prerogatives of souls made in the image of God. A life devoted to the saving of men from sin and suffering, is twice blessed. "It blesteth him that gives and him that takes." Majesty and glory were never crowned more kingly than with thorns, and never throned more nobly than on the Cross. So it must ever be. The life that is hid with Christ in God, the only life that is worth living, is a life of ever extending blessing and usefulness. It is a life of ever-widening charity, of active sympathy, and helpful ministration.

AT an early date, about July 1st, THE LIVING CHURCH will begin the publication of a series of papers on "The Philosophy of the Creed," translated for this journal from the French of Pere Gratry, by an eminent clergyman of the English Church. They are not dry theological disquisitions, but plain, practical instructions on the articles of our belief, given in dialogue form. They meet, with marvellous acuteness, the agnosticism of the day, and will serve to strengthen the foundations of a devout life in every earnest-minded reader. Pere Gratry's works are little known to our people; they are very original and thoughtful, and are calculated to win and instruct a large class of intellectual men and women who are halting between faith and agnosticism. The translator has, of course, made some excisions, and everything which savors of distinctive Roman teaching has been suppressed. Of this, however, there is little. Like the sublime work of Thomas à Kempis, this work of the eloquent professor in the Sorbonne is a lucid and spiritual exposition of the Catholic Faith. The translator has done good service to the Anglican Communion by

coining this gold dust, this spiritual treasure of a foreign tongue, in the mint of "English undefiled."

The following are the subjects of the dialogues: (1) Faith, God the Creator; (2) The Incarnation; (3) The Holy Trinity; (4) The Redemption; (5) The Church; (6) The Sacraments; (7) Eternal Life.

"YE SHALL LIVE ALSO." In these four words we have the explanation of the wondrous power of the Gospel over all classes and conditions of men. Confronted by death, the vast procession of perishing humanity moves on to the inevitable doom. One generation after another passes out of sight into the impenetrable gloom of the grave, clinging to life with all its attendant miseries, shrinking with unutterable dread from the dark doorway of oblivion that stands ever open to receive the sons of men. Poetry tries in vain to allay the anguish of apprehension. It fills the soul with lofty ideals and thrills the yearning heart with thoughts of love and scenes of beauty. But what are these, in the presence of the universal doom? Philosophy would soothe the restless mind by lofty speculations upon the harmony of the Cosmos. But what is philosophy to us, if we must die? Heroic souls are struggling to free mankind from temporal servitude, but no man can deliver his brother from death. In the midnight of this universal despair the promise comes: "Because I live ye shall live also." It comes attested by a miracle, assured, confirmed, by the return to life of One Who was dead, and behold, He is alive forevermore! Let the heavens rejoice and let the earth be glad!

Then lift your glad voices in triumph on high,
For Jesus has risen and man cannot die.

MR. NEWTON ON THE ORIGIN OF CHRISTIANITY.

The Rev. R. Heber Newton has been preaching a series of discourses on "The Religion of Jesus." He began sundry of his sermons with the questions: "Was Jesus a Christian?" "Was Jesus religious?" He ought to follow the series in due time with another on "The Religion of the Devil." What could be more effective with which to start successful sermons than the question: "Was Satan a Sinner?" "Was not Satan a Christian?"

Questions of this sort could not well mark a more wild imagination, not to say a more devilish ingenuity, than these concerning Mr. Newton's Jesus. We say Mr. Newton's Jesus, because the rector of All Saints' loves to dwell on the idea that Jesus was "the most perfect flower of nature," "the most beautiful flower of humanity," etc., that has yet appeared. He was the fairest outcome of

evolution thus far, though, if He was not a Christian, or at least an ideal Christian, Mr. Newton makes bold to say that the evolutionary process will yet produce one.

All this prepares the way for Mr. Newton's most recent affirmation that Christianity is the flower of paganism. He might have put the matter in the form of a question, but as he advances in the series, he appears to be becoming more positive. When he asked the question, "Was Jesus a Christian?" he was, so to speak, carefully feeling his way. Later on he has become assured not only that he *was* a Christian, but that He and His teachings were the most beautiful bloom of paganism. "Christianity is now confessed by the highest authorities to have been a natural development of pre-existing religions, ecclesiastical, civic, and political." "Christianity in its present form must not assume to be the final fashioning of religion." Mr. Newton has it beyond a doubt. Everything appertaining to human affairs is the result of evolution. Substance and form, matter and mind, physics and ethics, politics and religion, paganism and Christianity, Buddha and Jesus, the natural and the supernatural, are the resultant of one far-reaching, constant, inevitable process, by which the bad becomes good, the good better, the better best, and everything makes for righteousness and eternal order! This is the simple explanation of all the phenomena and facts which come within our knowledge.

Christianity, then, is the flower of paganism, let the credulous reader not doubt it for a moment. Let him carefully trace this flower down to its very roots in the superstition, the rapacity, the lust, the idolatry, the cruelty, and the inhumanities of every sort which characterized and finally destroyed the pagan world. Let him observe how directly and inevitably the religion of Jesus grew out of the idolatry of those who, when they "knew God, glorified Him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened." Let him note how as those wanton pagans "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things," this beautiful flower of Christianity was slowly gathering its form and color out of these transformations. As he reads over the beatitudes, let him mark that evolutionary process by which the pure in heart were developed from these "whom God gave up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves." So too; how the meek and the merciful, and the peace-makers, and they who do hunger and thirst after righteous-

ness, were evolved from those who "were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Let him observe how Christianity, and what we call Christian civilization, were developed from that paganism which collapsed and broke down of its own horrible vices and corruption.

Christianity, the flower of paganism, indeed! As if St. Paul did not know what he was writing about when he wrote the first chapter of Romans, and as if history did not fully bear witness to the truth of what he wrote! Mr. Newton ought not to presume too far in his absurd speculations. If he takes account of nothing else in these matters, let him, at least, take account of the common sense of mankind. That should teach him that wherever Christianity and its founder came from, they did not come from a religion nor from systems of religion in which well-nigh everything was affirmed and practised which the other denied, while well-nigh everything was denied which the other affirmed and practised.

BRIEF MENTION.

Josiah Quincy, formerly president of Harvard College, lived to be 92 years of age. He had kept a journal for many years. He was accustomed to sit in the morning in a large chair with a broad arm to it, which served as a desk, upon which he wrote his diary. July 1, 1864, he sat down in his chair as usual. His daughter brought his journal. He at first declined to undertake his wonted task, but his daughter urged him not to abandon it. He took the book and wrote the first verse of that grateful hymn of Addison:

When all thy mercies, O my God,
My rising soul surveys,
Transported by the view, I'm lost
In wonder, love and praise.

The weary head dropped upon the bosom. The volume was ended. The soul had fled.—The ease with which we persuade ourselves that free institutions are the end of all tyranny, is both amusing and wonderful. We forget that tyranny exist snout so much in systems as in men, and that where men are, the tyrannical in them will find some outlet.—By spiritual and official pride, the Christian exalts himself. But the law of Christ is that, in the kingdom of heaven, only he who humbly himself, shall be exalted. Is not true humility the nearest and surest test of a man's religion?—An Andover

professor lately visited the city of Baltimore, and heard two of our Church clergy officiate. Of one, he says; "Nothing could have been finer than his plea for foreign missions before the offertory. The heroism and the grandeur of the cause stood out like a mountain peak." He describes another: "Now and then were flashes of the eye and moments of broad gesture, reminding of a great Dominican preacher."—The new bishop of Lincoln, preaching in Kennington the other day, expressed a fear that many did not realize their position as Churchmen, and talked of the Church and Sacraments not as a part of their belief as Christians, but as something to be contrasted with or instead of faith in spiritual religion. Equally plain spoken and searching were the words that followed:

The coldness of the Church in John Wesley's time almost compelled him to build chapels where there might be warmth, contact, touch; and the same led to the primitive Methodist secession. The Church said, "Dearly beloved brethren," and their beloved brethren never spoke to one another. In this upheaving day of progress—which he would not desire to retard—they must as Churchmen learn something of the spirit of love and sympathy, notwithstanding the divisions of class and wealth. Zealous Churchmen were too often apt to be narrow Churchmen.

LETTERS TO THE EDITOR.

EXPLORATIONS IN EGYPT.

To the Editor of *The Living Church*:

As is generally known, the invaluable and successful Biblical and historical explorations in progress in and about the Delta, are entirely dependent on the public for support. The officers and the committee give their services as a gratuity. Deeply appreciative of this and of the successful results thus far, the press has generously aided the work. On our list of donors are many of the first scholars and most eminent clergy, and the illustrated memoir of each season's discoveries and elucidative work finds a fitting place in our public, and many private, libraries—so small a contribution as five dollars securing it and the annual report. As the new large circular is just arrived, allow me to say that I will gladly send it to all who may wish to see it or know further of the explorations.

W. C. WINSLOW,
Vice Pres. and Hon. Treas.

429 Beacon St., Boston, April, 1886.

CHURCH UNITY.

To the Editor of *The Living Church*:

Steps have been taken for the formation of "The Church Unity Society," to consist of those persons who send their names by postal card or letter to the general secretary and agree to pray daily for unity. It is expected that each member of the society will make an annual contribution to be used in the general work of the same. In brief, the design of the society is to promote Church unity by disseminating correct information concerning the Church and, in particular, by a systematic and organized effort to bring such information, in the shape of books or tracts, to the

knowledge of preachers and theological students of the various denominations in such a way as shall not be offensive to them. It is proposed to circulate widely such books as the Rev. A. W. Little's "Reasons for Being a Churchman," and such tracts as may be suitable. The society will also favor such other methods as may be legitimate and proper in the way of lectures, addresses, the press, etc.

It is designed to have a general secretary, with corresponding secretaries in each diocese, so far as may be possible. The diocesan secretaries shall have general oversight and charge of the work in the several dioceses, receive funds and dispense the same in their own district, according to the general plan of the society. The diocesan secretaries will report to the general secretary and the latter to the society.

A circular will be sent to every person sending in his name to the general secretary, giving in detail the plan of work, a general outline only of which is sketched above.

For the present, and until a permanent general secretary can be appointed, the writer will assume the position and its responsibilities.

Something has already been done in the way of distributing tracts in one of our prominent dioceses. But the progress of the work must be slow. It is hoped that the results in the course of months and years will be considerable. The progress of the work will be in proportion to the contributions received, and the united prayer offered daily to Him who rules and guides all things according to His will, and in whose Name this humble effort is put forth.

Communications may be sent to the writer at New Lenox, Ill.; contributions by postal order must be made payable at Joliet, Ill. W. S. SAYRES.

To the Editor of *The Living Church*:

The plan of an organized effort to spread the knowledge of the principles of the Church among sectarians, has been broached by the Rev. W. S. Sayres, in your issue of February 27, and by W. H., in that of March 27. The American Church may be rapidly increasing in numbers, but it is depressing to think how small her membership is, (I mean, of course—according to Church principles—membership by Baptism) in our population of 50,000,000.

All exclusive of ourselves, of this 50,000,000 are not, it is true, members of Protestant sects; there are many Roman Catholics, Jews, infidels, etc. But the sectarians of different names—all counted together as Protestants—must of course, form the largest body in the United States. Besides we should also try to spread Anglican Church principles among Roman Catholics and infidels. The organized effort might, therefore, include them, as recipients of its persuasions to embrace the Apostolic faith. There is already a Church Mission to the Jews.

To be sure the Church, by sacraments, services, sermons, missions, retreats, lectures, seminaries, Sunday schools, charities, magazines, papers, by an immense and valuable literature, and by good or devout lives among her children, is constantly proclaiming truth, is constantly protesting against heresy and schism. Yet these flourish luxuriantly. And if we really believe in definite truth, and that the Catholic Church contains the whole sum of truth, and that the Anglican communion is the purest branch of the Catholic Church, we cannot look on indifferently at the

vast numbers of people in the United States whose belief and practice are erroneous.

In trying to convert others, let us be loyal to the principles of the undivided Church, let us uphold those doctrines and customs which were consented to by the whole Church, and are therefore Catholic.

H. L. T.

OUR HOMELESS GIRLS.

To the Editor of The Living Church:

I am constrained to make one more appeal in behalf of our homeless girls. "The Girls' Friendly Society," your correspondent, "Unattached Associate," refers to, is unquestionably doing a good work as far as it goes, but it does not embrace or perform the necessary functions needed at the present time, and is so little known, that I have found but very few clergymen in the City of New York who have more than simply heard of it. If your readers will go to the home of the average city clerk, or town factory girl, they will find in the majority of cases the following facts: A family consisting of three to a dozen, occupying ill ventilated, small, uncomfortable rooms; the fumes of grease and the tobacco pipe prevailing; a hard, straight-back, wooden chair or a stool for the poorly paid worn-out girl, who has stood up all day in a crowded store; and more than likely they will be compelled to listen to ribald conversation or asked, and finally induced, to join in drinking the mug or two of slop beer that is brought in from the corner grog shop. Or else, as I suggested in my former communication, these girls go out on the street to be picked up by the licentious loafer, or go to the dime museum where immoral plays and filthy songs make deeper impressions upon the young mind than hundreds of pages of the finest written classical works could ever do. I believe it impossible to reach these girls by any one parish in a city; years of missionary lay work in New York and Chicago have convinced me that to save them, we must seek them out and offer them an attraction preferable to their present way of living. To do this, every church should have its Sunday school or vestry room open every evening (except Sunday) in the week. If the wardens refuse this on account of expense, let the ladies of the parish form themselves into a guild to meet these expenses. Have the meetings entirely informal; only have one lady of the church in attendance, and let her come prepared to read, sing, play or converse, while the girls are sewing or listening. If all the churches will undertake this work which properly belongs to the Church, then the girls living in the parish will readily take advantage of the privilege and appreciate it; but it must be done by all to be effective, as it is unreasonable to suppose that girls can be drawn to these meetings from long distances. If we wish to save our young men I believe we can do so the most effectively by filling the minds of our girls with pure thoughts.

E. H. COLMAN.

A LITURGICAL USE.

To the Editor of The Living Church:

I think that the writer of the article in your issue of January 2, which advocates the joining of our "Prayer for the Church" with the Consecration Prayer is mistaken in his statement that "all the liturgies are alike in the fact that the Intercession is in the same prayer as the Consecration." I have not Scudamore's "Notitia Eucharistia" at hand to refer to, but I imagine that the best authorities are agreed that the original position of the Intercessions was at the

offertory, in connection with which they arose. The liturgies of the Hispano-Gallican family always preserved this arrangement, and there is evidence that the liturgy of Constantinople did the same for several centuries (vide Acts of Council under Mennas; A. D. 536). In the liturgies of the family of Antioch, it seems to me that the Intercessions follow the Consecration Prayer but do not form part of it. In the liturgy of St. Mark, the Intercessions seem clearly to be an interpolation in their present position, as they break the current of thought in the Preface; and the same is very credible of the liturgies of the other two families—the East Syrian and Roman—though it would not generally be considered evident in these cases.

However beautiful the connexion of the Intercessions with the Consecration may be, still I cannot but hope that we may continue to follow the original use, believing that "the old is better."

W. C. BISHOP, JR.

BAPTISMAL WATER.

To the Editor of The Living Church:

A better way to secure that there shall be no "leaving of the water in the font after Baptism," is to provide an outlet pipe through the base and stem of the font, with a stopper attached by a chain, so that the officiator can with ease let the water run to mother earth.

D. C. M.

SPECIAL COMBINATION OFFER

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

Table listing subscription rates for various periodicals including Harper's Monthly, Harper's Weekly, Harper's Bazar, etc.

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

PERSONAL MENTION.

The address of the Rev. W. H. Moore, rector of Calvary church, Chicago, is 1922 Washington Boulevard. The Rev. Charles S. Witherspoon's address is changed from Warren, O. to Salem, O. Please address accordingly. The Rev. Samuel N. Watson has resigned the charge of St. Paul's church, Mexico, Missouri, and has accepted a call to the rectorship of Trinity church, Iowa City, Iowa. He enters upon his new work on the 1st Sunday after Easter, May 2nd, and desires all mail matter addressed accordingly.

TO CORRESPONDENTS.

T. M.—"Holy Week" comes too late. Will keep copy for next year unless you send for it. C. H. R.—Thanks for the attention. We have so much contributed poetry that we can seldom make room for a reprint. E. R.—The most effective way to advertise, ordinarily, is to keep a card standing in the paper all the year around. When purchasers wish to order they turn to the family paper for the address of some dealer.

DECLINED—"The Health of the Clergy." C. H. K.—We regret that we have not room for your article this season. We would like to keep it for next year.

NOTE.—Several Easter poems are crowded out of this issue. They will appear in succeeding issues. D. D. Fort Smith, Ark.—In the case of "mixed" marriages, the Roman Church holds that a marriage between a baptized and unbaptized person is invalid; one between a Romanist and a person of another communion e. g., a Protestant—is valid; but, unless a dispensation has been obtained from the Pope or his delegate, unlawful. In this country, if a Romanist and Protestant desire to marry, they must engage that the children shall be brought up Roman Catholics. Then the Bishop may grant a dispensation and the marriage is then celebrated in the priest's house, but the nuptial benediction is not given.

"LAY-WOMAN" AND "ANXIOUS".—Discussion of "Fishes" will for the present be suspended. Other subjects must have 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, 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.

EASTER APPEAL FOR NASHOTAH.

The undersigned begs leave to remind the friends of Nashotah, that while it is most encouraging to know that bequests of which notice has been received will relieve Nashotah of nearly \$20,000 of debt, and add to her endowed professorship, these good results will not be fully reached for some years to come. Meanwhile there is need of gifts for daily bread—more reason for daily bread than ever before, now that the future of Nashotah seems assured. Open your hearts and hands to give to Nashotah as in past years, and help her to do steadily her great work of preparing able ministers for the service of our Lord and His Church.

WILLIAM ADAMS, Pres. and Treas. pro tem. of Nashotah House, April 8th, 1886.

MISCELLANEOUS.

THE SON of a P. E. clergyman with best references as to character and social standing, and who has travelled British Isles, and much on continent, offers his services to take charge of party going abroad. Address TRAVELLER, LIVING CHURCH office, Chicago.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.

REV. A. G. SHEARS, M. D., Founder of the first HOME SCHOOL, offers a rare chance in his family, New Haven, Conn., for the best training of a few young boys, in health, morals, manners and books. References.

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.

FOUR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$150 a year.

WANTED.—A clergyman in full orders in Canada and in good standing; desires a rectorship or an assistant rectorship, in the United States. Good preacher. Unmarried. Address CLEVICUS, Hull, Province of Quebec, Canada.

WANTED.—A lady to take charge as housekeeper of a small institution temporarily, possibly six months. None but a Churchwoman need apply. References required. For further information address Box 789, Cincinnati, Ohio.

OBITUARY.

VAN WAGENEN.—At Oxford, Central New York, Sunday evening, February 14, 1886, Catharine, last survivor of the family of the late Gerrit H. Van Wagenen, in her 90th year.

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

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We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

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From the Central Location of the paper, in the inland metropolis of our growing country, THE LIVING CHURCH is able to collect and disseminate Church news more promptly than any other Church periodical. By an experience of seven years the publisher has learned the wants of the people and secured the means to meet them. Reliable correspondents are engaged at the great centres of Church work and for all occasions of unusual interest. Several editorial writers of ability contribute to every issue; and valuable series continued throughout the year, are especially prepared for these columns. The following are some of the popular features of THE LIVING CHURCH:

NEWS AND NOTES.

compiled from exchanges, Domestic and Foreign, with comments on the notable events of the times.

ARTICLES ON THE CHURCH SEASONS contributed by distinguished writers, or re-published from contemporary Church Literature. Recognizing the tendency of all Christian bodies to the observance of the Christian year, THE LIVING CHURCH will continue to give to this subject especial attention.

CHURCH HISTORY AND BIOGRAPHY In this department THE LIVING CHURCH may claim to have done signal service. The series completed during the past year, by the Rev. A. W. Little, has attained a world-wide celebrity; The Heroes of the Church, not yet concluded, has interested a multitude of readers; and the articles on Saints' Days, and other Commemorative Days, have been widely read and quoted.

THE REVISION OF THE PRAYER BOOK has received and will continue to receive, intelligent discussion and criticism from competent writers. THE LIVING CHURCH does not treat this question from a partisan point of view, but gives full scope to enquiry and opinion.

INDEPENDENT EDITORIALS on all questions affecting the welfare of the Church, are promptly furnished. While seeking to maintain Church principles and polity in their integrity, and upholding the standard of the Bible as interpreted by the creeds, Editorial contributors do not approach any question with bigotry and intolerance. THE LIVING CHURCH is the champion of all the liberty which is consistent with truth and order.

OPINIONS OF THE PRESS is a department which gives to the reader pithy paragraphs from contemporary journalism, upon vital questions of Church and State.

PASTORAL WORK receives constant attention, and no issue of the paper appears which is not in some way calculated to aid the pastor in his work among the people.

THE HOUSEHOLD has become one of the most popular features of the paper, among a large class of readers. It affords entertaining and useful reading to all the members of the family, and perhaps more than anything else has served to make THE LIVING CHURCH the family paper of the Church. It will be made more and more attractive.

NOTICES OF CURRENT LITERATURE regularly appear in this journal, and have given general satisfaction. The book buyer can depend upon an impartial and discriminating estimate of books, and periodicals noticed, without fear or favor of publishers.

POETICAL CONTRIBUTIONS are not among the least of the attractions offered. While it is not possible to secure for every issue several poems of the highest merit, THE LIVING CHURCH claims to have published during each year, a great number of original poems of merit.

LETTERS TO THE EDITOR are published in every issue. While editorial discretion is exercised in the exclusion of extreme views, a wide latitude is given to discussion of live questions.

THE NEWS OF THE CHURCH, though lost in enumeration, not least in importance. Liberal space and expense are devoted to present each week the salient points of Church work in every quarter. As far as possible, matters of local interest are represented, and all events relating to the general good are reported.

THE LIBERAL SUPPORT accorded to THE LIVING CHURCH, and the judicious outlay of capital, have placed it upon a safe financial basis, and the proprietor is now in a position to give assurance, under God's blessing, of permanence and success. With the purpose to maintain the present low rate of subscription, he counts upon the influence and aid of all subscribers, especially of the clergy, to maintain and increase the circulation of the paper. As in the past,

PROGRESS AND ENTERPRISE will in the future characterize the management of this journal. To promote the interests of the Church and the welfare of its many thousand readers, will be its constant aim. As circulation and revenue increase, improvements will be made in contents and appearance, and THE LIVING CHURCH will maintain its place as

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The Household.

CALENDAR—APRIL, 1886.

24. Easter Even.	
25. EASTER DAY.	White.
26. Monday in Easter.	White.
27. Tuesday in Easter.	White.

THE SOUL DIRGE.

BY THE RT. REV. ARTHUR C. COXE, D.D., LL.D.

The organ played sweet music,
While as on Easter day,
All breathless from the service
The heedless went away;
And down the broad aisle crowding
They seemed a funeral train,
Who were burying their own spirits
To the music of that strain.

As I listened to the organ
And saw them crowd along,
I thought I heard two voices
Speaking clearly, but not strong,
And one it whispered sadly
"Will ye also go away?"
While the other spoke exultingly,
"Ha! the soul dirge, hear it play!"

"Hear the soul dirge! hear the soul dirge!"
It was dread to hear it play,
While the famishing went crowding
From the Bread of Life away.
They were bidden, all were bidden
To their Father's festal board;
But they all with gleeful faces
Turned their backs upon the Lord.

You had thought the church a prison,
Had you seen how they did pour,
With unheeding, giddy faces,
From the consecrated door.
There was angels' food all ready,
But the bidden—where were they?
O'er the highways and the hedges,
Ere the soul dirge ceased to play.

Oh, the soul dirge, how it echoed
The empty aisles along
As the emptied streets grew crowded
With the full out-pouring throng;
And then again the voices
"Ha! the soul dirge, hear it play!"
And the pensive, pensive whisper,
"Will ye also go away?"

Few, few were they that lingered
To sup with Jesus there,
And yet for all who spurned Him
There was plenty and to spare
And now the food of angels
Uncovered to my sight,
All-glorious was the supper
And the chalice glittering bright!

I may not tell the rapture
Of a banquet so divine,
"Ho! every one that thirsteth,
Let him taste the Bread and Wine."
Hear the Bride and Spirit saying,
"Will ye also go away?"
Away, poor soul, forever—"
Oh, the soul dirge, hear it play!

—Selected.

Two thousand children marched in procession at the annual Sunday school festival a few weeks ago in Lucknow, India. The boys were nearly all Hindus and Mohammedans, and two elephants graced the procession.

The central prison of Clairvaux occupies the site of what formerly was the Abbey of St. Bernard. This great monk of the 12th century, whose statue, carved in stone, still rises on a neighboring hill, stretching its arms towards the prison, had well chosen his residence at the mouth of a fine little dale supplied with excellent water from a fountain, and at the entrance to a wide and fertile plain watered by the Aube.

MR. HUTTON says that Cardinal Newman went wrong in his primary assumption, that what he calls the "dogmatic principle" involves the existence of an infallible human authority, which can say without possibility of error, "this is what God revealed and this again is radically inconsistent with what He

has revealed. . . . It is profound pity for the restlessness and instability of human reason which made him a Roman Catholic. He sees in the R. C. Church a great laboratory of spiritual drugs which will lower fever and arrest the growth of fungoid parasites, and he cannot help grasping at the medicaments she offers."

The following is a comprehensive invocation, credited to St. Patrick when he entered, early in the fifth century, on his work for the conversion of Ireland:

"May the strength of God pilot me;
May the power of God preserve me;
May the wisdom of God instruct me;
May the eye of God view me;
May the ear of God hear me;
May the Word of God make me eloquent;
May the hand of God protect me;
May the way of God direct me;
May the shield of God defend me;
Christ be with me;
Christ on my right hand,
Christ on my left hand,
Christ in the heart of all to whom I speak,
Christ in the mouth of all who speak to me,
Christ in the eye of all who see me,
Christ in the ear of all who hear me."

EASTER falls this year, as has already been noted, on the latest date on which it can possibly fall, that is to say April 25th, or nearly a month after the beginning of the second quarter of the year. Such a case has not happened in this century, and will not occur again. In the next century, the twentieth, Easter will fall on April 25th, in 1943. If we turn back to previous centuries, we find that such a late date for Easter occurs only once in each century, that is: 1736, 1666, 1546, 1451; the fourteenth century goes without such a late date; 1204, 1109, 1014, 919. The earliest date for Easter, March 22d, has occurred only once in this century, in 1818, and it will not recur before A.D. 2000. This earliest day for Easter has occurred in 1761, 1693, 1598 and 1573, 1478, 1383; the thirteenth century is passed over; 1136, 1041, 946.

THE MESSAGE OF EASTER.

BY FREDERICK H. KELSEY.

But, after all, what meaning has Easter for the poor, the sick, and the afflicted? It is true that when the Church takes her children by the hand, in Lent and Holy Week, and leads them near to the suffering Saviour, the poverty and distress of the Map of Sorrows finds a response in the hearts of the unfortunate ones. But how shall the poor, those whom an un-Christian custom sometimes thrusts into obscure places, even in the temple of God, that the rich may be well accommodated, how shall they forget their cruel burdens and sing joyously at Easter time? How shall the longing, fainting, hearts of those whom disease and pain has wasted, be thrilled by the cry that "He is risen?" And they whom sorrow has touched; who have said the long farewell to a dear companion, and who find, perhaps their greatest solace in sitting by the new-made grave—how shall these be made to rejoice beneath their leaden sky of gloom? Ah! let us not question thus; but let us rather reflect how dark and hopeless would be their lot if there were no Easter Day, if He Whose crushed and bleeding body was taken from the cross had remained in the silent grave, undisturbed by the tread of the centuries and unmindful of the destinies of men.

The light that dawned on Easter Day shines brightly in every Christian heart whatever the condition of life, if not clouded by selfishness and doubt; and it has power to kindle hope and strengthen faith wherever its beams are shed. It falls across the pathway of the tempted and tells of victory through Him Who triumphed over death. It beams upon the life of the earnest worker and fills him with courage for the battle by the assurance that the night of toil will end in glorious day. It comes to the desolate and sad, and illumines the dark chambers of the soul with the reflected brightness of resurrection glory. What though life be weary, and the journey long, and the burdens heavy? The earthly life of the Master was filled with toil and hardship; His solitude in the wilderness was a time of fierce temptation and the bitterness of the garden and the cross we can never understand. But at last it was all over, and to-day the earth is ringing with the shout that He has burst the bands of death and is alive forevermore. And so the Christian who humbly trusts in Him bears patiently the sorrows and vexations of life, whatever his condition may be, for he feels that the Hand which lays the burden upon him is the Hand of One who seeks to purify and strengthen and exalt him, even as the Son of God was made perfect through suffering and now stands before the heavenly Throne, the unequalled Victor of Death. The man whose faith is strong and to whom the star of hope shines brightly is found always at the post of duty, contending for the truth; and though to human view the results of his labor seem small, still he works and still he trusts; for he knows that, above all the confusion and strife and misjudgment of the world, the voice of God will one day be heard proclaiming that the Truth has prevailed. Though the way be dark and thorny; though discouragements meet you at every step; though friends deceive and neglect you; though poverty and temptation and sickness and sorrow attend you; still be faithful and patient and humble; and let this be the message of Easter to you: Hold fast to the promise of God, and faithfully toil and patiently bear, even to the end, for so surely as day succeeds to night, you shall yet feel the thrill of victory, and on the great day of God you shall be made partaker of Christ's resurrection, and share in the glory of Him at whose right hand there is pleasure forevermore.

THE WRECK OF THE OREGON.

Extracts from Bishop Churton's (of Nassau) notes of his shipwreck in the Oregon, reception in New York and arrival in his diocese, from his letter to the Associates in England, April 5, 1886.

The voyage which followed was a memorable one. The "Oregon," a huge vessel of more than 7000 tons, capable of accomplishing the voyage at the rate of 18 knots or more to the hour, was reckoned the finest of the kind in the whole merchant service, and was crowded with passengers. Wonderful indeed was the sensation of triumphing over the elements, as we dashed along in spite of head winds and mountainous seas, making nothing of difficulties; the Oregon might have been some huge sea-horse "mocking at fear, swallowing (the waves) with fierceness and rage" (Job xxxix). Alas! she was to swallow the waves too truly ere long, and not to triumph over them. . . . On the second Saturday we were in a dense fog, stopping every now and then

for soundings and too evidently out of our reckonings.

"When neither sun nor stars appeared, all hope that we should be saved was then taken away." I suppose it was so. The fog cleared away, but we had got out of our course, and next morning, between 4 and 5, we struck against something. Perhaps it was a schooner, but no one seemed sure that he saw anything of the kind. Anyhow we hurried up on deck, the iron screws of the compartments were tightened and we were prepared for the worst. Very imminent the danger seemed at first. The smoke of two steamers on the horizon drew a crowd to the port side, which was the wounded one; thus the vessel was beginning to sink and we, uniting our forces as well as we could in the confusion, prepared ourselves by prayer for the end which appeared so near.

I remember just then being struck with two things that were soothing—one being the appearance of an unusually bright star just over the red glow of the sunrise and a nearly calm sea gradually brightening from the night shadows into the clearer blue; and the other, the thought that 4 A. M. would be 8:30 in England and that our dear people at home would be just then going back from their Sunday Communion after remembering us at the Altar. However, the panic subsided; we were sent to the starboard side and the ship righted so much that for a whole hour we fancied the holes had been stopped and the danger averted. In the end we had to take to the boats, but by this time a pilot-cutter had appeared and in this the women could be safely conveyed. No sooner was the cutter filled than a schooner came down, the only vessel that was near us all the morning, but exactly at the right moment. Surely, if ever angels succored men in distress, they brought that schooner! Every single soul was saved, and though all our goods were gone, we can remember the teaching of the Epistle for that very Sunday that a missionary, if "poor, may make many rich."

Nevertheless, it was a little sad to lose those presents from Dover subscribed for by one's own poor. The Rev. H. F. Crofton, who had behaved admirably, and was one of the last to quit the ship, met with no better fortune. Between us we lost three chalices and patens and their accompaniments, a very beautiful baptismal shell from Dr. West, our whole outfit and many precious books and papers.

I cannot resist making some acknowledgement of the very great kindness received from Americans in New York. Whether from the clergy, the Clewer Sisters—these English, however—or hotel-keepers, tradesmen, and Wards' Steamboat Company, the story was the same; as if the only question was which could be the most generous.

Perhaps my greatest debt is due to the Sisters who toiled and slaved to present me surplice, cassock and stoles in the short time allowed, and also permitted me to celebrate at their Altar before going to Nassau.

Next to them will I mention the rector of the church of the Heavenly Rest, who invited me to return thanks in his church, introducing special prayers and thanksgivings. The Altar at this church is surmounted by a large baldacchino under which is a good copy of Scheffer's *Christus Consolator*, with the text, "I will give you rest." The daily congregations at 5 P. M., at this and other large New York churches, are wonderful to behold, averaging, I believe, five hun-

dred or more during Lent. As a missionary bishop, and always used to working among the poor, I confess I was oppressed somewhat by the immense wealth which is apparent in Fifth avenue churches almost as much as in the mansions; but, although the absence of the poor from these may be regrettable, I heard of plenty of mission chapels in other parts doing good work, filled with working people. Americans have evidently a horror of the old bare walls so common in England. The church of the Transfiguration is almost a picture gallery, with statues from Rome, Stations of the Cross from France, etc. Father Houghton, the rector, has a daily Celebration, and is well known at Clewer and Cowley.

As there was no telegraph at Nassau, we had expected to be the first to announce our own shipwreck, but alas! a steamer from Cuba had arrived the day before, announcing that while almost all had been saved, the Bishop alone was buried in the waves! And so I was actually introduced to my diocese like a man risen from the dead. After all, could a missionary bishop have a better introduction than this voyage with its dangers and disappointments, but also its experiences of Christian kindness, its examples of earnest faith, and above all, its lessons of divine protection?

THE LIFE EVERLASTING.

By F. BURGE GRISWOLD.

There are, who cross themselves, to show
That Christ our Lord has died,
And that Eternal Life is gained,
But through The Crucified.

O holy sign! Who would not boast
The symbol of a Love,
Surpassing all that earth can know,
And all that man can prove!

Saviour Divine, forbid that I
Should glory, save in Thee,
And in the Cross whereon Thy Blood
Was freely shed for me!

"Life Everlasting," truth sublime!
Joys that can never end!
Communion blissful and complete,
With our Almighty Friend!

Thanks be to God, the Gracious Lord!
Let us believe indeed,
And bless him for His glorious word,
In this most precious deed,
Washington, D. C.

MISSIONS TO THE ONEIDAS.

By SUSAN FENIMORE COOPER.

XI.

Years passed on, bringing with them steady growth to the work of Oneida. There is nothing brilliant, nothing startling, in the record of this mission. But quiet, healthful, progress is shown as the blessed result of loving charity, and patient perseverance, in sound Christian training. Examples of humble duties in a lowly field, faithfully performed during a long course of years, are less common than one could wish in our own time, and our own country. But such examples are found, and respectfully acknowledged, at Oneida. There was often hardness to be endured in that field. There were peculiar trials; but every effort was made with cheerful Christian patience. The hearts of both husband and wife were deeply interested in their duties among the tribe to whose service they had given themselves. "I love the people!" exclaimed the missionary with great earnestness, at a time of peculiar trial and great danger to the Oneidas. "I dearly love to teach those children!" said Ellen Good-nough within a few hours of her death. And the affection so generously given was warmly returned by the Oneidas.

The Reservation, twelve miles in length, was not entirely occupied by the mission of the Church. About the year 1829-30, wandering Methodist preachers appeared on the ground, the first coming from Canada, it is said. They were generally, at that date, very ignorant, and very prejudiced. As a rule they could neither read nor write. It may be doubted whether those who first came were in regular connection with the Methodist organization. These men were in those early days a trial to the missionary at Hobart church; they came as intruders, stirring up strife among his flock, much given to abuse of the Church, and to praise of their own superior piety. The course of one individual of that class was long remembered; he called himself the Rev. Mr. Sundown, and came especially to convert the people at Hobart church. He stirred up no little trouble; had a small fanatic following; proposed building a meeting house for his adherents, and actually began the work, but ere long was compelled to leave the Reservation in disgrace from his own misconduct. He could neither read nor write, but was very abusive of the Church. He probably was not a regular Methodist minister. The Methodist settlement owed its origin to the "Orchard Party;" it occupied the western end of the Reservation. Their regular mission dated from 1835, and in 1840 a place of worship was built. They occupied about three-fifths of the Reservation and had about the same proportion of the population. There is now a kindly feeling between the two missions, each doing their own work quietly without interfering with the other. It is needless to say that the course of the Church mission was always peaceable, even under abuse. As documents are wanting, and accurate information on the subject cannot easily be obtained, this brief mention of the Methodist portion of Christian work on the Reservation is all that can be offered in these sketches. The Methodists have always used the Oneida Prayer Book, and other translations of the Church in their services.

Very decided improvements became manifest at the end of ten years of faithful labor at Oneida. The number of children attending school increased largely, and they came from a greater distance. The church filled to its greatest capacity. Baptisms were of very frequent occurrence. The Bishop confirmed large classes; the communicants increased to 146. During Lent the little church would be well filled for prayers, the men leaving their work for the service and returning again to their labors afterwards, an example to some white men.

The general appearance of the country bore witness to the improvement. The people became more industrious; and orderly. Heathen practices and superstitions were dying out. There was no person suspected of absolute paganism left on the mission ground. The general respect for the Lord's Day was very striking. The farms increased in size and in the manner of cultivation; saw-mills, a grist-mill, and blacksmiths' shops were all worked by the people, who also did a good share of carpenter's work. The number of log cabins increased, and better frame houses were built. The number of cattle and horses increased. The men were no longer ashamed of farm-work. The women only helped in the lighter out-door labors. There was one task however that wives and mothers would not give up; they always worked in the corn fields with the men; planting, hoeing, and

harvesting the maize they considered their privilege by birth-right, a holiday task bequeathed to them by their Konoshioni mothers of bygone ages. The maize, that beautiful plant, and sweet grain, has always held a very important place with the red men, and we who have succeeded them count it a great blessing also. The Iroquois tribes are said to have had twelve different ways of preparing the maize for food.

The first invitation to Ellen Good-nough, as a bride, was often recalled by her in later years. A worthy old woman of the congregation invited her to supper, and with true hospitality gave the minister's wife the best she had to offer, a kindly greeting, and *sweet-cotash*, made of the fresh young beans, and new maize, eaten out of an iron kettle, placed on the earthen floor, with a wooden spoon. There was no bread. The shiftless untidy way of living in the Oneida cabins greatly distressed Ellen Good-nough. They had no regular hours for meals. Their bedsteads were rude bunks; the beds in many houses were left unmade all day. The washing was irregularly done; ironing often entirely neglected. Tins and woodenware—few in number—were never properly scoured. Their bread was cakes of maize often baked in the ashes. Ere long, almost unconsciously, instinctively, as it were, Ellen Good-nough took the first steps in a course she afterwards pursued steadily until the last days of her life. Naturally bright and cheerful she attracted the Oneida women as visitors to the Mission House, making them kindly welcome, and often entertaining them with a practical lesson in housekeeping, the making of yeast, the kneading of bread, the scouring of a tin, the ironing of a garment, so many object lessons to the shy, but closely observant visitors. Kindly example and friendly teaching in these first steps of civilization gradually produced good results. There was no lack of intelligence in her pupils, the women were generally quick-witted, and their slender fingers were skillful in any task which interested them. But their minds were undisciplined. They could not enter readily into the importance of steady application bodily and mental, at the same time. They were bewildered by the blended regularity and variety of the work of civilized life, and slow to persevere in conquering the difficulty. But ere long, encouraging signs of interest and progress appeared. The women could speak but little English, but kindly feeling has a language of its own; a pleasant smile, a friendly gesture, a bit of fun helped on the instructions. The Oneidas enjoyed a little joke very decidedly, in spite of their quiet shy ways. After the first practical lessons in useful work, gentle guidance and teaching in more important matters followed. To raise the moral and religious tone of the women and girls became the great object of Ellen Good-nough, and her loving efforts in their behalf were greatly blessed for good. "Her constant desire and aim," said one who knew her intimately, "was to endeavor to improve the condition of the Oneida women in regard to their morals, and their general behaviour, as well as in their households and their clothing. She neglected no opportunity of instructing them by precept and example. Her influence became almost unbounded. She impressed upon them her own strong, noble principles, which have influenced their character for life."

A visitor to the mission has left on record her impressions of the condi-

tion of things at that date. We give a portion of her remarks showing the great improvement.

"The Oneidas have made choice of a fine country. We drove through noble woods. But the roads might be improved. Some of the farms seem to be quite nicely cultivated, and indeed the whole valley looks rich and fertile now, under the summer crops. The houses are small, but many of them are nicely built. I was pleased to see so many little gardens, and flower borders too. We went into several houses where they received us very kindly, with smiling faces, and pleasant ways. At one house the young woman was ironing; the clothes were beautifully washed, and starched, and the sewing seemed very good. I never saw a neater house than that was, you might have eaten your dinner from the floor. And there were books lying about. They offered us cake here. I like the way the women dress, with a short calico gown over a long skirt, it is peculiar and pleasing. And what nice shoes and stockings they wear, fitting so neatly on their small feet. The young women we met wore gipsy hats, very neat and pretty. But we met several old women with shawls over their heads this warm weather. We saw many men at work in the barnyards and fields, in their white shirt sleeves. Several times the farmers we passed invited us to take seats in their wagons. At one house we found an old woman spinning; she could not speak English, but kindly made us welcome, and gave us delicious buttermilk. I noticed her little buttery looked very clean. The people we passed greeted us kindly. We saw several mowing and reaping machines in the fields, with tall, dark-haired farmers working them. The people generally seem more slow in their movements than Yankees are. We walked behind two young men who had rakes on their shoulders, they went slouching along at a slow pace, talking together in Oneida. It seems strange that the people should be so very slow to learn English, and cling so to their own language. In one house we saw an old grandfather petting two little grandchildren at a great rate; they are very fond of their children, and very kind to them. In that cottage I noticed bright tins, and neat shelves. There was a drawing framed, done by an Oneida girl. They have a taste for drawing, and music, and the young men are going to have a grand brass band. In passing several small houses we saw earthen floors; these mud floors were the common rule twelve years ago. We passed a barn door hanging awry; they say all strangers notice some barn-door awry, or a fence half down; they are slow to make small repairs, but improve every year. We saw Oneida books in several houses, and the prophecy of Isaiah was taken down from a shelf to show us. They gave us a beautiful bunch of flowers at one house, from their own garden, and at another house they set before us beautiful raspberries and rich cream. When I offered the little girl who set them on the table, fifty cents, as we came away, she blushed, and looked at her mother, the mother flushed, and made the child hand the money back. They are very hospitable, and as a rule not mercenary. Since the people have lived in houses, away from the smoke of wigwams, and have learned the use of soap, they have become much lighter in complexion, not darker than Mexicans. They are very kind in sickness, very gentle in all the relations of life. The men are tall plain farmers, simple in their ways. The women are smaller

than the men. Nothing but the coarse straight hair, and strange speech recall the Indian."

THE HOLY SCRIPTURES.

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

NO. VI.

HOW TO USE THEM.

There are certain clerical modes of using Holy Scripture, which are not far from being abuses of it. For example, are not sacred texts sometimes employed as a ground and warrant for the doctrine of the discourse, when a proper exegetical examination of them would show the incorrectness and unfairness of such a use. The discourse may have been sound and its doctrine scriptural; but as the text really did not involve or set forth that doctrine, its use in that connection amounted to little less than a falsifying of the Word. "But," says some one, "I could find no text which did directly and fully meet the requirements of the discourse." The answer is short. Take another subject, or else take no text. To a diligent student of Holy Scripture, there can be no want of sacred themes with an express Scripture statement and warrant. Topics or lines of thought lacking this, cannot, as the rule, be so necessary to the proper, saving ends of the Gospel, as to require a formal discussion in the pulpit. If, however, there should be such, pertinent to the common welfare of man, let them stand on their own intrinsic worth. Take no text whatever. Let it be understood that the subject is of an outside character, and that the discourse is not to be taken as a Gospel sermon. This is still more pertinent to discourse for which, as is sometimes impertinently done, a text is employed merely "by way of accommodation"—that is, merely as a sort of sacred motto, with no design of discussing its own truth, and with no pretense of its relevancy to the subject. But how far is this from actual trifling with Holy Writ? Even if it were not, what is gained by it? How much is added to the discourse? How much more are the hearers impressed? How much is the preacher's sense of the solemnity of his function or the sacredness of the divine Word increased? Better then, as before, a frank and manly handling of the subject as an independent theme, and with no preliminary text at all. If it is a proper one, its propriety will appear of itself. If it is not, no Scripture text will charm away its manifest irrelevancy and unbecomingness.

Another evil exists, which one who realizes the beauty of our Bible English and the solemnity of its claims as a vehicle for the communication of the thoughts of God to man, can hardly fail to note. If there be anywhere a language in itself express and impressive; an occasion most worthy of its finest capabilities; and an object demanding whatever of truth and power human skill and earnestness can give to its utterance; all are to be found in the reading of the Holy Scriptures, in the House of God, as a part of holy worship. What excuse, then, can any minister of God have for undertaking to exercise so grave a function with no such thoughtful preparation as will enable him to read with ready grace, with clear comprehension, and with just feeling, the Scripture lessons which the Church has taken such pains to set in holy order for her Christian year? What possible excuse for continuing from year to year, to read them with such utter disregard of all purity in voice, propriety in manner, and earnestness in feeling; nay

with such dense formality and insensate mannerism as would disgrace anything but the school boy's gabbling of his unwelcome task, or the bell-man's harsh jangle of his street cries? Heaven save us from that hollowest of all emptiness in art, a mere elocutionary reading of Holy Scripture in the pulpit or the choir. But if beneath "the lowest deep" of this abomination, "a lower deep still yawning threatens to devour" all fitness and force in this part of our holy worship, it is this reading no-reading which is little other than an offering of the maimed, the halt, and the blind, upon the altar of divine service.

In this connection, one cannot but deplore as a misuse of Holy Scripture, its use as material for practice in elocutionary drill. They were never designed to be so employed. It is wholly foreign to the solemn object they have in view. It has no shadow of excuse in necessity. There is an affluence of proper material for such practice in secular composition. He who masters the art of reading good English of that kind, can read with equal excellence any other; certainly any other which enlists in its behalf, as the sacred page must, his profoundest conviction, sympathy and devotion. Alas! that it should be necessary to object to making the Bible a mere exercise book. Were not the age so far gone in irreverence, neither this, nor some other things which have been named, would need to be thus noticed.

Two other practices only remain to be touched upon. They need but a passing notice. These are the use of the Bible—once even clamored for—as a reading book in the schools; and the still more common, and it is to be feared growing, practice of turning Scripture sayings into trifling wit, too often a clerical abuse, and into low humor, almost a standing vice of the secular press. To name them is to condemn them. They are abuses without an alleviating quality.

It is not necessary to pursue the subject further, save to reply to an objection which may be urged. "You are sustaining," some one will say, "a species of Bibliolatry. You are investing the Bible with a sort of superstitious charm, making it practically a religious fetiche." To this, we answer emphatically: No! We simply insist that true religion is too vital to the welfare of mankind, to be trifled with; and that the Holy Scriptures, as the revealed ground of the truest, purest, and most beneficent religion of which we have any knowledge, ought not to be used by any man nor for any purpose, other than "reverently, discreetly, advisedly, soberly, and in the fear of God." One Scripture itself ought to suffice for the enforcement of this principle: "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of Me." They are, notwithstanding the various ways in which men fault them, the divine casket in which are enclosed our best knowledge of Him and our supremest charter of that *Eternal Life*. This is enough to justify all that we have claimed for them.

JAMES PAYN declares that the secret of Gladstone's popularity "lies not in his honesty of speech, for he is a master of the art of saying nothing in particular in many words, but in the simplicity of his character. Every one knows that when he uttered that famous saying concerning 'our own flesh and blood' he meant it. He is essentially natural and without pride."

OUR NEW YORK LETTER.

With Holy Week begins the last week's services of Lent. The clergy throughout the diocese speak of this season as being particularly happy in its results. The attendance at the different services has been larger than in former years; the Confirmation classes have been of a better character both in point of numbers and material, while the booksellers say that Lenten trade (excuse such a phrase) has been more gratifying than in any previous special season.

The union services especially have been well attended, and the Rev. Mr. Osborne at Trinity during the past week has attracted almost as large congregations as the Rev. Mr. Aitken did during the Advent Mission.

The Rev. Dr. Dix's last lecture was delivered last evening, and it was an able and eloquent protest against subjective schemes of religion. He dwelt especially grandly on the character of our Lord as a Saviour. He said that "Christ, to be realized as a Redeemer, Saviour and Lord, must stand out so distinctively before us that we cannot ourselves doubt who it is, nor be at a loss for words to tell our brethren. But those words cannot be the obscure, labored and unintelligible utterances of mysticism and metaphysics; they must be the strong, terse, practical speech of the creed. Now, that is dogma; for dogma is the exact statement made by competent authority." He said, "The difference between philosophy and the Gospel is this: That the former considers religion to be something evolved from man himself; while the latter brings it to him complete from outside and presents it for his acceptance or rejection."

A few weeks since I had occasion to speak in THE LIVING CHURCH concerning the munificent gift of Mrs. Sloan, daughter of Mr. Vanderbilt, as a supplemental gift to her father's donation to the College of Physicians and Surgeons of this city. A third benefaction of the Vanderbilt family to the same institution has been given during the past week. The four sons of Mr. Vanderbilt—Cornelius, William K., Frederick W. and George W.—have each contributed the sum of \$62,500, making a total of \$250,000; with which they propose the erection of a building on the grounds on the corner of Sixtieth street and Tenth avenue, given to the college by their father—to be known as the Vanderbilt Clinic of the College of Physicians and Surgeons. The building which is intended to be a memorial to their father, will be used for the purpose of clinical teaching exclusively. The board of managers will be Mr. F. W. Vanderbilt, representing the donors; Dr. John C. Dalton, president of the college; Dr. W. H. Draper, representing the trustees of the college; Dr. Sands and Dr. McLane representing the faculty. The corner-stone of the building will be laid on Saturday, the 24th, by Mr. George W. Vanderbilt, and an address will be delivered by Hon. Chauncy M. Depew. The building will be 75 feet by 100 feet, or the same dimensions as the Sloan Maternity Building. The clinical work to be performed in this memorial building will be charitable, upon the most liberal scale, as the poor who cannot afford the expense of private treatment may for nothing receive the best attention at this institution.

The Rev. Phillips Brooks on last Sunday drew a large congregation on three occasions. His sermon in the morning was on "Watchful Hope and Anxious Charity." None of the daily papers pretended to give anything like a synopsis of his sermon, for few stenographers care to report his utterances, so rapidly does he talk.

New York, April 17, 1886.

EASTER LILIES.

BY MARAH.

Beautiful, golden-hearted lilies,
Types of purity and grace,
How each snowy, waxen petal
Lightens up this Holy Place!
Quivering in the gleaming sunlight
Streaming thro' the painted pane,
Lo! each one its glorious beauty
Lifts to God, all free from stain.

Brilliant, pearly-petaled lilies,
Lifting up your fragrant breath,
Incense to a risen Saviour,
Lord of life and Lord of death!
Truly does your waxen beauty
Lightened by those golden rays
Seem to us, this Easter morning,
Nature's hymn of joy and praise.

Yes, from dark and gloomy cavern,
Neath the cold and heavy sod,
She this pure and snowy ear of
Raises to the Triune God,
Plainly, too, these gleaming lilies
With their pure and fragrant breath
Speak this blessed truth to mortals,
Life is ever lord of death.

Pure and blessed Easter lilies,
Decking now the House of God,
Emblem of life and beauty,
Springing from the frozen clod!
Ye have brought to me, a lesson,
One I fain would ponder well;
Wondrous tales of love and duty
All your gleaming petals tell.

Easter, A. D. 1886.

HINTS FOR HOUSEWIVES.

WASTE baskets may be made of birch bark and may be decorated with ribbons, grasses, etc.

WHEN the burners of lamps become clogged with char, put them in strong soap suds and boil awhile to clean them.

A BROAD LACE EDGING.—Cast on 12 stitches, and knit across plain.
1st row: K 2, o, n, k 1, o 2, n, o 2, n, o 2, n, k 1 (15 st).
2d row: K 3, p 1, k 2, p 1, k 2, p 1, k 2, o, n; k 1 (15 st).
3d row: K 2, o, n, knit plain the rest (15 st).
4th row: Cast off 3, k 8, o, n, k 1 (12 st).
Begin again at first row.

POTATO PUFF WITH CHEESE.—Two cupsful of cold mashed potato, one egg, one-half cupful of milk, one teaspoonful of melted butter, two tablespoonsful of grated cheese, salt and pepper. Beat the potato, milk and butter together until light, and add the whipped egg. Pour into a greased pudding dish, strew the cheese thickly over the top, and bake in a good oven until brown. Fifteen minutes should be sufficient.

PICTURE FRAMES.—Have some frames made of plain pine wood of the right size for your pictures. Then take a square piece of plush, two inches larger than the frames, so as to avoid seams, and cut out the centre leaving an inch or more margin. This goes over the frame, perfectly smooth, and the edges are carefully pasted on the wrong side, using either the prepared paste or gum tragacanth; the corners are clipped, to avoid wrinkles. This makes a handsome frame at a small cost. The plush cut from the centre can be used to cover a key-board.

CUP-OF-TEA SCREENS.—The frames for these should stand about four feet high. The upper part may be covered with plain sateen or heavy paper upon which can be glued two of the ready-made Japanese figures. The lower half is left open, a shelf dividing the two parts. The lower panels have little loose curtains of oriental stuff, corresponding to a certain extent with the embroidery or painting above. These panels are for the feet to pass through and get warmed by the fire; the shelf is to place the cup, book and work on. The upper panels are for screening the face. For the guest chamber, one of these screens may have the frame covered with common burlap—the color is good for a back-ground and then decorate it with figures cut out of cretonne, the edges being worked in button-hole stitch or outlined loosely with crewel. Matting also makes a good covering for screens with scrawling branches of fruit or flowers painted across it.

AN EASTER CARMEN.

BY MRS. S. A. BROCK PUTNAM.

While gentle sunshine on the hills
Woos from the frozen earth,
With breezes warm, and mellowing touch,
Beauty and bloom to birth;

And nature's wakening breath doth show
God's providence and power,
In verdant grass, and swelling bud,
And bright and fragrant flower;

And *Resurrexit*, writ in light,
Sees all things glad and gay,
In honor of the victory
Which crowns our Easter Day;

With happy and with grateful hearts
Our offerings we bring
To Thee, the risen Son of God,
Our Saviour, and our King.

Though every seraph round the Throne
Should strike his tuneful lyre,
Though sainted prophet's lips be touched
With pentecostal fire.

Though David's cunning hand again
Should string his harp of gold,
And heavenly choirs join in accord,
Thy Love can ne'er be told—

The Love which bade Thee come to earth
At man's despairing cry;
Which bade Thee lift his load of guilt,
Suffer, and bleed, and die.

Oh may that Love inspire our souls
With pure devotion's flame,
Our thoughts, our deeds, our lives attest
The virtue of Thy name.

Then, Saviour dear, deign to accept
The offerings we bring
To Thee, the risen Son of God,
Our Prophet, Priest, and King.

Trinity Rectory, Lime Rock, Connecticut.

THE RESURRECTION.

At the moment when Christ died, nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn, and extinction, and despair, than the Church which He had founded. It numbered but a handful of weak followers, of which the boldest had denied his Lord with blasphemy, and the most devoted had forsaken Him and fled. They were poor, they were ignorant, they were hopeless. They could not claim a single synagogue, or a single sword. If they spoke their own language it betrayed them by its mongrel dialect; if they spoke the current Greek, it was despised as a miserable *patois*. So feeble were they and insignificant, that it would have looked like foolish partiality to prophesy for them the limited existence of a Galilean sect. How was it that these dull and ignorant men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world?

What was it that thus caused strength to be made perfect out of abject weakness? There is one, and one only possible answer—the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection. "If we measure what seemed to be the hopeless ignominy of the catastrophe by which His work was ended, and the divine prerogatives which are claimed for Him, not in spite of, but in consequence of that suffering and shame, we shall feel the utter hopelessness of reconciling the fact, and that triumphant deduction from it, without some interesting fact as certain as Christ's Passion, and glorious enough to transfigure its sorrow."—Archdeacon Farrar.

OPINIONS OF THE PRESS.

The Family Churchman.

TITHES.—It may be taken for granted that the extraordinary tithe is doomed. Tithe, indeed, in its Scriptural and historical character, is a lost obedience. We are reduced to the ignoble necessity of proving it to be a "property" of the Church. Such is the outcome of last week's debates in Parliament. It is recorded in a charter of King Ethelwolf "that if any man shall diminish or commute tithes, let him know that he shall give account of it before the judgment seat of Christ, unless he first re-

pent and make satisfaction." The moral law of tithe was as ancient and as binding as the keeping holy one day in seven. But alas! for our human weakness. We many of us, dare not use this argument for tithe, because conscious that we ourselves have forgotten to bestow one tenth. We cannot plead exemption. The produce of the soil is on the type of all produce.

Standard of the Cross.

THE GENERAL CONVENTION.—It is not uncharitable, we trust, to suggest that the Bishop of Western New York has inherited, in the spiritual order, something of the impetuosity of St. Peter. He burst upon us, in a line, to the *Churchman*, with the suggestion that General Convention should meet in New York, instead of Chicago, next October. He knows New York, and cries, "It is good to be here." But he does not know Chicago, or he would not dare to suggest that it is not big enough, in space or hospitality, to hold the General Convention. Is not the Church sent to preach the gospel to all the world? Why not then in Chicago, the centre of the world?

Chicago Times.

ARBITRATION.—What can Congress do about it? Is it going to call upon the company to arbitrate with men not in its employ, with whom it has no dealings, and with whom, therefore, there is nothing to be arbitrated? Is it going to compel the company to employ men simply because they want employment, whether their services are wanted or not? If Congress is in its senses it will do nothing of the kind. It is worse than folly to send out an investigating committee, because, as Mr. Morgan suggested, to do so would tend to keep up in the minds of the workmen the illusion that Congress can make bargains for them, and compel employers to come to their terms.

The Afro-American.

COLORED CLERGY.—There can be no doubt but that to reach the colored people and do them good effectually, it can best be done by a colored ministry. This is necessary for many reasons. There are many faithful white ministers in the Church who deceive themselves in the thought that they can be more successful than even colored ministers of the Church can among their own people. It is a great mistake. There is a large ungodly element of colored persons in the denominational organizations who need light, and in order to get that light, it is necessary that they should be brought in to the Church. The older ones who have passed through slavery nurse closely certain peculiar prejudices respecting the "white man's religion," and some (through ignorance) go so far as to doubt whether the white man is capable of having "religion." Again they much prefer having a colored minister, this is an undeniable fact, and it would be worse than futile to contradict it.

The Irish Ecclesiastical Gazette.

HOME RULE.—A large percentage of the "frogs" already referred to will have it that our throats are all to be cut presently—as soon as Home Rule is conceded. Speaking for ourselves, we can't see it. But the frogs find comfort in the thought! it is such a wholesome doctrine and so full of comfort that hundreds and thousands of one's fellow-countrymen are ready to massacre us at the first favorable opportunity. It shows how wicked they are. It does not, however, appear that the throats of the Protestant minority are unsafe in France or Belgium or any Continental R. C. country, and why should they be unsafe here? For ourselves we dismiss this "charitable hypothesis" as utterly antiquated and incredible. In the sixteenth century Rome burned heretics and so did we. Calvin and Cranmer applied the match as readily as Pole or Bonner. The seventeenth and eighteenth centuries in Ireland have black and bloody records for both parties; but we believe that now educated men of both parties are heartily ashamed of all this; and that the *odium theologicum* only survives in the hearts of the ignorant Ultramontane or Ultra-Orangetan. It will, of course, die hard, but it is doomed, and its days of "cutting throats" are numbered—*Laus Deo!*

Church and Home.

CHRISTIAN UNITY.—Year after year the longings of earnest Christian men for the unity of a common faith upon a common ground, speaks out more

strongly. With it, in an age when skepticism and transcendentalism seek to weaken the foundations of the truth, comes the steady consciousness of the power, and sure and unchanged anchor age, furnished by a liturgy which crystallizes its doctrines in its devotions, and the peculiar fitness of Christian anniversaries to impress, and keep alive for vigorous duty, the leading events in our Blessed Lord's life and teaching. The Incarnation, the Manifestation to the world, the Atonement, the Resurrection, the Ascension, the Pentecostal Gift of the Holy Spirit—these build up and secure their permanent power over the Christian life, in the annual observance of their anniversaries—around these, more and more, devout Christian men are refreshing their strength, and devotion to the cause of Christ. We remember a time, not many years back, when in many communities the observance of these days was regarded as bordering on superstition, and we were called upon to apologize for them, or explain their use. Now, more or less, among all religious bodies they are bright red-letter days. We are no longer alone, or called on for a reason. We hail this fact as a bright prophecy for the future Christian unity.

The Church Helper.

THE NAME OF THE CHURCH.—The Church in these evil days has to do her work under sectarian conditions for which she is not responsible. Do what we may, the sectarian name will stick till we have leavened American Christendom with distaste for all that is sectarian. *The Helper* does not think it would better the case in any respect to have the Church called "The late Protestant Episcopal Church!" It is pleasant to note that the more Churchly denominations are accustoming themselves to Catholic speech. They can talk of "the Church" without emphasis on the article. Nor does one hear quite so much of the "speech of Ashdod," "my church" and "your church" and "our church." Let the good work go on till all think the same thoughts and use the same words. By and by our denominational brethren will be as glad to be rid of their sectarian names as we are now. And there will be no need then of forced legislation. Meantime it would be none too soon for the General Convention, in "enriching" the Book of Common Prayer, to remove every vestige of sectarianism from its title page.

The Churchman.

A COURT OF APPEALS.—Among the reasons for a Court of Appeals, there is one, which, though it has been mentioned, has not yet received the attention which it deserves. That reason is the necessity for providing in this way some sort of protection for the bishops. It is abundantly evident from recent ecclesiastical trials that from the moment that an adverse decision is rendered against a clergyman by the ecclesiastical court which has tried him, the bishop is put on his trial; and it usually follows that, after being impeached and impugned by every one who chooses to rail at him, and defended by nobody, he is pretty thoroughly condemned and execrated, not to say executed. Of course, a good deal of this sort of thing has been going on for a long time. The saying that the chief end of a presbyter, when his duty to his parish is done, is "to worry his bishop," has been known and respected for many years. But that it should be the bishop that is really hounded down and condemned by the press and a certain kind of public opinion, whenever one of his presbyters is as unlucky as to be tried and found guilty by his fellow-presbyters, is one of the portentous things that may well set the Church to thinking. * * * Whatever may be said for the condemned presbyter's right of appeal, and there is much to be said, surely the poor bishop ought to be able to appeal to somebody. He ought to have a hearing somewhere, and ought to have some sort of protection against the public clamor that is sure to be raised against him, and in favor of almost any clergyman who has been found guilty by his peers. The "office and administration" of a bishop are full of grave responsibilities and beset with many difficulties. For the sake of all, then, let us have an appellate court, and then let bishops, clergy and laity alike so carefully observe their baptismal and ordination vows that there shall never be occasion for the using of it.

BISHOP GILLESPIE, in his diocesan paper, has this good advice relating to the Easter parish meeting:

Let wardens and vestry prepare for the annual parish meeting.

The plan of a printed statement distributed in the pews has been found useful wherever it has been tried. The better the people understand their financial matters, the more likely they are to give the needed pecuniary aid.

We hope that inefficient vestrymen will be dropped, or, better, that they will decline beforehand to serve. There is no more marked inefficiency than irregular attendance on public worship. It is due to a rector to give him an earnest vestry. What would a bank or railroad president do with a board of indifferent directors, mere figure-heads?

Let every vestry financier for an income for the ensuing year. Partial provision for expenses makes much of the difficulty in our parishes.

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Not a Drug.—Compound Oxygen is not a drug. It does not introduce an enemy into the system, but a kind and gracious healer. It does not assault or depress nature, as is always the case when crude drugs are taken, but comes to her assistance and restores her weakened vital forces. All of its effects are gentle, pervading and vitalizing. If you are suffering from any disease which your physician has failed to cure, send to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, for their pamphlet and learn all about this wonderful treatment.

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

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DR. J. RILLA my son bility.

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THE LIVER

Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

DR. JOHN BULL.—I have been for a number of years severely afflicted with a mercurial headache and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA gave me more relief than all the others combined.

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DR. JOHN BULL.—I have examined the prescription for the preparation of DR. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alterative impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla in use.

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Variable appetite; taint, gnawing feeling at pit of the stomach, heartburn, wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. There is no form of disease more prevalent than Dyspepsia, and it can in all cases be traced to an enfeebled or poisoned condition of the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

DR. JOHN BULL.—I have no hesitation in saying that I believe your SARSAPARILLA to be the best medicine manufactured for the cure of Scrofula, Syphilis, and many other cutaneous and glandular affections, having used it with entire success in numbers of the above cases.

JAMES MOORE, Louisville, Ky.

DR. JOHN BULL.—I procured one bottle of BULL'S SARSAPARILLA for my eldest son. Among the remedies and various prescriptions that he has tried for weak lungs and chest, this one bottle has been of more benefit to him than all. It has cured me of Dyspepsia as well.

JOHN S. MCGEE, Horse Cave, Ky.

KIDNEYS

Are the great secretory organs of the body. Into and through the Kidneys flow the waste fluids containing poisonous matter taken from the system. If the Kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the Kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

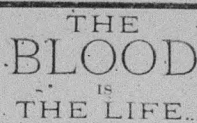
DR. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma and general debility. It has given us both great relief.

Yours truly,

THOS. H. BENTLEY, Rossville, Ill.

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SCROFULA

Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often mistaken for Scrofula as it comes from the same cause, impure blood. BULL'S SARSAPARILLA by purifying the blood and toning up the system forces the impurities from the blood and cleanses the system through the regular channels.

DR. JOHN BULL.—It is my opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will take great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and kidneys.

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It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, and without any discomfort. It is used only at night, and is perfectly safe to the most delicate. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the PILLOW-INHALER, for say eight hours at a time, spreads a powerful

CATARRH.
BRONCHITIS.
CONSUMPTION.

heating balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is breathed in, not swallowed, and goes right to the diseased parts. The testimony to its results is beyond all question, as attested by the experience of thousands.

How E. L. HEDDEN, Collector of the Port of New York, says: "I take pleasure in stating that the PILLOW-INHALER has been of the greatest relief, and I believe of permanent benefit, to my wife, who has been a great sufferer from Bronchial and Catarrhal Troubles, accompanied with distressing Asthma. I recommend its use to all persons afflicted with such maladies."

MR. H. G. TEEL, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh: coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years."

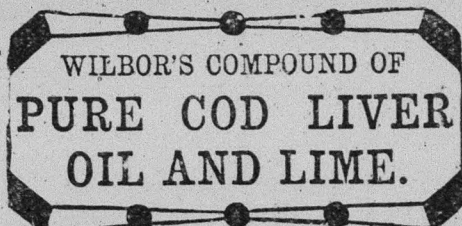
H. E. ADAMS, M. D., 1519 South Tenth St., Philadelphia, says: "I have used the PILLOW-INHALER in my practice, and I find it to be one of the best things for diseases of the respiratory passages."

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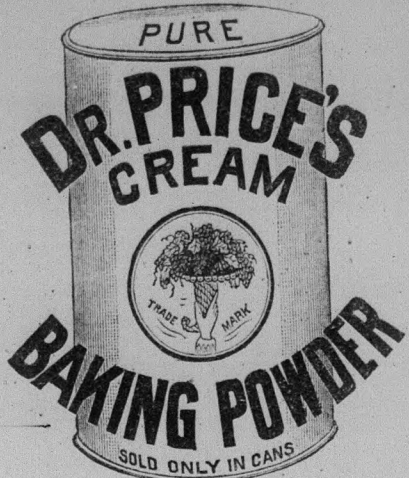
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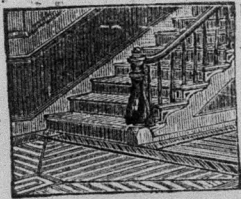


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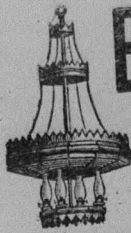
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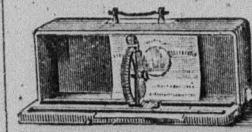
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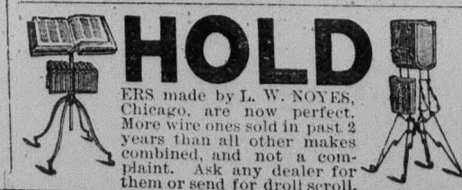


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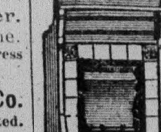
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