

The Living Church.

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

Vol. IX. No. 8.

CHICAGO, SATURDAY, MAY 22, 1886.

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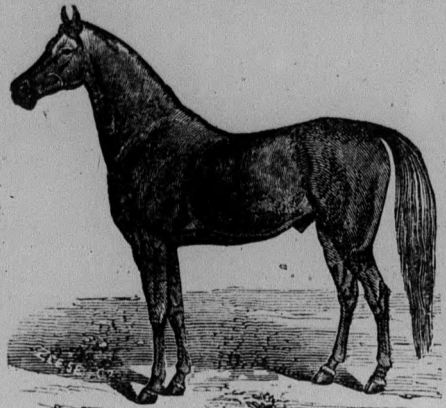
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Catarrh

is usually the result of a neglected cold in the head, which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

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I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians; but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. Jesse Boggs, Holman's Mills, Albemarle, N. C.

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The Living Church.

SATURDAY, MAY 22, 1886.

"OUT OF THE DEEP."

BY F. BURGE GRISWOLD.

Great swelling waves around,
Threaten to overflow;
Dark clouds above my head,
No sunshine and no bow.

The ocean's thunderous roar,
Within my tortured ear;
My saddened heart oppressed
By many an anxious fear.

Out of the deep I lift
My voice to God on high;
In Him is all my help,
He will attend my cry.

Will soothe my troubled soul
From the tempestuous shock,
And set my sinking feet
Upon the solid rock.

Washington, D. C., Holy Week, 1886.

NEWS AND NOTES.

THE Bishop of Huron, Canada, is now occupying the new See House, which was completed May 1st. It is located in the Huron College grounds.

BISHOP QUINTARD continued quite ill at last accounts, with no prospect of being able to be present at the convention of his diocese, on Wednesday, the 19th.

THE Rt. Rev. Robert B. Knox, Bishop of Down, has been elected by the Irish bishops to succeed Archbishop Beresford as Primate of the Church of Ireland. He will become Archbishop of Armagh, and Dr. Reeves, who was elected bishop by the Synod of Armagh, will be the Bishop of Down.

AT the annual meeting of the Carlisle Diocesan Church of England Temperance Society, the chairman said that the society throughout England had been continually increasing in numbers, until it had now a member roll of 700,000. There were now 4,000 clergy who had taken the abstinence pledge for the sake of those amongst whom they worked, and their principles were also spreading among sailors, soldiers, and railway men.

THE Rev. Dr. McVickar, the chairman of the committee appointed to notify the Rev. Dr. Brooks of his election as Assistant-Bishop of Pennsylvania, has received a letter from him announcing his intention to decline the election. Dr. Brooks says that when he receives the formal letter from the committee, he will reply in a formal manner. "In the meantime," he says, "I must not, cannot accept. This decision must be regarded as final."

M. MASPERO, in a letter from Boulak, in Egypt, of April 6th, gives an account of the excavations which he has made round the Sphinx of Ghizeh. He says: "I went to see the Sphinx yesterday. The result is already beyond all my hopes. The face, rising fifteen metres above the surface, is becoming expressive, in spite of the loss of the nose. The expression is serene and calm. The breast has been a good deal injured, but the paws are almost intact. We have nearly reached the limit of the diggings at Mariette and Caviglia. The work now going on is in beds of sand which have not been disturbed since the first centuries of our era."

THE second annual meeting of the American Congress of churches is to meet at Cleveland next Tuesday afternoon, and close on Thursday. Gov. Foraker will preside at the sessions. Among our clergy who will take part in the proceedings are the Rev. O. A. Glazebrook of Elizabeth, N. J., W. S. Rainsford of New York, Archdeacon Kirkby and W. W. Newton. Dr. Gilmour, the Roman Catholic Bishop of Cleveland, will take part in the discussion on Tuesday evening of the subject "Religion and our Public Schools."

A LECTURE on London has been delivered recently in Paris, by a M. Tell who claims to have lived in that city for five years. Among other "facts" acquired during his residence is the following: "It is the custom of the religious youth of London to repair to St. Paul's, Westminster Abbey, the 'Tabernacle,' and other conventicles, every Sunday afternoon, and there play 'Kiss in the Ring' in the presence of high Church dignitaries. The Blue Ribbon is an English decoration, intended to rival the French Legion of Honor, and is in the gift of the General of the Salvation Army."

THERE has lately been placed in the American Church in the Via Nazionale, Rome, a mosaic which, according to the unanimous testimony of the Italians themselves, is the most important example of this form of art that recent times have produced. It has been executed from cartoons by Mr. Burne-Jones, and it covers the whole of the roof of the apse, a space of not less than 800 square feet. The subject may be briefly described as Christ enthroned in the centre of the New Jerusalem, with mysterious angel-forms round and about Him, and, on either hand, keeping watch over the gates of the heavenly city, the archangel Michael and his peers.

AN English jury, directed by an English judge, and after the prisoners had all the benefit of as learned and eloquent counsel as the English Bar could afford, found the three men, Allen, Larkin, and O'Brien, guilty of the murder of one of the Queen's officers of the peace, the unfortunate Sergeant Brett, who fell doing his duty. But a professing minister of the Christian religion, Archbishop Croke, Roman Bishop of Cashel, endorses the title of "martyrs" applied to these murderers by their sympathizers. He says they went like "heroes to their doom," and he shows his practical sympathy with their deed of blood by forwarding £5 towards erecting a monument to their memory.

IN Germany and Switzerland the Old Catholics have received no favor. In Austria they have suffered persecution. The Government has done its best to stamp them out, but has not succeeded. There are six or seven congregations, consisting of several thousand members, who in spite of all obstacles have held to the Old Catholic faith, and have constituted themselves after the model of the German Old Catholic Church. They have their Synod, but they have not yet their own bishop; all episcopal functions being performed for them by Bishop Reinkens, who, however, is not allowed to cross the Austrian frontier for the purpose of executing them. A synodical decision has released their clergy

from the rule of celibacy, but—it will hardly be believed—the State continues to enforce the obligation on them. No fewer than 300 members of the congregation in Vienna received the Holy Communion in both kinds on Easter Day, 1884.

A CIRCULAR is being sent out, by a committee of the Executive of the Church Council of Scotland, soliciting subscriptions towards a guarantee fund for providing for the expenses of a deputation of bishops and clergy from the Scottish Church, to the General Convention of the American Church to be held in Chicago in October. The Episcopal Synod is desirous that the deputation should consist of at least two bishops, four priests and four laymen. The clerical members of the delegation have not yet been named, as the number of clergy sent may depend to some extent on the amount subscribed. A good deal of interest is felt in the matter and the probability is that we shall have opportunity next fall of reciprocating the hospitality so gracefully extended to our bishops and clergy at the Seabury centennial celebration at Aberdeen two years ago.

As an instance of the intolerable oppression under which Low Churchmen of England groan, this wail from an indignant Protestant in *The Sheffield Independent* will excite sympathy: "A clergyman who has recently taken charge of a parish in South Yorkshire is astonishing his flock by his deviations from the practices of his predecessor. His proclivities are decidedly Ritualistic, and during Lent the prevailing color of the altar cloth was purple, which was changed to black on Good Friday. It is stated that, speaking to a member of the congregation, he said that in Lent the flesh should be mortified, to which the reply came that there had been nothing but mortification since he took charge of the parish. A couple had arranged to be married at his church on Good Friday, but he positively declined to carry out the service, and the ceremony had to be postponed at the last moment until Saturday, much to the inconvenience of the bridegroom, who resides near Bradford."

M. LOYSON (Père Hyacinthe) delivered a course of Lenten lectures which made a great *furor* in Paris. At one of them, four enemies of his principles assailed him in the congregation with foul abuse. As the church was very full, and as most of the hearers were in sympathy with the eloquent lecturer, the disturbers were set upon and expelled by the masculine portion of the congregation. The place of worship was almost turned into a field of battle. The Father, in taking for the subject of his Lent lectures "La Guerre Sociale," struck upon a view of actuality which interested the public and brought out immense throngs to hear him. At the second lecture there was a considerable number of deputies and senators. After the service a young man of evidently good social standing, went up to Father Hyacinthe, and said: "As a fervent Catholic, I wish to join your congregation and to contribute so far as my means permit to the expenses of keeping up your church."

THE death of Bishop Cotterill is deeply mourned, as it deprived the Scot-

tish church of one of its most distinguished members. After a brilliant university career he offered himself for work in India. Returning home he was engaged in school work for several years, but in 1856 accepted the Bishopric of Grahamstown. At that time, he was a pronounced Low Churchman, and it is no secret that he was selected by wire-pullers of that party in England for the purpose of opposing and hampering Bishop Gray's action as Metropolitan of South Africa. But Dr. Cotterill's keen intellect and strong sense of right soon showed him the true position of affairs at the Cape, and he became the steadfast and loyal ally of Bishop Gray, standing by him all through the Colenso troubles and the complications with the Privy Council at home. When he went to Edinburgh he threw himself into the work of the Church with characteristic energy. As one of the trustees of the "Walker Fund" he directed the building of the cathedral, and it was fitting that his body should rest under the altar which he had reared.

ENGLAND.

A memorial, consisting of a pierced cross of red Mansfield stone rising from an octagonal shaft, has just been placed over the grave of the late Bishop Jacobson, in Chester cemetery.

On Maundy Thursday, the traditional day in old times for royal confirmations, the Archbishop of Canterbury confirmed, in the church of St. Mary Magdalene, Sandringham, the Princess Victoria of Wales, his Grace being attended by the Rev. Teignmouth Shore, who had prepared her Royal Highness, and the Rev. F. J. Hervey, rector of the parish. The church was filled to its utmost capacity, the Prince having personally interested himself in providing for as many as possible in the pretty little church and churchyard. Mr. Shore read the introductory words, and after a hymn and a suitable address by the Primate, his Grace laid hands upon the Princess. Another hymn followed, and the office was concluded in the usual manner. The church was tastefully decorated with white flowers.

SCOTLAND.

The Primus has issued the usual mandate for filling up the vacant See; and the Dean of Edinburgh has summoned the clerical and lay electors of the diocese to meet, for the purpose of electing a bishop, on Tuesday, 1st June, at noon in St. Mary's cathedral.

NEW YORK.

CITY.—The Ladies' Association of the House of Rest for Consumptives, held their annual reception on May 6. Tremont, in which the institution is located, though in the city limits, is twelve or thirteen miles from the lower end of the island. Preliminary services were held in the little chapel adjoining the house, at which appropriate and excellent addresses were made by the Rev. W. S. Rainsford and the Rev. D. Parker Morgan. The address was read by the president of the institution, the Rev. Dr. T. M. Peters. The object of the association, he said, was two-fold, viz., that of visiting the several wards by way of personal interview with the inmates and speaking words of comfort at each monthly meeting a committee

was appointed to perform this kindly office—the other object was that of providing for the wants of the house and contributing means with which to meet current expenses. In addition to attending to such wants, the association had paid into the treasury the past year \$1,069. The institution depended almost wholly upon charitable gifts. The permanent fund yielded little more than \$1,000, so that nine-tenths of the cost must come from donations. With room for only forty patients, they could select only a few applicants. Accordingly, the trustees had purchased some adjoining property amounting to an acre and a half, on which stood a house adapted to their uses. On this property it would be possible to erect additional cottages for persons in different stages of consumption and thus keep the patients separate. The purchase money for this piece of land was \$28,000. The House of Rest for Consumptives, it may be added, is one of the most admirable institutions in New York. Its present grounds embracing about an acre are kept in perfect order, and are abundantly planted with trees and shrubbery, as well as flowers.

The annual conference of the Girls' Friendly Society in America was held on Tuesday, May 10. A morning service was held in Grace church, the Rev. F. W. Tomkins, Jr., preaching the sermon which was followed by the celebration of the Holy Communion, the Rev. Dr. Gallaudet being assisted in the service by the Rev. A. E. Johnson, general secretary of the society. In the afternoon, a conference was held in Grace chapel, some 200 associates being present from Massachusetts, New York, Pennsylvania, Maryland, etc. According to the report of the secretary, the branches of the society had increased from 69 to 85, 20 having been added the past year. The number of working associates had risen from 596 to 685, and of the honorary associates from 314 to 399. During the year there had been a gain of nearly 800 members, the total membership being now 2,701. There were also 317 probationers and candidates. According to the treasurer's report the total amount of collections the past year had been a little above \$640, the balance in hand over and above expenditures, being \$222.

Interesting papers were read by associates from New York, and Pennsylvania and also by Miss Edson, of Lowell, the president of the society. The first paper was a plea for attractive, central homes in such dioceses as had branches. The corner-stone of such a home, the writer was understood to say, had just been laid in New York. The principal business of the session was the formation of a central council which should be empowered to direct the society's work. The work began nine years ago in the diocese of Massachusetts and had largely been directed by members in that diocese. By means of the central council it was aimed to make the society representative of the work at large. It would be the better means of carrying out the object of the society, viz., the binding together in one union of Churchwomen as associates and girls and young women for mutual help, both religious and secular. The central council was to consist of a president, vice-president, secretary and treasurer. There were to be representatives from all the dioceses having branches, and there was also to be a subordinate council of 15, who should be *ex officio* members of the central council. The officers of this council were to be chosen for

one year and chosen annually. The several sections of this scheme were discussed and then voted upon, the general secretary, the Rev. Mr. Johnson, acting as chairman. The conference was a successful one, and the business was done with a degree of order, harmony and despatch which was in every way satisfactory.

LITHGOW.—A very interesting meeting of the Dutchess County Convocation was held May 6th, in St. Peter's church. The Assistant Bishop, the Rev. J. S. Clark, D. D., dean of convocation, the Rev. W. W. Olssen, D. D., of St. Stephen's College, Annandale, together with most of the clergy of the county were in attendance. The number of laity present was exceptionally large.

Before commencing the Communion Office, the Bishop set apart the newly-erected and commodious chancel from all unhallowed, ordinary, and common, uses and dedicated it to God for the celebrating of the Sacrament of the Body and Blood of Christ, and all other holy offices to be performed therein.

In the Communion Office the Bishop was assisted by the dean, the Rev. Wm. W. Olssen preaching the sermon, which was one of such marked merit, and so timely, in the estimation of the Bishop, that he took occasion to publicly thank him for it, and request a copy for publication.

A bountiful collation was provided by the parish and served in the rectory for all present. Very much of new life and spiritual fervor has been infused into this parish, the evidence of which is apparent from the many improvements in the property belonging to the parish, as also from the heartiness of the worship, and the devotion to its interests on the part of the people.

The next meeting will be held in St. John's church, Barrytown; preacher, the Rev. Geo. L. Platt; alternate, the Rev. F. E. Shober; essayist, the Rev. Thos. L. Cole, rector of St. Margaret's church, Staatsburgh.

STONE RIDGE, HIGH FALLS AND ROSENDALE.—Lent and Easter were kept with great heartiness and devotion in this parish and missions, of which the Rev. E. Ransford is priest-in-charge. At High Falls the congregations were large and attentive, the week night services calling out quite a numerous congregation, all of the poorer and the working classes. During Holy Week there was service every night, partaking largely of the nature of a mission. The girls of the Sunday school eagerly undertook the task of decorating the church for Easter Day, and the result was more than creditable. On Easter Day the congregations were large, in the afternoon so large that there was not even standing room, and the unwonted music, chiefly carol singing, and the hearty services, were a source of real joy to all. The flowers and home-plants were freely contributed, chiefly by Roman Catholics and members of the Dutch Reformed Communion. At Rosendale the Holy Communion was celebrated on the morning of Maundy Thursday, and again on Easter Day, on which occasion a handsome pair of brass flower vases was blessed before the Celebration, the same ceremony being performed at Stone Ridge, where a very finely embroidered white frontal for the altar, and a set of worked white book-markers formed two of the Easter offerings.

CHICAGO.

CITY.—On Friday last, in the chapel of the Western Theological Seminary, Bishop McLaren terminated the sen-

tence of deposition and restored to the functions of the Catholic priesthood, the Rev. Franklin W. Adams. Mr. Adams seceded from the Church some years ago to join the Cummins' schism.

Last Sunday a new mission was opened under encouraging auspices in a hall on the corner of Indiana Ave. and 41st St. The services were well attended. Over a hundred names have been handed in as the nucleus of the new work. The mission will take the name of the church of the Transfiguration.

ENGLEWOOD.—The North-eastern Deanery met in St. Bartholomew's church, Monday, May 3d. After evening prayer by the Rev. Henry G. Perry, short addresses followed from the Rev. Messrs. Montgomery Throop, W. W. Steel, and Thomas D. Phillipps. The services were closed by the Rev. Herbert J. Cook, priest of the mission. Tuesday morning at 10 o'clock the Holy Communion was celebrated by the Rev. B. F. Fleetwood, assisted by the Rev. Dr. W. H. Vibbert and the pastor. A paper was then read upon the "Relations of Religion to the State and United States," by the Rev. Richard Hayward of Evanston. At the chapter meeting, after routine business and appointments for the coming convocation, the deanery adjourned to meet September 13 at Geneva. An elegant collation was served for the clergy, at the pastor's residence, by the ladies of the guild.

OAK PARK.—The Lenten services at Grace church were well attended and a solid encouragement was thus granted to the rector, the Rev. Geo. B. Pratt. During Holy Week the Bishop visited the parish, confirming 18 persons on the evening of Maundy-Thursday. On Easter Day, offerings of nearly \$300 were placed upon the altar, to help liquidate a small debt still remaining upon the church building. In the afternoon there was children's service; the Sunday school mission-boxes were presented, and the contents amounted to nearly \$40, a most excellent and gratifying contribution to the General Missions of the Church from a small school. The attendance at Holy Communion was larger than ever before, just 100 having partaken of the Elements. The sittings in this church are free and on certain Sundays they are all filled, which fact will make it necessary to enlarge the church at no distant day. A great work is to be done within and without the parish which is fully realized by the three guilds which are in active operation.

WAUKEGAN.—Easter-tide in Christ church parish has been marked by events of more than usual interest. The offerings on Easter morning amounting to \$600, were by resolution of the vestry invested as the nucleus of a church Building Fund. Within the next five years it is hoped that a new church, Sunday school and guild rooms, will be built at a cost of not less than \$15,000. A beautiful memorial font of blue Vermont marble, chastely carved, was also made an offering on Easter Day by Miss Mary A. Prescott. On the bowl of the font is inscribed the words of Jesus: "Suffer the little children to come unto Me." On the base are the Latin words, "In memoriam matris sororeulae."

The Bishop made his annual visitation on the second Sunday after Easter, confirming a class of 13, preaching a sermon, and making two addresses, one to the Sunday school, and the other to the newly confirmed.

EVANSTON.—The Bishop visited St. Mark's church on Sunday afternoon, the 9th, and confirmed four persons.

QUINCY.

The annual convention will be held in Galesburg on Tuesday, May 25th, and not on Thursday, the 27th, as was published. The Rev. E. H. Rudd will preach the sermon.

BRADFORD.—On Easter Day at 10:30 A. M., the church services were held in St. James's parish. The chapel was beautifully decorated with flowers. The music was tastefully rendered. The choir consisted of eighteen persons, who were thoroughly drilled by Prof. Saunders for this occasion. The offering was large, and will be applied to missionary purposes.

TISKILWA.—On Easter Day at 3 P. M., the church here was full to its entire capacity. An efficient choir assisted in the service. The church was tastefully adorned with plants and flowers. The liberal offerings of the congregation are to be applied to Home and Foreign Missions. The Sunday school services consisted of singing, recitations, etc., and in making their Lenten offering for Missions.

On Sunday evening, May 2d, the Bishop visited this parish, when a number of adults were baptized, and a class presented by the rector, the Rev. Robt. C. Wall, for the rite of Confirmation. The congregation was large, and the music was excellent. The parish has received to its Communion many valuable additions. The Bishop remained over Monday, visiting amongst the Church families, and expressed himself as being highly pleased with the hard work, self-denial, and faithful labors of the rector.

VIRGINIA.

At Pocohontas, a town of some two or three thousand, a land company have offered a lot, and subscriptions have been made for a church to be erected on it. The Rev. Benj. Dennis has, for the past year or more, been in charge.

Among the pleasant things which might be mentioned of this diocese, is the fact that, last year no less than 14 parishes overpaid their rectors the salaries promised them. The diocese distributes annually some \$2,400 among 15 families of her deceased clergy.

ASPENWALL.—The mission work among the colored people at this point has encouragingly looked up with the coming of the more favorable season. The school-room was, recently, plastered, papered and supplied with lamps. Mrs. Burgwin is indefatigable, and though at times cast down is not destroyed. Means are what is required. Mrs. Jennings, another earnest teacher among the colored, (at McFarland station), has pupils from six years of age to 21, and a class for Confirmation.

HAMPTON.—The Rev. Mr. Gravatt and other clergy have started on a tour among the churches in behalf of Indian rights. With them, go several Indian lads, graduates of the institute here, wearing the uniform of this school, and addressing audiences where they may be found. The school has graduated 120 or 130 Indians. Over a hundred of these have been in the employ of the general government. This band of tourists desire to interest the public in citizenizing the red man, and giving him his land on the same tenure as that by which every citizen now holds his rightful property.

RICHMOND.—An ancient alms dish of the date of 1685, has been given to St. John's church, the parish which former-

ly owned it having been compelled to sell it, and two gentlemen of the vestry of St. John's having now purchased and presented it as above. Messrs. Brown & Saunders deserve the thanks of all for their timely rescue of this basin, now two hundred years old, from the hands of the spoiler. It is richly carved and very large and deep.

LANCASTER C. H.—The Bishop, April 18, consecrated Trinity church. It accommodates 250. The Bishop delivered the sermon. He also confirmed six persons. On the day following, he confirmed a class of seven at White Chapel, ten miles away from here. The general cost of new Trinity is \$1500; size, 55 by 30. A school of 50 is in regular operation. The Rev. Messrs. Hendley and Meade assisted in the consecration.

MINNESOTA.

Bishop Whipple writes that he has not consented to the removal of the Seabury Divinity School to St. Paul, as stated last week, and that while some "think it would be an advantage to locate the theological school near the twin cities, the question has never been presented to the Board of Trustees."

The Bishop arrived in Faribault from his winter home in Florida, Saturday, April 17th, and on Monday in Easter week, started on his annual visitations to the parishes of the diocese. He preached in the cathedral, Faribault, on Thursday evening of Holy Week, and on Good Friday, assisted by the Rev. A. A. Abbott and the Rev. E. C. Bill, conducted a three hours' service in the cathedral, commencing at 12 noon. This service was attended by a large majority of the communicants of the parish, and many others, a goodly number of whom were prominent business men of the town. The service was a most solemn and impressive one, and the Bishop's meditations on the "Seven Last Words" produced an effect long to be remembered.

On Easter Day the Bishop preached an able sermon in the cathedral at 10:30 A. M.; at 3 P. M. he addressed the boys at Shattuck School, and at 7 in the evening addressed the children of the Sunday school in the cathedral.

The Southern Convocation of the diocese, the Rev. Geo. C. Tanner, of Owatonna, Dean, met in the cathedral, Faribault, at 7:30 Monday evening, May 3d. After a short service, the convocation was duly organized by the election of the Rev. R. R. Goudy, of Albert Lea, permanent secretary and treasurer. The following clergy were present, besides the dean and secretary: the Rev. Messrs. Edward Moyses, of Hastings, Clark, of Wells, Pritchard, missionary, resident at Faribault, Abbott and Bill, of the cathedral, the clergy of Shattuck and St. Mary's schools, and the faculty and students of Seabury Hall.

The following was the work of the convocation: Monday—a paper, "Prayer Book Revision," by the Rev. Sylvester Clark; Tuesday and Tuesday evening—papers: "Missionary Needs of the Convocation," by the Dean of the convocation; "What does the Rubric at the end of the Order for Confirmation mean?" by the Rev. A. A. Abbott; "Church Union," by the Rev. R. R. Goudy, and "The Relation of the Sunday school to the Church," by the Rev. E. H. Clark. Wednesday—papers: "The Relative Importance of Authority and Sympathy in the Christian Ministry," by the Rev. Edward Moyses; and "The Conduct of Missions," by the Rev. F. D. Hoskins, of Seabury Hall. Each paper was thoroughly, and in some in-

stances, warmly, discussed by the various clergy present. The work of Tuesday and Wednesday was preceded by an early celebration of the Holy Eucharist. As a result of the paper on "The Missionary Needs of the Convocation," two committees were appointed, one consisting of the Rev. Dr. Kedney, the Rev. Messrs. F. D. Hoskins and E. C. Bill, to consider and report to the diocesan Missionary Board, the advisability of calling a missionary to take charge of the some six or seven missionary stations adjacent to Faribault, with the latter place as a central point. The other committee, of which the dean of the convocation is chairman, is to consider and report the missionary needs of the entire convocation. A very interesting letter on Sunday-school work, from the Rev. Ethelbert Talbot, of Macon, Mo., was read.

On Friday morning, April 30th, the Bishop, on his annual visitation to Gethsemane parish, Minneapolis, the Rev. A. R. Graves, rector, confirmed a class of men, women, boys and girls, of 51, the largest class ever presented, at one time, in the history of the diocese.

On Sunday, the first after Easter, the Bishop admitted to the diaconate, in St. Paul's church, St. Paul, Mr. Claudler, for some time past the lay-assistant of the parish, and Mr. E. P. Chittendon, a special student at Seabury Hall. Both of these young men are from the Congregationalist ministry, graduates of Yale, and men of unusual promise.

ALBANY.

COLTON.—The Lenten services in Zion Memorial church were remarkably well attended. Amongst the congregation were visitors from villages 16 miles distant. The beautiful church was tastily adorned with flowers and was filled with the fragrance of roses and lilies. A full choir of 16 voices effectively rendered the quite difficult programme of music, and showed much careful practice. The sermon was by the rector, the Rev. H. M. P. Pearse, from Colossians iii.: 1. The service concluded with a celebration of the Holy Communion.

At 6:30 P. M. another large congregation met together in the festival service of the Sunday school. The scholars numbering upwards of 75 admirably rendered choral Evensong. An address was made by the rector; Easter cards were distributed to teachers and scholars, and the contents of the Lenten mite chests, amounting to over \$20, in aid of foreign and domestic missions, were placed upon the Holy Table.

This new parish, which owes its existence, under God's favor, to the efforts and benevolence of Mr. T. S. Clarkson and sisters, of Potsdam, is steadily gaining strength. Planted on the verge of the great Adirondack wilderness, in a region where the people are prejudiced against the Church, it is nevertheless gaining a strong hold upon the hearts of men and women. The congregations are increasing in size and interest. The Sunday school is doing a noble work for the children of the neighborhood; and altogether the outlook for the future of the parish is bright and promising.

FLORIDA.

WINTER PARK.—The splendid new hotel, "The Seminole," has closed for the season, after about three months of marvellous success. Among the hundreds of visitors who have crowded it, a large proportion were members of the Church, for whose benefit such spiritual ministrations as were possible under

the circumstances were provided. Bishop Whipple, who has a winter residence at Maitland, a mile and a half away, has preached here on the afternoon of almost every alternate Sunday since Christmas last, occupying the Congregational church. He has been assisted throughout by Canon Street of Chicago, who has also held divine service in the main parlor of the hotel for many weeks, on the alternate Sundays, when the aforesaid building was not obtainable. He has also conducted a litany service, followed by a reading, on the Wednesdays and Fridays during Lent; and now that Bishop Whipple has taken his departure for the North, the duties of the mission will devolve wholly upon him. A most eligible building site has been secured, and steps are being taken towards the erection of a church edifice, which, it is greatly hoped, will be advanced enough by the opening of the next winter season, to offer—although unfinished—a spiritual home for the visitors who will flock hither. Bishop Whipple says: "I believe there are few places where our Church could do more good, or exercise a greater influence. Winter Park will have—besides its winter visitors—hundreds of young people at its college; and the Church can do a great work here." The institution to which the Bishop refers is a college established about a year ago by the Congregationalists, with great promise of success.

MARYLAND.

BALTIMORE.—St. Luke's parish has just closed a year of large financial and other prosperity. At the early celebration, on Easter, at 6 A. M. the largest number communed known at any single Celebration for many years. The Rev. C. S. Hale, of Claremont, N. H. is assisting in the parish, and Mr. Jas. B. Tipton is organist and choir master.

Bishop Paret recently confirmed 36 persons at Grace church, this city, the Rev. C. B. Brewster, rector.

On Easter 300 communicants received at the 7 A. M. Celebration, and as many more at 11 A. M. At five P. M. there was full choral service and carols by the children of the parish, of unusual cordiality and excellence. The Easter offerings were large.

Thursday, April 15, was the anniversary of the death of the Rev. Dr. Leeds. Besides the Holy Communion, there were offerings made for domestic missions—a cause in which the doctor was always deeply interested, and in whose behalf his last public duty was discharged.

A short time since some \$200 was pledged towards the fund for the erection of a memorial statue of the Rev. T. H. Gallaudet, the pioneer deaf-mute teacher in America, who was born about 100 years ago. More than \$500 has been subscribed in New York towards the same object. Mr. French, who designed the Garfield bust, the minute man statue and the Harvard statue, has now been engaged for this. It will be placed in August, of 1888.

ANACOSTIA, D. C.—Easter was marked in Emmanuel parish by large congregations, and delightful services. Three adults and 14 infants and children were baptized into the Body of Christ. On the evening of Tuesday, May 4, the Bishop confirmed 17 persons. The truth and the practice of the Holy Catholic Church was clearly and eloquently presented in the Bishop's address. It could not but make a deep and lasting impression, even upon those unaccustomed to the teaching of the Church.

DENTON.—Easter in this parish was

unusually joyous. From sunrise to six post meridian the faithful rector and earnest people, kept glad the day by services of prayer and praise, not only in the parish church, but parts adjacent, and the children's services and catechetical address were, by no means the least of all.

COLLINGTON.—A quickening of this ancient parish seems to have taken place, and people and pastor vie in personal cordiality and parochial enthusiasm. A new organ is to be ordered, and a memorial window for the late rector has been.

WESTERN NEW YORK.

ALBION.—A very interesting service was that held at Christ church, Tuesday, April 27, the occasion being the visit of the Bishop for the purpose of conferring the Apostolic rite of Confirmation; and it being also the first session of the convocation of the deanery of Rochester.

The first service began at 7:30 o'clock, and the church was never more crowded, many persons being obliged to go away for want of standing-room. After the usual evening service, and after a few remarks by the Bishop to the congregation and to the members of the convocation, the rector, the Rev. F. S. Dunham, presented for Confirmation, a class of 33 persons, more than half of whom were young men. The address of the Bishop to the class was impressive and eloquent. The Rev. Mr. Crapsey, of Rochester, delivered a very earnest and eloquent sermon before the convocation.

The convocation again met at the church at 9:30 Wednesday morning, and after celebration of the Holy Communion, a business meeting was held. Reports of missionaries were made or read. The matter of an itinerant missionary for the deanery was discussed at some length, and was finally referred to a committee of three, consisting of the Rev. Drs. Anstice and Doty, and D. M. Dewey, Esq., with full power to act. In the afternoon, to which time the meeting had been adjourned, the Rev. Sidney Wilbur read an interesting and instructive lecture on the "Chronology of Holy Scripture." The treasurer's report showed a balance on hand of over \$250. In the evening a missionary service was held at the church, the speakers at which were the Rev. Mr. Crapsey, the Rev. Mr. Dennis and D. M. Dewey, Esq., each of whom made many earnest, practical remarks on mission work.

VERMONT.

VERGENNES.—This venerable parish, situated in the Champlain Valley, the most fertile and picturesque part of Vermont, is beginning to show signs of new life. The vestry, determined to break away from the hard lines of an old and worn-out conservatism, called the Rev. E. B. Taylor, the assistant of the church of the Annunciation, Philadelphia, to the rectorship. He entered upon his duties March 1st, and at once began an early Celebration every Sunday and holy day, using the proper Eucharistic vestments, the two lights, wafer bread, the mixed chalice, etc. There was a daily Celebration in Holy Week, also throughout the octave of Easter, with a daily average attendance of 8. On Good Friday there was "the Story of the Cross" for children at 8:30, Matins, etc., at 10, Reproaches at 11:30, the Three Hours from 12 to 3, and Evensong at 8. At the second Celebration on Easter Day, Woodward's service in E was sung. In two months 13 have been baptized, and at the visitation of the

Bishop on Low Sunday 22 were confirmed, of whom 16 were males. Another class will be ready in the Fall. The church is free, and open all day for private prayer, Matins are said daily at 8:30, and Evensong Wednesdays and Fridays at 8. Over \$1,200 had already been subscribed for a rectory, and it is expected that building will be begun this summer. It is hoped that several missions may begin in the surrounding towns and farming districts. Addison County has a population of over 2,400, and there are only two places where the Church is established. It is a field ripe for the harvest. Sectarianism though strong, is showing signs of weakening. Many disgusted with the emptiness of Protestantism stand ready to welcome the Church, while others are asking for the old Church and the old paths. The question of the hour is: Where are the men and means?

INDIANA.

Owing to the fact that June 1st and 2d are Rogation days, and June 3d is Ascension Day, and further, that on account of the festivities connected with the opening of the new City Hall in the first week of June, it will be difficult to secure hospitality or invite full interest, the Bishop and some of the clergy and laity consulting together have thought it best to postpone the convention for one week, to begin Tuesday evening, June 8th, instead of June 1st. A few near by will meet at the appointed time, June 1st, and adjourn, thereby complying with Section 1 of Canon XIII. Let all delegates note the change of time.

D. B. KNICKERBACKER,
Bishop of Indiana.

MASSACHUSETTS.

The Rev. Francis A. Foxcroft, one of the oldest of the clergy of the diocese, died at Cambridge, May 11th, at the age of 77 years.

BRIGHTON.—St. Margaret's church being now free from debt, after a struggle of 20 years to attain that end, was consecrated on Tuesday, May 4. The pretty little edifice was well filled with a reverent congregation when, at 10:30 A. M., the Bishop led a procession of 15 clergy and 20 surpliced choristers into its now sacred walls. The request to consecrate was read by Mr. J. R. Sturgis, the sentence of consecration by the Rev. S. Abbott; the Rev. Messrs. Sweet, Rice, and the rector, the Rev. Augustus Prime, assisted the Bishop in the service. The sermon by the Rev. A. C. A. Hall, from the text, "Destroy this temple, and in three days I will raise it up. * * * But He spake of the temple of His body," was equally applicable to Easter-tide and the special service of the day. St. Margaret's is a simple but Churchly building; its furniture is of oak, the walls are tinted in sage green and indian red, and the ceiling is a dull grayish blue, harmonizing with both; upon the altar are Eucharistic and vesper candles and a very handsome cross. The music is rendered by a vested choir of 20 men and boys under the direction of Miss Harding, organist. After morning service was ended, a bountiful collation was provided by the ladies of the parish, and the day was concluded by Evensong at 8 o'clock, followed by a sermon from the Rev. G. A. Converse, rector of St. John's church, Boston Highlands.

NEWTON.—Grace church is a growing and strengthening parish. Last year it contributed \$11,650 for current expenses, missionary and benevolent purposes, and, as is perhaps well known,

has a very vigorous society for the manufacture of priests' vestments, altar linen, etc., for the more decent ordering of divine service. It has also had under its fostering wing and that of its rector, the Rev. Dr. Shinn, the young mission of St. Andrew, which is now on so secure a footing as to have for its own priest, the Rev. Arthur Wentworth Eaton, who entered upon his duties there on Low Sunday, 1886.

PENNSYLVANIA.

On Monday, May 3, a large number of the clergy and laity went to Chestnut Hill for the consecration of the new home for consumptives which forms a part of the work of the Board of City Missions. The ground was given by Mr. William Bucknell. The buildings which were erected by a portion of the Mary Shield's legacy consist at present of the administration building in which are offices, a chapel, a kitchen, etc., and one "cottage." The buildings are large and commodious, well located, and built with special reference to the relief and possible cure of those in the early stages of consumption. The services were for the most part conducted by Bishop Stevens. The sermon setting forth the causes which led to its erection and the purposes for which it was built was delivered in the chapel by the Rev. Dr. Benjamin Watson. The Bishop followed with a few words, hoping that the work would go on to the completion of the plan mapped out which calls for nine more "cottages." The music was furnished by the vested choir of the church of the Incarnation, under the direction of Mr. E. Giles.

The Rev. Phillips Brooks, D.D., Assistant Bishop-elect of this diocese, has telegraphed to his friend, the Rev. Dr. C. D. Cooper, that he will not accept the bishopric, though his friends hope that he may yet be induced to give a favorable reply to their entreaties. Should his declination be positive, which is more than likely, the Bishop will probably call a special convention to meet at an early date.

The Rev. N. Sayre Harris, D.D., died on April 22a, at the home of his son, the Rev. J. Andrews Harris, D. D., in the rectory of St. Paul's, Chestnut Hill, Pa. Dr. Harris was more than eighty years of age and had retired from the active work of the ministry. The funeral took place at St. Paul's, Chestnut Hill, on Easter Monday, the Rev. C. D. Cooper, D. D., an old friend, officiating. The interment was at Trenton.

EAST CAROLINA.

The Rev. Charles O. Brady, rector of St. Mark's church, Wilmington, died in Boston, Mass., on May 5th, aged 55 years.

SOUTHERN OHIO.

The Rev. Jesse T. Webster, rector of Christ church, Dayton, died at Dansville, N. Y., on May 12th, at the age of 39 years. A life of great usefulness and promise is thus ended for the Church Militant. We hope to give next week an account of his life and work.

MISSOURI.

SPRINGFIELD.—At the annual parish meeting the rector's report showed an increase of 70 communicants to the parish roll. As stated some time ago, an independent parish for the benefit of North Springfield has been organized recently, and while the new parish starts off with fair prospects of success the old parish is stronger than before the division in every respect.

The Easter attractions at Christ church were of a very high order, both as regards the services and the decora-

tions. The appearance of the chancel was very much improved by the rich and elegant brass Greek cross with a design of a passion flower *in relief*, the gift of Mr. and Mrs. J. H. Smith in memory of their little daughter Helen. The chancel hangings prepared by the guild were used for the first time. The embroidery was done by Mrs. Wade Burden as an Easter offering.

The musical service was rendered in a very inspiring way, several of the recognized leading singers of the city assisting.

The church was crowded at the morning service, and many unable to gain an entrance were obliged to go away. The rector took as a text for his discourse: "He is not here, for He is risen, as He said." The Easter offering amounted to \$150, and taken into consideration along with the generous giving of the parish for the year, evinces a prosperous state of affairs. The total indebtedness of the church is \$60.92.

TENNESSEE.

RUGBY.—Easter Day was celebrated at Christ church by very joyous and well-attended services. The church was tastefully decorated with cut flowers and plants, and a prize bouquet of the wild flowers gathered by the Sunday scholars rested on the re-table of the altar. The music was appropriate and well rendered, Jackson's magnificent *Te Deum* in F being noticeable. The sermon and Celebration were by the rector, the Rev. J. H. Blacklock.

In the afternoon, the children and friends of the Sunday school held an Easter service of song. The rector gave an address to the scholars, and afterwards baptized, in her home, a blind old lady of eighty.

The general report, read at the parish meeting on Easter Monday, shows a very gratifying growth both in numbers and interest.

MEMPHIS.—The Bishop made his annual visitation to Emmanuel church, on Low Sunday, and confirmed six persons there. The Rev. George Patterson, D.D., preached. The attendance was excellent and the worship very congregational and hearty. The church building was bought for the colored people last year. Up to that time they had no place of worship of their own, a want which sorely hindered the work. The installment due on this property in February last was paid with much difficulty by strenuous efforts on the part of the faithful few worshipping there, assisted at a critical moment by kind friends, but \$1,000 still remains to be paid to secure the church, and so to put the work on a firm footing. This is a struggling mission endeavoring to cope with the gigantic problems presented by the present state of the negro race. It sorely needs help at this time to prosecute the work which lies before it. It is thought, that if the indebtedness can be speedily removed, a great impetus will be given to the work, which is in charge of the Rev. Wm. Klein.

RHODE ISLAND.

PAWTUCKET.—Easter services in the church of the Good Shepherd were of unusual interest. At 7 A. M. a carol service was held, with a most interesting address by the earnest rector, the Rev. B. Eastwood. At 10:45, sermon, with Holy Eucharist, at which a large number of the faithful partook. At 6 P. M., the annual Sunday school festival was held, when the Lenten offerings of the school were presented, amounting to nearly \$53, the largest amount ever presented by the children.

Since last Easter, several devoted

members of the parish have "fallen asleep" and suitable memorials were placed on and near God's altar. Among others, was unveiled a rich walnut reredos extending the entire length of the chancel, with the sentence, "I know that my Redeemer liveth," at the top in raised letters of mediæval text. This gift was in remembrance of Mrs. Woodcock who was among the earliest workers of this parish. The church was also the recipient of altar frontal, super-frontal, lectern and prayer desk hangings, all beautifully embroidered with the sacred monograms. The rector was presented with a white silk stole very richly embroidered with the floriated Grecian cross.

For the past few weeks the chancel has been undergoing some embellishment in oil colors, and when finished will present a very pleasing appearance.

CONNECTICUT.

The Church Temperance Society has been organized in New Haven, the Rev. E. S. Lines being elected president. Considerable interest was shown at the first public meeting held in St. Paul's church, when the Rev. W. R. Huntington, D.D., of Grace church, New York, made an address. The membership of this branch is at present confined to men. Branches of the C. T. S. are in operation in other parts of the diocese, especially in the vicinity of Hartford. In Hartford the society of which the Rev. J. W. Bradin is president, holds weekly meetings of a unique character. These meetings were begun on the first Friday evening in Lent, 1885, and with the exception of a short break in the summer, have continued ever since with an attendance of from 50 to 125. They are held in the chapel of Christ church, the Rev. Wm. F. Nichols, rector, and a large transparency without announces the meeting and is inscribed, "All are welcome." The object of the meetings is not to give information on the subject of intemperance, nor to exhort the intemperate, but solely for prayer, for the success of the whole society and for individual cases. Requests for prayers for individuals are made, some coming through the mail to the clergy, others presented by persons attending the meeting. Usually the persons prayed for are not present, and no names are given.

WATERBURY.—The Easter offering at Trinity church, the Rev. R. W. Mico, rector, toward paying off the \$3,000 still due on the church building erected two years ago, amounted to \$2,987 cash, or with money paid before and after the service, to \$3,400. Two-thirds of the whole was given in sums under \$100, a fact which illustrates the success of the free seat system under which the parish was organized, and to which it owes its growth and prosperity. The offering of the Sunday school for mission and charitable work, amounted to \$133.

The consecration of the church will take place on May 27, the eighth anniversary of the first service of the parish.

LONG ISLAND.

BROOKLYN.—Archdeacon Kirkby began his labors in connection with Christ church on Sunday, May 2. In the evening he preached to a large congregation from St. John xii: 32. He stated at the beginning that he came to this country from England five years ago, and preached his first sermon at St. Ann's and from the same text. He was assisted in the service by the Rev. Dr. L. W. Bancroft, rector of the church.

On the same Sunday, the Rev. Dr. Also entered upon the rectorship of

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St. Ann's, preaching morning and evening to very large congregations. He was assisted in the services by the Rev. Dr. Langford, secretary of the Board of Missions. St. Ann's is free from debt and in a highly prosperous condition, and its new rector begins his work with every prospect of usefulness and success.

On the same day also the Rev. Dr. William A. Leonard, formerly rector of the church of the Redeemer, and now of Washington, D. C., preached in the morning in Holy Trinity, the Rev. Dr. Hall being present and assisting.

On Wednesday, May 5, St. Phebe's mission was formally opened by the Bishop. There was a good attendance of the clergy, while the rooms were literally overflowing with friends and visitors. The house was built by Mr. A. A. Low and wife in memory of their daughter, Harriette Low, who helped inaugurate the mission, and was deeply interested in it up to the time of her death. The sentences were read by the Rev. Dr. D. V. M. Johnson, when the instrument of donation was presented to the Bishop by Mr. Low. An address to the donors by the managers of St. Phebe's mission was then made by the Rev. Dr. Snively. The mission house is in the cottage-Renaissance style and seems to be as convenient and admirable in its arrangements, as such a building well can be. The permanent residents of the house at present are three associates and one nurse, together with the servants. It is the business of the associates to visit the almshouses, jails, penitentiaries, etc., and carry delicacies to the sick or convalescent, to find situations for strangers, supply clothing to those recently discharged from hospitals, look after girls exposed to temptations and put them in safe surroundings, etc. Persons old or young, will be cared for at the House for the time being, but only till they are provided for elsewhere, the Mission House not being a hospital, nor an Employment Bureau or Relief Association. The entire cost of this unique and admirable work is understood to have been between \$50,000 and \$60,000.

At St. Peter's church during Lent, under the ministrations of the Rev. Wm. Bogert Walker, minister in-charge, there was a steady increase in attendance in church and Sunday school, which resulted in filling the church on Easter Day with a large and earnest congregation. The number of communicants at both Celebrations was exceptionally large. In response to an appeal to liquidate the indebtedness of the parish, the congregation generously offered more than \$3500, of which nearly \$500 was from the Sunday school. The festival in the evening was a most attractive feature. The procession of the large number of scholars with their bright banners, the excellent and well rendered carols, the tasteful floral decorations, combined to make the church a glow of color and of praise. As the class offerings were presented, the Rev. Mr. Walker made brief and appropriate remarks upon each class legend, and the Rev. Mr. Parker, the rector-elect, won the hearts of all by his excellent address. The vestry presented Mr. Walker with a testimonial, appreciative of his "earnest and effective service" in the parish, with "heartfelt wishes for his future success, and especially in the cause wherein he has proved himself so worthy an advocate." Under its new and energetic rector, St. Peter's has promise of a splendid future.

AURORA LUCIS RUTILAT.

BY THE REV. J. ANKETELL.

Morn kindles into glorious rays,
The sky pours forth its songs of praise,
Th' exulting earth in triumph sings,
The groaning pit with anguish rings,
For now the King of matchless strength,
The power of Death destroyed at length,
Treads under foot Hell's cruel reign,
And frees the captive from his chain.
The Monarch sealed within the tomb,
By soldiers watched in midnight gloom,
Triumphant, clad in white array,
Arises to eternal day.
For now the pains of Death are o'er,
The chains of Hell can bind no more,
The white-robed angel's voice hath said:
"The Lord is risen from the dead!"
Easter, A. D. 1886.

BOOK NOTICES.

HOUSEHOLD THEOLOGY. A Handbook of Religious Information Respecting the Holy Bible, the Prayer Book, the Church, the Ministry, Divine Worship, the Creeds, etc. By John Henry Blunt, D.D. New and cheaper edition. Price, 25 cts. net. New York: Messrs. E. & J. B. Young & Co.

We are glad to see this cheap and good edition of a very valuable book. It ought to be in the hands of every Churchman, with an extra copy to lend to those who are not Churchmen.

THE CHURCHMAN'S FAMILY BIBLE. Parts XI. to XVI. Proverbs to Wisdom of Solomon. With Commentary by Various Authors. Illustrated. Published under the direction of the S. P. C. K. Tract Committee. New York: E. & J. B. Young & Co., Cooper Union.

This valuable work is now complete and can be had in three styles: The Old Testament, \$4.80; The New Testament, \$1.80; Old and New in one volume, \$6.00. Print, paper and binding are all excellent, and the whole work is most satisfactory.

TOKOLOGY. A Book for Every Woman. By Alice B. Stockham, M. D. Illustrated. Revised Edition. Chicago: Sanitary Publishing Co. 1886.

This is said to be a standard work upon maternity and the care of infants. It is fearful to contemplate how many lives, fortunes and characters in every generation are in the keeping of ignorant mothers; and how husbands, often, are utterly oblivious to the claims and needs of wife and offspring.

GOOD NEWS. A Collection of Sermons. By Sam Jones and Sam Small. First series. New York: J. S. Ogilvie & Co. Paper covers.

Every honest effort to do good is worthy of candid notice. We feel this to be the case in a special degree with reference to these sermons. Their merits as they have appeared in the newspapers have been canvassed on all hands. They are substantially the same in book form. We cannot help wishing that many expressions had been left out. With this remark however we let them pass. We think there is honesty and good motive behind them.

EPOCHS OF ANCIENT HISTORY. The Spartan and Theban Supremacies. By Charles Sankey. With five maps.

EPOCHS OF MODERN HISTORY. The Early Hanoverians. By Edward E. Morris. With Maps and Plans. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$1.00 each.

These are specimen volumes of two extended series by distinguished writers, and covering every great period. The editor of the ancient history is the Rev. G. W. Cox; of the modern history, Edward E. Morris. The books are well bound, handy in size, supplied with maps, index, etc., and are very cheap. The two series, complete, form a valuable and convenient historical library.

CHURCH BUILDING, and Things to be Considered, Done, or Avoided in Connection therewith. By Francis J. Parker. With illustrations. Boston: Cupples, Upham & Co.; Chicago: A. C. McClurg & Co. 1886. Pp 137.

It takes a wise man to build a house and a wiser man to build a church. Such are not always found on building committees. It would be well if our theological students could have a course of reading on architecture and decoration, that they might at least know the

elements of good construction and correct taste. The author of the book in hand rightly says, "a man may be a very good architect, and nevertheless not be competent to design a church."

Those who are engaged in building a church or in alteration of a church ought to know enough to decide the main points for the architect. This book, while quite small, gives accurate information upon many important subjects, and exhibits good taste, good judgment, and the results of experience. While we agree with him that "we have an altar," we would not disuse the name "Lord's Supper," for the Eucharistic Feast. It is one that is sanctioned by very ancient use, and even in the Roman Church, *Coena Domini* stands first in the title given to this Holy Sacrament.

THE MOSAIC ORIGIN OF THE PENTATEUCHAL CODES. By Geerhardus Vos, Fellow of Princeton Theological Seminary. With an Introduction by Prof. Wm. Henry Green. New York: A. C. Armstrong & Son; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.50.

This able essay which Prof. Green informs us was prepared as a thesis in competition for the Hebrew fellowship at Princeton Seminary, is a discriminating review and critique of the results of hostile criticism of the Old Testament. The author, a young man, has a firm grasp of his subject, and decided convictions which are based upon a remarkably thorough knowledge of Hebrew. His analysis of the various positions, often conflicting, which are taken by the critics, is very keen, and he is quick to detect their fallacious method of applying their preconceived theory to the facts, and then claiming that the facts prove their theory. The author's style is terse and vigorous. In his summary of remarks upon the linguistic argument (Elohistic and Jehovistic) as applied to the Pentateuchal Codes, he says: "We have reached the end of our discussion of the literary argument, and may state as our conclusion, that whatever it may be held to prove with regard to Genesis, it is incompetent to prove a diversity of authorship for the Pentateuchal Codes. It appears that the divisive methods partake rather of the nature of an applied hypothesis than of a strictly linguistic argument. * * * *"

The critics may jump without hesitation from a composite Genesis to a composite legislation: for us there is a wide gulf between the two, and more than Christian prudence prevents us from placing what claims to be one continuous revelation of the living God upon our dissecting-tables before we have been furnished with positive and unequivocal proof that it is composite. All the evidence hitherto produced is such that it convinces only him who is imbued with the *a priori* belief, that there is no divine revelation in the law; for all others, who repudiate such a belief, it is no more than a subtle and ingenious, but none the less unfounded and deceptive, imagination." (pp. 49, 50). This fundamental position the author sustains throughout with solid learning and much critical skill.

The April number of *The Contemporary* has an interesting article on "The Pre-Raphaelite Brotherhood," by Holman Hunt. The early trials of this school of painting are well told. The article on "Arnold," by R. F. Hutton, is a good piece of criticism. Perhaps there will be some objection to it, as the critic affirms that Mr. Arnold apparently inclines to believe no life for man beyond his life on earth. Dean Perowne's article on "The Quarterly Reviewer and the Revisers" is scholarly

and a strong defence of some changes in the Old Testament Revision. "Things, Names and Letters," by Ed. A. Freeman, is a clear case of "battledore and shuttlecock" in argument between Fred. Harrison and the noted historian. *The Nineteenth Century* has articles on "Church and Villages," by Dr. Jessop; "Thrift Among Children," by Miss Lambert, well worthy of attention, as it favors the establishing of savings banks among children; "Woman's Suffrage," by Mrs. Chapman, who disapproves of it—"To give it may be progress, but there is a progress in a wrong direction," she declares; Lecky's article on a "Nationalist Parliament" is a strong protest against Home Rule. *The Fortnightly Review* shows in an article on "The Welfare of the Blind," by one of their number, the wonderful advances made in helping the afflicted of this sort; "Society in Paris," by Theo. Child, lets us into the secrets of French society; other articles will have their admirers, Lloyd's "English Love of Sport," "Emigration and Friendly Societies," and "Artist Life in Rome." [Leonard Scott Publication Co., 1104 Walnut St., Philadelphia.]

CONTENTS of *The Forum* (May issue): The Experiment of Popular Government, C. T. Congdon; How I was Educated, President F. A. Barnard; Would We Do It Again? Edward Cary; The Future of Arctic Exploration, Lieut. A. W. Greely; Victor Hugo as a Citizen, James Parton; Do We Need a Metallic Currency, John F. Hume; Cremation, Nevertheless, Rev. John W. Chadwick; Contemporary Supernaturalism, Moncure D. Conway; What Rights Have Laborers? W. A. Crofut, L. F. Post. [New York: The Forum Publishing Co. Price, 50 cents a copy, \$5 a year.]

Babyhood for May urges the abolition of tobacco from all parts of the house frequented by young children, and notes a striking instance of the occasional serious effects of tobacco smoke upon infants. Dr. C. L. Dana writes on "Convulsions." Among the various shorter articles are: "An Experience in Home Instruction;" "The Sunday Closet;" "An Emergency Drawer;" "The Influences of Motherhood;" "Apt Followers." [\$1.50 a year; 15 cents a number. 5 Beekman St., New York.]

MR. THOMAS WHITTAKER will issue next week the Rev. J. W. Bonham's new book, "The Church Revived." It will be a very full account of parochial mission work in England and America, viewed in its various phases interspersed with many anecdotes, sketches of preachers, hints and helps, etc., forming altogether a work of great interest to every clergyman and layman.

MESSEURS. OLIVER DITSON & Co., 449 Washington St., Boston, have recently published the following music and songs: Ames Zouaves March; The Mermaid; A Pretty Little Star Polka-Song; Home-Made Chicken Pie; Tell her, ye Stars; Six Easter Carols.

THE Sevenfold Gift: Notes for Confirmation Classes. By the Rev. George W. Hodgson. Edited, with a Preface, by the Rev. Edward Osborne. New York, Messrs. E. & J. B. Young & Co. 1886. [Price, 20 cts. net.]

MR. THOMAS WHITTAKER will issue for summer reading a fifty-cent edition of Frederick Saunders' charming "Pastime Papers." It will be ready early this month.

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

WE have need to look to it that our regular missionary contributions are not forestalled and cut off by the Enrollment Plan, and then that this plan itself does not fail. There is no closing our eyes to the fact that such an outcome would be almost irretrievably disastrous to our missions.

NOTHING could be more absurd than the course of parents who bring up their children in the midst of luxury and abundance at home, and then demand cheapness in the school, on which they throw the labor and responsibility, not only of educating their children, but also of correcting the firmly-rooted evils produced by home indulgence and neglect.

Our good friends who send the names of new subscribers should understand our reason for requiring the money with the order, and not consider it a personal affront if we decline to open a one-dollar account with them. It is simply impossible to do a credit business with subscriptions at a dollar a year. We must decline to open any personal accounts. We are quite willing to continue a subscription, for a time, at the request of the subscriber, without pre-payment, but the dollar rate cannot be extended more than thirty days after notification that the renewal is due.

IN this time of popular ferment, it is a consideration worthy of serious thought, that, aside from the present wild outbreak of common labor against capital, no small amount of bitterness and silent waiting for retribution, is being produced by the vulgar rich, in the minds of a class, poorer perhaps than they, but in no other way inferior. When the rich so far lose their heads as to value men only according to their money, and, in the warehouse or the manufactory, the parish or society, deal out to that class, a cold, supercilious, overbearing treatment which reeks with pride and selfishness, they are slowly driving those who should be their allies into the ranks of their enemies. Ignorant labor will

some day be led by outraged intelligence.

THE freshness of the Easter-tide is rapidly passing away. Is there not reason to fear that, with some, its life is also departing? Have we attained a higher and more continuous level of piety? Or if not that, have we planted what we had, nearer the river, so that its leaf will not again wither? Will those who know us best, take knowledge of us, that we have indeed been with Jesus in His death and resurrection? The fruits of a holy Lent will be a happy Easter; and a happy Easter is that alone which scatters its bloom and breathes its fragrance over the whole Christian Year.

THERE is no time in the Christian Year in which the faithful need to be so jealously on their guard against sin as now. There is great danger of a re-action from the strain of a self-denying, dutiful and devout Lent. There is danger of forgetting amidst the Easter jubilation, the bitter waters and the barren sand of the desert yet before the soul. There is danger even of being tempted to make the duty done and service rendered in supposed abundance, compensate for new neglect and renewed worldliness. The petition in the Litany is not only, "In all time of our tribulation—Good Lord, deliver us," but it is also, and as if in an ascending scale of importance: "In all time of our prosperity." And this applies to a supposed spiritual prosperity, no less than to that which is temporal.

THE BROTHERHOOD WHICH IS NEEDED.

Now that the labor agitations of the season appear to be subsiding and business is moving on somewhat in its old way, it behooves us to consider the situation, to reflect upon the past, to study the conditions of the present, and to provide for the future. One thing we may conclude is settled, settled effectually and forever, driven home by dynamite, and sealed by the blood of our brave policemen, viz., that the red flag must go. Whoever unfurls it or proclaims the cause which it represents, is to be punished as the law provides. Any administration, municipal, state, or national, which shows the least disposition to temporize with the agents of anarchy will be speedily called to account by the American people.

Another thing approaches settlement: Labor cannot dictate to capital how it shall be managed, what laborers it shall employ, or what wages it shall pay. In attempting to do this it has failed, as in the very nature of things it must fail; as capital would fail if it should attempt to dictate to laborers what work they should do, for whom they should

work, and what they should receive. Neither capital nor labor can be coerced into an unprofitable service, the one by the other; at least, not in a free country.

But there are some things which are not settled by the termination of the strikes. The serious disturbances of the last three months have revealed a wide-spread dissatisfaction among large classes of workingmen, and a determination on their part to better their condition. This, it may be said, has always existed. It has not, however, often been manifested with such vehemence as of late. It is evident that wage-workers generally feel not only that they are receiving too little, but that they might receive more if capitalists were disposed to grant more. There is an impression among them that large profits are made from their labor, and that they should be allowed to share in the increase. They see that corporations are making money, directors are getting rich, speculators are prospering, and men of enterprise are bettering their condition, while they who work with their hands go on about the same from year to year. That it has always been so does not satisfy them. The general increase of comfort and wealth in the classes above them in intelligence and education, makes them feel that they are oppressed, and with the more impetuous and unprincipled among them, this feeling begets a spirit of communism and lawlessness. It is the outbreak of this spirit in nearly every effort of organized labor to secure its aim, that defeats the workingmen and alienates public sympathy.

If they could work intelligently and patiently, upon lines in harmony with the principles of our civilization, there is no doubt that they would secure in the near future all the rewards of labor which a prudent management of capital could grant. There is no country in the world where public opinion and private enterprise are more generously disposed towards the "workingman." We are all workingmen, and those who control the capital and enterprise of the country have nearly all begun with manual labor. There is no disposition to oppress the mechanic or the unskilled workman. Vast sums are expended by private individuals to aid them in adversity, to provide for times of misfortune and illness, and the State expends large sums for the education of their children, to prepare them to better their condition.

With all this, it is possible that wealth, conscientiously administered, might do more to encourage and reward the faithful toil of subordinates. In this age of machinery we are in danger of forgetting that the men who work for us are something more than machines. The most of

them have families, and all of them must grow old and need something beyond the bare subsistence which the average wages supply. It behooves the great corporations upon which these labor troubles most heavily fall, to consider plans for promoting the welfare and contentment of their employes. The assurance that a portion of profits should go to form a retiring fund, that wages should advance (and recede) with all considerable changes in the market, a sliding scale of wages depending upon time and efficiency of service, co-operative stores for supplying the families of employes at wholesale rates, and the cultivation of personal acquaintance with the men and their needs, would go far to cement the bonds of union between employers and employed. In other words, the practical realization of the great brotherhood of humanity is what we need, and this the Church was founded to accomplish.

WORKINGMEN'S CLUBS.

Workingmen's clubs, like so many other good things which we have learned to value, are an importation from the mother country. Such associations have existed in England for fifty years, and they number at present a thousand or more, with over a hundred thousand members. In this country they are in comparative infancy, the first having been established in connection with St. Mark's church, Philadelphia, in 1870. It is something that they have multiplied at the rate of nearly two for each year since that time, while, at least, five were established in 1882, three in 1883, and four in 1884. The whole number throughout the country is now thirty, a large proportion being connected with our churches.

Speaking in a general way, these clubs are associations of workingmen of various trades and occupations and religious beliefs, who are brought together for social and moral improvement. They have their rooms or houses, owned or rented, and in most cases libraries numbering several hundred volumes. They have also concerts and lectures, and, to some extent, benefit societies, building and loan associations, classes for instruction, etc. Generally, no initiation fee is required, but the annual dues range from one dollar up to six or seven dollars. The average, however, is about three dollars.

As to the good that comes of such associations, it is plain to see that they may be a counter attraction to the liquor saloons. As things are going, in large cities especially, the saloon is the chief resort of the workingman. There, amid surroundings which are intended to be attractive and cheerful, in the most agreeable company he can hope for away from home, he passes his evenings, hears and tells stories, discusses the

news of the day, takes advantage of one and another social glass to disperse his troubles and get, as he thinks, the most of enjoyment which his lot admits of. What the end is, in sinking lower and lower in the social scale, becoming impoverished in mind and purse, contracting by degrees the habits of intemperance and unthrift, and growing more and more indifferent to the ties of home and family—all this we know too well. The saloon, so enticing and harmless as might seem, is now the chief instrument in robbing the workingman of whatever is best in moral and social life, most desirable in company and attractive in home associations, most helpful in improvement and calculated to inspire ambition to improve, and above all, of those hard earnings, every dollar of which in going for drink means increasing poverty, trouble and distress. Now the workingman's club is intended to give its members not only greater attractions than the saloon can do, but all else of good which the saloon and its surroundings are taking away.

For instance, the club quarters give the members cheerful and well-appointed rooms, and in some cases a spacious club-house with a manifold arrangement on the several stories for comfort, amusement and instruction. Some of these buildings cost from \$25,000 to \$30,000, while the building erected especially for the "Wells Memorial Workingman's Club and Institute of Boston," cost including land, \$85,000. We can see, then, why a club organized less than six years ago has a membership of over twelve hundred. No dram-shop and no "gilded saloon," for that matter, which the workingman is welcome to, can hope to do things on a scale like that.

As for the members, it goes without saying that they are an improvement in every way on grog-shop frequenters. In the first place, they are naturally self-respecting, and everything is calculated to increase that respect. The atmosphere of such a place is healthy and invigorating. The company, the conversation, the arrangements, have a tendency that is manly and elevating. In no case, so far as we know, is strong drink, that loosener of the tongue and its loosener, alas! in unlawful and vulgar ways, allowed. If profanity is not wholly prevented, it must be indulged only in rare exceptions, while, as a rule, the language is the very opposite of bar-room conversation. Everything in fact, in these workingmen's clubs and in liquor saloons works in precisely opposite directions. The man naturally goes up in the one and down in the other. The first makes, the second mars him.

Not the least good accomplished through these associations is in the

matter of help and saving. Thus the Workingmen's Club of the church of the Holy Communion, New York, has its co-operative feature, by which coal, groceries, etc., are purchased at reduced rates. Not only so, but for years a prominent feature of the club has been its beneficial branch. By this means members disqualified from working, through illness or injury, not only have medicine and medical attendance free, but \$5 each week for ten or twelve weeks, and a reduced amount thereafter. On the death of a member, his family receives a benefit amounting to \$200, and in case of the death of a member's wife, one-half that amount is paid. In the seven years since the club was formed, the total of these benefits amounted to over \$4,300. It is almost needless to point out that where such an amount was forthcoming for most helpful and necessary uses, thrice and ten times that sum might have been squandered in the saloons, leaving families destitute and the burying of the dead unprovided for. Indeed, though the growth of these clubs in this country has been slow, their benefits have been so manifold, so great and undoubted, that they deserve, as they are almost sure to become an important factor in withstanding that curse of American cities, the poverty-making, destroying and detestable dram-shop.

BRIEF MENTION.

Ten people were recently divorced in one day in Hartford, Conn., for the cause of intemperance; and that is "the land of steady habits!"—For the assurance of eastern bishops and deputies who are dreading the attendance on the General Convention in Chicago, we are pleased to report that in the recent strike among switchmen no scalps were taken, and that the employment of the strikers is in no way related to the false hair worn by some women.—The boomerang is a foreign weapon, and dangerous to the one using it who has not been "brought up to it." So is the boycott. It has no place in this country, and should have no power but to strike back upon those who try to use it here. This it has done in several cases. Under the reaction of public opinion it is a boomerang.—"The pulpits in all the great churches," says a Presbyterian paper, "were banked with flowers on Sabbath (Easter) morning." And so they go towards Rome! The people sang anthems of the Resurrection, we are told, and scores of thousands of ministers told again the story. If it is good to celebrate Christmas and Easter, why not the Ascension and Whitsun-day? And if feasts are good, why not fasts? Why not the whole Chris-

tian year? Or is it only a sentiment about evergreens and flowers and Prang's cards?—At a recent ordination in the Diocese of Pittsburgh, the twenty clergymen present wore white stoles; the Bishop wore purple, the color appropriate to his office. It is a pleasant thing for brethren to dwell together in unity, as to colors as well as in other things.—The Bishop of Rochester has spoken these wise words about preaching: "Do not really give in to what is often only a worldly cry for short sermons. You need a great deal more experience than you can claim now, for making a fifteen minutes' sermon that shall be really useful. Either so much will be compressed into it, that it will become loaded and obscure; or (what is, perhaps, more likely) so little will go into it, that it will be impossible to endure it. You are to be careful, thoughtful, systematic teachers of the people, or you can win no influence, and will reap no reward. Sometimes I fear that incessant extemporaneous preaching must in the end only encourage verbiage, and compel shallowness. A clergyman who before he has been preaching twenty years, magnificently dispenses with his manuscript, will one day wish to return to it, and will find it impossible. It is a sort of baseness in a young man of this time never to be able to preach without a manuscript, it may prove a deplorable mistake never to preach with one."

LETTERS TO THE EDITOR.

"READY AND DESIROUS."

To the Editor of The Living Church:

Will you kindly allow me space in the columns of your excellent paper, not only to call the attention of the clergy, but also to awaken in them a deeper appreciation and obedience to rubrical law.

It is not my purpose to mention the many rubrics that are continually being ignored. The rubric to which I would more particularly call the attention of the clergy is the one at the end of the Confirmation service—"and none shall be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." In geometry we find certain truths that are so simple as to require no demonstration—in other words, self-evident facts. Now this rubric admits of no demonstration whatever. It is a sentence easily understood, entirely free from ambiguity, and means just what it says, nothing more and nothing less. Only a short time ago I was present at a convocation of the clergy, when many papers were read and discussed, one of which was, "What is the meaning of the rubric at the end of the Confirmation service?" Not only the author of this paper, but also those who discussed it, did their utmost to explain the rubric away. As far as I can understand, it seems to be popular among the clergy of the diocese to which I belong, to admit the sects to the Holy Communion, on the ground that they will eventually present themselves for Confirmation, and become earnest Churchmen. But I

have heard again and again (and from good authority) of not only priests, but bishops, who are in the habit of not only admitting sectarians to partake of the Holy Communion, but also inviting them to the same. Now if it be right and proper to admit sectarians to the Holy Sacrament, who are not ready, *i. e.* instructed, or desirous to be confirmed, then let us at once erase this rubric from the Prayer Book. But until it is erased we are bound to exclude from the Sacrament all those who would only return in part, and occasionally, and not wholly, to the Catholic Church.

A. H. JR.

Faribault, Minn., May 7, 1886.

To the Editor of The Living Church:

I am glad the question of admitting aliens to the communion of the Church has been raised in your columns, and I hope the matter will be discussed till it is as clear to everybody as it is to me, that the practice is inconsistent with the principles, and contrary to the intention, of the Church.

The practice is so common, and in many cases so seemingly expedient, it is no wonder that many find excuses for it, and by following the usual arguments one can easily convince himself, if he wishes, that it is allowed by the Church.

The practice, I have observed, is generally supported by two different lines of argument, and when one breaks down the other is called into requisition. Thus it is argued that the rubric at the end of the Confirmation Office is intended to apply only to the children of the Church. But when it is pointed out how unlike the Church it is to exclude her own children from privileges to which she admits aliens, to vindicate the practice, those who follow it turn to the shorter exhortation of the Communion Office and say that is addressed to all "who truly repent them of their sins," etc., without regard to membership in our Church; that if the rubric will not allow the practice, this exhortation does.

But I should like to ask by what reasoning can it be made plain that the necessity of Confirmation is any more confined to the children of the Church than the exhortation is confined to members of the Church who have been admitted to full privileges by Confirmation?

The Prayer Book is intended only for members of the Church. No clergyman, as I understand it, has a right to use it for persons outside the Church, except to make them members, without express authority. If so, I should like to have pointed out to me some express authority for the practice.

I cannot agree with A. A. Abbott in the closing words of his article on this subject in your last number. I contend that when a clergyman does knowingly and habitually administer Communion to those who have not been confirmed or are not ready and desirous to be, he does violate principle; breaks, practically, every rubric in the Prayer Book, and offends, not only the little ones of the Church, but those who think as I do on this subject and, in the end, those who are seemingly benefited by the practice.

Doubtless by allowing people to come to Communion who have no right to it, some may be won, but is it right to win them in this way? If you offend people by placing before them the true position of the Church can any real harm be done? But I do not doubt we can win many more to the Church by being open and fair to them and true to the Church. If not, I am unwilling to do

evil—as I consider this practice to be—that good may come. K. Radnor, May 10th, 1886.

OPINIONS OF THE PRESS.

The Afro-American Churchman.

A SEPARATE ORGANIZATION.—Some time ago a movement was inaugurated for the purpose of giving to Afro-American Churchmen a separate organization whenever it should be expedient and desirable. For our part we are sure that it will never be desirable nor can we see how it can even be expedient. If there is one thing that tends to draw people to the Church, aside from its doctrinal teachings, it is the Catholic spirit of its Church government. As we view it, such a separation would be dangerous and hurtful in the extreme. Should the time ever come when the Afro-American Churchmen are placed into a separate organization to themselves, we may well look for such results in such an organization as are in the Methodist societies of the present day. We want only one fold under the jurisdiction of one bishop irrespective of race, color or any other conditions. Afro-American Churchmen love the Church too well to suffer the Lord's body (His Church) to be further cut up into divisions, for no other purpose than a false and empty pride of seeing an African American in the episcopate in an American diocese. Should there be at any time an occasion for the election to the episcopate of an Afro-American on account of his pre-eminent qualifications for the work by the votes of the clergy and laity of all races within that diocese, we would rejoice and feel proud. We do not believe in any special privileges in the Church for any class of Christians, nor are we in favor of departing one iota from the qualifications required by the Church for her ministers whether they be black or white, rich or poor.

The Christian at Work.

A SHOCK TO PRESBYTERIANS.—It is enough to make the bones of Thomas Chalmers rattle in their coffin that a minister of the Free Church should be guilty of such doings as are charged upon the Rev. David Muir, of an Edinburgh suburban parish of the Free Church. It seems that Mr. Muir on a recent occasion was photographed while wearing priestly robes and holding a crucifix in his hands. Furthermore, he recently prayed for the respective souls of Mr. Gladstone and Martin Luther. As Luther is dead, Mr. Muir's prayer was a prayer for the dead, and as such was unspeakably shocking to his Presbyterian friends. Moreover—though this was not a theological offence—Mr. Muir clearly implied that he had a very low opinion of both Luther and Mr. Gladstone—a case of dragging politics into the pulpit, and with the usual results. Mr. Muir is now on trial, and the result will soon be known. But we should say of a minister wearing priestly robes and carrying a crucifix in his hand that while he may have his place, that place of all others on this mundane sphere is not a pulpit established by John Knox and remodelled by Thomas Chalmers and his friends forming the Separatist company of sturdy divines.

The Church Bells.

MODERN EDUCATION.—Mr. Ruskin has well clinched the nail which the Spectator had driven. It is, as he says, the distinctive teaching of these days that our fathers were apes and our mothers winks; that the world began in accident and will end in darkness;

and so on. But is it quite clear that Mr. Ruskin's teacher, Mr. Thomas Carlyle, has had nothing to do with the rise and growth of the ape-and-winkle business? In attempting to teach godliness without Christ, Carlyle attempted the impossible. Christ spoke truly when He said: "No man cometh unto the Father but by Me." And He is adapting His proof of what He said to the new needs of our time. The philosophical method of Butler, and the historical method of Paley, have ceased to weigh with men as they weighed formerly, though they have not been shown to be erroneous. And Christ appeals in these days—both to philosophy and to history indeed—with those who have ears to hear them; but He makes a new appeal under our circumstances to a new proof. Never before in the history of Christendom, except in the French Revolution, have men tried on a large scale to effect large social reforms without the aid of organized Christianity. For many years past in England, to say nothing of other countries, the Church, as the recognized teacher of faith and morals, has been persistently driven farther and farther from her old boundaries, and cooped up as much as possible in a corner out of the way. In our schools, great and little, religion has been ticketed as an extra, the successor of geography and the use of the globes. They must be dull indeed if they do not use the extra sharpening we give them to infer that, in the opinion of their betters, the tree of knowledge has superseded the tree of life.

And now the Lord of lords and King of kings is showing Himself to be the Teacher of teachers, and is demanding a hearing. The old phrase of Tertullian: "Naturally Christian," is receiving new light. Christianity is not only analogous to the laws of nature. Is it not part of them? May it not be the whole? Society cannot hold together without religion; and the "education," which is now all the rage, if it does nothing else, makes all other religions impossible besides the Christian.

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 THE LIVING CHURCH and various other periodicals like Harper's Monthly, Harper's Weekly, etc.

Communications concerning these periodicals, after the receipt of the first number, must be made direct to their respective offices of publication.

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

PERSONAL MENTION.

The Rev. J. B. Jennings has accepted a call to Christ church, Sag Harbor. The Rev. T. D. Martin, Jr. has become assistant minister of Christ church, Tarrytown, N. Y. Address accordingly. The address of the Rev. W. E. Wright is Box 1514, Towanda, Pa. The Rev. Dr. Tupper will remove at an early day from the diocese of Arkansas and requests that all communications, papers etc. intended for the secretary of that diocese be forwarded to the Rev. William J. Miller, A. M. asst. secy. at Hot Springs, Ark; and all documents for the president of the Standing Committee be sent to the Rev. Geo. F. Degen, Little Rock. Dr. Tupper desires his personal mail addressed to him at Little Rock as heretofore until Whit Sunday (June 14th) and after that date to Leavenworth, Kansas. The Ven. Archdeacon Kirkby's address is 205 Carroll St., Brooklyn, N. Y. The Rev. March Chase has decided to remain at Mineral Point, Wis. Correspondence may therefore be addressed to him at that place. The Rev. H. B. Martin, M. D., rector of Trinity church, Wilmington, Delaware, has accepted a call to St. Andrew's church, Princess Anne, Md., and will resign his present charge Trinity Sunday.

TO CORRESPONDENTS.

A. COATS, Benton Harbor, Mich.—"Temperance" care Church Temperance Society, 47 Lafayette Place, New York City.

H. P. S.—(1) No priest can use the Office in its integrity (and there is no authority to use any other way) without inviting all who truly repent, etc., to draw near and partake of the Holy Sacrament; but no rubric forbids the completion of the Office on account of the lack of two or three to communicate with the priest.

(2) There is no authority for omitting the Decalogue. By retaining it in the Eucharistic Office the Church provides a means of self-examination to communicants who may have failed to make due preparation. The omission of the Decalogue at the early Celebration, as proposed by the Book Annexed, seems desirable.

ANGLICAN.—It seems to be the mind of the Anglican Church to give the name of "Sacrament" only to the two holy rites which are "generally necessary to salvation" and which were "ordained by Christ himself." There are others which are Sacraments, in a broader sense; which by an outward and visible sign are the means whereby we receive an inward, spiritual grace.

A. E. W.—The Old Catholic movement took its rise in Bavaria. In July, 1870, the Pope of Rome declared himself the Infallible and Universal Bishop of the Church Catholic, with the approbation of the majority of the Vatican Council. The German Bishops, meeting at Fulda, in August, demanded of their countrymen submission to the new doctrine, though a majority of them had previously expressed their own disapproval of it. Dr. von Dollinger and thirteen other learned theologians met the demand by a declaration drawn up the same month at Nurnberg, in which they rejected the Vatican decree. In April, 1871, Dr. von Dollinger, Friedrich, and other Munich professors who had joined with them, were excommunicated. Dr. Dollinger replied by his "Declaration to the Archbishop of Munich," denouncing the Vatican decree, and from that moment Old Catholicism took substance and started on its separate course. In September, 1871, the first Old Catholic Congress was held at Munich; the second at Cologne in 1872.

OFFICIAL.

The clergy of the diocese of Chicago who desire that entertainment should be provided for them during the session of the Annual Convention next week, are requested to notify at once the Rev. Dr. Vibbert, 385 Ontario St.

The Woman's Auxiliary of the Board of Missions of the diocese of Chicago, will meet in business session at the church of the Epiphany, Tuesday afternoon at 3 o'clock. The public services will be held at 8 P. M. at the same church.

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.

ST. CATHARINE'S HALL, AUGUSTA, MAINE.

Contributions for the partial support during the next year for girls are earnestly solicited. Gifts of from \$25 to \$100 will enable the school to extend its advantages and influence very greatly, and it is hoped that such aid will be freely given by those interested in the progress of the Church in Maine.

H. A. NEELY.

Portland, May 1, 1886.

THE SEABURY DIVINITY SCHOOL.

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

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; \$173,000 are required from May 1st to meet the engagements for the fiscal year ending September 1st, 1886. Contributions are earnestly solicited. For particulars see The Spirit of Missions, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

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.

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

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

A COTTAGE BY THE LAKE.—at Old Mission, Grand Traverse Bay, near the steam-boat landing, under the pines; for rent or sale. Seven rooms; ice-house filled; plain household furniture for small family; finest summer climate in the world. Will sell for \$900, rent for the summer \$100. Address Editor of this paper.

A CHURCHWOMAN will receive visitors for the summer at her sea-side home. Address Miss Childs, Woods Holl, Mass.

WANTED.—A working matron for a Church school. Care of the house and table for family of six. Experience requisite. Apply to Principal, St. Katharine's Hall, Davenport, Iowa.

OBITUARY.

EMERY.—Entered into rest, April 22, 1886, at Boston, Mass., Mary Beck, wife of Edward H. Emery, 45 years.

GREENLEE.—At Withe Depot, Shelby Co., Tenn., on April 28th, 1886, of paralysis, Mr. E. E. Greenlee, in the 56th year of his age.

WELLS.—Entered into Life Eternal on the morning of May 4th, 1886, Fannie N. Wells, widow of Dr. C. J. Stuart Wells, U. S. Navy, and daughter of Mary A. and the late Hall Neilson. "Numbered with Thy saints in glory everlasting."

KEMPER.—Fell asleep, April 20th, 1886, at his home in Oconomowoc, the Rev. Lewis A. Kemper, S. T. D., Professor of Hebrew and Exegesis at Nashotah, and rector of Zion church, Oconomowoc.

KENNEDY.—At Centerville, Hamilton, Wayne Co., Pa., on Easter morn., in perfect peace, trusting in his Saviour, Sarah, daughter of the Rev. Wm. Kennedy, aged 15.

THE REV. LEWIS A. KEMPER, D. D.

At a meeting of clergy held at Nashotah, immediately after the funeral of the Rev. Dr. Lewis A. Kemper (April 30th), the Rev. Dr. Keene, of Milwaukee, in the chair, a committee of two (consisting of the Rev. Dr. Gray, of Racine College, and the Rev. Mr. Dafter, of Marinette,) was appointed to draft an appropriate expression of sympathy with the afflicted family and for publication in the Church press.

The committee's report, reported to and adopted by the Milwaukee Clericus, May 10th, was as follows:

In His wise and loving Providence, it has pleased our Heavenly Father to remove from our ranks a brother, whose elevated character and consecrated talents marked him high among men. Born to an honored name, bred in the purest atmosphere of a Catholic home and Church, every faculty of his nature devoted to God from his youth, we have in the life of Dr. Lewis Kemper a monument and a memory devoutly to be cherished in an age and land whose chief characteristic seems to be to forget. Who that knew Dr. Kemper could fail to recognize the presence and power of loyalty, liberality and single-hearted devotion, never more signally instanced than in the modest and model abrogation that led him to prefer the sphere of the working priesthood to the Apostolic chair, which, all must believe, he would have filled with Apostolic worthiness, charity and grace. True friend, faithful priest, cultivated scholar, Catholic divine, with what better words may we close this brief tribute to his worth, or from what deeper, holier, source of recollections shall we mingle our tears with those of the near and dear afflicted hearts who for our brother weep.

BISHOP ROBERTSON.

At a special meeting of the vestry of Trinity church, the Rev. E. C. Alcorn (temporarily officiating in the parish) was called to the chair, and the following was unanimously adopted:

The Right Rev. Charles Franklin Robertson, S. T. D., LL. D., the Bishop of the diocese of Missouri, having been called to his rest, it is hereby

Resolved, That we, the warden and vestrymen of Trinity parish in special meeting assembled, desire as a grateful tribute to his memory, to express and place upon record our appreciation of the Christian virtues which adorned the life of our departed Bishop. It is now more than seventeen years since he was elected bishop at a convention of this diocese, which was held in Trinity church, then on Eleventh and Washington avenue in this city, and before which his name was placed by the Rev. E. Carter Hutchinson, then rector of our parish. On the first Sunday of his residence in Missouri he officiated in Trinity church, and from then until his death his visits to it were always marked with pleasure to the people. In 1873, the parish being without a rector, at the request of the vestry, he assumed, and for some time exercised, parochial care of Trinity, during which time his faithful ministrations were unsparingly bestowed, and more than ever endeared him to the hearts of our people. In private life he was courteous and considerate, and was ever liberal in his support of religious, benevolent and scientific institutions. In private, as well as in public, he was conscious of his Apostolic office, and never forgot the interests committed to his keeping. Every department of work and of thought in the diocese bears the impress of his unflinching zeal and ability. The diocese flourished under him, and among his brethren of the episcopate, there was confidence in the wisdom of his counsels and the dignity of his character. He was tireless in the care of the churches committed to him, which seemed to be the measure of his ambition, but still found time to cultivate and practice those social amenities of life, which mark the Christian gentleman and the scholar. Grant to him, O Lord, eternal rest, and may light perpetual shine upon him.

And, Resolved further, That the warden and vestrymen of this parish do attend the funeral in a body, and that a copy of these resolutions be sent to the family of our late Bishop, and that we extend the sympathy of our whole parish in the great sorrow which rests upon them.

St. Louis, Mo., May 3, 1886. [By an oversight which is much regretted, these resolutions appear a week later than they should have done. Ed. L. C.]

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.) runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Peoria and Topeka, Peoria and Council Bluffs, Peoria and Omaha, 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, the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track perfect with its unparalleled equipment, is as good as the adoption of every modern improvement or general information regarding the Burlington or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent 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.

The Household.

CALENDAR—MAY, 1886.

23. 4th Sunday after Easter. White.
30. 5th Sunday after Easter (Rogation). White.
31. ROGATION.

AWAKENING.

BY H. P. S.

The warm sunshine and the sweet South wind,
Are wafted forth
Far over the world abroad, to find
The frozen North.
There comes a thrill of life profound,
Through everything,
Wherein the germs of life abound;
We call it Spring.
Like magic flows the current strong,
Unheard, yet seen
In swelling buds and leafy throng
Of radiant green.
It touches even the human heart
And wakes anew,
As though from sleep, the better part
All life to view.
Each year we see the mystery grow,
The beauty spread,
Till life and joy in all things glow;
All save our dead.
In God's good time His voice shall call
With mighty power,
And wake e'en death from its dread thrall;
O glorious hour!
Then saints shall rise and meet in air,
Their joy to sing,
And bloom in sunny valleys fair,
An endless Spring.
Easter, 1886.

CARDINAL NEWMAN has lately been the guest of the Dean of St. Paul's. The aged Cardinal came to London in order to be present at a *requiem* held in the Brompton Oratory, at which he was cross-bearer to Cardinal Manning.

A CLERGYMAN advertises in an English paper, to exchange a cassock for "a pedigree pup." It would be interesting to know what the owner of the cassock would want of a pup, and what the owner of the pup would do with a cassock!

THE cost of Wyclif's New Testament in the beginning of the fifteenth century was four marks and forty pence, an amount equal to nearly \$15 of our money. A copy of the New Testament in English may now be purchased for the sum of two cents.

Old lady (to street gamin): "Little boy, don't you want to join the Sunday school, and grow up to be a good man?" Little boy: "What Sunday school is it?" Old lady: "The Methodist." Little boy: "No. I tried the Methodises las' year, an' didn't git nuthin' but a stick o' broken candy an' a apple. I'm goin' to try the 'Piscopal' this year."

A LANDLORD in California had a Chinese cook. His boarders having been bitten by the anti-coolie malady informed him that he must discharge John or they would leave. The landlord told John, "Vally well," said the cook. "I go back to my country, if you no want me here, blime by. But, Misser Jones, when your time comes, and the Irishmen say you must go, you no country to go to likee I have."

SWEARING is still a criminal offence in England. The statute 19 George II. c. 21 sec. 1 provides that if any person "shall profanely curse or swear," fines may be inflicted according to the station of the offender. A man, described in the phraseology of the Act as "under the degree of a gentleman" (a very appropriate description) was recently fined at the Bromley police court for using bad language in his own house.

It is said that Henry Bradshaw, the Cambridge Librarian, who passed away so quietly the other day, to the great grief of innumerable friends, knew more about printed books than any man living, and his efficiency as a linguist is illustrated by the fact that Armenian, which he began on a Thursday morning at Venice, he could read so as to decipher titles for the purpose of cataloguing, on Saturday night.

"A SHORT time ago," said a gentleman of New Haven, "I asked President Woolsey if with his increasing age, experience and wisdom, he had arrived at any satisfactory explanation of that great problem—the evil and suffering in this world. 'No,' replied the venerable ex-president; 'but this one thing I do know to be truer the older I grow—the holier life I live, the happier I become.'" Such testimony from a man of his years and goodness is a sermon in itself.

It is announced from Athens that the excavations at the Acropolis have resulted in the discovery of six mutilated female statues in marble. These fragments, which are colored and belong to the period before Phidias, cannot fail to be of great importance in the history of art, as no museum in Europe possesses works of this period. It is believed that the statues are part of those overthrown by the Persians, and buried by the Greeks at the building of the Acropolis in the times of Pericles. Further interesting discoveries are expected.

ROWLAND HILL was introduced to an aged Scotch minister, somewhat resembling himself in piety and eccentricity. The old man looked at him for some time very earnestly, and at length said: "Weel, I have been looking for some time at the leens of your face." "And what do you think of it?" said Mr. Hill. "Why, I am thinking that if the grace of God hadna' changed your heart, you would have been a most tremendous rogue." Mr. Hill laughed heartily, and said: "Well, you have just hit the nail on the head."

BISHOP MAGEE of Peterborough, preaching in his cathedral the other day, said: "A christened man, through christening, is a Christian. Conversion is a violent, a noisy, a convulsive thing, instead of being a gentle growing and turning of the heart. It depends not upon some certain and positive fact, but upon something they feel, or feel they feel, or think they felt years ago. It is not, then, so safe a thing to rest upon as the certain fact that God has received us in His family by Baptism."

THE London correspondent of the Manchester *Evening News* writes:—"One of the Australian papers contains an excellent and characteristic story concerning your new Bishop, Dr. Moorhouse. About a year ago he was visiting one of the outlying districts of his diocese. On the Sunday, which was a very hot one, when walking on the verandah of his hotel, he noticed a number of cattle collected around a water-trough. He hurried out of the hotel, went towards the trough, and found it empty. There was a large pump beside the trough, but the people of the district apparently wanted Providence to send them rain, so as to save themselves the trouble of pumping up water for their cattle. The Bishop read them a practical lesson. He climbed the ladder leading up to the pump, and worked away vigorously at the handle until the trough was full, and the thirsty cattle

had water enough to drink. It is gratifying to know that this practical lesson was not lost upon the inhabitants of the district to whom it was given."

A CALCUTTA correspondent of the *Guardian* relates the following anecdote about the Armenian Archbishop of Cilicia, who has been on a visit to Calcutta:—He was calling at the house of one of the English clergy when he was much struck by a bright-eyed boy of five—the clergyman's son. He asked the boy's name, and when the answer: "Basil," came, the Bishop was very much pleased—as all those who know the charm the name Basil has to the Eastern Christians will readily understand. The next question was: "And what do you wish to be when you get to be a man?" Again the answer came: "A bishop." This astonished the Archbishop still more, and he then told a story of a little boy who said he wished to be a bishop, and who at the time of his giving expression to the wish, was blessed by a bishop, and that boy when he grew up really did attain to the episcopal office. The Archbishop then called Basil and blessed him in Armenian, using his pectoral cross, and after putting a gold cross round the little boy's neck, he kissed him and playfully said, "Now you *must* be a bishop."

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

XIV

When Mr. Goodnough first took the duties of missionary at Oneida a party had been formed among the people against all Christian work in the tribe. One of the leading chiefs declared that he had driven away two missionaries already, and intended to drive away the third. This chief had at that time a small fanatical following among the Pagan party whose cry it was that the Great Spirit had made them Indians and that they intended to remain Indians, and would not become civilized and Christians. "We mean to have Indian ways, and live and die Indians," was the cry of this party, in 1853. Their leader encouraged them, by way of keeping up his own influence. It was through this party that the missionary in the early stages of his work met with many trials. Their leader had been to Washington on business for the tribe; he told the Oneidas that religion was only fit for women and children, he added: "The great men at Washington never go to church, they drink and play cards all day Sunday." Gradually however, the influence of the missionary increased, and for a time the Pagan element was silenced. But when the agent had decided to drive the people to sell their lands, he turned to the chief referred to, and made an ally of him. This chief was induced to approve of the sale, and to persuade some others to adopt his views. After receiving the letter from the President stating that the Government had no intention of removing them, or selling their lands, there was quiet on the Reservation for a time. But the conspirators had not lost sight of their plot. The following summer the crops failed, especially the Indian corn on which the Oneidas depended in a great measure for food. The people had therefore no other means of substitute than cutting wood from the forest for sale. They made shingles, cut firewood, square timber, and railroad ties. The women made baskets and brooms. By these means they lived comfortably, although the crops had failed. Suddenly the agent called

a general council. Here he read what he declared to be an order from the Government forbidding the people to cut a single stick of timber excepting for their own firewood or building purposes, and threatening them with prison if they disobeyed. In dismay the Indians again applied to their missionary, telling him that they must starve, or beg, unless they could cut their timber and sell it. Mr. Goodnough told them he thought the order was written by the agent to frighten them into selling their land; he advised them to go on cutting their timber as this was their only means of support at the time. Again the agent called a general council, reading the same order, and threatening to march soldiers on the Reservation if the people disobeyed; he also forbade their consulting the missionary, or asking him to write letters for them. The agent alone must write all their letters to the Government. He warned them that if the missionary gave them advice, or wrote letters for them, he, the agent, would drive him from the Reservation. Here the young chief Onontquago, Cornelius Hill, said they had always consulted their minister about their affairs, why not continue to do so now? "If he writes a word for you, or gives advice about temporal business, I will drive him off the Reservation at once," was the answer. Here the old chief, the ally of the agent, exclaimed: "We must cut the minister's head off!" meaning the threat in a figurative sense, of course. Onontquago then exclaimed with great indignation: "I put my arms around the minister! You must cut my head off first, before you cut the minister's head off!" Loud applause followed this speech of Onontquago, the building resounding with "Toh! Toh! Toh!" hear! hear! hear! and "Yoh! Yoh! Yoh!" right! right! right! Some days passed. Then the agent wrote to the missionary saying he had received an order from the Department forbidding the Indians to cut their timber, and if the missionary advised the people to disregard this order he would be removed from the Reservation. The missionary wrote in reply asking for a copy of the order. The agent answered he was not bound to show the orders of the Department. The missionary then wrote to the Indian Commissioner at Washington, enclosing copies of the agent's letters, and his own, and asking for a copy of the order forbidding the cutting of timber. The Commissioner immediately forwarded copies of the whole correspondence with the agent relating to the subject, showing clearly that the agent had urged the Department to forbid the Indians to cut their timber, but the Department had refused to do so. The plot was thus discovered. But the conspirators only increased their activity. The agent called secret councils of his own adherents. His hatred of the missionary increased. Suddenly the agent left for Washington. His object was at first a secret, but soon it was discovered that he had gone to make final arrangements for selling the Reservation. Without delay Onontquago called a council at the Mission school-house; the chiefs dictated a letter to the missionary for the authorities at Washington protesting in the strongest manner against the sale of their lands. Seven chiefs, and all the men present, signed this letter. The agent, while telling the commissioner that "a large majority of the Indians desired to sell" was met by this letter containing their strong protest. He returned a defeated man, but was more

abusive and violent in his threats than ever. But the joy of the Indians was unbounded at being allowed to retain possession of *their own lands!* for a time they were happy. Again the agent called a general council. He told the people he was authorized to remove their missionary from the Reservation. "For what cause?" inquired Onontquago. "For writing letters to Washington, and interfering with the business affairs of the tribe." This man's object was now to frighten the missionary and the people into quiet by the threat of removal. Artful men were employed to spread evil reports about the missionary: among other things he was accused of speculating with the Indian timber! All this was easily disproved. But the people were kept for months in an uneasy, restless condition, summoned to councils, and "talks," with the agent, to the neglect of their farms and crops. Another device was now adopted. The agent announced to the people that he had been instructed by the Department to take down the names of all in favor of selling, and if the number proved a majority, the lands would be sold, in spite of any protest. He appointed two men to go through the Reservation taking down the names. These men began their round, but were compelled to give up the task, owing to the opposition of the people. Again the missionary was asked to write to Washington; by the chiefs, complaining of this fresh trouble. Soon after to the great joy of the Oneidas this agent was removed. The facts connected with these proceedings have been given in detail, as they are a specimen of the character of other trials of the same nature, in other agencies among the Indian tribes. These troubles lasted at Oneida for some years, with more or less force, under two successive agents. But at length the Government was aroused to a more just policy as regards the Oneidas, unworthy agents were no longer allowed to follow their own covetous plots on the Reservation. The tribe are now living in peaceful possession of the lands they purchased nearly sixty years since. They are no longer in fear of being removed into the wilderness. And the same missionary who has watched with fatherly interest and affection over the flock at Hobart church is still laboring faithfully among them, after nearly thirty-three years of service.

Not only public disturbances, but all private troubles of the communicants were brought to the Mission House for settlement—and continue to be so. Quite early in Mr. Goodnough's ministry, four men of good character in the parish were appointed as his advisers. They are chosen by the communicants. They watch over the conduct of the communicants, and make monthly reports to the missionary. There have frequently been nearly 200 communicants in good standing. Rules were drawn up by the pastor for the direction of the people, and were adopted by a vote of the communicants. If a rule is broken by a communicant, he or she is suspended for the length of time specified by the rule connected with that particular offence. The suspension takes place publicly, in church, on Communion days, and at the same time persons who are worthy are publicly admitted to Communion. When these rules were first adopted there would be some suspensions every month, but later, they became much less frequent, for the public suspension was dreaded, and the communicants were careful in their conduct.

The interest of the people in their church building continued undiminished. They were becoming anxious for a larger and better church, of stone, but in the meantime made frequent repairs on the wooden church built in 1839. There had never been a proper altar at Hobart church. The Communion table in use until 1868 was a common wooden table, no longer in good condition, and covered with a square cloth once red, but long since faded to a dingy gray. The people now decided that it was a duty to have a more suitable table for the Holy Communion, and threw themselves, men and women, earnestly into the task of providing an altar. The money was raised by the women by selling berries, making baskets and mats, while the men gave freely from their earnings. They were all very anxious that the altar should be in place for the next visitation of their venerable Bishop, which was close at hand. They were not disappointed. The \$80 required were raised in time, the missionary prepared the design, and the altar was made at Green Bay, and placed in the church for the next visitation of the Bishop. He was now an aged man, nearly four-score, and growing feeble, but he still filled his appointments with regularity. "Our Bishop never disappoints us," was a common saying among the people. The congregations were now too large for the building. The attendance was always good. Not only did the people gather at the sound of the bell on Sundays, but at week-day prayers, and festivals. During the services of Lent, the church would often be well filled, the men coming in from their work, joining devoutly in the service, and then returning to their labors.

THE HOLY SCRIPTURES.

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

NO. IX.

HOW TO USE THEM. (Concluded.)

The sin of indifference towards God's holy Word is of that stubborn kind that goes not out, save by prayer and fasting. You should seek for it a severe corrective discipline. Bethink you how closely it is related to an unsanctified state of the heart, and how nearly synonymous it is with a want of personal piety and you will find and feel a still stronger incentive to the most earnest effort.

If now you are really set upon the endeavor, begin by fixing upon some set time, either longer or shorter, when you will make it your business to take up some select portion of Holy Scripture for thoughtful perusal and study.

Keep it in mind also, that your ultimate aim is not the mere reading of the Bible, nor indeed the acquiring of the power to read it without reluctance. It is rather that you learn to hear the very voice of God in His Holy Word, to grow into a clearer understanding of its inner truth, and to feel more and more in the depth of your heart, its divine beauty and power.

When, furthermore, you retire to your chosen privacy, to undertake this work, strive, first of all, to realize your dependence on the Divine Spirit for success in doing the duty and in winning the desired blessing. Bow down, then, in the deepest humility before the majesty and holiness of the Unseen Presence, and in some fitting and earnest form, implore the divine guidance, help and blessing. And do not be content with once asking. Repeat your petition again and again, as often, indeed, as

you find your thoughts wandering and your heart unimpressed. If you do not succeed through prayer, you will never succeed at all.

Now as for the reading itself, for the purpose you have in view, you can make no better first selection than Psalm cxix. It is conveniently divided for reading into short sections, each enough for once, if rightly used. It is full to overflowing, with the love, the absence of which you deplore in yourself—love for the will, the law, the Word, of God. It is a sort of ancient religious "in memoriam," only, instead of sorrowful memories clustering about a departed friend, it is filled with delighted and delightful meditations on the law of the Holy Lord. When we remember that David was an Oriental warrior and king; a sturdy actor in wild, rude, times, and with no such fullness in the revealed Word as we possess, his ardor and steadfastness in the love of what he had, are simply wonderful. And our want of it!—what adjective shall we use for that?

Let the effort, then, be from day to day to follow up the thought and feeling of this divine psalm. Read each portion, in turn, over and over, sometimes aloud, often with pauses for thought upon its truths, and as frequently with interjected prayers for help to grasp its inner sense, and to grow into its ardor and devotion; nay when you can, turn its verses into prayers. To find our canticles of praise in the Psalms as a part of the Divine Word, is to rise toward heaven on the wings of joy; to find the very voice, as well as the soul of our prayer, in them, is to bring the fragrance, balm, and blessedness, of heaven, on swift-descending wings of love, to us.

Having carefully studied this psalm, select others, such, for example Psalms 8, 19, 23, 24, 33, 34, 37, 42, 46, 51, 67, 72, 84, 90, 91, 103; almost all those following psalm 110, especially Psalm 145, that being, in fact, the most magnificent Psalm in the whole collection. Others, or parts of others, might be named, hardly inferior in excellence to the foregoing; but you will soon learn to select for yourself. The Psalms are suggested for your first reading and study, because of their marvellous beauty, both literary and religious; because the average Psalter-reading in the service, utterly obscures that beauty; and because they so abound in that ardent devotion, the lack of which underlies all this difficulty in the performance of Christian duty.

As a next selection (for some minds of a more didactic turn, it may be better as the first) take that master summary of Christian ethics, the "Sermon on the Mount." Read it slowly and thoughtfully, discriminating carefully each topic, or rule of duty, from the rest, and endeavoring to fix each in mind, in somewhat of its proper form. Note also in your progress, the unparalleled beauty of the opening "Beattitudes"; the singular moral elevation of the entire circuit of principles; the transparent simplicity of our Lord's diction, the calm dignity and decision of His manner; and the inimitable art of that brief and apt, though graphic and terrible close (St. Matt. vii: 21-29), in which He sets in contrast, the end of the obedient observer of His laws, and the disobedient and wicked: Do not fail—for really the power of Holy Scripture to take hold of your heart, is the deepening consciousness of its pertinence to the life—to reflect on the bearing of this morality on the renovation

of society, and by sharp self-examination, to ascertain how far your own character will bear their touch and pressure.

No selection, perhaps, will so well follow, as the last discourse of our Lord (St. John, xv: verse 31, to xvii: verse 26, inclusive); in its mingled purity, sweetness, tenderness, elevation, repose, dignity, holy insight and assurance, without approach among the noblest recorded utterances of men, and the despair of language as regards the just setting forth of its qualities and its claims to a superhuman—a divine—origin and excellence. It cannot be, but that the careful reading and prayerful study of this discourse, will draw your mind into some spiritual companionship with both it and Him who spake it, and thus awaken in you a love for the holy reading of the Scriptures.

For the next stage, the attention might be turned to such Epistles as "Ephesians" and "Philippians," pre-eminent for spiritual sweetness and light. From these, return to the Gospels, and pass from them to alternate readings of the Epistles and the Prophets. It is, of course, impossible here, to present a detailed and complete order of reading. The Prayer Book and the New Lectionary may, perhaps, sufficiently provide for that. As a matter of fact, as soon as you have learned to love the Divine Word, you will have learned how to find in it, the portions which respond to that love and satisfy it.

THE LABOR DISTURBANCES.

The Assistant-Bishop of New York has issued a timely and able pastoral letter to the clergy of the diocese on the above subject from which we make the following extracts:

I am not one of those who are in haste to doubt the power of the civil magistrate to control the violence of mobs or the disposition of the great majority of our people to range themselves on the side of law and order. Nor am I apprehensive that the constituted authorities will fail of their duty in any conflict that may threaten us at this moment, any more than I am ignorant that the turbulent elements in our own and other cities are largely recruited from the ranks of aliens and foreigners. Already it is plain, in more than one direction, that those who resist the terrorism of unscrupulous organizations aiming to coerce workmen and wage-payers alike by such intolerable tyrannies as riot and the boycott have behind them a resolute public sentiment which will not rest until it has vindicated the majesty of the law and those personal rights to "life, labor, and the pursuit of happiness" for which our fathers shed their blood. Already in more than one conspicuous struggle, widely heralded as designed to be a test case as to the power of workmen to manage not only their own affairs, but those of their employers, the issue has been in favor of the employer and not of the workmen. And where, as in other instances, the decision halts or is postponed for a little, it needs no prophet to predict it. Organized capital backed by the orderly and peace-loving instincts of those large and powerful elements in the community which are not wage-earning elements, will be likely still further to triumph, and the wrongs, real or imaginary, of the working classes will not, at any rate to-day or to-morrow, be righted by the means that they have thus far employed.

At such a moment I cannot but think that the Church whose ministers we are has a rare opportunity. It is the moment of all others when they who have proved their strength to resist what they believe to be unreasonable demands, accompanied by unwarrantable acts and combinations, may wisely be urged to illustrate that just and generous magnanimity which should forever chasten the exercise of superior powers and ennoble the possession of exceptional gifts or gains. And as to the message of the Church to such men

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there can be no doubt. Is it only a coincidence that at the very moment when events are occurring among us which show the two classes into which the community is divided, the rich and the poor, as arrayed against one another with equal menace and animosity on either side, the Church should be leading us through those incidents of her Pentecostal history when "the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things in common"? Let it be granted without reserve that such words describe an era of enthusiasm which, with its consequent community of possessions, could not last any more than it would have been for the greatest good of the greatest number that it should last. Still the fact remains that Christianity brought into the world a new law of brotherhood, and both by precept and example taught men that they whose was the stewardship of exceptional gifts, whether of rank, wealth, learning, or cleverness, were not to treat them as their own, but as a trust for the whole community. "Bear ye one another's burdens and so fulfill the law of Christ"; "Ye that are strong ought to bear the infirmities of the weak"; "Charge them that are rich in this world that they be ready to give, glad to distribute"; these words and others like them did not mean the mere giving of doles and indiscriminate distribution of alms. It is not by gifts such as these that the wounds in the body politic are to be healed, and the parted tendrils of a dis severed humanity bound together; and it is an open question whether municipal and institutional charity has not irritated as much as it has soothed or healed them. What the laborer wants from his employer is fair and fraternal dealing, not alms-giving, and a recognition of his manhood rather than a condescension to his inferiority.

And if we are reaping to-day the fruits of these mutual hatreds between more and less favored classes we may well own that the fault is not all on one side and that it is time that we awaken to the need of sacrifices which alone can banish them.

These sacrifices are not so much of money as of ease, of self-indulgent ignorance, of contemptuous indifference, of conceited and shallow views of the relations of men to one another. A nation whose wealth and social leadership are in the hands of people who fancy that day after day, like those of old, they can "sit down to eat and drink and rise up to play," careless of those who earn the dividends that they spend and pay the rents of the tenement houses that they own, but too often never visit or inspect, has but one doom before it, and that the worst. We may cover the pages of our statute books with laws regulating strikes and inflicting severest penalties on those who organize resistance to the individual liberty whether of employer or workman; we may drill regiments and perfect our police; the safety and welfare of a State is not in these things, it is in the contentment and loyalty of its people. And these come by a different road. When capitalists and employers of labor have forever dismissed the fallacy, which may be true enough in the domain of political economy, but is essentially false in the domain of religion, that labor and the laborer are alike a commodity, to be bought and sold, employed or dismissed, paid or underpaid, as the market shall decree; when the interest of the workman and master shall have been owned by both as one, and the share of the laboring man shall be something more than a mere wage; when the principle of a joint interest, in what is produced, of all the brains and hands that go to produce it is wisely and generously recognized; when the well-being of our fellow-men, their homes and food, their pleasures and their higher moral and spiritual necessities, shall be seen to be matters concerning which we may not dare to say: "Am I my brother's keeper?"; then, but not till then, may we hope to heal those grave social divisions concerning which there need to be among us all, as with Israel of old, "great searchings of heart."

These, I say, are some of the things which need to be said to your people. Nor am I in doubt as to the response which they will awaken. There are, I am persuaded, not a few among us who

long to see the Christianity of our common Master translated into new deeds of brotherhood and self-sacrifice. There never was so much intelligent sentiment in the Church as to our great social problems as to-day. There never was more willing self-sacrifice waiting to be led forth to new conquests for the cross. There is a wide unrest concerning things as they are; there is an honest longing to make our Christianity more real and more helpful; there is a fresh enthusiasm for God and His Church, ready to kindle into flame. To these you can speak. May God give you the wisdom to do so!

DIOCESAN CONVENTIONS.

LOUISIANA.

The forty-fifth annual council of this diocese met Wednesday, May 5th, in St. Paul's church, New Orleans, and closed on the night of Friday, May 7th. There was a full attendance of both clergy and laity. On the morning of the 5th there was held full morning service with sermon and Celebration. The service was read by the Rev. Messrs. E. W. Hunter, A. G. Bakewell, H. H. Waters, J. F. Girault, H. C. Duncan, and Jas. Philson. The sermon on "The Reasons and Proper Observance of Sunday," was preached by the Rev. W. C. McCracken. In the office of Holy Communion the Bishop was celebrant.

The following elections then took place: Secretary—The Rev. H. C. Duncan, of Alexandria; Assistant-Secretary—The Rev. A. G. Bakewell, New Orleans; Treasurer—S. M. Phelan, New Orleans; Registrar and Historian—The Rev. W. C. McCracken, New Orleans; Standing Committee—The Rev. John F. Girault, president; H. V. Ogden, secretary; the Rev. John Percival, D. D., the Rev. Alexander I. Drysdale, Jas. McConnell, Robert Mott.

Deputies to General Convention: Clerical—The Rev. Messrs. W. T. D. Dalzell, J. F. Girault, R. A. Holland, H. C. Duncan. Lay—Jas. McConnell, Henry V. Ogden, H. C. Minor, J. P. Hornor.

After some discussion and opposition, a memorial and resolution looking to Church unity was adopted to be presented at the General Convention at Chicago, this October; the resolution reading as follows:

Resolved, By the Council of the diocese of Louisiana, convened in St. Paul's church, in the city of New Orleans, on this day of May, in the year of our Lord, 1886, that the General Convention of the Protestant Episcopal Church in the United States of America, be and is herein most respectfully, humbly and earnestly petitioned to instruct its commission on ecclesiastical relations, to abandon the passive policy heretofore followed in respect to those bodies of Christians generally recognized as "evangelical," and to send overtures in writing to the governing bodies of said several denominations inviting them to conference on the matter of Church unity; and further, that the bishops of said commission be authorized and empowered to visit officially, when practicable, the sessions of such governing bodies for the like purpose.

The Bishop proposed and organized several convocations: (1) Central La., comprising the territory east of Atchafalaya River, and south of the Red River, the Rev. James Philson, dean; the Rev. A. S. Clark, sec. and treas.; meets first Wednesday in June. (2) Western La., comprising the territory south of the Red River and west of the Atchafalaya River, the Rev. W. T. D. Dalzell, D. D., dean; the Rev. H. C. Duncan, sec. and treas.; meets about Advent. (3) Eastern La., comprising the territory bounded on the east by Pearl River, west by the Mississippi River, and north by the Mississippi State line. (4) Northern La., comprising all the territory north of the Red River. (5) Southern La., comprising the see city and the territory south.

An important change was made in lessening the number required to constitute a quorum in order to open the councils. Formerly two-thirds of the parishes were necessary to be represented, now two-thirds of the clergy and any number of the laity as may be present, will suffice. Some of the old canons were altered, and several new canons added. The new canons provide for the election of a chancellor, and a registrar, also for the organization of missions and new parishes.

The Bishop's missionary, the Rev. E.

W. Hunter, reported among other things, 76 public, and 30 private services, 48 Baptisms and a number of converts. His collections for the Missionary Board for one year were \$650. The Living Church and "Gwynne's Manual of Christian Doctrine" he introduced into sixteen parishes during the year.

The Bishop's address was most practical and showed the great advance of this diocese within the past year or two. His remarks on the duties of vestrymen and congregations were considered so able that the council voted 3,000 copies to be printed. The Bishop's health has not been good at all of late, and the amount of work he has accomplished during the year is all the more remarkable. The council closed with some loving advice and fatherly counsel from his gentle lips.

The next annual council meets in May, 1887, in Epiphany church, New Iberia.

NEW JERSEY.

In St. John's church, Camden, on Tuesday, May 4th, assembled the 101st annual convention of this diocese. The Rev. E. K. Smith was elected secretary, and Mr. Chas. Ewan Merritt, treasurer. The Rev. Elliott D. Tompkins delivered the sermon. The Bishop's address reviewed the work for the conventional year as follows: 3 Ordinations and 707 Confirmations in the diocese; 4 churches and one burial ground consecrated and two churches formally opened; 37 lay readers licensed; 9 candidates for Holy Orders; 5 postulants; 102 clergymen canonically resident and 4 others working in the diocese; two clergymen deceased.

On the question of appellate courts, the Bishop said: "Until I can see some better argument than has yet been put forth for a court of appeals, I am not in favor of adding cumbrous machinery to a code that is already heavily weighted. Each diocese has the right under an existing canon, to organize such a court of review. Let that be done, and I am sure it will afford an innocent man all the protection he can need or demand."

In the evening the usual missionary meeting was held and was especially interesting. Reports were made by the deans of convocations and addresses full of power and force by the Rev. Dr. Langford and the Rev. J. Thompson Cole, of Tokio, Japan.

The business sessions of the convention were held in St. John's Guild Hall. The Standing Committee were elected as follows: Clerical—the Rev. Dr. Garrison, the Rev. Messrs. Norton, Baker, Perkins. Lay—Messrs. R. S. Conover, Swift, Wilson, Woodward. Deputies to General Convention: The Rev. Drs. Garrison, Franklin, Hills, and the Rev. Mr. Rodman, and Messrs. Pugh, Conover, Carpenter and Parker.

Boards of trustees as custodians of the following trust funds; viz: Aged and Infirm Clergy Fund, Widows and Orphans of Clergy Fund, Missionary Funds, and Church Property, were appointed by the convention in accordance with recent State legislation.

The place of meeting of the next annual convention is appointed at Plainfield.

SOUTH CAROLINA.

The 96th convention of this diocese met in St. Luke's church, the Rev. Robert Wilson, D. D., rector. Morning Prayer was said by the Rev. Elison Cooper of Greenville. The Rev. H. O. Judd of Columbia, and the Rev. Drs. C. C. Pinckney and A. Toomer Porter assisted in the service. The convention sermon was preached by the Rev. Mr. Campbell of Charleston, and the Bishop was Celebrant.

Immediately after morning service the convention was called to order, the Bishop in the chair. A quorum being present the Bishop declared the convention duly organized, and prepared for business. The clergy list and that of the lay deputies were then referred to committees. At this juncture the delegate from Trinity church, Columbia, differed from the Bishop as to the organization of the convention, and the Bishop having affirmed his statement, the decision of the Bishop was appealed from. The question has been fully debated whether the clerical deputies have their seats in convention by the will of that convention, or whether they are there under the constitution and canons of the diocese, which affirm that every clergymen who is canonically

resident of the diocese for twelve months before the meeting of convention shall enjoy all the rights and privileges of the convention. Those who appeal from the position of the Bishop affirm that every legislative body has the right to decide who are its members, the Bishop and clergy affirming that the convention can not decide this, as the canons of the Church have provided for it. The Bishop and clergy hold that the question is a vital one—that the clergy do not go as the representatives of any congregation, but go to represent their divine Orders as priests in the Church of God.

The discussion was renewed on the third day—the same ground gone over and over. After much debate the question was put to the convention as to sustaining the ruling of the chair, from which an appeal had been taken. The vote was called for by orders; as there was a non-concurrence of both orders the chair was not sustained. A motion was then made to adopt the report of the committee on the clergy list, which the chairman ruled as being out of order; an appeal was taken on this, and once more a long and wearisome debate was had. In time the question was put, and the clergy sustained the Bishop in his ruling. Here was a deadlock—the Bishop from the first had decided that the convention was duly organized under the constitution and canons of the diocese, he was not sustained. Then a motion to adopt the report of committee was made, and lost because of non-concurrence. Some delegates claimed that the convention was dissolved by this action, and that they had better go home as nothing could be done. Several compromises were offered, all of which were distasteful. Finally a compromise was suggested which was claimed to meet the case, but which in no way infringed upon the views of the opponents, or influence their action in any way in subsequent conventions. After much debate the resolution was carried to the effect: That the clerical members of the convention are declared to be entitled to all the rights and privileges of the convention under the classification of the list. After a three days' weary contest, this drawn battle was declared. No question has been decided, the same unfortunate struggle will be renewed at the next convention, and will be carried on for ever till the laymen are willing to admit that the clergy occupy their seats *ex officio* under constitutional restriction, and in no sense do the clergymen enjoy their seats from a vote of the laymen.

The convention then proceeded to business, and the Rev. J. D. McCollough was elected secretary, and Mr. F. A. Mitchell, treasurer. The convention then went into a missionary session, and the report of the Board of Missions was read. The report set forth the needs of the diocese and the small funds in hand to meet the requirements. After some debate efforts were made to devise some means by which funds could be raised to meet the demands of the missionary field. It was agreed that each parish should be assessed so much upon the basis of the number of communicants in the parish, the amount to be collected by any means determined upon by the rector and vestry of each parish. The convention then adjourned to meet at 10 o'clock A. M., Saturday, May 15th, 1886.

ARKANSAS.

The annual council convened at Trinity church, Pine Bluff, on Friday, May 7. With two exceptions, all the clergy of the diocese were present, and a large lay representation.

The council was opened with full morning service, Bishop Pierce being the celebrant at the Holy Communion, assisted by Dean Degen. The Rev. D. L. Trimble had been appointed convention preacher, but owing to a recent painful accident, by which he had lost an eye, was unable to fulfil this duty. In place of the sermon, therefore, the Bishop delivered his annual address, which was a brief and concise statement of his work during the year, and of the progress of the diocese, which has been more marked than in any previous year of its history. The Bishop alluded feelingly to the Rev. D. McManus, the oldest priest of the diocese, who was lying at home, seriously ill.

In the afternoon the council was organized for business, and the usual

committees appointed. In the evening Evensong was said by the dean and the Rev. R. Totten, and a sermon preached by the Rev. W. J. Miller, of Hot Springs. After this the council again assembled for business. The following were elected on the Standing Committee: Clerical, T. C. Tupper, D. D., Innes O. Adams, George F. Degen. Lay, M. L. Bell, P. K. Roots. Delegates to the General Convention were then elected as follows: Lay, Geo. W. Caruth, G. H. Van Etten, R. V. McCracken, L. H. Roots. Clerical, Innes O. Adams, J. J. Vaulx, on the first ballot. After five ballots the clergy were unable to agree on the other members, and adjourned to the following day.

On Saturday after Matins, the balloting began again, and the Rev. Messrs. W. W. Estabrooke, M. D., and W. J. Miller were elected. Alternates were also elected as follows: Clerical, R. Totten, D. L. Trimble, W. C. Stout, Geo. F. Degen. Lay, C. H. Stone, J. J. Horner, H. S. Coleman, S. Wheeler.

The committee appointed at the last convention to consider the action of the last General Convention on the "Book Annexed," reported adversely to the adoption of the book in its present form. A long and spirited debate followed, but the report of the committee was finally adopted. The treasurer's report showed much larger offerings than heretofore, both for the endowment of the episcopate and for diocesan missions. All expenses had been met, and a comfortable balance left in the treasury. On motion, the money in hand for diocesan missions was placed at the disposal of the Bishop for work among the colored people. Mr. L. H. Roots was re-elected treasurer. The report of the committee on the state of the Church was very encouraging. We make an extract from it which will show its general tone: "From the Bishop's annual address, and reports from the various parishes, we find much to encourage. The number of Baptisms, Confirmations, and communicants, is larger this year than last. We believe the Church in Arkansas is putting on new strength. From the cathedral many new and important points have been reached. The services of the Church have been established in places where heretofore they have not been held, and the prospect is that thus established they will become regular and permanent. We are led to understand that two new canons will be added to the cathedral staff. This increase of workers will enable the Bishop to introduce or maintain services in a number of places in other portions of the State now neglected and uncared for."

The following were chosen a committee to revise the Constitution and Canons of the Diocese, and to report to the next council: the Rev. Messrs. J. J. Vaulx, I. O. Adams, G. F. Degen, and Messrs. G. W. Caruth, G. H. Van Etten, and R. V. McCracken.

It was moved that the next session of the council be held at the cathedral, in Little Rock.

On Saturday evening a pleasant reception was given to the Bishop and members of the council, at the residence of Mr. McCracken, which was largely attended.

On Sunday morning at 11, the Bishop celebrated the Holy Communion, and a sermon was preached by the Very Rev. Geo. F. Degen, dean of Little Rock. At 4 P. M., a missionary service was held, consisting of a few collects and brief addresses by Canon Estabrooke and others. Noticeable among these was a sensible and manly address by Mr. Isaiah P. Daniels, a colored candidate for Holy Orders, on the methods by which the Church can best reach the colored people. It was a striking sight to see an Arkansas convention listening with respect and interest to a negro addressing them on this subject. At night, after Evensong, the Rev. Richard Totten, rector of St. John's, Helena, preached on "Church Unity," after which the Bishop closed the council with a short and touching address in which he spoke of the infirmities of his advancing age, and begged that it be should not be permitted to meet with them again, the cathedral system which he had inaugurated should be carried on to its completion, as it seemed to him the only hope for building up the Church in Arkansas. With a few appropriate pray-

ers and the Apostolic benediction, the council was then adjourned *sine die*.

NORTHERN TEXAS.

SHERMAN.—There was a large congregation at St. Stephen's church, to celebrate Easter Sunday. The rector was absent but services were conducted and sermon read by the lay reader. There was a full choir and some excellent music. The church was beautifully decorated with flowers.

The Easter offerings amounted to \$150, a sum never equaled before save upon one similar occasion. Some of the offerings evinced great self-denial and the offerings therefore are the more highly cherished and appreciated.

The service for children at 3:30 in the afternoon, was well attended, and all present enjoyed the occasion to the fullest extent. Each scholar deposited a beautiful bouquet at the foot of the altar on entering the church. A short and appropriate address was made by superintendent J. C. Edmunds. The mite chests were collected and the sum aggregated \$25.

NEBRASKA.

GENOA.—Easter was very appropriately observed at this Government Indian school. The superintendent, Mr. H. R. Chase, uses the Prayer Book in the Sunday services of the school. Over 70 out of 150 Indian children have been baptized into the Church at the missions under the Bishop. Several are communicants, and others are preparing for Confirmation. Congress has made an appropriation of \$10,000 for the improvement of the buildings, but a chapel is greatly needed, for which the Church must provide funds. On Easter Sunday the contributions amounting to \$10.65 were made a nucleus for this purpose.

SCHUYLER.—The dawning of Easter morning in Holy Trinity parish showed the church building bright with floral offerings, and the morning service filled it with strains of joy and rejoicing, which the thronging congregation listened to and joined in with evident interest and pleasure.

Cards were distributed by the rector at the commencement of the Lenten season, inviting all to lay aside so many cents per day through the forty days as their means and inclinations would permit, and as the alms-basin went its rounds at morning service, envelopes bearing the cards filled it to overflowing. Their contents amounted to \$109, which is to be devoted to repairing and enlarging the church.

It is about seven months since the Rev. Mr. Sparling took charge of this parish, and in that time a great amount of work has been done.

COLORADO.

PUEBLO.—The Easter statement of St. Peter's parish shows that God has abundantly blessed the work there. On all hands there appears a deepening interest in the Church and a revival of spiritual life.

The reports cover a period, in reality, of only seven months: Total receipts, \$1,715.10; total expenditures, \$1,646.31. Against the balance there is now due: \$137.50. The spiritual side of the work is given as follows: Members confirmed since last Easter, 6; baptized, 14; communicants, 90; marriages, 3; burials, 4; Sunday school scholars, 55; teachers, 6; Sunday school Easter offering, \$18.72.

KANSAS.

LEAVENWORTH.—There was a very large congregation present in St. Paul's church on Easter Day, and the services were of a most impressive nature. The ladies of the parish had dressed the beautiful church with flowers. The music was selected with great care and rendered in a most acceptable manner. Bishop Vail conducted the services and preached a very able sermon on the topic of the day, the Resurrection. He was assisted by Chaplain Barry of Fort Leavenworth. The offertory for diocesan missions was a large one.

There were four services in the Post chapel at Fort Leavenworth, on Easter Sunday. The early Celebration was at 7:30 A. M., when 21 persons received the sacrament. At 9 o'clock Morning Prayer was said and followed by the second celebration of the Holy Communion when 25 persons received. At 4 P. M., the sacrament of Holy Baptism was administered. This was followed by the

Sunday school festival. The Easter carols were well sung by the children. Bishop Vail made a short address to the school. Chaplain Barry then presented a beautiful Easter card to every child. At 7:30 P. M., the chapel was crowded for the evening service. The Bishop delivered an able and eloquent sermon. The music was faultlessly rendered. The floral decorations were quite elaborate.

MISSISSIPPI.

CRYSTAL SPRINGS.—A special interest was felt in the Easter services of Trinity church, it being the first Easter celebration in the new church, and loving hearts and willing hands had determined that the floral decorations should be as beautiful, and artistic, as time and taste could devise; certainly success crowned their efforts. In addition to the floral decorations, the lectern and prayer-desk were adorned with new and handsome white hangings, a memorial gift from a lady in New York, which, with a Communion set, also a gift, were used for the first time.

At 9:30 a service was held for the Sunday school. An appropriate address was made by the rector, the Rev. Mr. DeHart, then the little ones went forward with their offerings, which amounted in all to \$25, a part of which will go to the clergy house to be built in Jackson.

In spite of the threatening aspect of the clouds, a good congregation was present at the 11 o'clock service. The music, though simple, was thoroughly in accord with the great festival. The rector, in an earnest and impressive manner, preached from the text, "He is not here; for He is risen." A celebration of the Holy Communion closed the service.

CALIFORNIA.

SIERRA MADRE.—This new mission had its pretty church consecrated by the Bishop on Thursday, the 6th inst. Without exaggeration words cannot do justice to the lovely situation and charming location of both building and settlement, just at the foot of the great Sierra Madre range of mountains, overlooking a vast extent of fertile and attractive valley in this wonderful health restoring southern country. There were present with Bishop Kip, Dean Trew, the Rev. J. D. H. Browne, of Pomona, and the Rev. Messrs. J. B. Britton and A. Fletcher of Pasadena. Service began at 11 o'clock, a very large week-day congregation being assembled. After the consecration proper, Dean Trew presented three candidates for Confirmation, who subsequently joined quite a large number of others in the reception of the Holy Communion. The sermon was delivered by the dean, who admirably and eloquently pointed out the importance and value of churches, and the duty of all to make them as beautiful as possible for the worship of the Almighty. The Bishop's address to the Confirmation candidates was fatherly and wise. The excellence of the singing was quite a feature in the beautiful services.

HINTS FOR HOUSEWIVES.

THE lustre of morocco leather may be restored by varnishing with white of egg.

EMERY powder will remove ordinary stains from white ivory knife-handles.

WHITE MOUNTAIN CAKE.—Take six ounces of butter, one pound and two ounces of sifted flour, one pound and two ounces of fine sugar, six eggs, beat the whites to a stiff snow; one and a quarter cups of sweet milk, one teaspoonful of soda, two teaspoonfuls of cream tartar, a very little nutmeg. Bake in jelly cake pans.

PUT under the damask cloth upon the table a sub-cover of thick Canton flannel, if you cannot afford the heavier table felt sold for this purpose. Or an old blanket, darned, washed, and kept for this use only, will prove satisfactory. The upper cover will lie more smoothly, look like a much better quality of napery, and keep clean a third longer than spread over the bare table top.

OMELET.—From four to eight very fresh eggs; break them singly and carefully; when they are sufficiently whisked pour them through a sieve, and resume the beating until they are very light;

add to them half a teaspoonful of salt, season with pepper; dissolve in a small frying-pan two ounces of butter, pour in the eggs, and as soon as the omelet is well risen and firm throughout, slide it into a hot dish, fold it together like a turnover, and serve at once.

HOW TO PREPARE SAUSAGE FOR SUMMER.—Grind and season as for present use; have a jar ready by the stove, then make into cakes and fry until the water is thoroughly out, then turn all into the jar, carefully adjusting the cakes, and so continue until done; then let it stand until cold; then melt fresh lard and pour over until it stands two inches above the cakes; now cover and put away as you do lard. When using from the crock, the grease that you take out with the cakes must be heated and returned to the jar, always keeping a smooth surface to prevent penetration of air, which will cause the fat to mold and thus become strong. This is not only a rare dish, but one that is always handy. It will keep a long time. When there is a surplus of grease in the jar it may be used to fry chicken, potatoes, mush, etc. It is better for these purposes than clear lard.

COMBINATION LACE.—Cast on 29 stitches and knit across plain.

1st row—K 3, o, n, k 1, o, n, o, n, o, n, k 5, o, n, k 3, o, k 1, o, k 6.
2nd row—K 13, o, n, k 13, o, n, k 1.
3rd row—K 3, o, n, k 2, o, n, o, n, o, n, k 4, o, n, k 1, n, o, k 3, o, k 6.
4th row—K 14, o, n, k 13, o, n, k 1.
5th row—K 3, o, n, k 3, o, n, o, n, o, n, k 3, o, n, o, k 5, o, k 6.
6th row—K 15, o, n, k 13, o, n, k 1.
7th row—K 3, o, n, k 4, o, n, o, n, o, n, k 2, o, k 3 together, o, n, k 3, o, k 6.
8th row—Bind off 3, k 10, o, n, k 13, o, n, k 1.
9th row—K 3, o, n, k 5, o, n, o, n, o, n, k 1, o, n, k 1, o, n, k 1, n, o, k 4.
10th row—K 11, o, n, k 13, o, n, k 1.
11th row—K 3, o, n, k 6, o, n, o, n, o, n, o, n, k 2, o, slip 1, n, throw slipped stitch over last, o, k 5.
12th row—K 11, o, n, k 13, o, n, k 1. Then begin again at first row.

This makes a wide lace, and if knit of linen thread, is beautiful for window shades.

Sleep for the Sleepless.—Sleeplessness is a growing evil. In our busy age, when so many men and women overtax both physical and mental strength through overwork or pleasure-taking, there are five times as many cases of "insomnia" as there were a generation ago. What to do for these cases is one of the difficult problems with which the medical profession has to deal. Their chief dependence lies in the use of chloral, opium, bromide, chloroform, or some other narcotizing substance. These bring temporary but not refreshing sleep, and leave the nervous system, after their effects cease, in a more exhausted condition than before and with a lessened ability to sleep. The case of every one who resorts to these drugs becomes, in consequence of the necessity for continually using them in gradually increasing quantities, simply hopeless.

But is there no safe way of quieting the excited nerves, and inducing a sleep that will be healthy, refreshing and permanent? Happily there is, under a treatment which does no violence to the system, and cures by restoring the vital forces and nerve power to their normal condition.

A wonderful case of "insomnia," and recovery from it is that of Mr. Arthur Hagan, the well-known wholesale tobacconist, of Philadelphia. Mr. Hagan is one of the largest dealers in tobacco, and is the Philadelphia representative of the great Baltimore house of G. W. Gall & Ax. To a gentleman who called on him at his store, No. 63 North Front street, to inquire about his case, Mr. Hagan said:

"My case was one of severe and long continued insomnia, proceeding largely from dyspepsia, the result of too great application to business. Sleep became almost an impossibility. My distress during the night for not being able to secure refreshing slumber was dreadful. It weakened and distracted me during the day and made attention to business a slow martyrdom. For five or six years I was under the care of different physicians.

"After passing through a long variety of experiences as to physic and diet, I happened one day to pass the office of Drs. Starkey & Palen, and noticed the sign "Compound Oxygen." As all other modes of treatment had failed I thought I would try this, so I went in and began it at a venture. The Oxygen did not work an immediate miracle on me, but I soon felt that it was doing me good. Before long I began to know the pleasure of sleep. By degrees the dyspepsia left me and the power to sleep returned. My recovery was slow, but it was real. For several months I took the Compound Oxygen, carefully obeying instructions and constantly gaining strength, my system receiving the vitalizing which it so badly needed.

"This took place about two years ago, and I have enjoyed a prime condition of health ever since. I have been able to attend with pleasure and satisfaction to my business. I eat and sleep as well as a man can desire to." If special information is desired in regard to the remarkable treatment from which such surprising relief was obtained, it will be furnished by Drs. Starkey & Palen, 1529 Arch street, Philadelphia, who will mail free their Treatise on Compound Oxygen to any one who will write to them for it.

BULL'S SARSAPARILLA.

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 solvent.

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.

T. H. OWENS, Louisville, Ky.

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 alternative impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla in use.

M. PYLLES, M. D., Louisville, Ky.
Res. Phys. at Lou. Marine Hosp.

DYSPEPSIA

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.

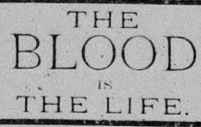
KIDNEYS

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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BULL'S WORM DESTROYER.
BULL'S SMITH'S TONIC SYRUP.
THE POPULAR REMEDIES OF THE DAY.



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.

B. B. ALLEN, M. D., Bradford, Ky.

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Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and over a year had two running sores on my neck. Took five bottles Hood's Sarsaparilla, and am cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall, Hood's Sarsaparilla cured him.

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"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. Stanton, Mt. Vernon, Ohio.

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THE ceremony of "christening" a vessel while she is leaving the ways on being launched, is a survival of the ancient libation custom of blessing ships, alluded to by the monks of St. Denys. We read that, in July, 1418, the Bishop of Bangor was sent to Southampton to "bless" the king's ship, the Grace Dieu, and received £5 for his expenses. In the fleet commanded by John de Outremarins against the Tunisians, according to ancient custom and to insure success, the ships were blessed by the priests; and being afterward exposed to storms, the captains desired the soldiers and sailors to invoke the Lord, and while they were at prayer the wind became suddenly favorable. In 1242, when Henry III. was at war with France, a fleet was prepared in which that monarch embarked, after visiting the shrines of many saints, to propitiate their influence against storms, and to insure success to his arms. Before the Reformation it was usual for the priests at Yarmouth to give a blessing to the fishing vessels yearly, and it was afterward customary for the minister of the parish to preach a "fishing" sermon.

THE late Sir Henry Taylor was full of stories, some of which may not have appeared previously in print. Many of them related to Charles Buller. On one occasion, an excited member of Parliament jostled Buller in the lobby, saying: "I beg your pardon; I was hurrying to hear—speak." "He has spoken." "Did he speak well? He's my cousin." "My dear sir, he couldn't have spoken worse if he'd been your brother."

"Of earthly goods, the best is a good wife; A bad, the bitterest curse of earthly life." How many wives who to-day are almost distracted because of their many ailments, all tending to make home unhappy, would become the best of all earthly goods if they got rid of their troubles by using Dr. Pierce's "Favorite Prescription," which is an unfailing remedy for those diseases and weaknesses which afflict the female sex. Send ten cents in stamps for Dr. Pierce's complete treatise on these diseases, illustrated by numerous wood-cuts and colored plates. Address, World's Dispensary Medical Association, Buffalo, N. Y.

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Possesses the remedial power of these two valuable specifics in their fullest degree. Is prepared in a palatable form, easily tolerated by the stomach, and for delicate, sickly children, Emaciation, Consumption and all impoverished conditions of the blood, is unequalled by any other remedy.

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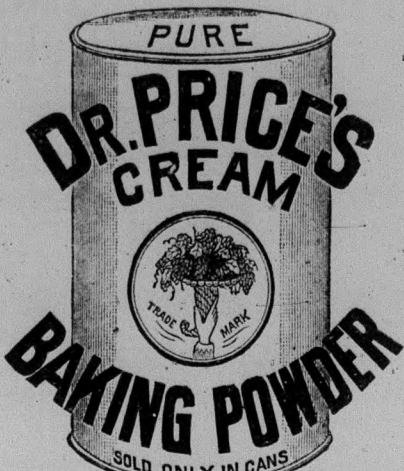
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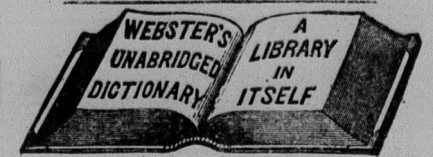
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OF THE
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RENDERED TO THE SECRETARY OF STATE IN ACCORDANCE WITH THE LAWS OF THE STATE OF KANSAS.

LAWRENCE, KAN., JANUARY 1, 1886.
To the Honorable Secretary of State, Topeka, Kansas:
DEAR SIR:—We have the honor to hand you herewith the annual statement of the WESTERN FARM MORTGAGE COMPANY of Lawrence, Kan., showing the condition of the Company at the close of business hours on Dec. 31, 1885.
CAPITAL FULLY PAID, \$100,000.00
NET SURPLUS, 177,592.84
ADDITIONAL LIABILITY OF STOCKHOLDERS, 100,000.00
TOTAL NET STRENGTH OF CORPORATION, \$377,592.84
ASSETS, \$519,928.70
LIABILITIES (including Cap. Stock), \$142,335.86
RECEIPTS FOR THE YEAR OF 1885, \$1,066,155.81
DISBURSEMENTS FOR THE YEAR 1885, 987,801.41
L. H. PERKINS, Sec. F. M. PERKINS, Pr.

Subscribed and Sworn to before me this twenty-eighth day of January, A. D. 1886.
[L. S.] W. J. NEILL, N. P., Douglas Co., Kansas.

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