

# The Living Church.

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

VOL. X. No. 5

CHICAGO, SATURDAY, APRIL 30, 1887.

WHOLE No. 443.

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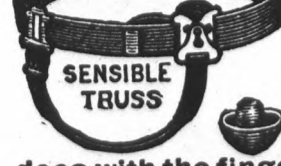
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# The Living Church.

SATURDAY, APRIL 30, 1887.

## NEWS AND NOTES.

IN the Isle of Man, the churches use an addition in the Litany, after the words, "Kindly fruits of the earth," viz., "and to increase and multiply the fishes of the sea."

BY the Scottish Episcopal Church Directory for 1887 it appears that there are in that Communion 301 churches, with 259 clergy; the membership is 87,392, being an increase of 5,346. The number of communicants is 34,479, an increase of 698.

THE Cape Times announces the death on Wednesday, Feb. 16th, of the Rev. William Long of Cape Town. His name will be remembered as that of the priest who was the cause of such trouble to Bishop Gray, thirty years ago.

COMMANDER DAWSON, R. N., writes that during the last eight years 61,259 seamen, fishermen and bargemen, besides members of their families, have taken the pledge of total abstinence as members of the Missions to Seamen Branch of the Church of England Temperance Society. That is an almost unparalleled record of good work.

W. G. LOW, Esq., who sometime since made a gift to the Church Building Fund of \$5,000, has availed himself of the resolution recently adopted, to make all donations of \$5,000 or upwards distinct funds to be designated by the names suggested by the donors, and has named his \$5,000 fund, the "Anne Bedell Fund."

ONE Sunday, the Rev. J. D. Bird, who was preaching at St. Michael's, Bournemouth, had occasion to rebuke his congregation for their restlessness; but he was afterwards informed that it had been caused by "the smallest monstrous mouse that crept on floor," and filled many of the ladies present with terror.

DURING the reign of Queen Victoria there have been erected 6,500 buildings for worship by the Church of England, as against 3,000 by all other religious communions put together. Seven new dioceses have been founded at home, and sixty-two in the colonies. Within the last half of her reign \$81,000,000 has been voluntarily subscribed for Church purposes, and £22,000,000 in elementary education in voluntary schools.

CANON LIDDON, replying to some comments on his refusal of the Edinburgh Bishopric, writes: "I can sincerely say that my motive in declining the See of Edinburgh was that which has led me before now to decline higher English preferment than I hold at present, namely, the belief that I could serve God and His Church better by declining it." It is, after all, then, probable that Dr. Liddon had refused an English bishopric.

ONE of the most learned colored men in the country is Alexander Crummell, rector of St. Luke's church, Washington, D. C. When he desired to study for Holy Orders he applied at Kenyon College, Gambier, Ohio, but was refused admission. He made applications elsewhere, which were equally unsuccessful. He finally went to Oxford, England, and there took a full course. He is an eloquent preacher, and his

congregation embraces a large number of prominent colored citizens.

THE twelve-hundredth anniversary of the death of St. Cuthbert, on the 20th of March, 687, was made the subject of commemorative services throughout Durham and Northumberland. Canon Dixon was selected as special preacher in Durham cathedral, which was originally built as the shrine of the saint, whose bones are buried there.

THE Official Year Book of the Church of England for 1887 reports that the annual average number of candidates confirmed in the nine years ending with 1883, compared with the corresponding number for the three years ending with 1886, shows a gain of 22½ per cent; and if we compare together the annual average for the three years before 1875 with that for the three past years the gain is no less than 47 per cent.—a figure which shows that the growth in the number of confirmees is outstripping the growth of population by nearly four to one.

PREBENDARY SADLER, the well-known author, enjoys the reputation in Devonshire of having once fairly "shut up" the present Bishop of London by exclaiming to him, "My Lord, you are a very rude man!" Dr. Temple demanded an explanation, in his usual peremptory style; whereupon Mr. Sadler replied: "I have written three times to you on important diocesan business, and have not yet been favored with an answer. A man who does not reply to such letters is a rude man." *Truth* adds that it is notorious the Bishop's official correspondence is always in arrear.

IN a lately published tale, "Green Hills by the Sea," the scene of which is laid in the Isle of Man, a strange Manx custom is described. It appears that up to 1845, and perhaps still, in a capital trial the bishop and archdeacon were required to appear upon the bench. The question put to the jury was, not as in England, "guilty or not guilty," but "May the man of the chancel continue to sit?" The answer was a plain "yes" or "no." In the latter case the departure of the clergy was followed by a sentence of death.

THE decoration of the ceiling of the lantern tower of Peterborough cathedral has been completed, and the scaffolding is about to be removed. The work which has involved an outlay of about £300, has been carried out by Messrs. Clayton and Bell, at the cost of the Mayor of Peterborough, Mr. H. P. Gates. In the centre of the ceiling is a figure of our Lord in the act of blessing, and in the corners are emblems of the four evangelists. The south transept roof has been rebuilt throughout, and the north transept roof, which was built about 1830, has been repaired.

THE Church in Milwaukee has lost a large-hearted layman by the death of Alexander Mitchell, which occurred in New York last week. He was a native of Scotland, and came to this country when quite a young man. By industry and enterprise he made his way to wealth and power, and for years has been one of the foremost men in the West. As president of a great railway corporation, and as the possessor of a large private fortune his great influence has been exerted to build up his

city and State. He was a member of St. James' parish, Milwaukee, and a trustee of Racine College.

IN the life of the late Bishop of Ripon, a good story is told of one of his candidates for ordination. In his interview with the Bishop he was asked whether he read his Bible every day. "Certainly, my lord, every day." "Have you any plan upon which you read your Bible, Mr. —?" "Certainly, my lord." "Do you follow the Church's calendar, and the lessons provided for every day?" "Oh, no, my lord." "Have you a plan of your own, then?" "Certainly, my lord." "What is your plan?" "Oh, it's just a plan of my own. I always read what I think is likely to bear on the events of the day." "Well, to-day, for instance; what did you read?" "Oh, my lord, knowing I was going to see your lordship to-day, I just read all the comforting passages I could."

MISSIONARY work in West Africa has been wonderfully successful. *The Gleaner*, speaking only of that part of it which is connected with the C. M. S., enumerates seven European missionaries and forty native clergy (one of them a bishop, and two archdeacons), with 9,000 communicants, and 7,000 scholars in ninety schools and seminaries; there were 1,228 Baptisms in the past year. Yet the bishopric of Sierra Leone was not founded till 1852; the Yoruba country was untouched till 1842; and the Niger district received its first missionaries only in 1857, when no one dreamed that the youth helping Mr. Kissling in Fourah Bay College would be known all over the Christian world in 1887 as one who, for a quarter of a century, has well filled the position of the first native African bishop since the days of the Early Church.

THURSDAY in Holy Week was appointed a fast day for Massachusetts. A wood-cut by a Charleston clergyman, as unique as it was true, appeared in *The Boston Herald* of Thursday, contrasting the ancient custom of fast-day with that of the present generation. In the cut, the proclamation of the Governor, calling upon the people for a day of prayer and fasting is represented as a canopy, one side supported by a rough hewn tree, the ancient custom of 1621; the other, by a modern shaft illustrative of the custom of 1887. Beneath the canopy, a skating rink, theatre, saloon and excursion train are graphically sketched, together with two churches, one open for entertainment, and the other for religious services. To all of these except the latter, large crowds are flocking from every direction, while at the door of the edifice where the strictly religious services are to be held, five persons are entering. In the foreground of the sketch "his satanic majesty" is rubbing his hands with satisfaction. Above, the all-seeing eye looks down upon the scene, penetrating to every corner. The question of the designer is: "Shall fast-day (so called) be made a holy day or a holiday?" Truly the question seems to be finding the latter to be the answer, in the present way of the world, and were our Pilgrim fathers to be introduced into the scenes of a modern fast-day, their denunciation would be loud and strong, and they would feel as though the day had indeed been desecrated.

## LONG ISLAND.

BROOKLYN.—At the church of the Messiah, the Rev. Charles R. Baker, rector, there is an industrial school composed of 100 little girls who are instructed in sewing, household work, and personal neatness. They are taught to say the Apostles' Creed, the Lord's Prayer, and the Ten Commandments; but no attempt is made to disturb their ecclesiastical relations. During Lent the Sunday school contributed \$800, each class being allowed to designate the charity to which its contributions should be given. By means of these contributions, Mr. Baker was able to assist a large number of institutions.

On Thursday, April 21st, a supper was given in behalf of the House of Rest for Consumptives, the table furniture and other articles having been made by the young gentlemen and ladies giving the entertainment.

At Christ church, E. D., the Rev. Dr. Darlington, rector, the debt has been reduced in five years from \$27,000 to \$7,000. The Easter offerings for this purpose amounted to \$3,000. Connected with this church is a company of the Knights of Temperance which numbers 150 members. To St. Michael's chapel connected with the church, Dr. Darlington has recently given a bell in memory of a brother and sister.

At St. Bartholomew's church, an outgrowth of St. Luke's, Easter services were held for the first time, when \$13,000 was laid on the altar with which to pay off the church's indebtedness.

The number of communicants at St. Luke's church on Easter Day was 788. The offerings amounted to \$3,750, while the children's offerings were \$428.

At All Saints' church, the Rev. Melville Boyd, rector, the Easter offerings were \$2,150, and those of the Sunday school \$500. The income of the parish was about \$10,000, or nearly double that of the year preceding. The vestry passed a resolution to the effect that from May 1st, the stipend of the rector should be increased by \$500. On Easter Day the church was presented with a jewelled cross and an elaborate baptismal shell, done in gold.

On Sunday, April 17th, the chaplain of St. Phoebe's mission, the Rev. C. S. Twing, preached the annual sermon in the church of the Messiah. The mission house was erected in memory of a daughter of A. A. Low, and is the head-quarters for mission women who go out to visit and minister in jails, hospitals, and public institutions. One person connected with the mission had made 600 visits to the poor. The Holy Communion had been administered to about 300 persons. The mission needed to be endowed and there was now about \$1,400 as a beginning.

The foundation of a new edifice has been begun by St. George's church, the Rev. H. Richard Harris, rector. Towards building the church, \$1,000 was contributed on Easter Day, the money having been raised through the efforts of the rector. The church is to seat 800 people, and will be completed in December. The architect is Richard Upjohn.

The centennial of St. Ann's church was celebrated on Saturday, April 23, invitations to that effect having been sent out to the various rectors by the rector, wardens and vestrymen of the

church. The services began at 11 o'clock, the clergy having met previously in the chapel adjoining, and entering in procession. They consisted of the Communion service followed by a historical paper by the rector of the parish. So far as appears, Church services were held in Brooklyn as early as 1766, but probably by visiting clergy. In 1774, when British troops were quartered in Brooklyn, services were held there and in the same year there was a proposal to erect a church according to the doctrines and usages of the Church of England, and under the charge of the Rev. Mr. Page. The project, however, fell through, and such services as the English troops had were conducted by the Rev. James Sayre. In 1784, the Rev. George Wright began services with a distinctly American congregation, preaching, first, in a house in Fulton St., then in a barn in Henry Street, and later on in the British barracks. The next year a house of worship came into the hands of Mr. Wright's congregation and was consecrated by Bishop Provoost. Here the Church was incorporated, April 23, 1787, as "The Episcopal Church of Brooklyn." Among the trustees who are still represented in St. Ann's congregation, were Joshua Sands, John Cornell, Matthew Glears, Joseph Sealy, John Van Nostrand, Aquila Giles, and Henry Stanton. In 1789, Mr. Wright was succeeded by the Rev. Elijah J. Rattoone, and the Rev. Ambrose Hall. In 1793, the Rev. Samuel Nesbit became rector and on June 22, 1795, the church was re-organized and incorporated under its present name, the name it had already tacitly received, it is said, out of compliment to Mrs. Ann Sands, the wife of its most liberal benefactor. In 1804, a new church was erected at Sands and Washington Sts., and was consecrated in 1805. A few years later it was shattered by the explosion of a powder mill, and had to be taken down. In 1824, the corner-stone of a new church was laid, and of this church the Rev. Henry Ustick Onderdonk was rector. He was succeeded by the Rev. Charles Pettit McIlvaine, afterwards Bishop of Ohio, while the Rev. Benjamin Clarke Cutler followed, whose pastorate extended over 30 years. In 1867, the Rev. Noah Hunt Schenck became rector, the vacancy having been filled by the Rev. Lawrence H. Mills. Under Dr. Schenck's rectorship, the present edifice was built at Clinton and Livingston Sts., the building costing \$350,000. Some years later, Mr. R. Fulton Cutting, a son-in-law of Dr. Schenck, and now vestryman of the church, paid off a debt of \$75,000 on condition that the church should become free. The present rector is the Rev. Reese F. Alsop, his assistant being the Rev. Louis De Cormis. Among the congregation are some of the leading men of Brooklyn, as ex-Mayor Seth Low, R. Fulton Cutting, Henry Morgan, etc. The church numbers about 500 communicants, while the congregations range from 1,000 to 1500. It may be added that the church has greatly prospered under its present rector, and that the number of persons confirmed on Good Friday was 78.

At the offertory the rector announced that he held in his hand a check of \$5,000 which had been given by a member of the church with which to begin an endowment. This sum was given by ex-Mayor Low, and the entire collection amounted to about \$8,000. The Bishop followed with a sermon prepared specially for the occasion, in which he pointed out that the secret of St. Ann's success lay in the fact that in

that church Christ had been faithfully preached from the beginning; that the parish had stood by the essential doctrines of the Church, that it made much of the Sunday school which now numbered 500 scholars, and that it had always been greatly interested in missions, in the poor, and finally it had become a free church. The sermon was followed by the celebration of the Holy Communion. One of the vessels in use was given to the church in the last century, while two other pieces were given to it early in this century by Mrs. Ann Sands.

Towards the beginning of the service Dr. Alsop read letters of regret from Bishops Stevens and Scarborough, Dr. W. R. Huntington, Dr. Phillips Brooks, Dr. R. S. Storrs, etc., in view of their inability to be present. A letter from Bishop Potter was also read, in which he gave some account of Dr. Cutler, Dr. Schenck, etc., as he had personally known them, and said he had named the present rector as his first choice for the parish. In speaking of St. Ann's having been made a free church, he said he considered that one of the most important steps in what he believed, most profoundly, the right direction, which our Church had taken in this generation. The story of St. Ann's subsequent work in Brooklyn, and of St. George's, in New York, were, he thought, twin glories in our ecclesiastical annals.

The pulpit, the reading desk, the font and the spaces above the chancel were handsomely decorated with flowers. In front of the pulpit was a likeness of Dr. Schenck, and to the left one of Dr. Cutler, while in the opposite end of the church were pictures of Joshua and Ann Sands, as there were also tablets erected to their memory. It may be added that the clergy were served to a collation.

#### NEW YORK

**CITY.**—The new building to be erected by Trinity Church Association is to stand on the north side of Fulton St., between Church and Greenwich Sts. It is to cost \$50,000, all of which is to be raised without calling on the vestry. The building is to be under the charge of the Sisters of St. Mary.

**WEST FARMS.**—On Easter Day the services of Grace church were largely attended. At the morning service the music, which was appropriate for the occasion, was well rendered by the quartette and chorus choir. The decorations consisted of a profusion of choice flowers. The offertory at this service represented, in cash and in checks, over \$1,000. This means the liquidation of all floating debts against the church which had accumulated with the usual extras of a new building and the reduction of \$500 on the small mortgage upon the church property. In the evening the children of the Sunday school had their Easter festival in the church. Their music was well selected and heartily sung. The children also made an Easter offering to the church, making the entire offering over \$1,100.

#### CHICAGO.

The Bishop of Quincy made his visitation of the parishes on the line of the Illinois Central R. R. in Easter Week. On Thursday evening, April 14th, in Grace church, Valena, he preached and confirmed 13 persons, presented by the Rev. C. L. Arnold, deacon-in-charge of the parish. On Friday morning the 15th the Bishop again preached and administered the Holy Communion.

The same evening in Zion church, Freeport, the Rev. W. C. De Witt, rector

of the parish, after sermon by the Bishop, presented 11 candidates for Confirmation, nine of the number being men.

Sunday after Easter, April 17th, he visited St. Luke's church, Dixon, preaching morning and evening. He also celebrated the Lord's Supper and administered Confirmation. The Rev. Mr. Joss, rector of Grace church, Sterling, was present with three candidates for Confirmation and assisted in the services. A candidate from St. Thomas' church, Amboy, was among those confirmed.

The Bishop preached to large congregations at all the services and made impressive addresses to the persons confirmed. He has made many friends by his eloquence as a preacher and his genial manner in private.

**CITY.**—The trustees of St. Luke's Hospital have been enabled to add 24 rooms to the hospital through the gift of Byron L. Smith, who intended it as a memorial of his father, the late Solomon O. Smith. The addition, together with the furnishing of the rooms, will cost probably \$12,000. The nurses of St. Luke's Training School will have the use of 12 of the new rooms. The Obstetrical Department will occupy the other 12.

**SYCAMORE AND DE KALB.**—The Rev. B. F. Cooley is doing a good work at these places. The music is finely rendered by a superior organist and surplined choir of men and boys.

**ENGLEWOOD.**—The parish here deeply regret the departure of the Rev. H. J. Cook, who has been with them some two years and who, with his earnest and hard-working wife, has done much to build up the church in their midst. Many improvements have been made in the property, and there are now some 160 communicants. The Easter offerings and the results of a fair held on Easter Monday amounted to \$300, clearing off all indebtedness. The parish bids fair to become a strong one, and the new rector, the Rev. C. C. Tate, of Niles, Mich., will find everything in good shape for a still larger work in this growing suburb.

**BATAVIA.**—Calvary church enjoyed its best Lent and brightest Easter this year. Notwithstanding the small number of communicants in this parish, the attendance at the various services has been very large all through Lent, increasing steadily to Good Friday and Easter. A daily service in this church, and twice a week in St. Mark's church, Geneva, together with six different services, including two Sunday schools, on Sundays, has pretty well filled the time of the rector. Including some White Cross addresses, and certain neighboring exchanges, he has delivered 85 extempore addresses, held 107 services, and travelled 293 miles for this purpose, during Lent. On seven successive Sunday nights addresses have been delivered especially to young men, and the large congregations and their earnest demeanor demonstrated the interest in, and appreciation of, this work.

Easter Day was a day of great joy because of its beauty, and peace, and the evident spirituality of the worshippers. The rector's heart was gladdened also by the reception of a white silk altar cloth, formerly in use upon the altar of St. Clement's church, Philadelphia, but because the altar there was enlarged, and because of certain family associations with the material of which this cloth is made, it has been given into Mr. Steel's charge for use in the church wherever he may serve. The embroidery upon it is particularly fine.

The work was done in Dresden, and represents "The Adoration of Christ." The central figure is that of Christ, and on either side is an angel swinging a censer.

The Easter offerings of the church and Sunday school, amounting in all to \$36, were sent to the assistance of Grace church, Pontiac, Ill.

#### PENNSYLVANIA.

**PHILADELPHIA.**—Three of the convocations held their meetings during the week following the second Sunday after Easter, at all of which interesting reports were presented, showing a large amount of real work done. In the Southwest, \$2,270.06 was received from the churches and turned over to the Board of Missions. It was decided to ask for \$1,200 this year, by reason of the pressing needs of St. Sauveur (French) church, and of the chapel of the Holy Communion, which it is hoped, will be built, during the coming summer, at 27th and Wharton Sts., on a lot 100 by 150 feet. Addresses were delivered at a missionary meeting held in the evening, by the Rev. G. Woolsey Hodge, the Rev. Geo. F. Bugbee, and the Rev. Henry S. Getz. The South-east reports the completion of the parish building of the church of the Messiah, its occupancy by a Sunday school of 400, and that it is all paid for except about \$200. The Rev. H. L. Phillips, rector of the church of the Crucifixion, where the meeting was held, called attention to the great need of a new parish building, as the old church is not adapted to this purpose. It is desired to raise the walls, dig a cellar, and have several rooms where there is now but one. St. Timothy's reported that the church has been put in thorough repair and that \$200 has been paid on the mortgage during the year. The missionary-at-large, the Rev. W. S. Heaton, reports that during the past three months he has made 520 visits, 161 calls, 240 special visits to sick and others. \$1,900 was settled upon as the sum desired from the Board of Missions for the coming year, toward which \$1,200 was pledged by the convocation. A missionary meeting was held in the evening when the president, the Rev. C. George Currie, D. D., the Rev. H. L. Doring, and the Rev. J. De Wolfe Perry, D. D., made addresses.

The North-west Convocation held its meeting on Thursday evening. The report of the treasurer showed that \$2,168.36 had been received from the churches and from outside. There have been 12 missionary meetings held during the year at the several churches and missions. The church of the Beloved Disciple gave notice that no aid would be asked from the convocation during the coming year. Owing to this, and the transfer of the French church of St. Sauveur to the Southwest Convocation, only \$1,000 was to be asked from the Board of Missions. Under the new rector, the Rev. J. J. Joyce Moore, the church of St. Ambrose has made rapid growth during the seven months he has been in charge. The need of a new location and a larger church is very pressing, to this end efforts are being put forth to secure a lot at 27th St. and Girard Ave. It was resolved to ask the Board of Missions to make a special grant of \$500 for this purpose. Mr. Moore has since October 1st, made 950 pastoral calls and has added 150 scholars to his Sunday school. There have been 27 baptized and 41 confirmed.

The House to House Mission was organized by action of convocation in June last. In November the Rev. T. William Davidson was elected mission-

ary. A room was fitted up in an old mansion and service was begun on Advent Sunday. The congregations which average on Sunday morning from 75 to 80 would have been larger had a larger room been available; 98 services had been held up to the middle of the present month. The missionary is making a systematic visitation of the whole section in which the mission is located; in doing so he made 796 calls, between December 1, 1886, and April 21, 1887. The Missionary Aid committee report that he has been eminently successful and that the people appreciate his labors in the highest degree.

An interesting meeting in behalf of the American Church Building Commission was held at St. Mark's church on the Sunday after Easter. In his address the Rev. Thomas F. Davies, D.D., said he felt that no subject could come before the Church of more importance to the future of the country. Our missionary bishops are crippled because they find no places of worship for the people. The means at their disposal are small, and they are obliged to leave their work and come East to appeal to their brethren for aid. It was with a recognition of this necessity that Judge Prince introduced into the General Convention of 1880 his plan for church building.

A handsome brass eagle lectern and an oak and brass credence has been placed in the church of the Epiphany by members of the congregation in memory of the late Francis Wells.

In St. Michael's church, Germantown, there was placed at Easter a beautiful oaken panelled pyramidal cover on the font, the stone basin of which was also lined with a polished brass basin bearing the inscription around the rim:

"In loving memory of Arthur Wells, died June 14, 1886, and of Francis Wells, died April 22, 1886. Presented by their sisters."

The churches were all elaborately decorated for Easter, and there were very large congregations.

**MINNESOTA.**

WINONA.—Another church debt paid. For years St. Paul's church has been groaning under the incubus of a heavy debt. On the Sunday after Easter, the rector, the Rev. W. H. Knowlton, had the satisfaction of placing on the altar pledges which when paid will more than cancel the full amount. This, together with other notes of parochial prosperity gives the parish reason to thank God and take courage.

**VERMONT.**

BELLOWS FALLS.—The congregation and the Rev. W. H. Roberts, rector, of Emmanuel church, were agreeably surprised on Easter day by the gift of Madam Frances Williams, of a large massive eagle lectern. On the base is inscribed in Roman text:

To the glory of God  
And  
In memory of  
William, Mary, Grace,  
And Sarah Hubbard  
Williams.  
Easter, A. D. 1887.

Another beautiful gift was a silver flagon, used for the first time on that day, and given in memory of Ralzamon and Nancy Loomis, by the rector's wife. Both of the memorials were designed and executed by the Gorham M'fg Company, New York. The chancel was also brightened and beautified by a white dosel, embroidered in gold, back of the altar. This was given by a few ladies who have charge of the altar linen and decorations.

ST. ALBANS.—Bishop Bissell visited St. Luke's parish, the Rev. Thos. Burgess, rector, Tuesday evening, April 19th, and administered the Apostolic rite of Confirmation to a class of 17.

Among those confirmed was Mr. Geo. S. Pratt, the former Baptist minister of the town. Evening Prayer was said by the Rev. W. F. Weeks, rector of Enosburgh. The Bishop's sermon and address were most Catholic and loving in tone. There was a large congregation, and the altar was most Churchly with its many lights and flowers.

**COLORADO.**

VILLA GROVE.—Notwithstanding the storm and high wind which prevailed in this section on Easter Day, the little church was filled to its utmost capacity with worshippers. The service throughout was bright and cheerful, responses hearty and full. The font, lectern and altar were appropriately decorated with flowers, which after the services of the day, were placed on the graves of those who had died during the year.

Miss Graves of Salida, Colo., presented a white stole handsomely embroidered, and a set of book-markers (white). Miss Mary Worthington of Brooklyn, N. Y., a costly lectern hanging (also of white), Mr. Elliott of Brooklyn, N. Y., a rich but neat altar hanging. The collection is to be devoted towards finishing the interior of the church.

**LOUISIANA.**

NEW ORLEANS.—The past season of Lent has been one of spiritual refreshment in St. George's parish, the attendance at the daily services having been the largest known in its history. The rector, the Rev. A. J. Tardy, delivered lectures on "The Litany and the Holy Communion," and sermons on "The Beatitudes." On the Wednesday before Easter, the sincerity of the congregation in the keeping of their Lent was put to a practical test, especially on the part of the young people, it being what is known in the South as Memorial Day, similar to Decoration Day in the North. There was a large military procession in the morning and a grand display at night of fire-works, which drew out nearly all the city, and yet there was one of the largest congregations of the Lenten season, nearly all the young people of the parish being present.

Situated as St. George's church is, in the midst of that portion of the city known as the Garden district, the rustic little church was on Easter Day transformed into a bower of lovely flowers. Many of the designs were memorials of departed friends and relatives.

The offerings were devoted to the repairs of the church and amounted to \$100. The chancel window was repaired with imitation stained glass, as an Easter offering from a lady and gentleman. The offerings of the Sunday school presented at the celebration Easter Sunday afternoon, amounted to \$35.

ST. FRANCISVILLE.—Grace church, the Rev. Dr. W. K. Douglass, rector, has just been presented with a pair of elegant silver candlesticks for the altar.

**CONNECTICUT.**

HARTFORD.—The heavy debt with which St. Thomas' church has been burdened for many years has at last been paid, largely through the untiring efforts of the rector, the Rev. P. H. Whaley. A meeting of Church people of Hartford was called early in Lent at which addresses were made on the subject, and a committee was appointed to get subscriptions. By Easter the amount was raised.

St. James' church has also after a long struggle become free from debt and

self-supporting. At the parish meeting on Easter Monday a salary of \$1,000 was voted to the rector, the Rev. J. T. Huntington who has heretofore given his services without salary. The church will doubtless soon be consecrated.

A new set of purple hangings was used during Lent in Trinity College chapel. A new and beautiful stole corresponding to the exquisite festival altar cloth, was worn for the first time on Easter Day. The chapel was adorned with Bermuda and Annunciation lilies and full choral services were very finely rendered by the students. The Easter recess began on the 15th of April and closed on the 25th. Senior examinations will begin June 8th, and those of the other classes June 14th. Class-day is to be Tuesday, June 28th and Commencement, Thursday, June 30th.

**CALIFORNIA.**

SAN FRANCISCO.—Easter is past and every one is glad; glad because of an abundant Easter fruitage—larger Confirmation classes than ever before, larger attendance upon the Holy Communion, larger offerings, Churchier services—these evidences of deepened spiritual life and revived interest have been lacking in hardly any part of the diocese. In several of the San Francisco parishes the improvement has been marked, notably in the Advent, St. Luke's, and St. Peter's. In the latter parish, accounted dead three years ago, the Easter offering has been about \$1,200, given voluntarily by its parishioners, poor people, all of them.

On Palm Sunday while administering Confirmation at the church of the Advent, the Bishop was seized with an attack of vertigo, from which he has not yet fully recovered. During his illness Bishop Wingfield has filled his appointments.

The Rev. Mr. Foute and Mrs. Foute are in affliction, by reason of the death of an only daughter, an infant.

On Wednesday evening in Holy Week the last of the union services was held in St. Peter's church. The Rev. E. J. Lion preached on the Triumphant Life, and the rector, the Rev. C. L. Miel, conducted the services; this was choral throughout, the music being for the most part Gregorian. The service is said to have marked a point in the history of Church music in San Francisco.

Under date of April 19th, the Bishop has requested the clergy of the diocese to drape the chancels of their respective churches in black for the next 30 days, in memory of Bishop Lee.

**CENTRAL PENNSYLVANIA.**

SUNBURY.—St. Matthew's church was thronged with worshippers at both of the Easter services, the seating capacity of the building being fully tested. The new church, for such it may be well called as the old building forms less than half of the whole edifice, is exceedingly handsome; the walls are finished in sand, giving a bright relief to the heavy roof timbers finished in a rich mahogany. The choir is raised above the floor surrounded by a walnut railing, and seats 30 persons; the chancel is separated from the choir by an arch opening up to the line of the trusses, and it is handsomely carpeted with velvet carpet; a black walnut screen at the east end of the chancel, throws the entire chancel into full relief and adds to the dignity of appearance. On the south side the organ room is cut off from the transept by a walnut screen in the wall, two panels of which open as doors for the entrance of the choir.

A vested choir introduced for the first

time, rendered the music finely and the congregation joined heartily. The font was a mass of Easter and calla lilies, grouped around the heavy walnut cover. Garlands of roses festooned pulpit and lectern. Upon the altar the vases were filled with white flowers and festoons hung down against the velvet dosel.

The Rev. Mr. Morrison preached from the text 1 Kings viii: 27, and at the close of the sermon, as "Old Hundred" was sung as the ascription, it seemed that every voice united in swelling the burst of praise in thanks for both the glorious Easter and for the completion of the grand edifice which marks 50 years' growth and makes a home for a rapidly enlarging parish. The large number of young men interested in the work of this church was a subject of much comment and speaks volumes for the efficiency of the rector.

LOCK HAVEN.—The Easter services of St. Paul's church were, celebration of the Holy Communion at 8 A. M.; full service and Celebration at 10:30; and children's festival at 7:30 P. M. The music was joyous, the floral decorations abundant and tasteful, and a new white altar-cloth, richly embroidered in gold, was used for the first time. The rector, the Rev. Chas. James Wood, has been encouraged by the large attendance on all the daily Lent services, an unusually large number of communicants on Easter Day, and the largest Easter offering presented in this parish for many years.

**SOUTH DAKOTA.**

SIoux FALLS.—The Easter services at Calvary church—Bishop Hare's cathedral—were of unusual interest this year, owing to the many special gifts; a new festival altar cloth, lectern and prayer desk hangings and dosel richly embroidered, the materials the gift of a lady in Philadelphia, and the work done by the altar guild here. It marks a step forward, being the first piece of ecclesiastical work done in the town and the first embroidered altar cloth the parish has had. A new altar rail and corona for the choir, a carpet and the re-decorating of the church were gifts from individuals or bodies among the parishioners. But the most costly and beautiful gift was that of Mr. Charles M. Lea, of Philadelphia, a beautiful altar cross and two vases in memory of his wife, Helen Vaughan Lea. The set is of solid brass and gold plated, and the workmanship and design of unusual grace and perfection. The cross stands on three steps, 14 inches square and six inches high. The cross rises from this in a plain shaft terminated at the top and arms by ornamental trefoils with a polished boss in the centre of each. At the juncture of the arms is a shield bearing the monogram I. H. S., surrounded by a crown of thorns of most exquisite workmanship. The whole height is 36 inches and the spread of arms 20 inches. The vases in contrast with the simple purity of design in this cross and its central theme of suffering and patient endurance, are highly ornamental and suggest the glories and rewards of heaven. Each vase has a removable brass cup inside to contain the flowers. The ground work is a soft, frosted gold color, the ornamental parts burnished. Each piece bears the inscription in beautiful old English letters: "In Memoriam Helen Vaughan Lea, February 16, 1857—June 3, 1886," and the text she herself chose, "I know that my Redeemer liveth."

The morning service, Holy Communion, was sung by a choir of 12 voices under the able direction of the Rev. J. H.

Molineux, assistant and precentor, and the Bishop preached one of his eloquent and suggestive sermons. The church was crowded; a larger number partook of the Sacrament than ever before in the history of the parish. In the afternoon a special choral service, with sermon, was held for the Knights Templar, who appeared in uniform. On the evening before, Easter Even, a large class was confirmed. The number of souls connected with the parish has much more than doubled in the past year, and a more harmonious and hopeful tone pervades all. The alms presented on the altar amounted to \$268 of which \$50 was from outside the parish. Considering the parish has been scarcely two years self-supporting, and there is not even a moderately rich man in it, this collection does great credit to their Lenten self-denials.

#### MARYLAND.

##### THE BISHOP'S APPOINTMENTS.

###### MAY.

1. Poolesville and Barnesville.
4. 8 P. M., Woodberry.
8. Howard chapel, Baltimore; Advent Mission
10. Committee of Missions.
11. Board of Missions, New York.
15. A. M., Towson; P. M., Mount Washington.
22. A. M., Elk Ridge; P. M., Jessup's.
29. A. M., Upper Marlboro; P. M., Croome.

###### JUNE.

1. Com. for Church Work among Colored People.
3. A. M., Trinity, Howard Co.; P. M., Queen Caroline, Howard Co.
5. Ordination.
8. Board of Missions, New York.
9. Severn(?) Crownsville(?)
10. All Hallows.
14. Annapolis Junction; Patuxent Forge.
15. Hannah More Academy, Commencement.
16. Pikesville.
17. St. Thomas', Baltimore Co.
18. A. M., Govanstown; P. M., chapel of the Atonement.
21. Lapon's Cross Roads; Sharpsburg.
22. Grammar School of St. James' College.
24. All Faith Parish, chapel for colored people.
25. Trinity parish, Charles Co.
26. Choptico.
28. William and Mary parish.
29. St. Mary's parish.

ADAMSTOWN.—At St. Luke's church, the lovely Easter morn of 1887 called out for praise and prayer, more than the usual sittings would accommodate. The children of the Sunday school first woke the strain of joy, with hymns 107 and 104. In addition to the money specially collected, one class gave to the church, as its Easter gift, a large and beautiful lamp, for the arch of the organ chamber. At 10:30 the regular service began, and chant and hymn, lessons and litany, sermon and Holy Communion were joined in, or listened to, while flowers and attentive worshippers brightened the sacred scene. The missionary-in-charge, the Rev. De Witt C. Loop, had strongly urged on the parishioners self-denial, at the beginning of the Lenten season, not only for its spiritual, but other benefits; and the collection, the largest ever made in this church, showed that some had heeded. A neat Communion set of three vessels from Hegeman, Bates & Co., of Baltimore, was consecrated, and used for the first time. There was a goodly number of communicants. It was altogether a red letter day for these people, who with untiring energy by working and soliciting, have erected so neat a brick church in so small a village.

#### ALABAMA.

EUFULA.—Some two years since, the vestry of St. James' church called the Rev. E. W. Spalding, D. D., to the rectorship, after a vacancy of three years. Dr. Spalding found the parish in a state of *innocuous desuetude*, the church building gone to decay, plaster fallen, no services, and little interest. Through the exertions of the Ladies' Society, which has been kept up through the activity and almost hopeless, but still untiring, labors of a few faithful ones, the sum of \$1,200 had been accumulated during the interreg-

num. This amount served as a nucleus, and increased by funds raised both here and in the North, was applied to the removing and renovation of the church. An eligible site was secured, and the church removed, refitted, and almost rebuilt. A rectory is now in process of erection, which, when completed, will be commodious and comfortable. A corner lot is reserved for a future new church building. The congregation has continually increased, and is now large and is working vigorously in union with the untiring rector. On Easter the floral display was elaborate and tasteful. Several thousands of roses alone were used, and every available spot was decorated. The offertories amounted to something over \$200, of which more than half was contributed by the Sunday school.

#### SPRINGFIELD.

LINCOLN.—The Bishop held his visitation at Trinity church, April 14th. The church was resplendent in its Easter decorations of white hangings and flowers, and crowded with a large and appreciative congregation.

Evening Prayer was read by the rector, the Rev. Nelson Ayres, after which the Bishop preached one of his usual powerful sermons, on "Mary Magdalene at the Sepulchre." After the sermon, ten candidates for Confirmation were presented to the Bishop, who then solemnly exhorted the class, pointing out their duties and privileges. As they quietly returned to their seats, the choir sang "Come, Holy Spirit." The Bishop then blessed and dismissed the congregation.

EAST ST. LOUIS.—The Bishop visited St. Mary's Mission, Easter Tuesday evening, preached, and confirmed a class presented by the priest-in-charge, the Rev. W. H. Tomlins. A large and attentive congregation was present and listened to a most interesting and eloquent sermon by the Bishop.

This place has the reputation of being one of the worst, if not the worst, city in the United States for immorality. No greater or more important field for Church work can probably be found. It contains more than 16,000 inhabitants and is rapidly growing. About two years ago occasional services were held by the late Rev. D. F. Hutchinson, followed by Archdeacon Taylor, rector at Alton, who gave considerable attention to the work for several months. Large numbers of people attended the services. Many were baptized and confirmed. An interesting Sunday school was organized and kept up by earnest lay men and women.

The present missionary has been on the ground since last September, busy in Church, Sunday school and day school work. 19 have been baptized. A lot has recently been secured for church purposes at a very reasonable price, through the kindness of the Land Co. The amount, \$1,000, must yet be raised. A building for Church services and residence for the clergyman is of pressing importance. Services have to be held in a hall on the third floor. Rents are very high. These things, however, cannot be accomplished, nor can the missionary be supported, without help from others.

HAVANA.—There were certainly no more joyous Easter services anywhere than at St. Barnabas' church, on Low Sunday. On that day the new church, the corner-stone of which was laid last Fall by the priest-in-charge, the Rev. J. M. D. Davidson, was occupied for the first time. It is a neat Gothic structure, with open roof, ceiled in Georgia

pine. The walls are also ceiled in same material. The seats are of ash. The building is 46x24, with vestibule and choir room extensions. Its cost was about \$2,100, exclusive of the lot, which was donated by Mr. Frank Low. The first service in the church was an early celebration of the Holy Communion. There was a second Celebration at 10:30 A. M., Sunday school festival at 2:30, and choral Evensong at 7:30. These services were attended by large congregations. The music, rendered by surpliced and chorus choir, was good and hearty. The church is entirely paid for, but will not be consecrated till a memorial altar, which has been given, can be put in place.

#### MISSISSIPPI.

VICKSBURG.—The Easter services at the churches of this city were attended by extraordinarily large congregations. At Holy Trinity church, Bishop Adams officiated and preached. Holy Baptism was administered in the morning.

Christ church was decorated profusely with rare flowers, the Rev. Dr. Sansom officiated. In the afternoon the Sunday school festival was, as usual, full of interest. The procession of the scholars with the beautiful banners, was one of the features of the day. The offerings of the school were \$435.80.

St. Mary's was thronged and the services were very bright and heartily enjoyed. Mr. G. G. Middleton, who is to be ordained at the coming Council, conducted the services. Bishop Adams preached at night.

#### WESTERN NEW YORK.

CANASERAGA.—Trinity church has just celebrated its second Easter under the care of the Rev. C. J. Clausen. The early service was well attended. At the second the church was crowded. The Sunday school presented a pair of brass vases made by Geissler. That the condition of the parish has improved both spiritually and financially since the present rector has had charge of it, is manifest by the increased number of communicants, the hearty responses and the generous offerings.

The altar society in addition to their work for their own church, has presented a full set of altar linen to the church in Wellsville. Other missionary work has also been done. Surely the blessing of the Lord will follow the exertions of a parish which, numbering only a few wealthy members, aids so willingly and cheerfully, less fortunate parishes.

#### OHIO.

STREUBENVILLE.—At St. Paul's church were the usual Easter decorations, a large floral cross with calvary base occupying the front of the chancel. The altar vases were filled with callas, and the customary chancel hangings of white silk contrasted with the Lenten purple of the preceding six weeks. Services began at 6 A. M. with a celebration of the Holy Communion and Easter greeting by the Rev. R. W. Grange, the rector. The music was effectively rendered by a choir of men and boys, and a large number received the Communion. The second service was at 10:45, when a large congregation assembled. The offering, which amounted to \$1,007 in cash, with pledges which will bring it up to about \$1,200, was devoted towards paying off the parish indebtedness. At 4 P. M., the Sunday school had a choral service with carols, etc. An interesting feature of this service was the presentation of a memorial offering of \$50, which had been principally the savings of Frank C. Burt, one of the brightest boys in the school, who

died a short time since. The general offering of the Sunday school, amounting to \$42.65, was devoted to the Maggie Robinson scholarship in Bishop Hare's jurisdiction in the Indian country.

#### NEBRASKA.

HASTINGS.—Easter Day was bright and clear. The people came out well to all the services. The debt of \$1,625, that had been on the parish from its start, was paid off. The Altar Society, which just before Lent had filled their treasury with \$90, provided black hangings for Good Friday, and completed the white Christmas hangings for Easter. Two of the Sunday school children, little Freddie and Marguerite, by their Lenten abstinence, saved money and bought flowers. Early on Easter morning they trundled their box of roses and carnations in Freddie's wagon to the church and placed their sweet offering on the altar. The Sunday school of this parish is small, numbering only about 25, and yet their mite-chests contained \$16.40, which is to go for purchasing a new alms-bason for the church. The Easter offerings amounted to \$27.70, which, after the effort to pay the debt, was creditable indeed.

OMAHA.—On Easter Day, for the first time since serious illness began in his family two months ago, the rector, the Rev. Mr. Zahner, performed duty in All Saints'. There is nowhere in this part of the West a more important and prosperous new parish than this, and the rector has taken hold of it in a manner to justify the expectation of great success. Among the floral contributions were an anchor of white which hung from the rood screen, and a bunch of marguerites, both of which, with other pieces, were given by ladies of the church in memory of Margaret Zahner, the eldest daughter of the rector, whose death recently brought grief to many hearts. A gift of altar linen, exquisitely fine, from Mr. Belt, who was formerly connected with the Child's Hospital, was used. The church was crowded at Morning Prayer and again at evening. At the former the rector preached eloquently upon the Resurrection and God's fulfillment of the promise to man. The services were full choral and well rendered by the surpliced choir.

There is no church west of Chicago that every Sunday turns away from its doors, for want of sitting or standing room, so many would-be worshippers, as Trinity cathedral. The fine music is a great attraction, but the preaching and the pastoral care have a great deal to do with its success. All things considered, the Church in Nebraska is fast becoming a power in all the large centres of population.

#### INDIANA.

JEFFERSONVILLE.—Lent passed off successfully and impressively in this parish, the Rev. F. C. Jewell, rector, with large and attentive congregations. The attendance upon the Good Friday services, especially at the "Three Hours" service, was all that could have been desired. On Easter Day there were two celebrations of the Holy Eucharist, with the largest number of communicants since the coming of the present rector. It was the unanimous opinion of all present at the High Celebration that the music and decorations were superior to any in the history of the parish. At a meeting of the vestry on Easter Monday night a committee was appointed to take immediate steps to procure a lot and push forward the work of building a new church. The

offerings on Easter Day—the largest ever known here—were devoted to this purpose.

GOSHEN.—Easter is always "the day of days" in St. James' parish, the Rev. Sherwood Rosevelt, rector, but the one which has just passed was the Easter of Easters. The first cause for thankful joy was the "well kept Lent," the interest and attendance on services having steadily increased from the first until in Holy Week the congregation was obliged to move from the chapel into the church for evening service. The church on Easter morning was bright with plants and flowers, the sermon most excellent, music appropriate, seats filled, and the number communicating the largest in the history of the parish. The offering was \$101. The deed of the new rectory had been received the day before, and a pair of beautiful brass altar vases, from Miss Ada Hews' Sunday school class, although delayed a day or two to the great disappointment of the class, will help to renew the Easter gladness. Very early Easter morning, some devoted communicant placed on the lectern in the chapel, a handsome Bible to be used in the weekly services. The children's service at 4 P. M., which consisted of the singing of carols, presentation of Easter cards and colored eggs, an address by the rector, and the administration of Holy Baptism, closed this day "that saw the Lord arise." After years of struggle with discouragement of all sorts, poverty, indifference, misunderstanding, and bitter intolerance, the faithful few of St. James' parish may well say with humble thanksgiving: "It is not our strength which hath gotten us the victory, but His Hand and His Arm. Glory and all honor be unto His holy Name forever."

TEXAS.

WILLIS.—The Bishop visited All Saints' Mission, on March 31st, and preached before a large congregation after Evensong. On the following morning one adult and four children received Holy Baptism. After a very interesting address made by the Bishop, the priest-in-charge presented to him a class of three persons to receive Confirmation who afterwards made their first Communion.

HUNTSVILLE.—On Palm Sunday the Bishop paid his annual visit to St. Stephen's parish. He catechized the children after Lent had been said by the rector. There were large congregations both morning and evening. In the morning a large number of persons received the Blessed Sacrament, the sermon having been preached by the Bishop. After Evensong the Bishop preached again, and the rector presented five persons for Confirmation. The services on Easter Day were attended with very great interest, and were enjoyed by all. The church was prettily and tastefully decorated with flowers of various kinds. At the morning service there was hardly a vacant seat in the church, and there were 35 persons who received the Blessed Sacrament. Thus the happy results of a holy Lent were plainly seen, and the parish seems at last to have entered upon a new career amidst many difficulties which have almost crippled it.

PITTSBURGH.

The Southern Convocation of the diocese met at St. Peter's, Uniontown, on Wednesday in Easter week, and was well attended by the clergy from the suburban parishes. A sermon on the Kingdom of God and the Church, was

delivered by the Rev. H. D. Waller, followed by an address by the Rev. J. C. White, D. D. On Thursday the Holy Communion was administered by the Bishop, and the rector, the Rev. R. S. Smith, delivered an historical address. At the close of a repast prepared by the ladies of the congregation, the Bishop in a few well-chosen and complimentary remarks presented the rector with a purse of \$170 from the congregation, and the Rev. W. W. Wilson, on behalf of the clergy of the Southern Convocation, presented him with a silver-headed cane with the following inscription:

Presented to the Rev. R. S. Smith by his brethren of the clergy on the occasion of the twenty-fifth anniversary of his rectorship of St. Peter's, Uniontown.

Mr. Smith replied feelingly and congratulatory speeches followed. A business meeting was held in the afternoon, and the value of the revised version of the Old and New Testaments discussed.

Since Easter the church of the Nativity, Crafton, has been painted on the inside and the walls frescoed.

The new church at McKeesport, St. Stephen's, is rapidly approaching completion, as is also St. Luke's, Pittsburgh. Work will be commenced on St. George's, Irwin, this spring.

The general missionary conducted the Passion Week services at the church of the Nativity, Crafton, during the severe illness of the rector, and on Good Friday took charge of the services at St. Thomas' church, Verona, now vacant. At the Easter Day service the offerings amounted to \$142.30 for diocesan missions to which Mr. J. W. Paul added \$50 for the new mission of St. George's, at Irwin. At Crafton the church was brilliantly adorned with flowers for the children's Easter festival, and the feature of the service was a large cross which was decorated with colored eggs forming the words, Jesus, Easter. Addresses were made by the general missionary and the rector, the latter receiving in the name of the parish an Easter offering in the form of a new and elegant organ, the gift of Mr. C. C. Craft. The offering for the day exclusive of mite chests, was over \$25. In this parish a series of services commemorative of the "great forty days" was commenced April 15.

OIL CITY.—On Easter Day the new and beautiful Christ church was used for the first time. The Bishop was present and held a Benediction service, after which followed the rite of Confirmation. At the early Celebration about 100 persons received the Holy Communion and as many more at 10:30. At all the services the church was crowded to its utmost capacity. The church is built of Franklin grey stone with brick trimmings, Gothic in style. The interior is neatly finished in oak; the ceiling and walls frescoed in Churchly designs. The memorial windows (9 in number), add much to the beauty of the walls. The chancel windows and most of the memorial windows were the work of J. & R. Lamb. The organ built by Hook and Hastings, Boston, was presented by the ladies and children of the parish, costing \$4,000. The chancel and vestibule are finished with encaustic tile. The chancel rail is of solid oak with brass standards. The Litany desk is also a memorial offering. The font (memorial) is of dove-colored marble, with brass cover. A large Sunday school room has also been built with every convenience and comfort. The church has been erected at a cost of \$30,000, and is an ornament to the diocese as well as the city. The conse-

cration was postponed on account of a debt of \$700. The Rev. J. H. B. Brooks became rector of this parish about four years ago, during which time the growth of the city being rapid, the need of a larger building became a necessity.

NORTHERN NEW JERSEY.

HACKENSACK.—Easter Day, Christ church was filled with a crowd of worshippers. Hot-house flowers perfumed the sanctuary. Altar, reredos, font and window bore the typical Easter lily. Holy Communion was celebrated at 7, and at 10:45. At 9:45 a procession of the Sunday school girls and boys, passed into the church singing anthems, and an offering of \$27 was taken. At 10:45 a surpliced choir of men and boys passed down the side and up the middle aisle. The music, led by the rector, was grand and impressive. Dean W. W. Holley preached in the morning; his theme was the Resurrection of the Dead. The Easter offerings were over \$500. There was Communion on Easter Monday and Tuesday.

ALBANY.

BOLTON-ON-LAKE-GEORGE.—The work of the Church here has received quite an impetus since the Rev. Clement T. Blanchet has been in charge. Although the neat little church of St. Sacrament was built some 20 years ago for the special benefit of the people of the place, it has never had a resident clergyman during the winter, visiting clergy officiating during the summer who were not expected to do much, if any, pastoral work among the people of the place. When Mr. Blanchet was appointed to this charge by the Bishop, it was thought that it would take at least four or five years before this could be made a sufficiently permanent work to enable the missionary to make his residence here the year round, and so, Mr. Blanchet accepted an engagement as Principal of the Academy at Warrensburgh, some ten miles distant, for five years; but his services here last summer were so acceptable to both city and local people as to lead some of the former (several of whom are not members of our Church) to assume his support on condition that he would give up his engagement at the Academy, and devote his whole time to his spiritual charge. Mr. Blanchet accordingly removed here with his family about Christmas, and thus became the first clergyman of the Church to occupy the handsome cottage built for a rectory some 12 years ago.

The place was almost virgin soil as regards Church work, there being only one communicant, no vestry, no choir, and no sexton; these several offices being discharged at different times by such willing hands as were available under the circumstances. The Lenten season just past was the first ever observed in Bolton. In spite of the severity of the winter, and roughness of the roads (there being some four feet of snow on the ground most of the winter) the attendance at the Lenten services was fair and the interest sustained to the end, culminating with the bright and joyous services of Easter Day when eleven persons were baptized, and thus, in less than a year 35 persons—25 children and 10 adults—have been admitted into the Church by Holy Baptism, 11 confirmed, and the number of communicants raised from one to 16.

At the morning service on Easter Day a new silver-plated Communion service, a set of altar linen, two sets of stoles, and some beautiful flowers for the altar, were presented to the church in the name of the Altar Society of the church of the Transfiguration, New

York, through the personal interest of Mrs. Thomas B. Peck, daughter of the venerable Dr. Stanton, and after a short and appropriate dedicatory service, the sacred vessels were used for the first time at the mid-day celebration of the Holy Eucharist.

JOHNSTOWN.—At St. John's church, of which the Rev. John B. Hubbs is rector, an elaborate memorial pulpit, the gift of Mr. R. J. Evans, was consecrated to the service of Almighty God on Easter Day. The base, the platform for the preacher, the large central shaft and the eight smaller columns, are of grey Champlain marble. The pulpit is octagonal in form and is of finely wrought brass. The central panel holds a figure of the eagle modeled in low relief, and the other panels are decorated with rich scroll-work. The pulpit bears the inscription:

"To the glory of God, and in loving memory of Arthur Evans, born Feb. 1st, 1880, died April 11th, 1886."

The work was designed and executed by J. and R. Lamb of New York. At this service an organ of 28 stops, from the manufactory of Odell Bros., of New York, was also consecrated. The organ, which is one of Churchly design and rich decoration, is of brilliant and sweet tone and unusual power. A pair of costly and elegant candlesticks, in loving memory of Mrs. Jane G. Murray, for many years a devout communicant of this parish, was also blessed at this service. This gift now makes complete the proper furniture for the altar. During Lent a rich and handsome dosel of silk plush, and a violet super-frontal of fine material and design, were presented the parish by loving friends. The parish has a guild of about 100 members, and it is most active in all good works. At their late anniversary, the treasurer reported \$1,152.47 as the proceeds for the year; and seven boxes prepared and sent to missionaries and orphan houses. The guild lately presented a neighboring parish with a pipe organ, and sent to Nashotah surplices for the graduating class.

DIOCESAN CONVENTIONS.

DATE AND PLACE OF MEETING.

- MAY.
- 3. New Jersey, at Plainfield.
  - " Pennsylvania, at Philadelphia.
  - " Springfield, at Springfield.
  - 4. Florida, at Gainesville.
  - " Georgia, at Rome.
  - 10. Mississippi, at Jackson.
  - 11. Louisiana, at New Iberia.
  - " California, at San Francisco.
  - " Massachusetts, at Boston.
  - " Southern Ohio, at Piqua.
  - " Kentucky, at Henderson.
  - 12. South Carolina, at Charleston.
  - " Tennessee, at Memphis.
  - 17. Long Island, at —
  - 18. Nebraska, at Omaha.
  - " Alabama, at Greensboro.
  - " North Carolina, at Raleigh.
  - " East Carolina, at Edenton.
  - " Virginia, at Alexandria.
  - 24. Northern New Jersey —
  - " Missouri, at St. Louis.
  - " Quincy, at Monmouth, Ills.
  - 25. Maryland, at Baltimore.
  - " Texas, at Marlin.
  - 31. Chicago, at Chicago.
  - " Iowa, at Des Moines.
- JUNE.
- 1. Easton, at Chestertown, Md.
  - " Delaware, at Newark.
  - " W. Virginia, at Weston.
  - 7. Ohio, at Massillon.
  - " W. Michigan, at Big Rapids.
  - " Indiana, at Indianapolis.
  - 8. Minnesota, at Faribault.
  - " Colorado, at Denver.
  - " Michigan, at Detroit.
  - " Pittsburgh, at Erie, Pa.
  - " Fond du Lac, at Fond du Lac, Wis.
  - 14. Central Pennsylvania, at S. Bethlehem.
  - " Maine, at Portland.
  - " Connecticut, at —
  - " Centra New York, at Auburn.
  - " Rhode Island, at Providence.
  - 15. Vermont, at Burlington.
  - 21. Wisconsin, at Milwaukee.
- SEPTEMBER.
- 20. Western New York, at Buffalo.
  - 28. New York, at New York City.
  - " New Hampshire, at Concord.
- NOVEMBER.
- 15. Albany, at —
  - 30. Kansas, at Topeka.

## The Living Church.

Chicago, Saturday, April 30, 1887.

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Editor and Proprietor.

*It is now generally conceded that THE LIVING CHURCH, while presenting features of interest to all classes of readers, and giving a great variety of entertaining and useful reading for old and young, is at the same time in advance of all its contemporaries in the publication of Church news. It is, emphatically, the newspaper, the parish paper, the family paper of the Protestant Episcopal Church in the United States of America. The subscription price is one dollar a year.*

*The Christian at Work*, commenting on the action of our late General Convention with reference to the Mexican mission, says: "This ends a great scandal." In the same connection it speaks of "the gross irregularities which have been made public in these columns, and with which our readers have for some time been painfully familiar."

DOUBTLESS it would not be best for the Church to be endowed in every direction, so that there should be nothing for the faithful to do but "enjoy religion;" still, there are places and circumstances in which endowment is a necessity. The maintenance of grand old Trinity church in New York, where from the heart of the city it reaches out and works its blessed work in remotest corners, could not have been done without permanent source of revenue independent of the movement of population or impulse of individuals. Another historic church centre in the metropolis, as conspicuous in location as in all good works, is Grace church, Broadway. It is evident that this could not have assured permanence, great as have been the sums already lavished on it, were it to depend as heretofore on the munificence of the passing hour. Miss Wolfe has wisely provided against the future danger, by a bequest of \$350,000, in the expectation, as she says in her will, that the church ultimately, and perhaps very soon, will become a free church. As fast as the pews revert to the control of the corporation they will

be made free. The same process is going on at old Trinity, and some day we shall have these two majestic monuments of Christian liberality, under God's blessing, open always and free to all, and forever assured of income for the prosecution of their great work.

WE give in this issue an important paper on Church unity, emanating from the Presbytery of New York. It is admirable for good temper and courtesy, and if adopted by the Assembly will lead to fraternal conference with our bishops. At the same time it is a most dismal document, considered in its bearing upon the practical work of Church unity. If we might use a little play upon words, we should say it "butts" against each one of the four terms of union proposed by the House of Bishops, while hailing their declaration with gratitude to God "as an earnest venture in the direction of Christian Union." They are not able to accept a single one of the terms of basis proposed, without a qualification, and such a qualification as nullifies them, for the most part, so far as we are concerned. While maintaining "that the Holy Scriptures are the only infallible rule of faith, etc., they "regard it as a duty to hold fast to the Westminster Confession." This is hardly a liberal response to our too liberal bishops who professed themselves ready for organic union without the Prayer Book, without Confirmation, without the Thirty-nine Articles.

### THE EUCHARIST AND THE COMMUNION.

In the letter of the Rev. O. S. Prescott to the Bishop of Albany, which appeared in our issue of April 16th, the following question was asked: "Is not this Act (*i. e.* the celebration of the Holy Communion) made complete by the Communion of the priest?"

To this the Bishop replies: "The answer to this question is a broad and emphatic negative, since there is no direct evidence that the priest in the institution made a Communion himself (!); and there is evidence that He required all who were present to receive; and that the reception by all stands first, and is inseparably wrapt up in the terms in which our Lord commanded the celebration of the Holy Communion."

We imagine that many besides ourselves could hardly believe their eyes upon reading this amazing statement.

"The answer to this question is a broad and emphatic negative." The Bishop here parts company irreconcilably with those who had endeavored hitherto to put the best interpretation upon his utterances. The editor of *The Church Eclectic* for example, who endorsed Bishop Doane's

first paper upon this subject, expressed himself as follows in the April number of that valuable magazine, p. 85: "We have always said that Communion of the priest completes the Sacrament, as to validity. Bishop Doane has not said otherwise."

Now, however, the Bishop has said otherwise, broadly and emphatically. In this utterance he has not only parted company with his former friends, but with the general consent of the Church to the remotest antiquity, with all known liturgies, including our own, and with the present belief of the overwhelming majority of the Christian Church as exhibited in her practice. For not only in the Roman Church, where it might be "recent and wrong," but throughout the Eastern Church in all its branches, we are assured that there are many Celebrations at which the priest alone communicates. Can it be that Bishop Doane would declare all such Celebrations null and void?

We decline to admit that the decision of this question depends upon a bit of individual exegesis. The Bishop himself has allowed the appeal to the ancient liturgies, that is, to the tradition of the Church. When we enter upon the question of the significance of the institution as recorded in the sacred Scriptures, we insist that the consentient voice of the Church can alone give us the light we need. That voice assures us that our Blessed Lord instituted a Rite of Sacrifice. We suppose also that it is universally admitted that the essence of the Eucharistic Sacrifice consists not in the consecration alone, nor yet in the reception of the Communion, but in both together. The rite is not complete, therefore, until there has been a Communion. The priest has not fulfilled his function until he has partaken of the Sacrament. But when he has done this, then the Act is complete, the Sacrifice has been fulfilled. For this reason, from the earliest times, the priest has been obliged by rubric and canon, under pain of discipline or excommunication, to receive the Sacrament every time he celebrates. The Council of Toledo, for example, in 681, enacts a year's suspension from Communion for a violation of this law, and then proceeds: "For what sort of Sacrifice will that be in which not even the sacrificer himself is known to have partaken?" The Church of England never dreamed of departing from this rule, as, besides her rubric, many sets of visitation articles bear witness. When the Puritan ministers began to introduce this most uncatholic practice of not themselves communicating, it became a regular question of the bishops, whether the minister "doth first receive himself?"

It is necessary that the Church in her corporate capacity should receive the Body of Christ, and only the priest can thus represent the Church. As an ancient writer says: "The minister receives the Body of Christ sacramentally for all," nothing of which, says Mr. Scudamore in his *Notitia Eucharistica*, "can be said of any other than the celebrating bishop or priest."

Thus, regarded on the part of the Church as a whole, the great Act of worship is complete. It remains that individual members of the Church should appropriate to themselves the full benefits of the Sacrifice according to their fitness and devotion, through reception of the Holy Mysteries; but no number of individuals thus receiving, can add anything to the value of what has been done, because they are not empowered as the priest, to represent the Body.

Nevertheless the Church has never failed to urge the faithful, at every Celebration to receive the Holy Communion, not because their carelessness and neglect can hinder the validity of that great Act of worship in which the whole Church as one body is concerned, but for the sake of their own salvation.

Even the Roman Church, sadly as she has accommodated herself in practice to the low tone of her people, has not ceased in her authorized standards and through her greatest theologians to assert the highest ideal. Thus the learned Mohler: "The unseemliness of the congregation no longer communicating every Sunday, [as was the case in the primitive Church], and of the priest in the Mass usually receiving alone the Body of the Lord, is not to be laid to the blame of the Church [for all the prayers in the Holy Sacrifice pre-suppose the sacramental Communion of the entire congregation], but is to be ascribed solely to the lukewarmness of the greater part of the faithful."

According to the practice of the Roman Church, however, as we know it, she seems to have conformed herself to the lowest standard, and at a great number of her Celebrations neither to expect nor encourage the Communion of the laity. But she does not cease to make "the Holy Eucharist the ordinary, not extraordinary, act of worship."

The point for us to consider is whether it would not be even a graver departure from the primary character and intention of the Eucharistic Rite, to make its very observance dependent upon the good will of men. Surely the evil results of such a rule have been sufficiently seen in the history of the Anglican Church, to make thoughtful men view with serious apprehension any attempt by restrictive rubrics, to force back the Church into that ab-



normal condition which in the last two centuries had proved so disastrous to the cause of divine worship within her borders, and from which she is at present just emerging.

**BRIEF MENTION.**

Wellhausen says that the Hebrew religion dispensed with conceptions of heaven and hell, but Capt. Condee, in *The Contemporary*, declares if this is so then the Hebrews differed, indeed, from their contemporaries, for it is proved by Assyrian research that from an early time—long before the days of Moses—the Semitic people believed in future reward and punishment, in an elysium, where the just rested in peace “under a silver sky,” and in a place of torment, where the wicked “mourned and despaired.” The idea of a hell for the wicked is traced in the very earliest records of Assyria and Egypt alike.—The Rev. Dr. Saul, of Philadelphia, has sent the following communication to the Board of Managers: “Be so good as to inform the Board that I intend to give immediately to each domestic missionary bishop \$1,000 (in cash or in first-class dividend-paying guaranteed stocks), to be held as funds by the Board of Managers under such regulations as they may provide.”—One minister in Dakota, another in South Carolina, another in Michigan, have read the entire Old Testament in Hebrew.—The Rev. Joseph Foxley in preaching before the University of Cambridge, (Eng.) on the prospects of re-union, advocates that the Church should excise all references in the Baptismal office to the washing away of original sin. “We must keep the Nicene Creed,” he says, “grant permission to use extempore prayer, and remove the Absolution from our morning service.”—The “Episcopal” Churches of Chicago lead the list in the number of services announced in the Sunday morning papers.—Ruskin denounces the scheme for a railroad in the Lake district, and calls the projectors “louts and scoundrels.”—Vienna has at last decided to erect a statue to Joseph Haydn. It will be unveiled on the 31st of May.—Brevity produces some very remarkable specimens, says *The Christian Advocate*, of what the philosophers call nominalism. A correspondent had occasion to go into a store to inquire for Dr. Abercrombie’s works, “The Intellectual Faculties,” and “The Philosophy of the Moral Feelings.” When he asked for them the book-seller, after looking about, solemnly replied: “I know I haven’t any Moral Feelings, and I doubt whether I have any Intellectual Faculties!”—Mr. Joseph Cook closed his Monday lectures in March; whereupon *The Lowell Courier* unfeelingly remarks, that March “is not wholly an ungrateful month.”

—The following is vouched for by a correspondent: At the close of a Methodist camp-meeting in New Jersey one of the preachers, rehearsing the success in saving souls, apologized for an important omission in the exercises, thus: “Brethren, one thing has been forgotten. We have had so much to attend to, so much other work, so many necessary matters to look after, that the Lord’s Supper has been forgotten.”—Columbia College recently celebrated its centennial anniversary with great enthusiasm. Many chief men of the nation were present, and Mr. Couderc delivered a masterly oration worthy of the great occasion. It is a noteworthy fact that every man who received the degree of Doctor of Divinity was a Church clergyman. Columbia has had a prosperous career, and stands among the foremost institutions of the world.—Henri Taine, in *The New Princeton Review* [March] gives a fine analysis of the character of Napoleon Bonaparte, “a posthumous brother of Dante and Michael Angelo.” While they operate on paper and on marble, he “operates on the living being, the sensitive and suffering flesh of humanity.”—It is understood that Mr. George M. Pullman, will decline the decoration and title recently conferred upon him by the King of Italy, as being inconsistent with his position as a citizen of a republic.—Has every parish made an offering for the Building Fund? It is a cause which ought not to languish. Other Christian bodies can do such things; why cannot we?—“The Church of Japan” being the title adopted by a large majority in the synod organizing the Church, says a contemporary, we are now prepared to hear protests from “the popular preacher” of the East, that such a title is not courteous or respectful to the great church of *Confucius* or *Buddha*.—A correspondent warmly praises a recent letter in *THE LIVING CHURCH*, on “Solemnizing Marriage in other Parishes.” During the three years of his present pastorate there have been two marriages in his parish, both of which have been “kindly performed” by former rectors while he has “assisted.”—Thank you, brother *Christian at Work!* We want the census reports, not the conjectures of an almanac. We would as soon think of consulting it about the weather!—A writer in *The Interior* speaks of the late good Dr. Ray Palmer as now walking the golden pavement of the eternal city to “go no more out.” It is Roman teaching, that some (saints) go directly to heaven; the Catholic truth is they rest in Paradise, till the number of the elect is accomplished, and there wait for the Day of Judgment. St. Luke xxiii, 43; Rev. vi, 9; Rev. xx, 11, 12.

**ROMAN CAVILS AS TO THE VALIDITY OF PARKER’S CONSECRATION.**

BY THE REV. A. W. LITTLE.

The fact of Parker’s consecration being incontrovertible, Romanists have tried to envelope the whole subject in a cloud of dust in order to obscure the validity of the act.

Their cavils are, for the most part, so silly and disingenuous, that I would fain have spared honest recusants the mortification of seeing them again in print.

I. Such frivolous objections as that some of Parker’s consecrators were married bishops (like St. Peter!) may be passed over with a smile.

II. Equally disingenuous and unsound is the objection raised against the Ordinal, on the ground that the words used by Parker’s consecrators, at the exact moment of the imposition of hands, did not clearly specify whether it was to the episcopate or to the priesthood that Parker was being ordained, although they certainly implied it by combining the words which our blessed Lord used when He ordained the Apostles and the words which St. Paul used with reference to St. Timothy’s ordination as bishop of Ephesus. The office of bishop was distinctly declared all through the service—in the presentation, the oath, and the prayers. The ordination could not possibly have been to the priesthood, for Parker was already a priest. The same objection would apply to all consecrations ever known to have been performed in England before the Reformation, and to all consecrations in the Roman Church even to this day. The actual words of consecration used were: “Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by imposition of hands, for God hath not given us the spirit of fear, but of power and love and soberness.” The sentence was afterwards expanded to the form in our present Prayer Book:

“Receive the Holy Ghost for the Office and work of a Bishop in the Church of God, now committed unto thee by the Imposition of hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear; but of power, and love, and soberness.”

Apropos, the editor of the [English] *Church Times* recently observed: “The cavils against the Ordinal are frivolous, as you may see by reading it. And, in fact, the only Ordinal in the world, which meets the requirements for validity made by Roman controversialists is a heretical Nestorian one. The Roman rite itself does not. No such words occur in the Roman Office, which has only ‘Accipe Spiritum Sanctum,’ and not another syllable, at the moment of laying-on hands. If the Romans could make a really strong case out against the Church of England, they would find truth a sufficient instrument, but they are never contented therewith.”

III. Not much more reasonable is the charge that one of Parker’s consecrators, Barlow, was not himself consecrated.

What if he were not? It is to provide for such contingencies that the Church requires three bishops to unite in every consecration. In the case of Parker, four bishops united in the laying on of hands, each one of them saying the words of consecration. Even if we waive Barlow’s Orders, the Orders of

the co-consecrators, Scory, Coverdale, and Hodgkins, cannot be impugned. Indeed, Scory and Hodgkins were co-adjutors to the Romanizing Bishop of London during the reign of Queen Mary; and the records of the consecration of all three of them are extant.

But, as a matter of fact, there is not the faintest shadow of doubt that Barlow was consecrated. He was nominated bishop of St. David’s, by Henry VIII, elected by the Cathedral Chapter, April 10th, 1536, his election confirmed April 21st, and he himself formally enthroned in his cathedral soon after. By a common oversight the record of his consecration was omitted from Cranmer’s carelessly kept register, as were the records of Fox, Latimer, Sampson, Rugg, Skipp, Bell, and Day, of whose consecration there has never been any doubt. Barlow’s own register, as Bishop of St. David’s, which doubtless contained a full record of his consecration, is lost. It was probably destroyed by his successor, Bishop Farrar, who burned all the “Ecclesiastical Books, Martyrologies, Portiforias, Missals, and Calendars, of his See, wherein the names of the bishops, and the times of their admission, death and translation were wont to be recorded.” (See Bailey’s “Def. of Holy Orders,” p. 89.)

It is sometimes asserted that Henry VIII. considered his mandate as good as a consecration. This is absolutely false and unfounded. He regarded his mandate as good, not as a consecration, but as a warrant for the archbishop to see that the consecration was duly performed. Henry was very punctilious about the sacrament of Orders. So was Cranmer, who would have incurred the penalties of a *Præmunire*, had he omitted the consecration of Barlow.

Barlow served as Bishop of St. David’s for 13 years; was translated to Bath and Wells in 1549, and to Chichester in 1559. He had his seat in the House of Lords, which depended on the fact of his consecration, and required that he should be introduced to the House by two bishops as witnesses of his consecration. He also had his seat in the House of Bishops in the Convocation of Canterbury. He performed every episcopal function, even taking part in the consecration of two bishops. During the thirty years of his episcopate, no one ever doubted his Orders; and had there been a shadow of doubt, his enemies would have made the most of it, especially the canons of St. David’s, with whom he had a protracted law-suit. Scores of official documents are still extant, showing his episcopal status and actions. It was only after he had been dead some fifty years that some wily Papist, happening to discover that the actual record of his consecration was missing, started the lie that he had not been ordained. Let it suffice to quote the words of the scholarly and respectable Roman Catholic, Dr. Lingard:

“For ten years Barlow performed all the sacred duties, and exercised all the civil rights of a consecrated bishop. He took his seat in Parliament as Lord Bishop of St. David’s. He was styled by Gardiner his ‘brother of St. David’s.’ He ordained priests; he was one of the officiating bishops at the consecration of Bulkley; yet we are now called upon to believe that he was no bishop, and, consequently, that nobody objected to his orders, though they were known to be illegal; or to his ordinations, though they were known to be irregular; nor to his performance of episcopal functions, though it was well known that each such function was a sacrilege!” (Dr. Lingard in the “Catholic Magazine,” 1834.)

### THE LATE BISHOP OF DELAWARE.

The Rev. Dr. Grammer, in a letter to *The Church* says: "Bishop Lee was a man of pre-eminent purity of character and a most exalted type of a minister of the Gospel. He was descended from a family of high character, and inherited a handsome fortune from his parents. His mother lived to be 90 years of age. He has been for forty-six years a bishop, and for forty-nine years a minister of the Church. He has been a fruitful writer, an astute and able polemic, a most consistent Christian, the highest style of man. He has adorned every position he has filled, and has been always equal to the duties of his office and place as one of the foremost men of the Protestant Episcopal Church. He represented the men of the formative period of the Church's history. He was associated with some of the leading minds of the Episcopal College in America and of the Anglican episcopate. He ranks as one of the most lucid thinkers, discriminating writers, experienced and sage counsellors in the assemblies of the Church. He represented the school of thought in the Church in which White and Griswold, Tyng and McIlvaine, Bedell and Meade and Johns were noted. He represented the work of the Church in Mexico by a wise and generous administrative counsel. He represented the House of Bishops as the Presiding Bishop of the Episcopal Church in America. He represented that polity and doctrine of the Church which has really taken for its principle of action the famous saying of St. Augustine: 'Unity in essentials, liberty in non-essentials, and charity in all things.'"

### A RESPONSE BY "PRESBYTERIAN BISHOPS."

The following "overture" from the Presbytery of New York to the General Assembly, has been adopted as a proposed reply to the declaration of our House of Bishops:

WHEREAS, The House of Bishops of the Protestant Episcopal Church in council assembled, October 20, 1886, issued a declaration expressing a desire for Christian union, and setting forth four terms "as essential to the restoration of unity among the divided branches of Christendom," and whereas they intimate a desire for conference with other branches of Christendom, with a view to union on the basis of these terms, the Presbytery of New York respectfully overture the General Assembly of the Presbyterian Church in the United States of America to make the following or some equivalent response to this declaration:

The "General Assembly of Bishops and Elders of the Presbyterian Church in the United States of America" hail with gratitude to God the declaration of the House of Bishops of the Protestant Episcopal Church, as a sincere effort to heal the wounds of Christ's Church and an earnest venture in the direction of Christian union. They cordially respond to this declaration with an affirmation of their own longing for the realization of our Saviour's prayer that His disciples "may all be one," and His promise that "they shall become one flock, One Shepherd" (John x: 16; xvii: 21). Such a union can be perfected only in truth and in love (John xvii: 17-20; I. Cor. xiii), and in mutual recognition of the gifts and graces that Christ has distributed to the several branches of His Church. In all fidelity and in Christian love to their brethren, the bishops of the Protestant Episcopal Church, the bishops and elders of the Presbyterian Church express the following judgment with regard to these four terms that are presented as the basis of union:

I. They are glad to unite with all Christian churches in the recognition of "the Holy Scriptures of the Old and New Testament as the revealed Word of God." But they also deem it important to maintain that the Holy Scriptures are the only infallible rule of faith; and that the Holy Spirit speaking in the Scriptures is the Supreme Judge of all questions of religion, doctrine, and morals.

II. The Presbyterian Church recognizes the Nicene Creed as an admirable statement of Christian doctrine, and are prepared to unite with all Christian churches in re-affirming it as a "sufficient statement of the Christian faith," as against Unitarianism, Arianism, Sabellianism, and other like forms of error. But they also regard it as a duty to hold fast to the Westminster Confession, as the symbol of their own faith, believing that it contains the system of doctrine taught in Holy Scripture.

III. They are ready to unite with all Christian churches in the re-affirmation of the essential doctrine of the two sacraments—Baptism and the Supper of the Lord, administered with unfailing use of Christ's words of institution and of the elements ordained by Him." But they regard it as their own

duty also to affirm that there are only two sacraments ordained by Christ, and that the divine grace is not conferred in these sacraments by any virtue in them or in them that do administer them, but by the Holy Spirit who uses them as means of grace for worthy receivers.

IV. The General Assembly of Bishops and Elders of the Presbyterian Church in the United States, unite with the House of Bishops of the Protestant Episcopal Church in recognizing "the Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." They themselves adhere to the presbyter-bishop of the New Testament and the apostolic times. They find this presbyter-bishop in all ages of the Church in unbroken succession until the present day. They have endeavored to adapt this presbyter-bishop to the needs of the American people, and are ready to make any further adaptations that may seem to be necessary or important, and that do not conflict with the teachings of the New Testament. At the same time, they deem it their duty to testify against any claim of the diocesan episcopate to the exclusive right of ordination, as without warrant from the Word of God, and as one of the chief barriers to Christian union.

The General Assembly of the Presbyterian Church in the United States recognize in these four terms a fair basis for conference with a view to union and co-operation in Christian work. They think that there are possibilities of union and of co-operation in the general work of the Christian Church, and that this may be accomplished without the sacrifice of any important doctrine or usage of the churches. And in hope and furtherance of such a union, they do hereby appoint a committee to confer with similar committees that may be appointed by other Christian churches, and to report to the next assembly.

We, the undersigned, respectfully request the Presbytery of New York to make the above overture to General Assembly:

JOHN HALL,	FRANCIS BROWN,
PHILIP SCHAFF,	GEORGE L. PRENTISS,
C. A. BRIGGS,	W. G. T. SHELD,
ROBERT R. BOOTH,	F. H. MARLING,
J. M. WORRALL,	GEORGE ALEXANDER,
HOWARD CROSBY,	CHARLES A. STODDARD,
MARVIN R. VINCENT,	THOMAS S. HASTINGS,
H. J. VAN DYKE, JR.,	R. D. HITCHCOCK.

### SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Church Review (new subscribers only).....	4 60
The Living Age.....	8 50

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

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

### PERSONAL MENTION.

The Rev. F. W. Crook requests that all mail for him be addressed to Emmett, Idaho.

The address of the Rev. Thomas B. Townsend is changed to Winnetka, Cook Co., Ills.

The Rev. Charles H. Strong, rector of St. John's church, Savannah, Ga., has accepted the invitation to become rector of St. John's church, Brooklyn.

After April 23d, the address of the Rev. Theo. L. Allen will be Mt. Clemens, Mich.

The Rev. Wm. C. Leverett, formerly of St. John's Church, is rector of St. Paul's church, Bloomsburg, Central Penn., having entered upon his duties there in December, 1886.

The Rev. J. W. Hyde, of West Hartford, has accepted a call to Waterville, Central New York, and will remove there in June.

The Rev. Wm. F. Nichols, rector of Christ church, Hartford, has accepted a call to St. James' church, Philadelphia.

The postoffice address of the Rev. W. S. Hayward is changed from Frankfort, Ind., to Delphi, Ind., that and Attica being added to his charge, having removed into the rectory at Delphi and continuing the work at Frankfort as heretofore.

The Rev. C. Ellis Stevens, Ph.D., has been elected a Fellow of the Society of Antiquaries of Scotland, and Associate of the Royal Archaeological Institute of Great Britain and Ireland.

### TO CORRESPONDENTS.

M.—The subject of Maunday Thursday Evening Celebrations has been pretty well threshed out already in our columns. Your letter affords but one more instance that the only reason is one of sentiment.

H. M.—The *Church Times* is mistaken. There is a good memoir of Dr. Ewer by Charles T. Condon, in "Sanctity and other Sermons." E. & J. B. Young & Co., New York, 1884.

A. M. L.—In Dr. Norton's "Priest's Book" there is a constitution of a cathedral guild which you might adapt for other guilds. Mr. James Pott, (Astor Place, New York) might recommend a book which would just meet your wants.

T. H. M. V.—It is not our custom to publish letters which are sent to other papers.

S. B. P.—The article should be answered in the paper where it appeared. It is of no interest to us.

B. C. P.—There is no general law. If the diocesan canons do not limit the franchise to male members,

your parish charter should be literally construed and followed. Under that it appears that women are entitled to vote; children do not pay for their sittings, and should not be allowed to go on record at all in this connection.

ST. PETERS.—The pomegranate is used as an emblem of Hope. It also denotes plenty, from the exuberance of its seeds.

DECLINED.—"Decently and in Order."  
M. M.—1. No. 2. No. 3. Yes. 4. M. Thome, 138 Wabash Ave.

### OFFICIAL.

There is to be a Profession of a member of the Order of Brothers of Nazareth (an order for lay men) at the Mission church of the Holy Cross Ave. C and 4th St., New York, on Tuesday, May 3d (Feast of the Invention of the Cross) at 11:30 A.M. The Rev. Morgan Dix, S.T.D., rector of Trinity church, will preach the sermon. The service is open to the public.

### GIRLS' FRIENDLY SOCIETY FOR AMERICA.

The annual meeting of the Girls' Friendly Society for America will be held in Baltimore, Md., Tuesday, May 10th. Holy Communion and sermon in St. Paul's church at 11 A.M. Meeting of Central Council immediately after the service. Conference of Associates and friends of the Society at St. Paul's house, 309 Cathedral St. at 3:30 P.M.

LOUISA M. JOHNSON,  
General Secretary G. F. S. A.  
Salmon Falls, N. H., April 22, 1887.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Missions to Indians and Colored People.

Sunday, May 8th, is designated for offerings for Missions to Indians and Colored People. It is earnestly requested that collections for the above objects may be taken in all congregations on the day named herein or as near thereto as may be convenient.

WM. S. LANGFORD,  
General Secretary.

Remit to R. FULTON CUTTING, Treasurer, 22 Bible House, New York.

### MARRIED.

DAVIS-HILL.—In St. John's cathedral, Quincy, Ills., at 9:30 A.M., Wednesday, April 20th, the Rev. A. Q. Davis of Elizbeth, N. J. to Miss Rhoda Hill of Quincy, the Rev. J. M. D. Davidson officiating.

### OBITUARY.

BURGWIN.—Entered into rest, on the 12th of April, 1887, at Henderson, N. C., while on a visit to her son, Col. W. H. S. Burgwin, Mrs. Anna Greenough Burgwin, widow of the late Henry King Burgwin.

"She hath done what she could," and "her children rise up and call her blessed;" yes, "Blessed are the dead which die in the Lord, and their works do follow them."

SR. AGNES.—Entered into rest, on Thursday April 21st, Fr. Agnes, Community of St. Mary, Sister Superior, of St. Mary's school, New York.

THE RT. REV. ALFRED LEE, D.D., LL.D.

The committee appointed for the purpose at the burial of Bishop Lee, prepared the following resolutions:

Resolved, That in the death of the Rt. Rev. Alfred Lee, D.D., LL.D. Bishop of Delaware and Presiding Bishop, one has been taken from earth for whose virtues and godly life we give humble thanks to Almighty God.

That the Church has lost one in whom religious belief was beautifully exemplified in gentleness, humility and Christian courtesy in the councils of the Church, in the daily walk and in the home.

That, in his quiet charities, his alacrity to help and elevate all sorts and conditions of men, his wisdom, his honest and tenacious adherence to deliberately matured convictions, and his unflinching courage in modestly advocating them, he deservedly won the reverence of men of every name, and has indeed left the world the better for his having lived.

That we shall long remember him as one who has died as he lived, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with his God, and in perfect charity with the world.

Resolved, That to his bereaved family and widowed diocese, we extend our fullest and most heart-felt sympathy.

At a meeting of the vestry of Grace church, New York, held in Grace House on Saturday, April 16th, the following action was taken:

In thankful memory of

CATHARINE LORILLARD WOLFE,

the rector and vestrymen of Grace church, assembled in a building, which is itself a monument of her generosity, enter upon their records the following

### MINUTE.

The relation which Miss Wolfe, for many years before her death, sustained toward the authorities of Grace parish, was an unusual one. Having done more than enough to entitle her to assert herself, had she so chosen, in the management of the parochial affairs, she remained, to the last, delicately sensitive to the peril of appearing either intrusive or dictatorial. There is no need of our recounting, in formal order, the number of her benefactions to this parish. The records of the vestry bear witness to the frequency, and the liberality of her gifts. What we are most of all solicitous, at this time, to express, is not so much our gratitude, as our grief. We feel that we have lost, not only a wise counsellor and an ever-ready helper, but a trusty friend, upon whose intelligent sympathy, and loyal support we could count with entire confidence.

Traits of character which, in a man, would be called chivalrous, were continually manifesting themselves in Miss Wolfe's intercourse with this body. The thought of arduous terms in connection with her benefactions seemed never to occur to her; rather it was her constant study to discover how best, in all graceful and womanly ways, she might aid in lightening the burden of our cares. Her aim was to confer blessing, and her method, that of intrusting to her almoners a large discretion.

Whom she helped, she helped without stint, and whom she trusted, she trusted generously.

On the roll of those "honorable women not a

few" who have done the Church of Christ conspicuous service, she deserves, and will secure a lasting place; and especially within these precincts, which her open hand adorned, and her devout example beautified, the name of Catharine Lorillard Wolfe shall be remembered with honor.

### APPEALS.

I ASK aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

### APPEAL FOR THE CHURCH AT WEST POINT, MISS.

By the Bishop's consent, the Rev. W. P. Browne asks aid to complete the church in West Point, Miss. Offerings may be sent to Bishop Thompson, or to the missionary-in-charge, West Point, Miss. April 15, 1887.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING Treasurer.

For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to

REV. WM. S. LANGFORD, D.D.,  
General Secretary.

### THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the Rev. F. D. HOSKINS, Warden, Fairbault, Minn.

### MISCELLANEOUS.

CAMP HARVARD, THE SUMMER CAMP for Young Boys. (See "A Boys' Camp" in *St. Nicholas*, June 1886.) 3rd year. For circular address J. F. NICHOLS, Epis. Theol. School, Cambridge, Mass.

WANTED.—A clergyman as assistant in a parish in California. Address, "F. L.," LIVING CHURCH office.

FOR SALE.—First Prize White Leghorn Eggs, 13 for \$2.00. Guaranteed sound. ERNEST D. K. LEFFINGWELL, Knoxville, Ill.

ANY clergyman of the Church who might desire work in the diocese of Ohio can find a good field of labor by addressing this office or R. O. ROTE, senior warden of Christ church, Geneva, Ohio.

WANTED.—A pipe organ to cost about \$2,000. Correspondence with pipe organ makers is solicited. Address MAJOR W. P. GOULD, U. S. A., Vincennes, Ind.

WANTED.—An organist and choir-master for St. Paul's, Muskegon, Mich. Address with testimonials, the Rev. J. N. RIPPEY, rector.

THE ORGANIST and choir-master of St. Ambrose church, Barbados, W. Indies, desires a similar appointment in the States from June next. Musical service, good organ and fairly remunerative salary indispensable. Over twenty years' experience. Unexceptionable references. Address direct.

WANTED, a position as choir-master and organist for a vested choir, by a gentleman of large experience. Good testimonials. The Southern States preferred. Address A. O., care of LIVING CHURCH.

FOR RENT.—A summer cottage, furnished, in Northern Michigan. Climate invigorating and free from malaria and hay fever. Cottage contains eight rooms, and is built amid pine trees, on the shores of a sheltered harbor in Grand Traverse Bay. Two safe row boats, and a sail boat if desired will be rented with the property. A quiet resort for a family with children. For particulars address C. W. L., care of THE LIVING CHURCH.

THE undersigned has had placed at his disposal several thousand acres of land in Florida to be sold for the benefit of the "New Rectory" and "Church Building" Funds of St. Peter's parish, Fernandina. The lands are good, well situated, with perfect titles, and will be sold in lots of forty (40) acres at from \$2 to \$5 per acre. Correspondence solicited. Maps, description and certified abstract of title sent on application. Address the Rev. C. M. STURGES, rector of St. Peter's church, Fernandina, Florida.

FOR RENT.—A good residence adjoining St. Mary's School, Knoxville, Ill. A good opportunity for a family with daughters to educate. House nearly new, ten rooms. Near R. R. station, post office, stores, etc., with all the advantages of country life. A remarkably healthy location. Address the rector of the school.

### SHARON MISSION.

The Sharon Mission sells flower and vegetable seeds in aid of its building fund. Twenty-five choice assorted packets \$1.00. Destructive Indian and other missions supplied free. Aid earnestly solicited. A list sent. Please address SHARON MISSION, Sharon, Walworth County, Wis.

### An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows:

"For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line, a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."

Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line, to the Rocky Mountains, the resorts of Colorado California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound points.

# The Household.

## CALENDAR—MAY, 1887.

1. 3rd Sunday after Easter, } SS. PHILIP AND JAMES. }	Red.
8. 4th Sunday after Easter. }	White.
15. 5th Sunday after Easter, } Rogation. }	White.
16. Rogation Day.	
17. " " "	
18. " " "	
19. ASCENSION DAY.	White.
22. Sunday after Ascension.	White.
29. WHITSUN DAY.	Red.
30. WHITSUN MONDAY.	Red.
31. WHITSUN TUESDAY.	Red.

MAY 1.—SS. PHILIP AND JAMES.—These names have been joined in the calendar from early times. No reason for it can be given. The Festival is mentioned by Venerable Bede, A. D. 730. ST. PHILIP was one of the first (probably the first) of the Apostles called. Suffered martyrdom in Hierapolis. ST. JAMES here mentioned was the son of Alphaeus; he was called the Less, on account of being younger or smaller than James the son of Zebedee; called also by Eusebius, "the Just." It is a question whether he was the same as the James who is called the brother (half-brother or cousin) of our Lord. There were probably three of the name, the latter being first bishop of Jerusalem; but the calendar, by omission, seems to imply that there were only two.

## MARY'S BIRTHDAY.

BY P.

'Tis your birthday, my precious, my darling,  
Or would be if you were on earth;  
I think it must still be your birthday,  
Though born to your heavenly birth,  
The angels I know are as sweet  
As these lovely white roses I twine;  
Their love may be pure and complete,  
But never more tender than mine.  
Are you glad in their gladness, my darling?  
Do you laugh in their innocent glee?  
Or are you lonely in Paradise,  
Waiting and wishing for me?

As I stand now and look at your picture,  
And drop on the roses my tears,  
As I pray for the touch of your fingers  
To comfort my sorrows and fears;  
So light is the veil that's between us,  
To the mother the child is so near,  
The breath of my soul is suspended  
For your accents so tender and clear.  
O my glorified darling, most precious,  
The one gift I thought was all mine,  
I have lent you, not lost you, my darling,  
Only lent to the love that's divine.

There are moments so sweet and so solemn,  
That my soul bursts its prison of pain,  
And soars to the realm of the spirit,  
And meets my own darling again.  
Then, calm from that saintly communion,  
I defy every foe of the world;  
I scorn every breath of contumely,  
Every shaft by its ignorance hurl'd.  
Why these black robes of grief and of mourning  
Do I wear for a spirit like thee,  
When my heart is filled with thanksgiving  
That my child from sorrow is free.

THE collector at Bombay has among his curiosities a Chinese god marked "Heathen Idol," and next to it a gold dollar marked "Christian Idol."

A COUNTRY paper has this personal item: "Those who know old Mr. Wilson of this place personally, will regret to hear that he was assaulted in a brutal manner last week, but was not killed."

THE English language consists of about ninety or a hundred thousand words, of which Shakespeare uses about 15,000; Milton, 8,000; a person of ordinary culture, 3000 or 4000; and an agricultural laborer probably not more than 300; while a journalist, accustomed to deal with many subjects, would probably reach 13,000 or 14,000.

A SCOTCHMAN, giving evidence at the bar of the House of Lords, in the affair of Captain Porteus, and telling of the variety of shots which were fired on that unhappy occasion, was asked by

the Duke of Newcastle what kind of shot it was? "Why," said the man in his broadest dialect: "sic as they shoot fools (fowls) wi', an' the like." "What kind of fools?" asked the duke, smiling at the word. "Why, my lord, dukes (ducks), and sic kin' o' fools."

A MOTHER gave her little boy two bright, new pennies and asked him what he was going to do with them. After a moment's thought the child replied: "I am going to give one to the missionaries and with the other I am going to buy a stick of candy." After a while he returned from his play and told his mother that he had lost one of the pennies. "Which did you lose?" she asked. "I lost the missionary penny," he promptly replied. How many grown people are like that little boy!

DOUBTS as to the advantages secured by mastering modern tongues, in preference to ancient languages, disappear on reading this advertisement, printed in an English newspaper: "Wanted, by a large Manchester shipping house, a correspondent, under thirty-five years, knowing the following languages: English, French, German, Italian, Spanish, Portuguese and Dutch. Must be of English or German nationality. One experienced in piece-goods trade preferred. Salary to commence £150 per year."

A WHOLE town of five hundred inhabitants on the coast of China, near Foochow, has adopted Christianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners, on account of the troubles between France and China, that the missionaries were obliged to discontinue their visits; but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came to the village in a virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true God, who could hear their prayers and save them. Because of their despair they listened, and joined with him in asking God to stay the plague; and God honored their faith, imperfect though it was, and the plague was stayed that day. The people then held a conference, and as a town they resolved to accept the new religion, and worship the God who helped them. Although some have fallen away since, the majority remain steadfast, and have contributed more than \$100 to build a chapel.

THE Dean of Wells, speaking at the annual meeting of the Bristol Clergy Society, drew attention to the distress existing among many of the clergy. He said that not only in particular districts, but throughout England, they were witnessing a kind of process which could only be described as that of disendowment by degrees. The endowments of the Church, so far as they were derived from rents, glebe lands, or tithes, were becoming less. Giving instances of the privations to which many of the clergy had to submit, he said they not only had to dispense with the luxuries of life, but the comforts and necessaries also, and many had to deprive their sons and daughters of the necessary education they should receive, and they might become even straitened by the pressure of household difficulties so that gifts of cast-off clothing proved welcome. The Bishop of the diocese, Archdeacon Norris, and Bishop

Marsden spoke on the same subject. Bishop Marsden said that the great want of the Church now was help to the clergy, some of whom were suffering keen privations. He instanced the case of a vicar who had spent his last shilling, and was deeply grateful for a few shillings sent him, while others were glad to have old clothes. Archdeacon Norris enumerated benefices which were so poor that the Dean and Chapter of Bristol had the greatest difficulty in finding clergymen to fill them.

AN undemonstrative husband caused his wife some chagrin on board a train recently. A Chicago journal says that in a railroad accident near that city a lady was shaken very severely, and could not speak for some time, although conscious of what was taking place around her. Some of the passengers thought she was dead. Her husband feared so too, but instead of giving way to unavailable grief he flew around doing all he could for his wife's recovery. When she was pronounced out of danger, she said, reproachfully, "John!" "Well, Samantha?" "You didn't beller a bit there when they all thought I was dead." "Well, Samantha," said John, in some confusion, "ye see I was flying around trying to bring ye to. I didn't have no time to beller." "Yes, John," said the old lady, feebly, with a suggestion of tears in her voice, "but couldn't ye beller a little bit now, John, jest fer the looks of things?" "Why, Samantha, if I was to beller now, folks would say I was doin' it 'cause you was going to git well." "I never thought o' that," said the old lady, sadly. "I wish to goodness, John, you'd bellered some at the right time! 'Twould have been real comfortin' to me." An exchange, in commenting on the above, says that "the old lady seems to have made the common mistake of gauging emotion by outward signs. Young Christians often make that mistake. They doubt the genuineness of their conversion if it has not been accomplished by the tears and terrible distress which others exhibit. Read Joel 2, 13."

## SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

"I saw a damoysele as me thoughte, alle in whyte with a vessel in both her handes, and forth with al I was hole."—*Le Morte D'Arthur*. Book XI.

### CHAPTER VII.—Continued.

#### THE VALLEY OF THE SHADOW OF DEATH.

We passed the little church that lay silent and peaceful in the sunshine, and passed out through the lodge gates, bowling down the country road into the little village street.

Always silent and deserted, it seemed to my feverish fancy more deserted and more silent than usual. Not even a dog started out to greet us. A perfect silence—a silence which it seemed impossible to break, so still and fixed was it—brooded over the wide village green and the rows of cottages.

Fringing the narrow paths that led up through the gardens were rows of white lilies, all in full bloom. Their rich, oppressive odour filled the air, and struck the sense, already prostrated by the heat and by the fatal shadow that hung over the sunny land, with a feeling of sickness as of the heart.

"It is the valley of the shadow of death," I said involuntarily but aloud. We had received careful instructions as to the house we were in search of, and Virginia pulled up the ponies at a

cottage some halfway down the street. The blinds of the windows were all down, every window closed.

A momentary feeling of relief, which I repressed as selfish, passed through my mind. The poor woman must be gone.

As we paused for a moment in uncertainty, the groom standing at the ponies' heads, a woman, the first living creature we had seen, came out of the cottage exactly opposite, and crossed over the green to us.

Virginia spoke to her.

"We came to see after Mrs. Wilde," she said; "we heard that she was ill, and had no one to see after her. She is not dead?"

"No, my lady," said the woman, who was evidently much impressed by Virginia's appearance—"leastways, I believe not. I was in with her this morning. I don't like to go in more than I can help, because of my master and the children; but I thought she seemed comfortable like when I left her. Her husband, my lady, works at the docks, and is a deal over at Brisport. He's there now. Mr. de Lys has written to him, I believe."

"I shall go in, then, and see her," said Virginia.

"I reckon you'd better not, my lady," said the woman; "it's terribly catching this fever, the doctors all say."

We left this good woman talking to the groom, who no doubt gave her his opinion of our folly, and went up the narrow pathway between the rows of stately lilies, the over-powering odour increasing at every step. The door was on the latch, and we went in. The interior was close and stifling beyond endurance. We opened the windows at once.

"I shall go upstairs," said Virginia; "you had better stay here. If I want you I will call. Too many people in a sick-room are no good."

This was quite true; besides, I had no right to assume equality with her on this errand of mercy. But for her I should not have been there at all.

She went up the narrow, twisted, wooden stair, and I remained below. I sat down and looked round the room. It was an ordinary cottage room, well furnished for its class. A Bible, Baxter's *Saints' Rest*, and two or three other books lay on the window-sill.

I looked out down the village street. The chaise had left the door, and was standing at a little tavern at the lower end of the village, surrounded by a small group of admirers. The groom volunteered the statement to me afterwards that he had gone there to give the ponies oatmeal and water as it was so hot.

I returned to my seat; all was quiet upstairs. I had not sat many minutes when some one knocked at the door.

In answer to my invitation to enter the door opened, and a nice-looking, respectable girl entered.

She appeared to have heard something about our visit in the village, and to be rather surprised and embarrassed.

"I came to see after my aunt, Mrs. Wilde," she said.

She was very quietly and suitably dressed, but was covered with dust, and seemed ready to drop with fatigue.

"You seem very tired," I said. "Will you sit down and let me get you some water? I think there is some in the inner room."

She really was not able to do anything else. I fetched her some water which I had seen through the open door, and she drank eagerly.

"I am Miss Lisle," I said. I live at

Kingswood. Miss Clare, the Duke's niece, heard this morning that your aunt was ill, and that there was no one to nurse her. She insisted on coming down to see after her. She is upstairs with her now.'

The young woman seemed very much astonished.

'The Duke's niece!' she said. 'I have seen you, Miss Lisle, at church when I have been here with my aunt.'

'How did you hear that your aunt was ill?' I said.

'My uncle comes over to Brisport on his work,' she said. 'He stays with us. This morning he had a letter telling him. I was out of service. The people I was with have failed, and I was out of place. I set out at once and walked over. It is fifteen miles, and it was very hot.'

'Will you have any more water?' I said, 'I do not know that I can get you anything else.'

At this moment we heard a noise on the stairs, and Virginia came down. She certainly was a strange sight in such a place.

'I think Mrs. Wilde seems very comfortable,' she said. 'She is asleep; and it is sleep, not lethargy. I took lessons at the hospital at Charing Cross, and I know.'

'This is her kind niece,' I said, 'who has walked fifteen miles in the heat to help her aunt.'

Virginia went up to the girl, took her two hands in hers, and shook them.

'How good of you!' she said.

She took the girl upstairs, and left her with her aunt, after giving her, I fancy, some instructions. Then she came down again, looking, as I thought, rather *distrained* and tired, and we drove back. The heat seemed more oppressive than before: it was no wonder that we were still.

We went to our rooms as soon as we got home, but we found little coolness there. Even as the sun set the sultry heat appeared to increase. The dusk of evening, the gathering gloom, seemed to make it more painfully felt. Virginia was unusually quiet at dinner, and no one else spoke at all.

The great drawing-room was lighted dimly with shaded lamps. Every window was open, but no breath of air, no breeze of freshness or of life, stirred the tremulous light.

'Sing us some of your *Messiah* airs, Constance,' said Virginia. 'I am tired, and it is too hot to talk.'

I went to the piano and sang, hardly knowing what I sang.

'Every valley shall be exalted—shall be exalted and every mountain and hill made low—the crooked straight—the crooked straight—and the rough places plain.'

The bright light shone on the music page before me, but beyond the great room lay in solemn gloom, dim in the shaded light. I could see nothing of Virginia but a mass of white in one of the deep embrasures of the windows, open upon the sweetly-scented but motionless night. Beyond her, dimly in the background, I could just perceive the Gainsborough boy. My aunt, I knew, was asleep. The Duke was still and motionless, as was his wont. I sang on.

'Who shall abide the day of His coming, and who shall stand when He appeareth? for He is like a refiner's fire.'

The solemn, plaintive notes, wafted on the perfect stillness, wandered out into the darkness of the distant night, but from the distance came no response.

'He was despised and rejected of men—a man of sorrows—He was despised—rejected—rejected of men.'

I sang till I could bear the strain of gloom no more. I turned the music desperately again.

'Speak ye comfortably to Jerusalem, and cry unto her, that her warfare—her warfare is accomplished.'

The sudden change and clearness of the notes aroused my aunt.

'Thank you, my dear, thank you!' she said. 'That is very nice. It is quite late.'

The Duke shook my hand with more than usual kindness as I left the room.

'Good-night, my dear. I heard all that you sang,' he said. 'Thank you very much. I would sooner hear you sing those airs than—than go to church.'

He meant it so kindly that I could not say:

'That is very sad, your Grace.'

But, as I lay awake in that awful darkness, which the stifling heat seemed to bring more near and to make more real, the reiterated phrase came back to me, repeated over and over again in the mystical rhythm of its tone, far into the sultry stillness of the summer night—

'Her warfare is accomplished.'

#### CHAPTER VIII.

##### LADY ELIZABETH.

'If you please, miss,' my maid said to me the next morning when she came into my room, 'Miss Clare's maid says that her lady is not well and will breakfast in bed.'

I got up at once and went to her room. She seemed sleepy, or in a kind of stupor. Then I went to my aunt's room.

'Aunt,' I said, 'Virginia has the fever. I knew it last night. We must send for Doctor James and telegraph for Percival.'

'You are frightened, my dear,' said my aunt, 'and fancy the worst. How could you know it last night? Send for Dr. James by all means, but to bring Percival down would be very foolish.'

'He must be sent for, aunt,' I said, in the greatest distress; 'I should never forgive myself else.'

I wrote a note for Dr. James and a telegram to Percival, and sent them off by a boy. In the course of the morning the doctor arrived. He was a very old friend, and we felt great confidence in him.

Virginia continued in the same condition, only the stupor increased. She seemed to be lying in an uneasy sleep, troubled by disturbing dreams. The doctor shook his head. The symptoms were all those, he said, of this strange epidemic.

'I should like, your Grace,' he said to my aunt, 'I should like to telegraph to London for Sir Felix Weston.'

He was the great fever doctor of the day.

Late at night Percival arrived. He seemed dazed and astonished rather than distressed. In the fulness of his youth and activity he could not grasp the idea of danger or of death. I let him come into the room for a moment, and he stood silent and awestruck by the bed where Virginia lay murmuring incoherently in her restless distress. It was evident that she was perfectly unconscious of what passed around her. I sat up with her all night.

The night was rather cooler than the previous one. There was a slight breeze, which the doctor welcomed as the beginning of a change. Nevertheless I sat by the open window by a shaded lamp. I had brought up a volume of Mrs. Hemans' poems—poems which Mr. de Lys had taught me to admire, and of which I was very fond. Over and over again, during that long sad night, I read a poem which I had

often read before, but which never seemed to me so beautiful as now. I shall copy it here. It may speak to some others as it spoke to me.

#### MUSIC AT A DEATH BED.

Bring music! stir the brooding air  
With an ethereal breath!  
Bring sounds, my struggling soul to bear  
Up from the couch of death!

A voice, a flute, a dreamy lay,  
Such as the southern breeze  
Might waft, at golden fall of day,  
O'er blue transparent seas!

Oh, no! not such! That lingering spell  
Would lure me back to life,  
When my weaned heart hath said farewell,  
And passed the gates of strife.

Let not a sigh of human love  
Blend with the song its tone!  
Let no disturbing echo move  
One that must die alone!

But pour a solemn-breathing strain  
Filled with the soul of prayer!  
Let a life's conflict, fear, and pain,  
And trembling hope be there.

Deeper, yet deeper! In my thought  
Lies more prevailing sound,  
A harmony intensely fraught  
With pleading more profound.

A passion unto music given,  
A sweet, yet piercing cry;  
A breaking heart's appeal to heaven,  
A bright faith's victory!

Deeper! Oh! may no richer power  
Be in those notes enshrined?  
Can all that crowds on earth's last hour  
No fuller language find?

Away! and hush the feeble song,  
And let the chord be stilled!  
For in another land ere long  
My dream shall be fulfilled.

The next morning Sir Felix arrived, having travelled by the night express. As he came into the room, where I was sitting by the bed, a wonderful sense of power and of help seemed to enter with him. It seemed to me as though it were impossible for disease to exist in the presence of that composed manner and step.

Sir Felix held a consultation with Dr. James, who had returned to Kingswood early in the morning. We understood that the great doctor was very much interested in the peculiar characteristics of the singular epidemic which was despoiling the neighborhood.

Virginia lay in the same state all day. Her face was slightly flushed, otherwise there was little change in her appearance. Mr. de Lys came about lunch-time and stayed most of the afternoon, in hopes that some return of consciousness might occur, but it never came. I lay down for a time, that I might be ready for the night. Sir Felix saw his patient more than once. He held a parting consultation with Dr. James, and left in the evening to catch the night mail to town.

(To be continued.)

#### ST. PHILIP AND ST. JAMES' DAY.

BY E. O. P.

Our Prayer Book collect sources are easy of access, and the third Sunday after Easter undoubtedly has the antiquity of its collect already under notice of many readers. It seems, however, in place here to mention that it was written by St. Leo, with addition from St. Gelasius of the word *righteousness* as descriptive of the way, and that *fellowship* was added by our translators in 1549. In this year's Easter sequence, SS. Philip and James' day has precedence of third after Easter, and the interchange of thought in their collects is worthy of attention. Both bring before us the one way of righteousness,

the same truth, and the life which "all those who are admitted into the fellowship of Christ's religion" have only as they follow the steps of His holy Apostles. This coincidence of teaching is more appreciatively noted, when bearing in mind that the devout writers lived several centuries apart, our saints' day prayer coming mainly from reviewers in 1549, although certain insertions were made by Bishop Cosin in 1661.

How glad we are in having these saints' days which our good Mother has arranged shall come always close upon the Feast of the Resurrection. Easter is much as when the last sad night-watch has been kept with a sick friend. There has been companionship of those blessed angels which ever are about the dying; we have seen the far-off light come gently upon the dear face, and know that at last all earthly care for that beloved one is ended. The pain and parting are over, but the resurrection hopes which fill the soul will not go into words—the way it holds by heavenly treasures and how all earthly things have changed to it, cannot have utterance. Easter's breath is upon us and as we see the glory about our Redeemer's heavenward steps, for us—heart-sore and with timid feet—they seem well-nigh impossible. But now looking towards those whose "virtuous and godly living" is here given for our meditation, we are encouraged to venture where we trace their blessed foot-prints.

Reading our collect text: "The way, the truth, and the life," the mind readily reverts to that judgment-hall where Pilate asks: "What is truth?" Words cannot give the Roman governor understanding of that which he wills not to receive and to do, and before him the Truth is silent. What better than echo of Pilate's mockery is it, when today we do not intend to heed, and thus "ask amiss," and of that same silence "receive not?" We say: "Speak, Lord!" and how are we His servants when, hearing His words, we reply: "How shall these things be?" "What wilt Thou have me to do?" is the soul's cry in some moment of yearning, but when the voice of Truth commands: "Deny thyself," and that all possessions—even the very dearest—be laid at the Master's feet, do we never go away sorrowful? Like Pilate, we inquire, yet wish not the answer, question where we will not accept. Never has God sent into the world any soul without His blessed gift to it of "moral light," and only in doing so much truth as one does know, comes that sincere longing for further and yet deeper revelation which will not be denied, and to which is given "the light that shineth more and more unto the perfect day." It is Fenelon that tells us: "A man who loves God more than himself, in the search after truth, has already found it in his own heart." Laying hold of these words, more than ever fervently will we pray God: "Pour Thy love into our hearts."

But what is "the way" wherein St. Philip and St. James walked, but that of our blessed Lord Himself—even the "royal way of the holy Cross? And of them that stand before the Lamb, clothed in white and holding palms, saith not the Scripture, they "came out of great tribulation?" Pressing toward perfect knowledge by the way Christ's chosen ones have gone, let us not be discouraged by the perils of pilgrimage, but win comfort from our Lord's own words: "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life, and I will raise him up at the last

day." And shall we not ask ourselves why do we not more deeply hunger for this "manna of the saints"—that so at last there come to us the bidding unto that "unspeakable feast, when we, who hunger now, shall be wholly filled, because we shall wholly love?"

**HEROES OF THE CHURCH.**

BY CAROLINE F. LITTLE.

NO. XVIII.—ST. AUGUSTINE.\*  
[Concluded.]

"But frame Thee first a perfect crown  
Of spirits freed from stain;  
Souls mortal once, now matched forever—  
more  
With the immortal gems that formed Thy  
wreath before."

Until Augustine became Bishop of Hippo his life had centered, to a great extent, in himself; after that event it was given for the use of others. His early life, his youth, his search after the truth, his conversion and subsequent retirement in the brotherhood he established, as embodied in the Confessions, reveal to us his inner self. But it is when, as Bishop of Hippo, he fought for the truth against the Donatists and Pelagians, that he stands forth as a public champion for the Church, and not in the light of his own personality.

Gifted with a genius which equaled, if indeed it did not excel the philosophers who preceded and followed him, he was thus better fitted than any other of the patristic Fathers to contend intelligently for the Faith once delivered to the saints. His learning did not compare with that of St. Jerome, but as a profound and logical metaphysician, psychologist and philosopher, he stands pre-eminently above him. His temper, though perhaps no less passionate than that of Jerome, was under perfect control, and he never indulged in the bursts of fury which characterized his ascetic contemporary. Augustine was, as the inhabitants of his country still call him, *Rumi Kebir*, the Great Christian. His labors as a teacher and faithful bishop extended far beyond the limits of his own diocese; and in his unremitting efforts for the salvation of souls he spared not his body, and ignoring fatigue and mental lassitude, he preached the Gospel even when exhausted nature demanded rest. His careful and exact observance of the duties of his office, his perseverance in the face of difficulties, his fearlessness in defence of the Faith, his humility and catholicity are not surpassed by any other of the saints. As Dr. Schaff has said: "He had a mind uncommonly fertile and deep, bold and soaring; and with it, what is better, a heart full of Christian love and humility."

The heretic Pelagius who agitated the Western Church during the latter years of Innocent, Bishop of Rome, met with a formidable opponent in the great saint of Hippo. Pelagius was a Briton, and accompanied by Cœlestius he sought to propagate his opinions throughout Christendom. His doctrine was little more than a revival of Deism. Everywhere he met with some opposition but at the same time gained many followers. He was opposed in the East by Jerome, who thundered anathemas from the seclusion of his cell, and openly by Hero and Lazarus, but his most able opponent was Augustine. Pelagius taught the erroneous doctrine that we

are not in need of divine grace; that Adam's sin did not descend to us, but that he stood and fell alone; and that all of his descendants are born without sin, and can unaided obey God if they choose; in other words that we possess absolutely free will, while Augustine held, and rightly, that each human being enters the world bearing the taint of original sin which nothing can wash away but God's free grace, through the sacred waters of Baptism.

As a theological disputant Augustine was unequalled, and he was the first to embody Christian theology in a philosophical treatise. His writings are replete with beautiful thoughts and choice similes, humble confessions and exalted strains of praise, logical arguments, and lucid explanations of doctrinal subjects; in fact his works are a well of knowledge from which can be drawn lessons for every stage of Christian experience. Perhaps the most read and quoted of his writings are "The Confessions," which are a literal outpouring of his soul to God. There is no exaltation of self in this Confession, but throughout it is characterized by deep humility. It begins with praise to God and ends in the same strain. Nine of the thirteen books are full of interest as being the revelation of the inner life of a fellow Christian in his search for truth; and as showing the restlessness of the human heart until it can rest in the divine love. ("*cor nostrum inquietum est donec requiescat in Te. Confessions Liber I. 1.*") He pays a beautiful tribute of praise to his beloved mother in the ninth book, picturing her patience towards her tyrannical husband, her devotion to her children, her tears and prayers for their salvation; and relating her last conversation upon the joys of heaven, and finally her happy death surrounded by her loved ones. He was the devoted son of an almost perfect mother. The most praised of Augustine's works is "The City of God" which is a treatise of great value, being the first complete exposition of Christian Theology. Milman says: "'The City of God' was unquestionably the noblest work both in its original design, and in the fulness of its elaborate execution which the genius of man had as yet contributed to the support of Christianity." It shows that pagan Rome, once the proud mistress of the world, must bow her haughty head before the City of God, that is the Church, and that the heathen religion was to be replaced by one of divine appointment. The occasion which prompted the writing of this glorious work, which occupied thirteen years of the writer's life, was the sacking of Rome by the Goth Alaric. For nearly twelve centuries Rome had yearly grown more powerful, but now her pristine glory seemed about to depart; and the enemy, who for so long had ravaged the frontiers, marched to the imperial city and took possession. The entire empire was appalled; and the heathen ascribed the fearful disaster to the impiety of the Christians, and their base desertion of the old religion. This great treatise of Augustine, consisting of twenty-two books, was to rectify those erroneous views, and to show the divine origin of the Christian religion. The translator of this great work, Dr. Marcus Dods, says: "But the interest attaching to 'The City of God' is not merely historical. It is the earnestness and ability with which he develops his own philosophical and theological views which gradually fascinate the reader, and makes him see why the world has set this among the few great-

est books of all time. The fundamental lines of the Augustinian theology are here laid down in a comprehensive and interesting form. Never was thought so abstract expressed in language so popular. He handles metaphysical problems with the unembarrassed ease of Plato, with all Cicero's accuracy and acuteness, and more than Cicero's profundity. He is never more at home than when exposing the incompetency of Neo-Platonism, or demonstrating the harmony of Christian doctrine and true philosophy. \* \* \* The book has its faults, but it effectually introduces us to the most influential of theologians, and the greatest popular teacher: to a genius that cannot nod for many lines together; to a reasoner whose dialectic is more formidable, more keen and sifting than that of Socrates or Aquinas; to a saint whose ardent and genuine devotional feeling bursts up through the severest argumentation; to a man whose kindness and wit, universal sympathies and breadth of intelligence, lend piquancy and vitality to the most abstract dissertation." Augustine was also the author of the theological, philosophical, exegetical, ethical and ascetic treatises of great value, but none which rank as high in the estimation of critics as "The Confessions," and the "Deo Civitate."

Like many of the great saints Augustine was called to his final rest amidst calamities of an appalling nature. The fierce Vandal, Genseric, that scourge of the Roman empire, made his way into the province of Africa, sweeping all before him. With overwhelming force he drove back Boniface, the Roman general, until he was forced to take refuge in Hippo, which was soon surrounded by the besieging enemy. The seven fruitful provinces which extended from Tangier to Tripoli had fallen under the sword of the conqueror, and the walls of the city had been leveled with the ground; and, says Gibbon, "careless of the distinction of age or sex or rank, they employed every species of indignity and torture to force from their captives a discovery of their hidden wealth." Boniface by his skill defended Hippo for fourteen months and strove his utmost to atone for the calamity he had brought upon the little city. Amidst all the confusion and terror of the people, Augustine remained calm and collected; the counselor of the disheartened Boniface, the adviser of the distracted inhabitants, the dispenser of the holy gifts from the altar, he seemed to stand as it were an angel of mercy between the people and their doom. After the fearful siege had been protracted for nearly twelve weeks the aged bishop, now in his seventy-sixth year, received the summons to set his house in order and await the celestial angel death. Fever which so often assails the inhabitants of Africa, crept over Augustine, and though it gradually consumed his body, it left his mind clear and his faculties alert to the end. On the walls of his room were written by his special request the seven penitential psalms that daily and hourly they might be before his eyes to aid his acts of contrition. For ten days he desired to remain alone only allowing attendants to enter at certain intervals, that distracted by no outward thoughts he might in solitude bewail his sins. On the 28th of August, in the year 430, A. D., the great saint fell asleep in Jesus, and thus by His mercy, was saved witnessing the fall of his city, and the desecration of his church, over which he, as the last bish-

op of *Hippo Regius*, had so long presided. His labors in weariness and anxiety, in waiting and suffering, were ended; and his soul which had longed for rest, had at last found it in the fulness of that divine love for which he thirsted and aspired. In the Paradise of God he joined the holy fathers of the Church, from Clement and Ignatius to Ambrose and Jerome who had just preceded him, and with them before the throne he pleads for the welfare of the saints on earth, and looks forward in joyful anticipation for the time when the Church Militant shall be merged into the Church Triumphant.

**BRER RABBIT AT EASTER.**

BY H. P. W.

Almost every one will notice, about the middle of each Lent, that the shop windows are suddenly invaded by a surprising number of rabbits, great, small, and of every possible material, sometimes painted upon Easter cards, and very frequently presiding over a nest full of Easter eggs.

Brer Rabbit, as an Easter fowl, is of pure Teutonic origin. The "eating of eggs at Easter" is a custom among the English as old as the days of Shakespeare, and probably much older; but among the Germans the colored eggs are placed in nests out of doors, under the bushes or the dry leaves; and the children, who are sent out on Easter morning to look for them, are told that they have been laid by the rabbit. Sometimes a toy rabbit is placed near the nest.

But how are we to account for this annual fowl play on the part of our old long-eared friend? To answer this question, we must go back many a hundred years. In ancient folk-lore, the rabbit, or hare, always symbolizes the moon, probably because his long ears reminded our forefathers of the horns of the crescent. "The cow jumped over the hare" is a saying older than history, describing the passage of a cloud across the moon. We meet again with this saltatory cow, both in "Mother Goose" and "Uncle Remus," where in her eagerness to catch Brer Rabbit, she overshoots the mark, and leaves him behind. That the popular mind should establish a connection between an animal representing the moon, and a feast regulated by the moon, is not surprising.

In all the fairy tales, the egg is a symbol of the sun. The golden egg laid by the celebrated goose; the red egg produced every morning by the golden hen, violently appropriated by Jack of Beanstalk fame; the numerous eggs out of which the Dawn-princess draws dresses shining like the sun, moon or stars, represent in each case, the sun. Now Easter Day comes to us about the vernal equinox, when the sun is daily gaining power over the frost-giants; and it is therefore not strange that the symbol of the life-giving luminary should be ascribed to the emblem of the Easter moon.

Many other symbolisms are given to the Easter egg. It is viewed as emblematic of the Resurrection; or according to others, of the Church, which existed only in embryo until the day of Pentecost. Both these meanings are very beautiful, and it is well to meditate upon them, since I fear we can derive little edification from the contemplation of Brer Rabbit.

And yet I am not sure. That Brer Rabbit's pranks are nature-myths, needs no demonstration to any one who has watched the heavens upon a half-

\*In preparing the sketch upon St. Augustine I am indebted to the following works. 1. The Confessions of Augustine; 2. The City of God; 3. Milman's Latin Christiani; 4. Milman's History of Christianity; 5. Gibbon's Decline and Fall; 6. Van Antwerp's Church History; 7. Christ in Song; 8. Legendary Art; 9. Milner's Church History.

cloudy, half-moonlight night. When the full moon, hunted by the clouds, overpowered for a time, and even shut into a prison of darkness, slips at last through the fingers of his enemies, and sails away into the clear expanse of heaven, how could the sight elicit from the child-like mind of the negro, alive to stratagem, and with a keen sense of humor, aught but the triumphant exclamation: "Fox arter me, buzzard arter me, an' cow arter me; an' they aint cotch me yet!"

### LETTERS TO THE EDITOR.

#### INTRUSIONS.

To the Editor of *The Living Church*:

Your correspondent "Huguenot" to my mind misses the most important point of the question raised by "V. A." The money aspect is the very smallest of the points involved; it is pre-eminently a question of parochial influence among dissenters where another "clergyman" can be invited to enter a minister's charge to marry or bury without his consent being even necessarily asked, those who wish to "snub" their pastor often do it by inviting another minister to officiate at such times; and even in the Church I have known instances of the same kind. In one parish I knew a little group of "sore heads" do this thing over and over again, and a previous rector consent to be their tool in it, until the Bishop was compelled to interpose his authority and restrain the intruder.

The object here was not to annoy the then rector, but the parish at large with whom these malcontents were at variance. Our Church law is good, money or no money, and should be obeyed in the spirit of it. W. T. W. *Easter, 1887.*

#### SHORT EXTEMPORE SERMONS.

To the Editor of *The Living Church*:

Will you allow a constant reader of your paper to say a few words in behalf of short, plain and earnest sermons. If a clergyman wishes to be popular nowadays he must preach on the leading topics of the day, and how many flowery sermons you hear preached! To be sure, the texts are taken from the Bible, and the preachers read their flowery epistles in a sing-song, monotonous voice, and the people become restless and weary. If they would preach to the people without notes, and show by every look and gesture that they were in earnest, and meant every word they said; if they would not be afraid of the people, but call things by their right names; if they would be bold and speak the truth, they would have no trouble in holding the attention of their congregations. Then those that serve at the altar would live by the altar.

AMERICAN CATHOLIC.

#### THE PRESIDING BISHOP.

To the Editor of *The Living Church*:

Although under the provision of a standing order of the House of Bishops, Bishop Williams of Connecticut succeeds Bishop Lee as the presiding bishop in the House of Bishops, he is not the senior by seven years in the succession of the living American bishops.

Bishop Williams was consecrated Oct. 29, 1851, whereas Bishop Southgate was consecrated Oct. 26, 1844. But the latter as a resigned bishop has no seat in the House of Bishops, and consequently does not come in the line of succession of presiding bishops. He is living in retirement at Ravenswood, L. I. in the full possession of health and mental power, having passed the limit of three score and ten by some five years. W. S. S.

### OPINIONS OF THE PRESS.

Bishop Coxe in *The Independent*.

CHRISTIAN UNITY.—As a matter of fact, the Anglican Communion, for three centuries, has stood upon the ground of accepting all things accepted by the Primitive Church, and not contrary to the Holy Scriptures. She has done this to place herself in an unimpeachable attitude before other historical Churches; she stands before them on the great canonical base of Catholicity, *quod ubique quod ab omnibus*, but not without the *quod semper*. How can she be reasonably asked to abandon this position and to stultify her entire history, in a matter conceded to be in-

different by our Evangelical brethren, when, by so doing, she forfeits her power to mediate between long-alienated churches and to influence the ancient churches to abandon what is essentially corrupt in their existing systems? The Bonn Conference, of 1874, bears testimony to the practical character of her position; but it has been reluctantly recognized by many Gallicans, and more generously by some. The most rabid of Ultramontanists, also, was led, so long ago as 1817, to confess her most precious relations to Christendom and to its future reunion. When he wrote, there was little to encourage the belief that movements, such as we now behold were at hand; but, after the most persevering efforts to disparage and vilify the Church of England, he was obliged to choke out his honest estimate of her actual position in the following words:

"If ever Christians reunite, as all things make it their interest to do, it would seem that the movement must take rise in the Church of England. \* \* \* Roman Catholics are thrust too far away by the followers of Calvin, and there is no medium by which they may comprehend us; but the Anglican Church, which touches us with one hand, touches with the other a class we cannot reach. And although, in a certain point of view, she may thus be made the butt of both parties \* \* \* yet, in other respects, she is most precious, and may be regarded as one of those chemical *intermedes* which are capable of producing a union between elements in themselves dissociable."

*The N. Y. Evening Post.*

THE PURITAN FAST DAY.—Massachusetts has again embarked on its annual discussion over Fast Day, which appears to progress steadily towards an agreement in favor of its abolition. A noteworthy illustration of this tendency was furnished by the remarks at a recent meeting of Congregational ministers upon the question, "What shall we do with Fast Day?" The Rev. Newton L. Jones advocated its abandonment, on the grounds that fasting is a Jewish institution, out of place under Christianity; that it is only an empty form in the churches; and that "the day is given over to amusement and vice, and the Gospel banner trails in the dust." The Rev. F. J. Mundy, after shocking the local pride of his hearers by unblushingly declaring that he was thankful he had been born in New Jersey, according to the report, "ridiculed the extra piety of Massachusetts, and declared that the question was, 'How can we get this institution under ground?'" The majority of the ministers were opposed to the discontinuance of Fast Day, but the mere fact that clergymen venture to talk about it in the strain of Messrs. Jones and Mundy shows how very little vitality it still retains.

### BOOK NOTICES.

JOB AND SOLOMON, or the Wisdom of the Old Testament. By the Rev. T. K. Cheyne, D.D., Oriel Professor of Interpretation at Oxford, Canon of Rochester. New York: Thomas Whittaker. Pp. 309. 1887. Price \$2.25.

Indispensable to the library of every clergyman who would press forward in his critical studies. Keeness, perspicacity, and grace characterize every page, and charm away the fear of dullness in which too many compel themselves to works like this. Professor Cheyne's appendix is as full of enlightenment and interest as the body of the book.

BREAD IN THE DESERT, and other Sermons. By Randolph H. McKim, D. D., rector of Trinity church, New Orleans. New York: Thomas Whittaker. Pp. 269. 1887. Price \$1.50. Cloth.

Seventeen sermons by the late rector of Holy Trinity parish, Harlem, N. Y., dedicated to his former parishioners as a memorial of his work amongst them. The subjects are widely varied, and there is an easy literary touch in every one, with good, not "fine" writing, and they are in a way models in most cases of earnest scholarly composition.

LIFE AND LABORS OF THE REV. W. E. BOARDMAN. By Mrs. Boardman with a preface by the Rev. Mark Guy Pearse. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. 1887. Pp. 260. Price, \$1.25.

A well written record of the wonderful life of a man who, in many lands and in many hearts, influenced thousands for good; and whose clear telling words brought peace and gladness to many homes. He was a man whose

saintliness and untiring labors for others brought testimonies to his worth from clergymen in the Church and ministers of all denominations. He is perhaps best known as the author of "The Higher Christian Life." Unlike many biographies, it is not made wearisome by the publication of much correspondence.

GOLDEN THOUGHTS, From *The Imitation of Christ*. By Thomas a Kempis. Selected by T. M. Lindsay, D. D.

"GIVE US THIS DAY OUR DAILY BREAD." Being Thoughts on the Fourth Petition of the Lord's Prayer. Translated from the German of Alban Stolz.

HOURS OF REFRESHING. Translated from the German of Heinrich Muller. Both with Preface by the Rev. Andrew Melville, M. A. New York: A. C. Armstrong & Son; Chicago: S. A. Maxwell & Co. Price, 50 cts. each.

These excellent books of devotional reading are printed in very large type, and will be especially welcome to the aged and to all who suffer from any imperfection of sight.

*The Church Magazine* for April opens with a seasonable paper on "Easter with Poets Old and New," by Bishop Coxe. Dr. Coleman contributes an interesting "Winter Peep at North Germany." Dr. Yarnall gives some personal reminiscences on the late Bishop Fraser, of Manchester.

THE strongest article in the May *Harper's* (which is a notably rich number) is upon "The Recent Movement in Southern Literature," by one of the raising lights among Southern writers, Charles W. Coleman, Jr. The article shows what remarkable development of literary genius has taken place in the South lately.

AN article certain to attract unusual attention in the May *Scribner's* will be that on the "Forests of North America," by Professor N. S. Shaler, of Harvard. Numerous and unusually beautiful illustrations of trees and forest scenes by some of our best landscape artists add to the value and attractiveness of the article.

*Public Opinion* has now entered upon the second year of its useful and prosperous career. As a compendium of current thought upon all leading topics, it has already come to be regarded as invaluable—almost indispensable—by those who wish to be thoroughly well informed upon the prominent topics of the times.

*The Atlantic* for May, opens with "The Courting of Sister Wisby," a New England study drawn to the life, by Miss Jewett. It also contains a long and notable poem on an episode in French history, by Thomas Bailey Aldrich, and a paper by Mr. J. Elliot Cabot,—"A Glimpse of Emerson's Boyhood," besides serials, etc.

THE complete novel in the May number of *Lippincott's Magazine* is furnished by Captain Charles King, U. S. A., the popular author of "The Colonel's Daughter," "Marion's Faith," and other tales of army life. It is entitled "The Deserter," and is equal in interest to any of its predecessors.

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

#### Something New

and most important. Hallett & Co., Portland, Maine, can furnish you work that you can do at great profit and live at home, wherever you are located. Either sex; all ages. Asa P. Rand, Westboro, Mass., writes us that he made \$60 profit in a single day. Every worker can make from \$5 to \$25 and upwards per day. All is new. Capital not required; you are started free. Full particulars free. Send your address at once.

#### How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion; it is as palatable as milk and easily digested. Delicate people improve rapidly with its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thos. Prim, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month."

#### Coughs.

"Brown's Bronchial Troches" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. Sold only in boxes.

#### Table Decoration

is an art, an important factor of which is highly polished silverware, and it is essential that this brilliancy be obtained without detriment to the ware. This is one of the exceptional merits of Electro-Silicon so long and favorably known to housekeepers, and for labor saving, beauty and durability of polish, this article is without an equal. To convince yourself of these facts, send your address on a postal to the Electro-Silicon Co., 72 John Street, New York, and a sample will be forwarded to you, postpaid, or for 15 cts. in stamps, a full sized box.

Electro-Silicon has been imitated, but in name only. If you value your silverware be cautious when purchasing; to guard against imposition, see that the full name Electro-Silicon is on each box, and do not be induced to accept any other article, simply to afford a dealer greater profit.

#### Horford's Acid Phosphate

In Nervous Headache, Fever and Impotence. Dr. A. S. KIRKPATRICK, Van Wert, Ohio, says: "I have used it with the most brilliant success in chronic nervous headaches, hectic fever with profuse night sweats, impotence, nervousness, etc."

#### Consumption Surely Cured.

TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,  
DR. T. A. SLOCUM 181 Pearl Street, New York.

#### Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto Canada.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June, 19 1885.

## That Tired Feeling

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. SANFORD, Kent, Ohio.

### Strengthen the System

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

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

## Hood's Sarsaparilla

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See that full name **ELECTRO-SILICON** is on each box. THE ELECTRO SILICON CO., 72 John St., New York.

## ELY'S CREAM BALM CATARRH

I was cured before the second bottle of Ely's Cream Balm was exhausted. I was troubled with chronic catarrh, gathering in head, difficulty in breathing and discharges from my ears.—C. J. Corbin, 923 Chestnut St., Phila.



A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROS., Druggist at Owego, N.Y.

HINTS FOR HOUSEWIVES.

TO REMOVE INK STAINS FROM CARPET.—Sprinkle salt over the soiled spot and pour on boiling water; do it several times if necessary.

AN enticing screen is made of Easter cards of delicately colored designs, these cards being attached to a canvas frame, arranged at various angles and slightly overlapping each other.

TO CLEAN STATUARY MARBLE.—Put two ounces of carbonate of soda into one quart of cold water. Brush the marble with a clean paint brush dipped in this solution, rinsing constantly with cold water.

REAL thread lace may be cleaned and prevented from turning dark by laying away in a box with a mixture of pulverized magnesia and French chalk, equal parts, sprinkled plentifully in the folds. In this mixture are kept laces awaiting sale.

A CHARMING bag may be made of a piece of brocaded satin in pale pink, with deep-hued roses and green leaves over it; a band at the bottom of brown velvet with a gold net-work, and a lining of very light brown silk, almost cream-color, with drawing-strings of the two browns, the whole bag measuring three-quarters in length by half a yard in breadth. This would be quite unique and very handsome.

A CHEESE DISH FOR TEA.—Two ounces of butter, four ounces of bread crumbs, eight ounces of cheese, one cup of sweet milk, three eggs. Cut the butter and cheese into small pieces, and place them in a large bowl with bread; on this pour scalding milk, after which add the yolks well beaten, and also a little salt. Mix well together, cover, and place on back of stove, stirring until all is dissolved, when add the whites beaten to a stiff froth. Place in a buttered pie plate, and bake in a quick oven for about 20 minutes. Serve the moment it is taken out of the oven. Many eat mustard with this.

TWIST ROLLS.—Take yeast sponge the quantity desired, and work in a piece of butter from one-half to the size of an egg, knead thoroughly, and divide into parts the size of an egg, then divide each piece into two unequal pieces, largest piece form into a roll with the hands and tapering each end, lay them in a greased baking tin without touching, flatten each a little, and wash over with milk; divide remaining pieces each into three, roll the pieces with the hands into strips a little longer than the one already made and braid them, then lay each braid on top of plain roll; when all are made wash over with milk, let rise, and bake until light brown.

TO REMOVE STAINS AND GREASE FROM A CARPET.—A mixture which is excellent for removing grease spots and stains from carpet and clothing is made from two ounces of ammonia, two ounces of white castile soap, one ounce of glycerine, one ounce of ether; cut the soap fine, dissolve in one pint of water over the fire; add two quarts of water. This should be mixed with water in proportion to a tea-cupful to one ordinary sized pail of water. Mix thoroughly, and wash soiled garments in it. For removing spots use a sponge or clean flannel cloth, and with a cloth rub as dry as possible. Woolen goods may be made to look bright and fresh by being sponged with this.

LACE FOR BORDERING CURTAINS.—Cast on 19 stitches. 1st row. Bring thread to front of needle, slip first stitch on to right needle, put thread back; this will make an even edge easily taken up. The first stitch is to be knit on every uneven row; k 2, o, n 3, o, n, o 2, n, n, o 2, n, k 2, n, k 1. 2nd row. K 6, p 1, k 3, p 1, k 7. 3d row. Slip 1, k 2, o, n 3, o, k 2, n, o 2, n, k 1, n, o, k 1, o, k 1, make 2 stitches out of next stitch. 4th row. K 3, o, k 3, o, n, k 2, p 1, k 9. 5th row. Slip 1, k 2, o, n 3, o, n, o 2, n, k 1, n, o, k 5, o, k 3. 6th row. K 3, o, k 7, o, n, k 2, p 1, k 7. 7th row. Slip 1, k 2, o, n 3, o, k 3, n, o, k 4, o, n, k 3, o, k 3. 8th row. K 2, n, o, n, k 5, n, o, k 11. 9th row. Slip 1, k 2, o, n 3, o, n, o 2, n, k 2, o, n, k 3, n, o, n, k 2. 10th row. K 2, n, o, n, k 1, n, o, k 5, p 1, k 7. 11th row. Slip 1, k 2, o, n 3, o, k 2, n, o 2, n, k 2, n 3, o, n, k 2. 12th row. K 1, n, k 7, p 1, k 9.

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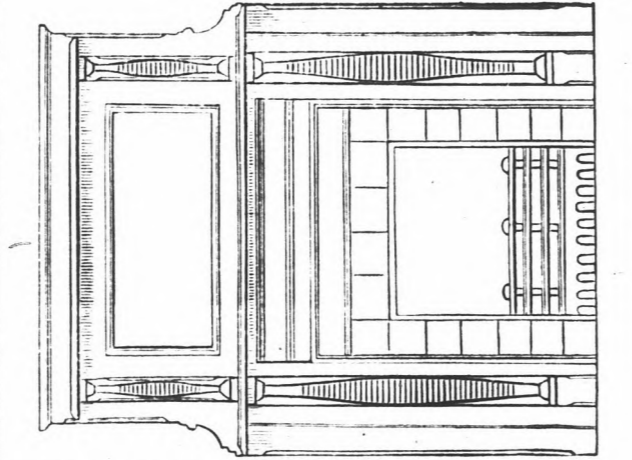
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