

The Living Church.

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

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WHOLE No. 442.

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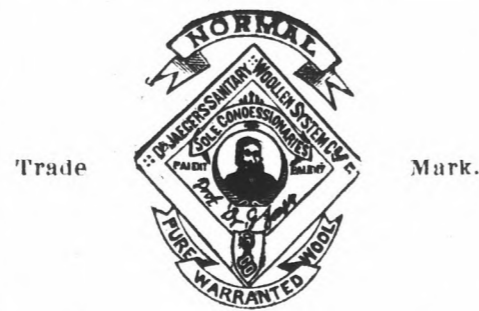
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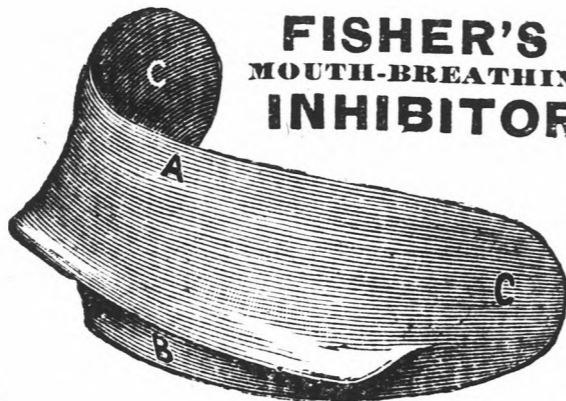
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Mr. **H. G. TEELE**, 59 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a **PILLOW-INHALER**, and since using it my cough is gone, my lungs are no longer weak and sore, and I am in better health than I have been for years."

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Is ranked by most physicians among incurable diseases. Such may be the case under ordinary treatment; but this serious complaint yields to Ayer's Sarsaparilla, when all other remedies fail.

"For three years my left hand was covered with Salt-Rheum (Eczema), and for over six months of that time I was constantly compelled to wear a glove. I had Salt-Rheum in its worst form. At times my hand was one huge blister, full of a watery substance, and at other times the skin would peel off, leaving the raw flesh exposed. The itching and burning, and the pains, were

Terrible.

I paid doctors' bills without number, and bought medicine in unlimited quantity, but all failed me until I began to take Ayer's Sarsaparilla. I had not used two full bottles of this medicine before I noticed a change. I took it long after all signs of my affliction had disappeared, as I was determined to make a radical cure. It is now over five years since I was cured, and I have had no return of the trouble."—O. B. Preston, Ames Plow Co., Boston.

Edwin R. Toombs, Ogemaw Springs, Mich., writes: "For a long time I was afflicted with Salt-Rheum, and could find nothing to relieve me. A friend recommended

Ayer's Sarsaparilla.

sarsaparilla. I commenced using it, and, after taking four bottles, was cured."

Dr. J. C. Ayer & Co., Lowell, Mass.

Rheumatism

Is the source of wide-spread misery. Few diseases cause so much suffering, and pretended remedies are usually no more effective than the time-honored "chestnut in the pocket." In the persistent use of Ayer's Sarsaparilla, however, the sufferer finds a certain and permanent cure. This medicine being a powerful Alterative, Tonic, and Blood-purifier, is the safest and most reliable that can be found.

"I cannot speak too highly in favor of Ayer's Sarsaparilla, as a blood-purifier and alterative medicine. I have been a

Great Sufferer

from Rheumatism, and have derived so much benefit from the use of six bottles of Ayer's Sarsaparilla, that I am glad to make my testimony public in favor of it."—H. C. Munger, Cashier, Harper Exchange Bank, Harper, Kans.

"Ayer's Sarsaparilla has cured me of Inflammatory Rheumatism, with which I suffered for years."—W. H. Moore, Durham, Iowa.

Edward M. Provost, 28 Union st., Holyoke, Mass., writes: "For more than a year I suffered acutely from Rheumatism and Neuralgia. Doctors afforded me little, if any, relief. One day I read of a case, similar to mine, that was cured by Ayer's Sar-

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CATARRH is a Terrible Disease. Its fearful effects—corruption running down the throat, weak eyes, odors, nasal deformities, deafness, loss of voice, loss of smell, disgusting and finally consumption. From first to last it is aggressive. Ordinary treatments are worse than useless. If neglected while a cure is possible, it may rapidly develop into consumption. The most thorough, successful, and pleasant treatment is **Dr. M. W. Case's CARBOLATE OF TAR INHALANT, FOR CATARRH, ASTHMA, CONSUMPTION, BRONCHITIS & DEAFNESS.** This is inhaled—taken right to the diseased parts. No heat, no hot water. simply inhaling or breathing it, and you feel its healing power at once. This treatment is endorsed by physicians, and highly commended by thousands, who have used it with perfect satisfaction. New Pamphlet Free. HOME TREATMENT. **DR. M. W. CASE, 809 N. Broad St., Philad'a, Pa.**

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The Living Church.

SATURDAY, APRIL 23, 1887.

DEATH'S UN-DOING.

BY WM. J. BURGE.

Now hath Christ wrought for us
God's loving thought for us,
And death's un-doing!
Wrought is the eternal plan,
Wrought by the Son of Man,
Our souls renewing.

Earth's weary night is gone,
Heaven's glorious light leads on,
Our service wooing;
By His great sacrifice
Lifting us to the skies,
God's will pursuing.

No more the silent tomb
Will seem a place of gloom;
But heaven's portal,
Guarded by angels bright,
Guiding our blissful flight,
To realms immortal.

Pawtucket, R. I., Easter, 1887.

NEWS AND NOTES.

By the death of Bishop Lee, Bishop John Williams, of Connecticut, becomes the Presiding Bishop of the American Church.

THE RT. REV. J. H. TITCOMB, D. D., late Bishop of Rangoon, India, died April 2. He was consecrated in 1877 and returned to England in 1882. He accepted the superintendency of the English churches on the continent until increasing ill health forced his resignation.

A DESPATCH has been received at Pietermaritzburg from the Secretary of State for the Colonies, stating that the Archbishop of Canterbury declines to apply for the mandate for the consecration of the Rev. Sir George W. Cox, who was elected by the Church Council of the self-styled "Church of England in Natal" to succeed Dr. Colenso.

WISTAR MORRIS, a son of the Bishop of Oregon, was nearly drowned in February, in the endeavor to save a lad who had fallen through the ice on which they were skating. He was rescued by an older brother. The oldest son of Bishop Morris met instant death through a similarly brave act sometime ago.

It is stated that on May 22d, the Sunday after Ascension Day, the Speaker and the House of Commons will attend St. Margaret's, Westminster, and that the preacher will be the Bishop of Ripon. The last occasion on which the House of Commons attended in State was on May 4, 1856; but the occasion which is best remembered was March 21, 1855, when Canon Melvill preached before the House during the Crimean War.

THE Church Emigration Society has just held its first annual meeting in London. The Bishop of Bedford presided, and made a very practical address, giving an account of the method of the society's work. Other addresses were made by the Bishops of New Westminster, Perth, and Ontario. This society supplies a very pressing want in looking after the spiritual needs of emigrants.

A CORRESPONDENT of the Cleveland Leader says that Philadelphia, from being a city of Quakers, is coming to be

a city of "Episcopalians." We have, by his count, 127 churches and chapels there. He thinks that all the denominations are becoming more "ritualistic" all the time. The tendency is all in one direction, away from Puritanism. The Quakers, he says, are coming in droves to the Church, and they become the highest of High Churchmen.

THE colors of the old trained bands of Westminster were presented at St. Margaret's church to Archdeacon Farrar and the church-wardens of St. Margaret's, Westminster. The Speaker of the House of Commons was present and occupied a chair of State which had not been used publicly for a century. The colors were found in an old chest. They were presented to the corps, of which the present Queen's Westminster Rifles are the descendants, by George III.

THE English Low Churchmen find but cold comfort in the new Bishop of Jerusalem after all. *The English Churchman* says: "We are informed that on Monday last the leading clerical and lay supporters of the London Society for Promoting Christianity amongst the Jews, residing in Liverpool, forwarded to the committee of that society an expression of their deep regret at the fact that a portion of the funds of the society had been voted for the support of such an enemy of the evangelical faith as the new bishop."

It is all very well that Holy Roman Church should regulate the food of her children during Lent, but to extend it to non-members seems a stretch of her authority. We read that in the Faubourg St. Germain, Paris, the Lenten fast was kept with unusual severity, and that not far from the church of St. Sulpice there is a tripe dealer who during Lent, substitutes sprats and other light fish for the usual food of the cats of the pious folk in the neighborhood. It is to be taken for granted that the feline pets have not been consulted on the subject. This is harrowing to one's felines.

THE Rev. E. J. Fessenden, B. A., of Chippewa, Canada, preached the S.P.G. sermon, this jubilee year, in Westminster Abbey. Mr. Fessenden is a descendant of the old English family of that name who came to America from Kent in 1636. Mr. Fessenden undoubtedly inherits the oratorical ability which has made the name prominent in the public affairs of the United States, and for which the late Senator Fessenden was so long noted. The Rev. E. J. Fessenden is a graduate of McGill College, Montreal, and it was the first instance in which a B. A. McGill hood ever occupied the old abbey pulpit.

It will be remembered that the citizens of Manchester resolved to show their regard for Bishop Fraser by erecting a statue of the much respected prelate, and that the work was entrusted to Mr. Woolner, who has completed his clay cast and has sent it to the founders. According to the *Athenæum* it is a whole-length figure in modern episcopal costume, which has given to the artist that opportunity for showing the contours of the figure which sculptors covet, and of which no one is better able to avail himself than Mr. Woolner. The Bishop rests his weight on his right leg, while the left foot is a

little advanced; the right wrist rests against the right hip, and the left hand, which is a little advanced, is turned palm downwards with the fingers somewhat parted, an action suggesting that the Bishop is gently but firmly remonstrating in a discussion, or appealing from the temper to the reason of an audience. His square face, close-cut hair, earnest expression, refined and dignified air, all lend themselves to sculpture of the massive and learned kind, which is characteristic of Mr. Woolner. The Bishop is bareheaded; his coat is fastened at the chest by a single button, and, opening in the front, descends in finely studied folds to a little below the knees; his vest is shown within the coat, and his episcopal apron reaches to the tops of his gaiters. The pedestal of the statue is to be decorated with bas-reliefs.

THE announcement of the death of Bishop Lee on Tuesday, April 12th, reached us after the paper had gone to press. We were able to print the intelligence in a part of the edition. Bishop Lee was born in Cambridge, Mass., Sept. 9, 1807. He graduated at Harvard in 1827, studied law and was admitted to the bar in New London, Conn., where he practiced for two years. He graduated from the General Theological Seminary of New York in 1837. May 21 of that year he was ordained a deacon, and June 12 of the year following was ordained a priest. He officiated for a few months at St. James' church, Poquetanuck, Conn., in 1838. During September of that year he became rector of Calvary church, Rockdale, Pa., where he remained until his elevation to the episcopate. He received the degree of S. T. D. from Trinity College, Hartford in 1841, and from Hobart, Geneva, during the same year. In 1860 he received the same degree from Harvard and in 1877 that of LL. D. from Delaware College. He was consecrated the first Bishop of Delaware Oct. 12, 1841, in St. Paul's chapel, New York, by Bishops A. V. Griswold of the Eastern diocese, R. C. Moore of Virginia, Philander Chase of Illinois, T. C. Brownell of Connecticut, H. U. Onderdonk of Pennsylvania, Wm. Meade of Virginia, and C. P. McIlvaine of Ohio. In 1842 he became rector of St. Andrew's church, Wilmington. By the death of the Rt. Rev. Benjamin Bosworth Smith May 31, 1884, he became Presiding Bishop of the American Church. As a writer Bishop Lee is known as the author of "Life of the Apostle Peter, in a Series of Practical Discourses," (New York and London), a "Life of St. John," a "Treatise on Baptism," a "Memoir of Miss Susan Allibone," "The Harbingers of Christ," and "Eventful Nights in Bible History. As a scholar he was much thought of and for many years worked on the revised version of the New Testament, issued in 1881. A pamphlet on the methods of revision and the share of the American committee therein was published by the Bishop soon after the issue of the revised version. Three children survive him, Alfred Lee, Jr., Benjamin Lee, and Mrs. Chas. E. McIlvaine. The latter married a son of the late Bishop McIlvaine, and since the death of her husband, has made her home with her father. His burial took place on Friday.

NEW YORK

CITY.—In her will Miss Wolfe gives \$350,000 to the rector, wardens and vestrymen of Grace church by whom and by their successors the income is to be applied to the maintenance, improvement and decoration of Grace church and the two adjoining buildings, known as "Grace church Chantry," and "Grace House," erected in memory of her father. The object of the gift is especially "to promote, continue and perpetuate the observance of religious worship and instruction according to the rites in their purity of the Protestant Episcopal Church in America, at or in said buildings and in place thereof, it being my expectation that the said Grace church will ultimately and perhaps very soon become a free church." Rather significantly in this connection she gives back her pews to the vestry. For the new Church-house and offices in Lafayette Place she sets apart \$170,000. This is to be the See-house or headquarters of the Bishop. In one of the clauses of her will, it is understood that she gives a considerable sum to a multitude of charities, while in another she sets apart \$260,000 to be used by her executors in private benefactions. It is understood that many small gifts and legacies are provided for, which will not be made known to the public. In addition to giving her entire collection of paintings to the Metropolitan Art Museum, she gives \$200,000 with which to keep them in repair.

Trinity Church Association has been incorporated for the establishment of a mission-house, an industrial trade or training school, a provident dispensary and a seaside home. On Easter Day the special offerings in Trinity church were for a new parish building which is to be put up on Fulton Street and is to be paid for by Trinity church alone. The subscriptions amounted to \$21,000 and this sum was largely increased by the collections. A single envelope contained \$800. The building which together with lot will cost \$50,000, will be plain and substantial, and five stories in height, will include a chapel-room for the meetings of guilds, industrial schools, etc., and will be completed about Oct. 1st.

At St. George's church on Easter Day, the Rev. Dr. Rainsford asked the people for a sum with which to pay off a debt of \$25,000. This amount including the Easter offerings and sums before promised, has been made up. The offerings were large in nearly all the churches on Easter Day, while the churches were thronged with people, the day being spring-like and delightful, though rather warm for comfort.

For some time some of the parishioners of St. Timothy's church at West 57th Street have wished to build a new church on ground opposite owned by the church, although the present church has a debt of \$14,000. The plan was to put a mortgage on the proposed edifice for \$50,000. This was objected to by some of the leading members of the vestry and their re-election in the face of strong opposition, would seem for the present a defeat or postponement of the plan.

On Monday, April 11, the Bishop laid the corner-stone of the Townsend pavilion to be connected with Bellevue Hospital. The building is a thank-offer-

ing by Mrs. R. H. L. Townsend and is intended for women afflicted with tumors and kindred troubles. The annex is to have the personal care of a committee of ten or twelve prominent ladies from Calvary church, of which Mrs. Townsend is a communicant. One of the ladies will visit the ward every day, help to nurse the patients, read to them, provide flowers, delicacies, etc. The building will be a two-story, cottage-like structure and will cost about \$7,000. The Bishop was assisted by the Rev. Dr. Satterlee, the Rev. Floyd W. Tomkins, the Rev. John Anketell, chaplain at Bellevue, and the Rev. Dr. Darlington, rector of Christ church, Brooklyn, etc. Upon concluding the ceremony, the Bishop passed through the wards of the hospital confirming such of the patients as desired the benefit of that rite.

St. Peter's church, the Rev. Dr. Beach, rector, received a very handsome gift on Easter from the family of Mr. Cushman, who have for so many years been interested in the parish. It consisted of five alms basins with plush mats in the centres, bearing the cross and sacred monogram, and a very large receiver with the scene in the centre in gold, "The adoration of the Magi." The background is of satin finished silver which makes a striking contrast. The text on the rim is: "All things come of Thee, O Lord, and of Thine own have we given Thee." They were designed and executed by the Gorham Mfg Co. New York.

The Rev. Thos. Drumm has been appointed Immigrant Chaplain at the Battery, where he is to look after communicants coming from the Church of England and Ireland, give them proper advice as to their new homes and look after their welfare generally. The number of weekly arrivals is now very great.

Bishop Walker is one of the ten persons appointed by President Cleveland on the Indian Commission, and he is now here to attend a meeting of the commission which will soon take place in this city. The Bishop is still somewhat lame in consequence of freezing his feet last winter. He will return to his diocese in May.

CHICAGO.

OTTAWA.—Easter was celebrated at Christ church in a manner becoming one of the high festivals of the Church. Early Communion was celebrated at 7 A. M.; services were held at 10:30 at which a large congregation was present, including Ottawa Commandery No. 10, K. T. The vested choir of 15 men and boys rendered the music. The church was beautifully trimmed with Easter lilies, callas, roses and other flowers; special anthems were sung by the choir and during the offertory Mr. Charles Hentrich rendered a cornet solo, a beautiful selection from one of the sacred oratorios. The rector, the Rev. N. W. Heermans, preached an impressive sermon, appropriate to the festival, Exodus xii: 26, "What Mean Ye by this Service?" A special offering was asked by the rector to pay the remaining debt of the parish and the amount realized, \$700, is amply sufficient to pay every dollar of the existing indebtedness.

RAVENSWOOD.—The Easter services at All Saints' were well attended, with the usual floral display, part of the calla lilies being sent from Bermuda, by the kindness of Mrs. John N. Hills, who is there on a visit for her health, while the music was all that could be desired for this "Queen of Festivals." The communicants of the parish were well represented at the Celebration. At

the night service, the Easter festival of the Sunday school was held, and the beautiful church was filled with children, parents, and strangers. In both services, the rector, the Rev. Dr. Louderback, was assisted by Mr. Dwight Cook, the licensed lay reader of the parish, who has rendered efficient aid both in the Sunday school and services, and to the great regret of the whole parish, is about to remove to the city proper. The Sunday school superintendent, Mr. F. C. Bishop, is thoroughly devoted to his work, and is rendering aid in that department, which is above all praise. All deficiencies in the way of indebtedness were promptly met and made up at the Easter offerings, amounting to \$125; and the Sunday school was relieved in the same way at the children's festival, at the night service. The parish is pursuing its even and quiet course, laying a solid foundation for the future, and is growing in the favor of the community, as well as in activity and in spiritual life.

LONG ISLAND.

GARDEN CITY.—Many and varied have been the services held in the cathedral during Lent and Easter-tide. In addition to daily Matins and Evensong with interesting instructions to the large class of candidates for Confirmation, there have been frequent celebrations of the Holy Communion. During the six Sundays of Lent Gaul's Passion Service in six parts, was sung after the offertory at Evensong. The highly artistic rendering of this truly devotional work was greatly appreciated by the large congregations which assembled to take part in it. The work in its entirety was given on Palm Sunday afternoon and was listened to by one of the largest congregations ever assembled in the cathedral. The solo parts were most ably sustained by Master Holden and Messrs. Platt, Holgate and Campbell. During Holy Week there was a daily Celebration at 8:30, with the exception of Good Friday, Matins and Evensong at 10 and 5. On Maundy Thursday afternoon, Miss Titcomb, the accomplished principal of St. Mary's School, delivered a highly interesting lecture on the Holy Land, in the crypt of the cathedral. On Easter Day, there were Celebrations at 6 and 8, and Matins at 9. At 10 o'clock the service was fully choral and the Bishop (who had just returned from his sojourn abroad), confirmed sitting, the 30 candidates, including six choristers, kneeling until the blessing; the High Celebration immediately followed. Smart's Communion in F. was sung, the offertory being Sullivan's "I will mention." The masterly sermon by the Bishop on the Resurrection was listened to with rapt attention, and for the ascription, "Unfold, ye portals", Gounod, was sung. At Evensong the great building was packed, many persons being obliged to stand. The *Magnificat* and *Nunc Dimittis* were Smart in F., the anthem, "God hath appointed a day," and the offertory, "I know that my Redeemer liveth," beautifully sung by Master Holden, combined to make one of the most brilliant services ever held in the cathedral. The choir on Easter Day was vested for the first time in the violet cassocks, recently imported from England, and the Bishop is the first of the American Episcopate to don the purple chimere, which he did on Low Sunday. The octave of Easter has been fully observed and on Low Sunday, the Easter Day musical programme was repeated.

There are now seven mission stations attached to the cathedral, each in a

flourishing and growing condition. On the 27th of April the choir has arranged to give a concert under the direction of its choirmaster, Mr. Woodcock, at the Garden City Casino, and strenuous efforts are being made to raise enough money to purchase a horse and carriage for the use of the priests in going to and from each station. About \$350 is needed.

BROOKLYN.—On Easter Day a novel sight might have been seen at Christ church, the Rev. Dr. Bancroft, rector. He wished the young men of the church who were communicants, to attend the Holy Communion in a body, and they had signified beforehand their willingness to do so. Consequently before the other communicants went forward, 67 young men preceded them and knelt at the chancel rail. The class confirmed by Bishop Neely on Good Friday numbered nearly 50. The Easter offerings at Christ church chapel were \$200, while the children of the Sunday school had given in Lent \$100. Considering that the congregation is almost wholly made up of poor people, this is considered remarkable and may be largely ascribed to the successful ministrations of the new minister-in-charge, the Rev. James B. Neis.

The vestry of St. Luke's church have addressed a letter to the Parochial Mission Society, in which they consent though reluctantly, that their rector, the Rev. Dr. Van De Water, should take a leave of absence for a year to act as chief missionary.

The Rev. Warren C. Hubbard, rector of St. Paul's church, wore on Easter Day a valuable stole which had been presented as a memorial gift. It is exquisitely embroidered and adorned with a large number of precious stones. The entire value is placed at \$1,000.

The Easter offerings at the church of the Redeemer, the Rev. C. R. Treat, rector, amounted to \$5,670, while in the afternoon, the children's offerings reached \$260. These sums are to be devoted to the reduction of the church debt.

At St. Peter's, the Rev. Lindsay Parker, rector, the offerings on Easter Day were nearly \$2,418, while those of the children were \$824.

On the evening of Good Friday, the number of persons confirmed at St. Ann's was 28. This venerable church is making preparations for its centennial which is to be observed in the near future.

MICHIGAN.

DETROIT.—At St. John's church, the Rev. J. N. Blanchard, rector, on Palm Sunday evening, Bishop Harris confirmed 76 persons, 21 of whom were presented from the mission chapel of St. Mary's by the Rev. H. M. Kirkby. This mission is entirely supported by St. John's church.

Easter Day was ushered in by a celebration of the Holy Eucharist at 6:30 A. M., at which there were 512 communicants. The large church was beautiful with Easter flowers all of which were white, many having been sent by friends "in memoriam." At the 10:30 service the church was thronged, great numbers had to be turned away. The sermon was preached by the Rev. J. N. Blanchard. At the Celebration which followed, about 290 more received the Holy Sacrament, making the total number of communicants for the day over 800.

The report for last year makes a good showing, and is as follows: Balance on hand April 1, 1886, \$128.97; Pew Rents, \$8,055.25; Offerings for parish purposes,

\$2,758.68; Total for parish, \$10,814.53; The poor, \$2,607.12; Young Men's Union, \$525; Diocesan Missions, \$17,211.65; Domestic and Foreign Missions, \$3,596.94; Balance on hand, \$68.27; Total for year, \$35,032.48.

The parish of Grace church, the Rev. John McCarroll, rector, have cause to rejoice this Easter, for the Easter offerings amounted to \$2,535.38 which has entirely relieved the parish of indebtedness.

GEORGIA.

GRIFFIN.—The season of Lent has proved a blessing to the Church people of this thriving little city. For the first time in the history of St. George's parish the Holy Communion was celebrated every Sunday morning at 7 o'clock throughout the precious season. The result is very gratifying to the devoted rector, the Rev. Caleb Dowe, and those few who encouraged him in introducing this Churchly feature. The attendance upon the week-day service was remarkable for its size and for the great number of outsiders who were regular and prompt.

Easter Day was perfect in every way. The church—a cruciform granite one, capable of seating 400 people—was filled to overflowing, several being unable to secure seats. The interior never looked prettier; the music was rendered by a double quartette choir and was not only fine, but in excellent taste. The venerable and saintly priest told the story of the Resurrection in his forcible and loving way to the largest congregation ever assembled in St. George's church. It seems that with a united and active working congregation, headed by a zealous and self-sacrificing rector, each month sees the church move on, gaining ground at every step she takes.

SPRINGFIELD.

DECATUR.—On Easter Day there were three Celebrations, at 5, 7, and 10:45. There were 138 communicants during the day. One of the vestrymen presented a pair of massive brass candlesticks, so that the altar lights were used for the first time, to the general satisfaction of the parish. After the sunrise service, some 50 of the children, led by the rector, sang Easter carols at the houses of many of the parishioners.

SOUTH CAROLINA.

CHARLESTON.—Easter was a bright and happy day to the congregation of the church of the Holy Communion. The decorations were designed and executed entirely by members of the congregation. The principal design situated directly in front of the altar consisted of a mound of granite rocks covered with ferns and potted plants, upon which rested an exquisite floral scroll formed entirely of white and tinted roses and lilies, and bearing in red letters the inscription, "The Lord is risen indeed." The altar hangings were of white and blue exquisitely embroidered, the work of a lady of the congregation. Over the whole a mellow light was shed from 34 wax candles supported in handsome carved candelabra. An early celebration of the Eucharist was held at 7 A. M., and at 11 A. M. the regular Easter services. The vocal music was most acceptably rendered by a choir of 35 or 40 robed choristers, and the instrumental by the fine organ of the church, accompanied by the cornet, which added much to the effect.

The evening service was for the children, and consisted of the usual service of song, etc. Each child came forward and deposited his or her offering in a large floral egg. Their gifts will be

devoted to purchasing a silver alms basin for the church, to be used in placing the offerings upon the altar. Large congregations filled the church at both the morning and evening services.

Services were held at Easter for the first time since the earthquake in St. Paul's and St. Philip's churches, both of which were badly shattered. St. Michael's and Grace are still undergoing restoration, but it is hoped that they too will soon be ready for occupancy.

OHIO.

TOLEDO.—Lent has been on the whole better observed than usual, and the churches were well filled on Easter. Trinity church has not for several years enjoyed such large week-day congregations. The Easter collection was over \$1,500 without any special object. The Sunday school re-union on Easter afternoon, at which the schools of Trinity, Grace, Calvary, and East Toledo were present, was the largest ever witnessed in the church. The Rev. Dr. Atwill distributed medals to meritorious pupils from each school. The decorations of the church were very rich. Addresses were made by the rector, the Rev. Dr. E. P. Atwill, the Rev. C. T. Stout of Calvary, and the Rev. W. C. Hopkins of Grace. 160 communed in Trinity at 6 A. M., and as many more at 11 A. M. The proportion of early communicants both here and in Grace church was larger than ever, and in St. John's all received at the early hours, excepting one whose age compelled him to wait until the later Celebration.

In St. John's the attendance was unusually large on Good Friday, especially at the "Three Hours" service, when the addresses were by the rector, the Rev. C. H. De Garmo. His assistant, the Rev. C. S. Witherspoon, preached at the other services. St. John's Easter collection enabled the parish to pay off a \$1,000 debt of long standing, part of the amount having been previously subscribed. The Palm Sunday solemnities, and a picture service in Holy Week, showing, with a stereopticon, the stations of the Cross, were largely attended, and made an edifying impression.

Grace church had its full share of Easter joy. The interior painting of the church by Messrs. Chas. E. Hildegard and Son being very much admired, as were the enlarged altar and fresh altar cloth, and the decoration of flowers. The financial condition of Grace is also better than usual.

Calvary church also reports that the attendance in Lent and on Easter never was so large, nor was there ever a more liberal Easter offering in the church. The Rev. C. T. Stout's course of revival sermons was unusually successful.

The East Toledo mission, St. Paul's, is making steady progress under the Rev. Dr. Atwill and the Rev. Mr. Stout, and large offerings from some of Trinity's liberal givers have of late increased its efficiency.

MINNESOTA.

HASTINGS.—The Easter celebrations from the early Communion to the children's afternoon choral rejoicings, measure the denials and the sacrifices of those who have kept the fast. Easter is the summing up and the glory of Lent. Part of the material results of the season in St. Luke's parish, the Rev. Edward Moyses, rector, is the extinguishment of the church debt and the contribution of \$40 for that purpose from the Lenten offerings of the Sunday school. The parish now hope to have the church edifice consecrated in

June. Among the signs of spiritual edification were the Confirmation of 20 persons on the 4th Sunday in Lent, the continually increasing and devotional attendance, and the full altar rail of over 100 communicants on Easter Day. The rector, the vestry, the choir and the whole body of the parish have reason for a thank offering for the abundant fruitage, and the promise of the Lenten season just passed.

MISSOURI.

ST. JOSEPH.—The Mission conducted by the Rev. Percy C. Webber in Christ church, began on Monday afternoon in Passion Week, with a congregation of 40 persons and ended on the following Friday evening with more than 1,000. It can be safely said that no such wonderful and wide-spread religious awakening has ever visited this city. Three services were held every day. The ministers of nearly all the denominations attended with their people. All the addresses, sermons, and instructions, were strictly in accordance with Church teaching and practice.

SPRINGFIELD.—Services were held in Christ church every evening during the Lenten season except Saturday and Monday evenings. Besides these services, which were very well attended indeed, the Litany and a meditation on Scripture suitable for Lent were offered on Wednesday and Friday each week in the afternoon, and proved to be very helpful and instructive.

The services on Easter Day, consisting of the celebration of the Holy Communion at sunrise; Morning Prayer, sermon, and Holy Communion at 11 A. M., were participated in by a crowded house of worshippers. The church was tastefully decorated by the ladies of the two guilds of the parish. The offerings, general and special, amounted to \$253. A portion of these offerings will be applied to the building of the rectory, for which there is in subscription and cash \$1,700 now on hand, and it is hoped the balance needed will be procured very soon. The ladies of the guild have recently completed a very neat and rich set of chancel and altar hangings. Springfield is in the centre of a great area of country nearly 300 or more miles square, and over all this country there are scarcely 100 communicants outside of this city and its suburbs. This church is therefore as a city set upon a hill, and it will endeavor by divine grace not to let its light be hid.

IOWA.

MUSCATINE.—Lent in the parish of Trinity has come and gone with many signs of blessing and encouragement. First and chiefly a weekly celebration of the Holy Communion on Sunday morning at 7:45 was begun with Lent, and will it is hoped, henceforth be continued. This service has never been without its "two or three gathered in Christ's name," and has brought already manifest blessings on the parish. Daily Evensong was said with good and growing attendance, the Wednesday afternoon service with a course of addresses on "the Creed," and the Friday evenings with hearty congregational singing, and sermons on "Repentance," being especially encouraging. On Friday, April 1st, the Bishop confirmed 18, the largest number that the parish has presented for many years. Morning and Evening Prayer were said daily in Holy Week with very good attendance and on Good Friday the "Three Hours' Devotion" was devoutly observed from 12 to 3 by a very good number of persons, some business men snatching half an

hour or more from their offices to be present even at part of it.

For Easter Day the church was beautifully decorated; at the first Celebration at 7:30, were 30 communicants; and at the second 42. The later service was attended by the Knight Templars in their regalia, the church being filled with an interested congregation, and the collection amounting to \$50.86. At the parish meeting the treasurer's report was highly satisfactory, showing that the parish had cleared off all arrears and paid this year's convention dues, and had a very fair balance in hand. A noticeable feature in the winter work has been the opening of a regularly fitted prayer room or chapel in the clergyman's house in which the early Celebrations and Evensong on four days have been held, thus obviating the cost and difficulty of heating and lighting the church. The Rev. E. C. Paget has been conducting the services for some months past.

NORTHERN NEW JERSEY.

SHORT HILLS.—Christ church, though only four years old, has provided itself with a small stone Gothic edifice, handsomely furnished; a pipe organ and a sweet toned bell; all paid for; and it is now about to build a rectory on the eligible lot near the church, which has been donated by Mr. Stewart Harts-horne, the proprietor of "the Park," (that is, of Short Hills) who gave the lot for the church, and has been very liberal in other ways to the parish. On Easter Day the church was tastefully decorated with a profusion of choice plants and flowers from the conservatory of Mr. James R. Pitcher; also an immense palm from that of Mr. Harts-horne. The services began with an early Celebration. A large congregation attended the mid-day service, at which a choice selection of music was rendered with excellent effect. The sermon was by the rector. At Evensong the children presented their offerings for missions, by classes, with most beautiful floral designs; and the mite boxes for St. Barnabas' Hospital were also laid on the altar. The music, with an Easter carol, was heartily rendered by the children. Some gifts to the parish, used for the first time, added to the Easter rejoicings: a surplice of fine material, with handsome needlework and embroidery, the work of the Parish Guild; and a fair linen cloth, the gift of a parishioner. The altar was arrayed in a new white silk altar cloth, the frontal elegantly embroidered with the letters I. H. C., in gold thread, interspersed with passion vine and flowers in colors, by a parishioner; the material was furnished and the other work done by the Ladies' Parish Guild. The central space of the reredos was filled with an *Agnus Dei*, executed in England and imported by Messrs. Lamb; the gift of a parishioner. This embroidered design, mounted on white silk ground, represents the Lamb, in white knotted silks, highly raised, standing upon the green earth, and received against a blue field studded with gold stars. Over the shoulder is the cross and flag, symbols of triumph; and behind the head is the halo. The whole design is inclosed in a quatrefoil imposed on a square, at the corners of which are the radiating flames of light. Another gift is a new solid silver Communion set, consisting of paten and chalice, provided with a polished oak box for safe keeping; all suitably inscribed with the name of the parish, executed by Messrs. Lamb. This elegant and costly service was purchased with money raised by the child-

ren of the parish, chiefly, and is worthy of transmission, with all the tender associations which will gather around it, to future generations. The chalice is richly engraved, and lined with gold. The paten has a rim to rest over the bowl of the chalice, the central part being richly engraved with the symbol of the Greek cross.

ARKANSAS.

FORT SMITH.—The daily Lenten services in St. John's parish have been very fully attended. On Good Friday, the rector preached the "Three Hours" to a very large congregation, most of them staying through the whole service.

On Easter Day, there were six services, three of them Celebrations. About half of all the communicants in the parish received at the earliest Celebration. The rector had asked for \$350 at the 11 o'clock service, to be applied to the debt on the rectory. In response, the sum of \$426.47 was laid upon the altar. The total offerings for the day amounted to \$642.47, of which the children of the Sunday school brought in \$65.37, as the result of their Lenten savings for missions. The latter was designated for work among colored people. Considering that the largest Easter offering ever before known in the history of the parish was not over \$20, this result is certainly remarkable. A solid silver chalice and paten, made by Lamb and presented by the young girls of the Guild, was used for the first time on Easter Day.

QUINCY.

QUINCY.—At the early Celebration on Easter Day at the church of the Good Shepherd there were 100 communicants. The altar was ablaze with lights and the chancel and body of the church were bright with beautiful flowers. The choral service was well rendered. At the midday services there was a second celebration of the Communion and a church full of earnest worshippers. At Evensong the church did not hold all who sought admission at its doors. The music throughout the day was one of the grand features, and the sermons, morning and evening, were by the Rev. Dr. Corbyn. The contributions were fully up to all expectation and the church commences its ecclesiastical year with all the evidences of an encouraging prosperity. Recent improvements have given an increasing beauty to the edifice and two beautiful memorial windows have been placed in it. They were manufactured by Messrs. Healy & Millet, of Chicago, and are composed of opalescent and variegated glass, with bright Bohemia jewels, part of which are broken into rough, irregular pieces to enhance their brilliancy. In the centre of either window hovering near the blue skies, which are partly obscured by fleecy clouds, is the picture of an angel; one swinging a censer and the other holding a crown. Near the bottom of the window the name is inscribed in the depths of the most glowing sunset.

WARSAW.—Easter morning there was a well filled church at the early Celebration at 6:30. The altar and chancel were exquisitely beautiful, and the magnificent new cross was placed on the tabernacle amid the glowing light of the candles and the fragrant purity of the flowers. The cross is a memorial of the Mission held here from February 8th to 15th by Father Betts of Louisville. The cross is 32 inches high including the base. A grape vine runs the length of the beams, and at their crossing is a medallion of the *Agnus Dei* encircled by a border of Rhine stones and garnets. At the extremities

are medallions of the emblems of the four evangelists. The cross rests on a pedestal representing a heavy coil. Around the top of the base, jewels are placed. It cost \$112, contributed by many persons in small sums. At the early Celebration incense was used; sermon and second Celebration were at ten; both were choral; 80 received. The number of communicants has doubled during four years through the labors of the indomitable earnest rector, the Rev. Wm. Bardens.

PITTSFIELD.—The old parish church blossomed anew in its beautiful floral decorations and the Queen of Festivals was fittingly celebrated in a fine service by the Rev. Frederick J. Vincent, priest-in-charge of the old mother parish of St. Stephen's, Pittsfield, and the promising mission of St. James', Griggsville.

INDIANA.

RICHMOND.—St. Paul's church was decorated appropriately for the great festival; all the services were well attended, a very large number receiving Holy Communion. An eagle lectern, the offering of the children, was used for the first time. The evening service consisted of processional hymn by the children, Evening Prayer, presentation of emblems, and singing of carols by the children. Owing to the ill health of the rector, the Rev. Frank Hallam, he could only take a very small share in the services of the day, but the earnest prayer went up from many a heart that he would soon be permitted by the merciful Father to again take up the burden he has so unwillingly laid down, and take his old place among those whom he has served so faithfully and well since he has been among them.

FORT WAYNE.—Easter was a bright and joyous day to the parishioners of Trinity church. The altar was aflame with flowers and lights. There were very large congregations at all the services. The offerings were liberal. At the Easter Monday parish meeting the treasurer reported everything paid in and full a balance in the treasury.

FOND DU LAC.

OSHKOSH.—Since Easter, 1885, when the present rector, the Rev. J. W. Greenwood, took charge of Trinity church, the number of families connected with the parish has risen from 114 to 250. During the two years last past and the six months of assistantship by which they were prefaced, the number of Baptisms was 202; 81 of them adults and 121 children. By a singular coincidence, the Confirmations during the same period, have been exactly 202 and the communicant list has increased from 204 at Easter, 1885, to about 400 at the present time. The attendance at Holy Communion on Easter Day was as follows: At the seven o'clock Celebration 113; at nine, 98; at 10:30, 111; in all 322. At St. Paul's chapel about 25 communicated. The rector was assisted in his services by the Rev. Canon Smith of Fond du Lac and the Rev. J. H. Blyman of St. Paul's chapel. The Easter offering of the Sunday school was \$122.75, of which \$81 was for the new church, \$30 for the support of a Chinese baby in St. Mary's orphanage, Shanghai, China, and the remainder for general missions.

WAUPUN.—A Mission was conducted at this parish by the Rev. J. M. Francis, of Milwaukee, through Passion Week, closing on Palm Sunday. The weather was contrary at first, but congregations increased, and much interest was manifested. A service for men, on Palm

Sunday, was well attended, and a branch of the Iron Cross will probably be inaugurated. The afternoon instructions were particularly valuable, and the early Celebrations well attended.

MAINE.

BRUNSWICK.—Easter Day was observed in St. Paul's parish with four services: an early celebration of the Holy Communion at 6:30 A. M.; Matins, sermon, and second Celebration at 10:45 A. M.; children's Evensong at 3 P. M.; and choral Evensong and sermon at 7 P. M. One of the noteworthy features of the day was the use at the early Celebration of the new Communion set, made by the Gorham Co., consisting of sterling silver chalice, paten, and spoon, and glass cruets. These were set apart by the priest-in-charge, the Rev. Geo. A. Holbrook, for their holy office, and all those who had given to this object, were remembered at the Celebration. The altar was beautiful with lights and flowers, the music carefully and devoutly rendered, and the day in every way a joyful one for the parish.

TENNESSEE.

COLUMBIA.—Palm Sunday was for the parish of St. Peter's a mile stone in its annals of Churchly life and progress. A special visitation had been granted by the Bishop for the consecration of the new altar and reredos. They are of solid English oak. The central panel of the reredos is a ground of venetian red squared with gilt bars, and having on either side in ovals of indigo blue, the relief monograms of Jesus and Christ (Greek letters.) In four narrower panels on gold ground are carved in bold relief, angels playing on instruments. The re-table extends the full width of the reredos, and exhibits in shallow incision the usual *Ter Sanctus*. On the altar itself under a wide pointed arch supported on columns, a bold alto-relievo shows the pelican feeding its young with blood from its own heart, the Alpha and Omega in quatrefoil on either side denoting the Divinity for which stands the symbol; two worshipping angels carved in the round, kneel in niches on the outer corners. The altar is reached by a wide step of Italian marble. In the centre of the re-table stands a massive brass cross presented by the guild of the Holy Child as a memorial of the departed innocents of the parish. On each side stand brass flower vases and candlesticks for the Eucharistic lights. This work was designed and executed by Geissler of New York.

By a well arranged special service, the altar and reredos were formally presented "To the glory of God and memory of my mother, Catherine Ronalds Thomas," by the senior warden, Mr. George L. Thomas, and were consecrated by the Bishop, who preached an appropriate sermon, and for the first time used the altar for Eucharistic celebration.

Beautiful and touching was the sight at the night service, when in the brilliantly lighted palm-decorated chancel, gathered the goodly array of young persons, all but a few clothed in the typical white of purity—among them three young members of the choir in cassock and cotta, the donor of the altar himself the leader of the choristers—there to ratify and confirm their vows of Baptism. Bishop Quintard emphasized the day's celebration as a new starting point forward into life and energetic working, a striving for the inward and spiritual beauty of holiness, of which the constantly increasing beauty of the sanctuary is the most becoming symbol.

CENTRAL NEW YORK.

FAYETTEVILLE.—The Lenten fast and Easter festival have been heartily enjoyed and well kept in Trinity parish. During Lent the church has been open for daily service, and the average attendance has been 42; it has been the means of much spiritual good, and priest and people have come forth strengthened by it for renewed work for Christ and His Church. On Easter Day there were four services: Holy Communion at 9:30 A. M.; Morning Prayer and Holy Communion at 10:30 A. M.; Sunday school carol service at 3:30 P. M.; Evening Prayer at 7:30 P. M. The number—104—who received the Holy Communion was the largest ever known to receive the Sacrament on one day in this parish. The Sunday school service was specially interesting. The school marched into the church singing the processional, "We march, we march to victory," each class preceded by its new and beautiful banner. The service throughout was hearty and inspiring. Colored Easter eggs, beautifully etched with appropriate designs, were distributed. The church was beautifully decorated with flowers, palms, and Florida moss, the latter being sent as a special gift by the wife of a clergyman in South Carolina, Mrs. E. E. Bellinger.

A specially pleasing feature of Easter-tide was the presentation to the rector, on Easter even, of a beautiful private Communion set, by the members of the parish, in loving recognition of his services since coming to this parish.

WESTERN NEW YORK.

JAMESTOWN.—So large a congregation gathered in St. Luke's church on Easter that chairs were placed in the aisles. The decorations were very beautiful. The font was a mass of Easter and calla lilies set off by their own green, while the altar was filled with lilies, pure white against the white of the curtain behind them. On the altar among the flowers was a handsome alms basin, a thank offering from Mrs. F. M. Aiken. Mrs. Augusta Hewitt gave a beautiful brass altar desk as a memorial of her son, Louis Watrous Gillett. Mrs. A. J. Weeks had intended to procure a new "altar service" and hymnal to be placed on the new altar desk in memorial of Samuel J. Lawson, but unfortunately they could not be procured in time for the Easter service. The text of the Rev. Sidney Dealey's sermon was taken from the eleventh chapter of St. John. It was a interesting discourse, full of helpful words and comforting thoughts. The offertory was a beautiful Easter anthem by Dudley Buck, and the offering amounted to \$590.

At the children's service in the afternoon the church was filled almost as full as in the morning. On a table in front of the chancel was a large cross, full of holes, and as the children passed it in procession, singing a carol, the small bouquets they carried were placed in the holes, making when all was finished, a beautiful floral cross of many colors. Mr. Dealey made a few very interesting remarks, explaining to the children the meaning of Easter, and why we bring the beautiful flowers and the eggs. After this the eggs and cards were distributed. The collection taken up amounted to \$30; \$21 of which was taken from the Sunday school classes.

WATKINS.—For the first time on Easter Day in St. James' church, the Rev. Geo. W. Knapp, rector, the elegant white silk altar cloth and hangings were used. The beautiful damask silk stole with its fine embroidery, worn by

the rector, was the gift of one of the parishioners. Since Easter last when the property was cleared of all incumbences, a fine brass lectern and black walnut seats have been added to the chancel, and further improvements are contemplated so that in a short time the church, which before was quite plain, will be elegantly furnished. The present rector has been here now five years and a half, and these are but a few of many improvements made during his rectorship.

ALBANY.

MIDDLEVILLE.—Easter morning dawned clear and beautiful, and promptly at the ringing of the bell came the worshippers to the church of the Memorial. Here the sweet odor of flowers greeted them, and the lovely hangings gave the chancel a festive appearance. These were given by Mrs. Varney and embroidered by Mrs. Hamlin and Miss Burns in an elegant and Churchly style. The Rev. Mr. Stevens, the rector, delivered an interesting sermon on the text 1 Cor. v: 7, "Christ our Passover is sacrificed for us." The music, under the direction of the organist, Mrs. Willard, was well rendered and appropriate for the great festival. Mr. Parkhurst, the baritone, gave the offertory by Cambridge with fine effect. Altogether it was an Easter to gladden the hearts of this little parish.

LOUISIANA.

NEW ORLEANS.—Christ church, the Rev. Davis Sessums, rector, was opened for its first service on Easter Day, the Bishop and the rector officiating. This church is without doubt the handsomest in the city, old English Gothic in architecture, cruciform in shape, with a high tower with belfry at its corner. The building is 128 by 80 ft., the nave 50 by 52 ft. The ceiling rises 45 ft. from the floor and the tower is 138 ft. from its base. Entrances into the church are made from St. Charles Ave. and Sixth Street. There are 148 pews in the church seating about 800 people. The walls in the interior are of pure white while the Gothic span of arch which forms the ceiling is artistically ornamented by heavy groins in oiled cypress. There are numerous cluster columns in the church, composed of one large bronze central column, surrounded by four small cypress columns. Arched Tudor stained glass windows and an upper tier of lancet windows ornament the sides of the church. Over the southern transept entrance are three memorial windows in memory of Bishops Polk and Wilmer and the Rev. James F. Hall. Opposite this transept is a triple memorial window representing St. Mary at the tomb and on either side of this window are beautiful Churchly designs with the texts "Blessed are the pure in heart for they shall see God" and "Blessed are they that mourn for they shall be comforted." Beneath these and on either side of the transept entrance are two other memorial windows, one to the Rev. Dr. Leacock and the other to the late rector, the Rev. Dr. Drysdale. The chancel is a recess one and has seven beautiful stained glass windows. It is elegantly furnished. The lectern is of polished brass and rests on three crouching lions. The reading desk is made in the shape of a large eagle, with talons clutching the rock of ages, the rock being encircled by a bright crown. The pulpit is of oak, a tripod, surmounted by three cherubs from which the figure of an angel rises. The altar is very handsome and is properly mounted upon three

trinity steps. Across its face are the words in gold "Holy, Holy, Holy," and on the re-table, also in gold, are the words: "I am the Bread of Life." A large brass cross and vases ornament the altar. The baptismal font is of marble and is ornamented with a brass cross and lilies. Behind the font is a stained glass representation of the Baptism of Christ. Two brass bracket pendants for incandescent lights fitted with globes are on each side of the chancel. The entire church is lighted by 120 electric lights, each light in the form of a lily. The organ built by Jardine and Son of New York is said to be one of the best and finest in the South. The church is heated by steam, the boilers etc. being situated in the basement. Foundation for a chapel in the rear of the church has already been laid and a sufficient amount of ground reserved on which to erect a large and comfortable rectory. On Easter Day the church was crowded, hundreds being unable to obtain even standing room. The floral decorations were very beautiful and numerous. The Bishop was Gospeller and celebrated at the 11 A.M. service. He also administered Holy Confirmation. The rector preached on Rev. i: 18. A large Easter offering was taken up, which is to be used to complete the chapel and rectory.

BATON ROUGE.—The services at St. James' church this Easter were better attended than ever before known in the history of the parish. At the early Celebration, 6 A.M., 69 received and at the second Celebration at 11 A.M. over 50. The church was crowded at the 11 A.M. and 7:30 P.M. services. At 11 A.M. the rector preached, and at 7:30 P.M. the Bishop's missionary. The singing was excellent, and the floral decorations beautiful.

PORT ALLEN.—The Bishop's missionary held two services here on Easter Day, one for the children at 9:30 A.M., the other of Matins with sermon and Celebration at 11 A.M. The building was filled with devout worshippers. The children's service was very beautiful and consisted among other things of the decking of the cross with flowers, each child bringing a small bouquet for the purpose. The children were then told the story of the Cross and Resurrection. The altar, chancel and walls were covered with flowers. The singing was very good. The sermon on St. Matthew xviii: 9.

KANSAS.

The Lenten season has been observed this year with greater interest and profit in this diocese than ever before. Reports come to us from the several parishes of increased and large attendance at the services. The Rev. P. C. Webber has held Missions in several parishes which have been followed by the awakening of a deeper interest in all that pertains to the Church, or to the spiritual good of individual souls. The services on Good Friday were of marked interest in Trinity church, Atchison. The usual service was had at 9:30 A.M., and at 12 M., began the "Three Hour" service. The addresses upon the "Seven Words" of our Lord upon the Cross, were delivered by the Rev. Mr. Webber. During the three hours probably 300 persons were in attendance, fully one-half of this number remaining throughout the entire service. It was the first service of this kind which has ever been held in this diocese. The most intense interest prevailed, and Mr. Webber's words were heard with profit by the large congregation. The services on Easter Day were attended

by very large numbers. The morning offering amounted to \$400, that of the children in the afternoon to about \$135.

A correspondent at Leavenworth says: "The services at St. Paul's on Easter Day were grand, and superior to anything ever held before. At both services the church edifice was literally crowded with an attentive congregation, many going away for want of room. The church was beautifully and elaborately adorned with rarest exotics, the vivid bloom aptly symbolizing the resurrection of nature from the tomb of winter. The offerings amounted to over \$1,800, with pledges of more for the purpose of liquidating parish indebtedness. In the evening, the Rev. Dr. Tupper, the rector, held a special service for Leavenworth Commandery No. 1 Knights Templar. The music was exceptionally fine at this service, and Dr. Tupper preached a sermon on 'The Order of Knights Templar, the exponent of modern chivalry and advanced civilization,' which he has been requested to have published." At St. John's, Leavenworth, the Easter services were largely attended, and impressively rendered. The decorations of palms, masses of flowers, plants in pots, and "starry lights that glittered about the altar" were beautiful and artistic. At the early Celebration those recently confirmed, 24 in number, with many others, made their first Communion. Fourteen adults and nine children have been baptized in this parish since Passion Sunday, by the Rev. P. C. Webber, who has served the parish since last December, in the intervals between the Missions he has held in Kansas, Missouri, and Nebraska.

In Topeka the same story is told as that given above. At the cathedral, the Rev. R. Ellerby, dean, there were two Celebrations, a large number of persons receiving at the early hour. At the 11 o'clock service the Bishop was present and administered Confirmation. The offerings amounted to \$275, and were largely for missions. The children's choral service at 3 P. M. was largely attended. This congregation has sold its church building and is about to begin the erection of a fine cathedral. At the church of the Good Shepherd, North Topeka, under the care of the Rev. Dr. Lee, Easter was duly observed. This little parish is carrying a heavy debt, but the rector is faithful and the "people have a mind to work," and we expect by and by to see it throw off its burdens and take its place among the working parishes of the diocese.

At Salina large numbers of people were turned away from the church on Easter, for want of room. The church is filled at every service and they are preparing to double its seating capacity. The rectory is nearly completed, and funds are being collected wherewith to begin the work of Christian education in St. John's Military School for boys, which is to be under the fostering care of the Assistant Bishop.

The Bishop is confirming larger classes than usual this spring, an evidence of the growth of the Church and a deepening of the spiritual lives of the people. It is expected that the Assistant Bishop-elect will be consecrated very soon in St. Paul's church, St. Paul, Minn., and begin his work in this great missionary field. The field is white to the harvest, and only awaits patient care and diligent labor to secure the best results.

WICHITA.—Easter, 1887, marks a notable era in the life of St. John's par-

ish. It is gratifying to observe that the marvelous material progress of this city hardly surpasses its growth in religious and educational matters. Taking the lead in church building, St. John's vestry have purchased a lot of ample dimensions in a most desirable location and have secured through the efforts of the rector, the Rev. C. J. Adams, subscriptions amounting to upwards of \$25,000. This amount added to other resources of the parish will enable the vestry to build and furnish the handsomest church in the diocese. Plans for the new church and rectory are now being matured and the work will begin as soon as materials and labor can be procured. The present church building is far too small to accommodate the congregation which has rapidly increased under the judicious management and earnest preaching of the present rector, who has been in charge of the parish but a few months.

The vestry recently ordered a fine two-manual organ, which has just now been completed by the Messrs. Pilcher of Louisville, and was used for the first time at the Easter services. Three times in the day was the church filled beyond its seating capacity, the aisles and all vacant spaces being filled with chairs. The number of communicants was unusually large. The sermon of the morning was a most powerful one on "The Risen Christ," from the text, "Now is Christ risen and become the first fruits of them that slept." The discourse of the evening was on "Music as a factor of civilization," being one of a series; all of which have been largely attended and well received by the community and with apparent good effect upon the people. The Church never had brighter prospects anywhere than appear now to surround the parish at Wichita, among the members of which are to be found many of the leading citizens and "oldest residents" of this young and rapidly growing city.

DELAWARE.

The burial of the late Bishop took place on Friday, April 12th. The services were held in St. Andrew's church, Wilmington, and the interment was in the Old Swedes' cemetery. The body lay in state during the morning, surrounded by a watch of the diocesan clergy. A noticeable feature of the day was the attendance of a large number of colored people, by whom the late bishop was held in great affection.

At 2 o'clock the Burial Office was said. There were present the bishops of Connecticut, Central Pennsylvania, New Jersey, New York, West Virginia, Shanghai, Maryland, North Dakota and the Assistant Bishop of Pennsylvania. About 100 clergy were present. Bishop Williams said the opening sentences; Bishop Potter read the lesson; Bishop Scarborough read the minute which had been adopted by the Board of Missions, of which the deceased bishop was president; Bishop Howe made a tender and touching address, alluding in it to the fact that he was probably the only one present who had witnessed the consecration of Bishop Lee in 1841.

At the cemetery, the service was taken by Bishops Williams and Peterkin and the Rev. L. W. Gibson. The Standing Committee of the diocese met and adopted a suitable minute upon the death of the Bishop, and after the service, a meeting of the attending bishops and clergy was held in Old Swedes' church, when Bishops Whitaker, Paret, and Peterkin, and the Rev. Drs. Newton and Littell, were appointed a committee to draft appropriate resolutions.

WISCONSIN.

SHARON.—The Easter services were well attended at this mission, the altar decorations appropriate, the offerings liberal in pledges towards the payment of the present indebtedness and a cash collection for the Wisconsin Calendar, the diocesan paper. Four were baptized. The mission has lost within the past two years nearly a third of its former membership by removal. The number is, however, being rapidly made up by new additions. A class of ten or more will soon be confirmed.

BEAVER DAM.—The Rev. Mr. Crittenton, of Nashotab, has accepted a call to this parish. The church is about to be restored and beautified; great interest is being manifested here and it promises to be eventually a strong parish. The choir is known as St. Cecilia's Guild. St. Mark's Guild has been organized, consisting of the ladies of the parish, with a girls' chapter. The president is Mrs. J. J. Dick. A new altar of carved oak, and crimson dossal, is to be presented by Mr. C. N. Crittenton, of New York, to be made in Eau Claire, as a memorial of his wife, lately deceased.

MILWAUKEE.—Tuesday, April 5, Assistant Bishop Gilbert of Minnesota, administered the rite of Confirmation to 47 candidates at St. John's church, 700 or 800 people being present. Among the candidates were a number of adults and a class of ten young men and boys. The service was opened by the Rev. Dean Richmond Babbitt, rector. Evening Prayer was followed by the Confirmation service, after which Bishop Gilbert addressed those confirmed in strong and earnest words. The Bishop preached a forcible and eloquent sermon. On Easter Day, the surpliced choir of ten men and 25 boys, was instituted in this church. It is supported by a chorus of 20 ladies, and ten men unsurpliced, making an aggregate of 65 voices. The service was of a most impressive character. The *Te Deum* was Thomas Bridgewater's in A, and was sung with smoothness and great effect. The pure voices of the boys gave inspiration and impulse to the whole musical service, and the choir proved a strong and effective leader of the congregation in the music, as was evidenced by the hearty singing of the hymns by the congregation.

MARYLAND.

WASHINGTON, D. C.—Easter Day in Washington was perfect. Warm and bright, with a feeling of summer in the air, it rendered staying at home a burden, and in consequence the churches were crowded to their utmost capacity. All the churches were elaborately decorated, all had the very best musical service possible, and most appropriate sermons, and very large numbers of communicants, and when we say that there was nothing more to be desired, we have expressed it all.

Trinity church is now defendant in a suit for \$50,000 for injuries sustained by a child. Two years ago this child was playing by the side of the church when a shutter was blown down, that, in falling, struck, and seriously injured the little one. The blow resulted in paralysis of the lower limbs, and suit is now being brought to recover damages for this injury.

St. John's church has been made the recipient of a cottage and land at Arlington for the use of its Children's Home, the gift being from Mr. and Mrs. Warder; and it has also received a gift of \$5,000 from Secretary and Mrs. Whitney for the use of its orphanage.

The Living Church.

Chicago, Saturday, April 23, 1887.

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THE LIVING CHURCH is now the only Church weekly in this country published at One Dollar a year; at the same time, it probably expends more for Church news than any other Church journal. It has a constituency in almost every parish, and its circulation is increasing in the States and in Canada. A united effort on the part of its many friends would easily increase its list to thirty thousand. There are several religious weeklies in the country which approximate to these figures. Why cannot the Church have at least one organ with a circulation as large?

LENT with its spiritual discipline, and Easter with its spiritual joys, have passed, and we walk again the highway of daily duty along the plane of ordinary experience; yet it need not be, it should not be, upon the same level of Christian life where we have pursued our way before. Though we may not always abide upon the mount of Transfiguration, we need not descend to the lowest valley of the soul's pilgrimage. The Christian life should be along a succession of table-lands, rising one upon another, towards the heights of holiness beyond which is the beatific vision. The Lenten discipline and Easter joys will be of permanent value and abiding influence only as they have helped us to stand upon a higher plane of daily life throughout the year.

It is a spiritual as well as a psychological law, that every excitement of the emotional nature which is not succeeded by appropriate action of the will, is fraught with a double danger: (1) Emotion is likely to become an end, sought for its own sake, a selfish gratification. (2) At every repetition of the occasion it is more and more difficult to arouse the sensibilities which were at first so ready to respond. Let us bear this in mind, while yet the echoes of our Easter anthems are lingering in the air. Our capacity for Easter joy will grow less and less, each year, and the festival will

become a mere gratification of æsthetic taste, unless we use it as an incitement to a higher life. "If ye then be risen with Christ, seek those things that are above."

In all parishes where the standard and spirit of the Catholic Church prevail, the seasons of Lent and Easter-tide have been improved by frequent fast and Communion. Believing in the quickening power of the Sacrament of the altar, devout priests have afforded the opportunity and have urged the necessity of its frequent reception. Have the conditions of our spiritual life changed with the change of the season? Is not every Lord's Day an Easter festival? Is not every Friday a commemoration of the Crucifixion? While we do not urge the full measure of Lenten exercise throughout the year, we do plead for the Friday abstinence and the weekly Communion. We appeal to the law and usage of the Church, and to the experience of devout Churchmen, for such reverent observance of the weekly fast and feast.

CHURCH DECORATIONS.

"I have vainly looked for some authority to learn how to decorate the church for the different seasons, for weddings, funerals, etc.; what kinds of material to use, where to place it, how long it should remain, etc. Should the altar be put in mourning for anything or anybody? I think not. No two parishes are alike in these matters. Yet worldly societies have rules about such things. It seems to me we have to guess at too many things. Please put me in the way of getting the needed information."—CORRESPONDENT.

We cannot give our correspondent the name of any authority which is explicit on all these points. We offer here a few suggestions which may be of service.

1. Do not overdo the decoration of the church, even on great occasions. A complete transformation is not needed, to mark even the Church seasons. Let confusion and display be avoided. Simplicity, harmony, and suggestiveness should be aimed at, rather than show. Some churches are made gloomy at Christmas by an excess of evergreens; the chancel rail bristles like a brush-fence, and the sanctuary is a swamp of foliage and flowers. It is not the purpose of decoration to conceal the church. The Lord's house should be beautiful in itself, and decoration should not be so obtrusive as to interfere with the effect of the architecture and convenience of use. If banners are introduced (and they are very effective) they should be used to decorate blank spaces of the wall, and not hung so as to obstruct the view of the congregation.

2. The colors appropriate to seasons and occasions should be confined to the chancel. Altar, prayer desks, lectern, and choir stalls may have their hangings. The "Roman Use"

of colors is preferred, on account of its simplicity. This is given in *The Living Church Annual*, and has been generally adopted in our churches.

3. The altar should not be put in mourning "for anything or anybody" except in commemoration of the Crucifixion, on Good Friday, when all ornaments except the cross should be removed from the re-table. This is the only day of the year when black is the appropriate color of chancel drapery. Even for funerals, violet is generally preferred in the decorations of the church, where death is robbed of terror and the light of hope breaks through the gloom of the grave. The pall should be violet, with a white cross extending over nearly its entire length and breadth. If any black drapery is used, let it be not in large masses; a festoon of crape (black and white) upon font, chancel rail, stall, or bishop's chair, as it may be needed to signify the place in the church from which the departed has been removed. It is a mistake to suppose that a funeral service, even for highest respect, calls for the heavy draping of the whole church in black. Mourners enter the holy place for comfort, not to be more heavily oppressed by "the trappings and the suits of woe." Still, the occasion calls for appropriate symbolism, and this may be had as above indicated. Excessive floral displays are to be deprecated at funerals. A simple cross and wreath for the casket, are quite enough.

4. We enter a protest against the general upsetting of the season decorations of a church for marriage services. Some special decoration for the occasion may be allowed, but this should not involve important changes in the ordinary arrangements of the chancel. We have known churches to be taken out of Advent and transported to Easter in appearance, for a nuptial ceremony. The Church year ought not to be banished from the altar to please the fancy of a wedding party.

5. Decorations for special occasions ought to be removed after the service; for the death of rector or bishop, the stall or bishop's chair should wear its badge of mourning for thirty days. Colors remain during the entire season to which they belong, except on the occurrence of special days requiring another color. Christmas decorations should be removed on the Feast of the Purification, or on the eve of Septuagesima if it occurs before. Easter decorations which are not perishable should remain till after Trinity Sunday. The color changes on the first Sunday after Trinity.

6. Flowers in pots may be used for decoration, as well as cut flowers in vases, but none should be put upon the altar or in the font. They may be arranged on the re-table.

Growing plants may be grouped at the corners of the altar, rising from the floor in graceful lines, and in the same way around the font. The earthen pots may be covered with moss or paper. Flowers and foliage should be arranged in masses, to have a good effect, and not as in bouquets for close inspection. Festoons of flowers and leaves may be hung in the chancel, but should be removed before they are wilted. The altar cross should not be obscured by decorations, but should always stand out clearly and boldly as the central ornament of the church.

APPLICATIONS OF THE HOLY EUCHARIST.

We took occasion sometime ago to express a favorable opinion of the series of instruction books for Sunday schools, edited by the Rt. Rev. Wm. Crosswell Doane, S. T. D., Bishop of Albany, commonly called "Bishop Doane's Catechisms."

A renewed examination strengthens the good opinion which we formed of them upon their first appearance and we most heartily commend them to all who have charge of the religious education of the youth of the Church.

Particularly satisfactory is the treatment of the Holy Eucharist in the manual of the "Senior Grade." The reverend gentleman whose letter to the Bishop of Albany we published in our last issue, might have been saved the trouble of asking his first question at least, if he had happened to have at hand this excellent book. On pp 114 and 115 we find the following question and answer:

Q. What is meant by "the Breaking of the Bread?"

Ans. It means that they constantly joined with the Apostles in that one act of public worship ordained by Christ.

Again on p. 246:

Q. What further evidence have we that the sacrificial remembrance of Christ's Death ought to be a frequent act?

Ans. The fact that this Sacrament is the only act of public worship, besides the use of His own prayer, which our Lord imposed on His disciples.

Then after giving "four instances" from the New Testament where "this one divine service of Liturgy ordained with the dying lips of the Lord Jesus, appears as the central act," this question follows:

Q. What do you gather from these passages?

Ans. We gather that the early Church, while under the inspired guidance of the Apostles who knew well the mind of Christ, made the Holy Eucharist the ordinary, not extraordinary, act of worship in all stated assemblies of Christian people.

Every one knows how far removed from this has been the ordinary practice of the Church in times past. After such a clear statement of the use as this we can easily understand why the Bishop of Albany in his reply to Mr. Prescott did not think it worth while to repeat himself. We regret, however, that he did not at least refer the questioner to this manual. It seems to us much more intelligible than the new way of putting the case which appears in his letter to THE LIVING CHURCH.

We wish our space would allow the complete reproduction of the whole treatment of the Eucharist in this excellent manual, from p. 238; but as it is a book so readily accessible, we can only refer our readers to it, and content ourselves with a few quotations, bearing upon the subject of this article, namely, the various applications of the Holy Eucharist.

Upon the sacrificial aspect of this great institution, the following passages will serve our present purpose.

Q. Before whom, more especially, does the Church make the memorial?

Ans. Before God the Father.

Q. Can it be that the Holy Communion is intended merely to remind us of Christ's death?

Ans. No; it is plainly intended to remind God of the Sacrifice of Christ's Death.

* * * * *

Q. Why, then, do we call the Eucharist a sacrifice?

Ans. For the same reason that we call those things which the Jews offered on their altars, sacrifices.

Q. * * * What has the Church always called it (*i. e.*, the Eucharist)?

Ans. A sacrifice.

Q. Do the ancient liturgies uphold this view of the Eucharist as a sacrifice?

Ans. Yes; all without exception, are founded upon it.

Here then is the key to the interpretation of our own Office. It is certainly essential to our claims as a part of the Catholic Church that our Office, whatever special emphasis it may give to one feature or another, should be the true representative of the traditional worship of the Church. If the liturgies of the universal Church are "without exception" founded upon the sacrificial idea, it would be suicidal to admit that our own form is an exception. Of course persons who oppose this view may point to the title; "Order for the Administration of . . . the Holy Communion;" but no one could show more convincingly than the Bishop of Albany that a title is not always an accurate description. Is not the American Catholic Church entitled the "Protestant Episcopal Church?"

But this point is made still more clear in the manual before us under

the head, "The Remembrance of the Benefits" (p. 245).

Q. What is the first purpose for which the Sacrament of the Lord's Supper was ordained?

Ans. "For the continual remembrance" before God "of the sacrifice of Christ's death."

Q. What is a second purpose for which it was ordained?

Ans. "For the continual remembrance" before man "of the benefits" of that death.

Q. What may be said of the Holy Eucharist in this respect?

Ans. That it is one of the greatest means ordained by Christ whereby the Gospel should be constantly "shown" or preached to men (1 Cor. xi: 26).

Q. How is this?

Ans. Because in this Sacrament, when duly administered, Christ's love unto death is brought home most directly to the soul of the Christian.

Q. Does the Church teach us that these are the only purposes for which this Sacrament was ordained?

Ans. No; she immediately tells us of a third, namely, the feeding "of our souls by the Body and Blood of Christ."

Nothing could be better than this: Here, with perfect accuracy, the sacrificial is shown to be the "first purpose," of the Eucharistic action.

It will be observed also that the first two purposes here defined have a relation to all devout and serious people, even though not, at a given Celebration, partakers of the Holy Communion, a purpose which is here most clearly distinguished from the others. All such persons may unite heart and soul in the remembrance before God of the sacrifice of Christ's death; and surely all sincere people, even if not yet entitled to the fullness of Christian privilege may be affected by the second purpose of this holy rite, the remembrance "of the benefits" of that death. And in fact considered as "one of the greatest means ordained by Christ whereby the Gospel should be constantly 'shown' or preached to men," there seems no good reason why any persons who are not disorderly or profane should be excluded from the opportunity of conversion through this sublimest of all preaching.

We once heard a Western bishop, who has for many years been eminent for successful missionary work, declare that he was always glad to have the opportunity of celebrating the Holy Eucharist in a new place where men were strangers to the Church. He had found nothing else which spoke with such power to souls as this great act of worship, in which Christ Jesus is set forth so "evidently" as crucified before the eyes of men.

Let us be thankful that in our

own Liturgy, which, however faulty its title, we must claim as fulfilling every purpose for us which the consensus of Catholic liturgies embraces, neither Christian people, nor any people who are willing to behave themselves, are either explicitly or implicitly forbidden to be present. The first, that is, all baptized persons, have clearly, a right in this matter which it would be oppression to take away; the second, may very possibly, gain the inestimable benefit of conversion through the lifting up of the cross of Christ; it would therefore, be a grievous failure in charity to take away the privilege which the Prayer Book now allows, nothing less than the privilege of enjoying the "greatest means ordained by Christ whereby the Gospel should be constantly shown or preached to men."

MARY AND ELIZABETH.

BY THE REV. A. W. LITTLE.

[In answer to a number of inquiries, I purpose in some brief papers to lay before the readers of THE LIVING CHURCH, a few important facts and principles, which bear on the canonical validity of the English Reformation in its most critical epoch. At the very outset, I beg to acknowledge the courtesy of my reverend brother, Dr. Erasmus W. Spalding, late Dean of Milwaukee, who has kindly placed in my hands a MS. of Dr. Little's, to which I am indebted for some very valuable points.]

Were the acts of Queen Mary's reign in matters of religion canonically done? And were they canonically undone under Queen Elizabeth?

Mary began in a purely Erastian style taking the title of "Supreme Head of the Church." By royal proclamation she inhibited all preachers not licensed by her authority. Then without any canonical process, but merely as an act of civil power, she deprived thirteen (13) bishops, including the two archbishops; and intruded bishops into the sees. These proceedings invalidated all the synodical acts of the convocations, a majority of the bishops being intruders. The Lower House of the Convocation of Canterbury was likewise "purged," and packed. Only six of the old deans and archdeacons sat in it, all the others having been forcibly deprived, and intruders substituted, and those six were silenced and some of them put to death. From several dioceses not a single one of the lawfully beneficed clergy had a seat. Moreover the writ for summoning convocation (1553) was not legally issued in the eyes of Church or State. The same irregularities existed in the Convocation of York.

The two succeeding convocations (1554) were similarly coerced and packed. And as freedom of action is a necessary qualification for synodical legislation, all the ecclesiastical acts of Mary's reign, done under duress and in synods unlawfully constituted and convened, were certainly null and void; and consequently did not need to be repealed. The parliamentary acts of Mary's reign (such as I Mary, Sess. 2, chap. 2, which abolished the English Liturgy and restored the Latin) were duly repealed by parliament under Elizabeth. Things were thus lawfully and canonically restored to the legal status of Edward's reign, but with some decided advantages to Catholic faith and order.

Elizabeth like Mary, was guilty of some uncanonical acts, and intruded a few bishops. But the last intrusion was healed in 1584, whereas Mary's intrusions were never validated. Thus the entire English episcopate was in true canonical as well as civil possession, and convocation lawfully constituted, when the canons of 1604 were enacted under James I. In short the Anglo-Catholic Reformation was a gradual process, extending (with varied fortunes, but with no break in the Church's continuity) from 1351, when the "statute of provisors" was passed, until the final settlement in 1662, a period of three centuries.

THE ENGLISH EPISCOPATE IN 1559.

In strict canon law all the consecrations of bishops in Mary's reign, while sacramentally valid, were unlawful. The only bishops in the province of Canterbury who at the date of Parker's consecration, [Dec. 17, 1559], were capable of conferring not only orders but regular mission and jurisdiction, were those who had been consecrated in the days of Henry VIII. and Edward VI., and were still in canonical possession of their sees, viz., (in the order of their consecration): Salisbury, suffragan of Thetford; Barlow, Bishop of Bath and Wells; Hodgkins, suffragan of Bedford; Bonner, Bishop of London; Thirlby, Bishop of Ely; Kitchen, bishop of Llandaff; Coverdale, Bishop of Exeter; and Scory (originally Bishop of Rochester, intruded into Chichester by Edward, but reconciled to the reaction under Mary, and serving as an assistant bishop in the diocese of London, and now elect of Hereford). Of these all but Bonner and Thirlby accepted the Reformation; as also did Stanley, the only bishop in the Northern Province who was at that time in strict canonical possession of his see. Thus there were only two bishops, Bonner and Thirlby, who were in a canonical position to offer even a minority protest against Parker's consecration as "Archbishop of Canterbury, Primate of all England, and Metropolitan." And they made no protest. While as to the *de facto* Marian bishops who had been deprived of the sees to which they had been uncanonically appointed, even they made no protest, set up no rivals, kept up no separate non-juring succession. If the Roman jurisdiction in England was right, they ought at least to have lodged a protest. But they did not seem to regard it of much consequence. Three of them abandoned the English Church, withdrew to the Continent, and never returned though free to do so. All the Marian bishops were treated with unexampled charity and courtesy, residing for the most part in the palaces of the new bishops, on terms of friendship and mutual respect. Bishop Burnet says that "Tonstal and Thirlby lived in Lambeth with Parker, with great freedom and ease." Heath lived in his own house near Windsor, and was often visited by the Queen. Brutal Bishop Bonner having quarreled with the Bishop of Lincoln, his custodian, suffered thereafter a mild imprisonment. And Watson, on account of his treasonable and seditious utterances, not on account of his religion, was confined to Wisbech Castle.

By making no protest (as Dr. Little-dale says, "Plain Reasons," p. 212.) "they allowed the case to go by default; and no claim of local jurisdiction for the Roman titular bishops who have ministered to their co-religionists here, from James I. to Victoria, was set up until 1850, nearly 300 years too late!"

THE SECOND SUNDAY AFTER EASTER.

BY E. O. P.

To-day is sometimes called the Sunday of the Good Shepherd, and so filled are its teachings with living portraiture of that Great Shepherd of the sheep, that one cannot but take kindly to the name. Throughout both the Old Testament and the New, God's shepherding care is exhibited perhaps more often than any other of His tender regards for us. He Who is "Shepherd and Bishop of your souls" signs each with His own mark in Holy Baptism, and from the font to the tomb, nay, until the day when He calls by its Christian name every baptized body from its sleep, the Gentle Shepherd's steps do ever go before His sheep that so theirs shall follow.

In true rendering of the collect words, "endeavor ourselves," we would daily choose this following and make ourselves enter upon it, but of God we ask the enabling grace, and the Good Shepherd Who gives His life for the sheep, sacramentally feeding them with Himself, is Himself that grace our collect asks. And how should any not choose to follow where those blessed Footprints mark the way? Although knowing too, it is a stony pass and thorn-hedged; sometimes upon steep mountain sides, at others through desert places, yet never beyond the Gentle Shepherd's care. Not always green do the pastures seem to us whose eyes are holden, but always He Who leads does know them to be best. Often bitter are the still waters, but at the touch of the Good Shepherd's rod they have all needed sweetness. With the crook of His staff He gently draws, or by His chastening rod compels the wandering and wilful. There are swollen fords where the Heavenly Shepherd leads; but however dark the waters or high the leaping waves, what need any fear whose heart and eye are fixed on Him Who holds all in His blessed keeping? And when the Saviour takes a precious lamb upon His bosom, how thus He wins the mother's gaze that she heeds not ought of weariness, forgets all danger and all pain, if so be she reach at last the mystic height where are "those meadows sown of old," and where the living waters flow forever. "We are His people and the sheep of His pasture"—this our daily song, and yet in how many ways do we hide the Master's brand or make it glow less brightly. When the flocks of Eastern countries have eaten bare their pasture lands, the shepherd calling to his own, holds low his rod and allows only those sheep which bear his brand to pass under it. These he leads to fresh pastures upon mountain slopes. Unkind censure, sharp criticism, perhaps averted gaze, cool recognition, or scornful glance—by any one of these or by other of our "manifold sins and wickednesses" as we all do know, is effectually concealed or dimmed that sign of the cross by which to "pass under the rod" of our Heavenly Shepherd. Well indeed, to daily make the confession: "We have erred and strayed from Thy ways like lost sheep," and to tremble over that day's record which seems to hold least that is amiss, knowing there are secret faults and presumptuous sins which get dominion un-awares.

The voice of the Good Shepherd! It speaks as to Adam in the cool of that evening long ago, and the soul seeks to hide itself. It comes as to Abram, and thou dost leave home and kindred to go as knowing not whither. The gentle accents call thy name, and like Samuel

thou dost hearken to thy Lord. Perhaps as to that early disciple comes "Follow Me," and who shall resist those words of the sweet Master—whither-soever? Or sometimes it is "Lovest thou Me?" and who shall say Him nay? It may be too, the blessed voice shall again stir one and yet another and another grieving for her risen Lord Whom "they have taken away"—speaking as to Mary. And when it be so that the Gentle Shepherd's countenance is not seen nor His guidance felt, and when the sweet voice is not heard, we will remember that what seems absence is His special Presence. Nor will we allow ourselves to forget that life's small worries and its greater trials—all are truly sacraments to us, and blessed is the soul which in each event recognizes the voice of the Good Shepherd.

BOOK NOTICES.

SCHOOLROOM GAMES AND EXERCISES. Compiled and written by Elizabeth G. Bainbridge. Chicago and Boston: The Interstate Publishing Co. Price 75 cents.

This manual contains many good things, both new and old. All the games and exercises seem adapted to healthy exercise of the mind, and may furnish an agreeable change from the routine of study. The book commends itself to the home circle, offering as it does, many intellectual games that may give pleasure to young and old.

FOES OF HER HOUSEHOLD. By Amanda M. Douglas, author of "Floyd Grandon's Honor," "In Trust," etc. Boston: Lee & Shepard; New York: Chas. T. Dillingham; Chicago: A. C. McClurg & Co. 1887. Pp. 391. Price, \$1.50.

Bright and pleasant reading. The characters well portrayed, and the interest sustained; the principle of the book is good; altogether a desirable one for young people, as it clearly shows the pitfalls which may spoil the beauty and happiness of life.

THE BETHLEHEMITES. From the German. By Julie Sutler. Philadelphia: Porter & Coats. Pp. 96.

We have here another simple and beautiful and life-like rendering of the story of the birth of Christ. The fortunes of several families are woven, without any plot, into the narrative, and in unaffected style it is shown how the destinies of individuals were brought within the influence of that wonderful Being. One feels, as one reads the little book, that such incidents must have occurred, and human hearts and lives must have been affected in just such ways.

ACTORS AND ACTRESSES OF GREAT BRITAIN AND THE UNITED STATES. From the Days of David Garrick to the Present Time. Edited by Brander Matthews and Laurence Hutton. Vols. IV. and V. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.

We have in these columns noticed the earlier volumes of this entertaining series, as they have appeared. The fourth volume gives Macready and Forrest, and their contemporaries; the fifth, actors of the present time. The books abound in lively anecdotes of famous players, and reminiscences of the stage—of famous debuts, and what famous critics have written and said of those who from behind the foot-lights have moved the world to laughter or to tears. Much good is told of these actors—perhaps taking Hamlet's advice—"Use the players 'better than they deserve.'"

The first instalment of John Gay's "Journey to Exeter" is given in the April issue of *The English Illustrated Magazine*. The illustrations of the poem are exceedingly interesting and well drawn. (Macmillan & Co., 112 Fourth Ave., New York. Price \$1.75 a year.)

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

PERSONAL MENTION.

The Rev. Francis Lobdell, D. D., entered upon the rectorship of Trinity church, Buffalo, N. Y., on the first Sunday after Easter.

The Rev. William J. Seabury, D. D., has been elected a member and the secretary of the Standing Committee of the diocese of New York, to fill the vacancy caused by the resignation of the Rev. Dr. Lobdell.

The address of the Rev. Joseph A. Russell, is now Falls City, Neb.

The Rev. Roberts Coles went abroad on April 16, his address for three months will be care of Brown Shipley & Co., London, England.

Columbia College has conferred on the Rev. Dr. W. C. Winslow, the degree of L. H. D. [Doctor of Letters.]

The Rev. E. B. Schmitt will remain another year as assistant to the rector of St. Stephen's, Lynn, Mass.

The Rev. C. R. D. Crittenton, from Nashotah Seminary has accepted the call to St. Mark's parish, Beaver Dam, Wis.

The Rev. Wm. Leacock has resigned the assistantship of St. Luke's parish, Brooklyn. Address 107 Gates Ave.

The address of the Rev. A. B. Russell is 1162 Hickory St., St. Louis, Mo.

The Rev. Herbert J. Cook of St. Bartholomew's church, Englewood, has accepted an election to the rectorship of Christ church, Dayton, Ohio. His address after May 1st will be 126 East First Street, Dayton.

TO CORRESPONDENTS.

K. J. S.—Your copy is too indistinct for the compositors.

W. L. C.—Your idea is a good one, but we do not think it expedient to act upon it at present.

DECLINED.—Easter Thoughts; "He giveth Sleep." "AN OLD CHURCHMAN."—Passion Week begins with the Fifth Sunday in Lent. The events of the Passion are henceforth the leading theme of the season. Holy Week begins with Palm Sunday. See notes under Calendar, page 59.

LAYMAN.—A parish organization is not necessary in the missionary operations of the Church. The plan has been practically abandoned in the missionary jurisdictions.

J. A. H.—We have no means of ascertaining.

CHURCHMAN.—Your views are correct, but we prefer not to discuss the subject of a name any more at present.

H. N.—See above.

MARRIED.

COLT-BOVAY.—At St. Ann's church, West 12th Street, New York City, on Tuesday in Easter week, by the Rev. Dr. W. S. Rainford, and interpreted by the Rev. Dr. Thomas Gallant, the Rev. Anson T. Colt and Mary Elizabeth, daughter of Major Alvan E. Bovay of Ripon, Wis.

OBITUARY.

BOSTWICK.—Entered into rest at South Amboy, N. J., on Thursday, March 31, in the 75th year of her age, Harriet Ruth, relict of the Rev. S. B. Bostwick, S. T. D. Funeral at Zion church, Sandy Hill, New York.

DAVIS.—Entered into the rest of Paradise, at Hannibal, Mo., Palm Sunday, April 3, 1887, Tullie Mae, daughter of the Rev. John and Tullie M. Davis. "In heaven their angels do always behold the face of my Father which is in heaven."

OFFICIAL.

Official notice is hereby given that the Tenth Annual Synod of the diocese of Springfield will meet on Tuesday, May 3d, 1887 in St. Paul's church, Springfield, Ills., at half-past ten o'clock in the morning.

J. B. HARRISON,
Secretary of the Synod.

CHURCH WORK IN MEXICO.

At a meeting of the Board of Managers held in New York, Wednesday, March 10, the Rev. William B. Gordon was nominated by the Presiding Bishop under the provisions of the resolution adopted by the Board of Missions in Chicago, Oct. 22, 1886, and appointed by the board.

The board being unprepared at present to assume additional pecuniary responsibilities, the following gentlemen have consented to act as an Advisory Committee in regard to Church work in Mexico, and also to receive and disburse contributions for the support of the orphanage in the city of Mexico and for the maintenance of teachers, readers and others acting with and under the ecclesiastical body in the Valley of Mexico.

Cheques should be drawn to the order of
WILLIAM G. BOULTON, ESQ., Treasurer,
202 Madison Avenue, New York,

Rev. H. Y. Satterlee, D. D. Hon. A. H. Rice,
Mass.

Rev. G. W. Smith, D. D., Hon. E. Pierrepont,
New York.

Rev. G. Z. Gray, D. D. C. S. Patterson, Esq.,
Penn.

Rev. J. H. Eccleston, D. D. Wm. G. Boulton, Esq.,
New York.

HENRY C. POTTER.

New York, March 28, 1887.

The undersigned recommend that contributions intended for mission work in Mexico be sent in accordance with the foregoing announcement, to William G. Boulton, Esq., Treasurer, 202 Madison Avenue, New York.

G. T. Bedell, Bishop of Ohio.

A. Cleveland Cox, Bishop of Western New York.

John Scarborough, Bishop of New Jersey.

John Williams, Bishop of Connecticut.

Ben. H. Paddock, Bishop of Massachusetts.

W. C. Doane, Bishop of Albany.

T. A. Starkey, Bishop of Northern New Jersey.

ACKNOWLEDGEMENTS.

The undersigned acknowledges, with many thanks, the receipt, through Mrs. Florence M. Raymond, Treasurer of the St. James' Branch of the Chicago Woman's Auxiliary, of the sum of \$20; and of the further sum of \$10 from St. Margaret's Guild of St. James' church, Chicago; to be appropriated to the purchase of much needed articles of furniture for the new church of All Saints', Winter Park, Florida. The subscriber also takes the opportunity of thanking an unknown donor, for the receipt, some months

ago, of the beautiful set of silk stoles, for all the seasons of the Christian Year.

GEORGE C. STREET,
Priest-in-charge of All Saints', Winter Park, Fla.
Easter-tide, 1887.

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.

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.

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 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. RIPPY, rector.

A WELL EDUCATED and refined young lady's desirous of becoming a governess or traveling companion. Can give and would ask best of references. Address "H." care of THE LIVING CHURCH.

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 young girl from fifteen years upward, or a single or married lady with small means, or without any means, and who is willing to make herself useful, can find a comfortable home in a clergyman's family. Address "A" care of THE LIVING CHURCH.

WANTED.—Rector (unmarried) of a Southern parish, desirous of spending the summer North. Will be glad to undertake parish work at small remuneration per month. Address "RECTOR," LIVING CHURCH Office.

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.

T. B. PETERSON & BROS., Philadelphia, Pa., have just published a faithful copy of M. De Munkacsy's great picture, "Christ before Pilate," which has just been sold for over \$100,000, in a fine steel engraving, done in line and stipple, measuring 22 x 28 inches, which, though a \$5 print, they have decided to sell at the extremely low price of \$1 a copy.

SHARON MISSION.

The Sharon Mission sells flower and vegetable seeds in aid of its building fund. Twenty-five choice assorted packets \$1.00. Destitute 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, Manitoa, Portland, and Puget Sound points.

The Household.

CALENDAR--APRIL, 1887.

24. 2nd Sunday after Easter. White.
25. St. MARK, EVANGELIST. Red.

APRIL 25.—ST. MARK.—Evangelist and martyr, companion of St. Peter, under whose direction he wrote the Gospel bearing his name. His later ministry was at Alexandria, and the liturgy preserved from that Church is called after him. It is said that he was martyred on Easter Day, A.D. 64, and that his body was carried to Venice in 465. His symbol is the lion, as he set forth especially the royal character of the Son of David.

CHRIST'S HUMANITY.

BY MARIA BATTERHAM LINDSEY.

O Babe! upon Thy mother's breast,
In our weak garb of suffering drest,
So lowly, yet so wondrous high
That angels might not pass Thee by,
And wise men came from distant lands,
With kingly off-rings in their hands;
What dreams prophetic, strange, and old,
Thy heritage and work foretold!

O Child! within the temple's court,
Where priest and prophet wadom sought,
And Thy young lips first ope'd to tell
The message that they knew so well;
Within Thy mother's humble home,
O'ershadowed by Thy fearful doom,
Alone as Thou must aye have dwelt,
How was Thy lovely Presence felt!

O Man! upon Thy upward way,
Beneath the heat and toil of day,
With weary feet and tender frame,
Yet ever, always, just the same;
Mighty to heal, lowly and mild,
Yet grand in justice, undefiled,
And blending with a God-like love
Thy life-work with Thy place above!

O Saviour! at the awful close,
Betrayed by friends, beset by foes,
Before the vengeful bar arraigned,
With brow and garments crimson-stained;
Amidst the mob whose only cry,
In threatening voice, was "Crucify!"
And on the cross, what grandeur Thine,
What bearing, patience, all divine!

O Christ! beside the vanquished tomb
Dispelling evermore its gloom,
Upon the way so often trod,
Upon the mount so nigh to God;
How gentle with Thy friends who failed,
And tender where their faith once quailed;
By all Thy Life, Thy Death, Thy Birth,
How sure of triumph o'er the earth!

A CITIZEN, scared by earthquake predictions, sent his two half-grown boys to a friend in the country. A few days later the friend wrote him: "Dear Sir—Please take your boys back and send us the earthquake."

THE old Catholic veterans, Dollinger and Reusch, are about to publish the famous autobiography of Cardinal Belarmine, which the Roman Catholic authorities have tried for centuries to suppress, and the existence of which has prevented the famous cardinal from being declared a saint. It was not intended for publication, and is said to tell some uncomfortable truths.

No doubt most of our little readers think Mother Goose was a fictitious character. That is a mistake, and I am going to give you a little sketch of the old woman. Her maiden name was Elizabeth Foster, and she was born in 1655. She married Isaac Goose in 1693, and not long after her marriage she joined the Old South Church in Boston. She died in 1747, ninety-two years of age. She was a kind, good old grandmother, who made nursery songs and sang them to please her grand-children. Her son-in-law, Thomas Fleet, first published her songs in 1716. Mother Goose lived in a little one-story, red-roofed cottage.

UNLIKE T.C.D. library, the Bodleian is not one long room. One portion runs at

right angles to the other. It is also ornamented with a large collection of splendid life-size portraits. In the visitors' book I saw the signatures of Henry Irving and Oliver Wendell Holmes. Of course it contains priceless treasures in the way of MSS., &c. An interesting one, though not worthy of this description, is a confession made by the unhappy Duke of Monmouth on the morning of his execution, confessing his illegitimacy, witnessed by Ken and two other bishops. In the same case is a translation in Latin of an Italian sermon made by Elizabeth for her brother, Edward VI., written in a beautifully clear hand. Hard by is the dark lantern found upon the person of Guy Fawkes at the time of his arrest. From the Bodleian the visitor goes to the Radcliffe Library, from the roof of which he obtains a beautiful view of Oxford and all its surroundings.

JUST as we are passing the 21st day of April we are reminded that as an anniversary of the death of eminent persons few days in the year can bear comparison with it. On the 21st of April died Alexander the Great, Diogenes, Anselm (Archbishop of Canterbury), Abelard and Racine. Among other notable deaths that have taken place in April are those of Pope Constantine, Pope Benedict III., and Pope Nicholas IV.; King Louis II., John "the Good," and Charles VIII., of France; Petrarch's "Laura," Lorenzo de Medici, "the Magnificent;" Raphael Albert Durer, Ta so, Mme. de Maintenon, Mme. de Pompadour, Metastasio, Mirabeau, and Niebuhr. The April deaths in England include those of Richard Cœur de Lion, Edward IV., Henry VII., Stow, the historian; Shakespeare, Lord Chancellor Jeffreys, Daniel Defoe, Handel, Oliver Goldsmith, Cowper, the poet; Bishop Heber, Wordsworth, Byron, and Lord Beaconsfield.

THE papers are full of the account of the Baptism on Easter Monday at St. John's church, Washington, of Dorothy, infant daughter of Secretary and Mrs. Whitney. The service began with a processional, then twelve little girls dressed in white with pink sashes came from the robing room and took position at the right of the font; following these came six young ladies, the christening party, and the baby in her nurse's arms. The church was crowded, of course, as this was one of the events of the season and many opera glasses were focused on the baby. The Rev. Dr. Leonard baptized the baby, giving it the name Dorothy Payne, and kissed it, and the service being ended the christening party returned to the robing room, whence the baby was hurried home. The congregation did not know of this hurried departure, and rushed out of church as fast as possible to see the baby and, if possible, kiss it, and finding a nurse with her little charge just coming out of the passage way from the church to the street, the excited women made the grand rush and several dozen had kissed that baby before they found out that it was the wrong one. However the baby was not hurt by this momentary popularity.

"THE Great Forty Days"—such is the name given by Christians to the period immediately following Easter Day. And the reason is this: After Jesus Christ had risen from the grave—as we are assured by the strongest historical evidence that he did rise—we are told by an author who wrote not more than thirty years after the event, and who received his account from eye-

witnesses, that Jesus Christ appeared to His disciples at intervals during forty days (Acts i:3) in order to convince them of the reality of His Resurrection, showing them the marks of the nails in His Hands and Feet, and of the spear in His Side (St. John xx:27), eating with them (St. John xxi, St. Luke xxiv:30), and reminding them of all that He had taught them before His death (St. Matthew xxviii:18), until the most skeptical amongst them was convinced that He who had died on the cross had really and truly risen from the grave, with the same body but glorified and spiritualized. So has Jesus Christ removed all doubts which before hung round the belief in a life after death. For from "the undiscovered country from whose bourne no traveller returns," this one Traveller has come back, so "bringing to light life and immortality," which men had only beheld before in the doubtful twilight of a "great perhaps."

SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

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

CHAPTER VI.—Continued.

THE GARDEN DOOR.

We dined very simply on Sundays, more like a kind of supper, most of the servants being at liberty. After dinner that night in the drawing-room the Duchess asked for music, and Virginia sat down to play. She played superbly, but refused to sing, solely, I believe, because her voice was not equal to her skill.

She played some brilliant pieces—I do not now remember what they were. Indeed, I think that soon she did not know herself. She seemed to me to be improvising, or, if she did not do that, she threw so much of her personality into the piece that the conception of the composer was well-nigh lost. I am far from saying that she played without soul, but I should say that she played without rest. She seemed to play as though music were not a teacher, but an inarticulate cry—as though she refused the healing message of harmony, and cast it back, in its own notes, against the sky. She played a piece at last with intense feeling, but with a restless, passionate violence, as of despair; then she dropped into a sudden adagio, and, concluding with some chords of exquisitely-modulated rhythm and cadence, she sprang up from the piano, and, clasping my arm, 'Constance,' she said, 'sing! I want to hear the human voice.'

The clear, simple notes—solemn, yet ah! how sweet!—filled the room with a sense of rest and stillness after the storm of passionate sound—'He shall feed His flock like a shepherd, and He shall gather the lambs with His arm—with His arm.'

I had a mezzo-soprano voice of small compass, but clear and firm, and I sang the air through in F.

'He shall feed His flock like a shepherd, and He shall gather the lambs with His arm, and carry them in His bosom, and gently lead those that are with young, and gently lead—'and gently lead those that are with young. Come unto Him all ye that labor. Come unto Him all ye that are heavy laden, and He will give you rest—will give you rest. Take His yoke upon you and learn of Him, for He is meek and lowly of heart, and ye shall find rest—and ye shall find rest unto your souls.'

Then again the sweet, clear chords, clear as the proclamation of an angel, sweet and pure as the dying thanks-

giving of a saint, filled the room with the trustful silence of the soul.

Virginia came up to me as I rose, and put her arm round me.

'I could wish to sing like you, Constance,' she said. 'You have something which I have not.'

They were the same words that Percival had used.

The next week or two passed much in the usual way. It was fortunate for me, in one sense at least, that Percival had been with us so short a time before Virginia came, for there had not been time for the desire that I knew existed in my aunt's mind, that I should marry him, to grow into a suspicion or expectation that such might be the event. I avoided riding with Virginia and Percival in the afternoons as much as I could.

'Why are you not riding, my dear?' said my aunt, looking at me inquiringly, as I got into the carriage to drive with her and the Duke to Rivershead. 'It is not your day at the schools.'

'They like riding together, aunt,' I said.

'It would not be a bad match,' said the Duke. 'He will be very rich. She would make him a noble wife.'

The Duchess said nothing, but she looked wistfully at me.

'She will make him a noble wife,' I thought, as we drove through the chase. 'Does she love him? She cannot love him so well as I!'

Indeed, I often wondered whether she loved him at all.

That Sir Percival loved her no one could doubt. His whole nature seemed brightened and intensified.

'It is just what he wanted,' I thought; 'but it is sad to think that she cannot lead him to the highest things—the highest life.'

I often spoke to Mr. de Lys about them. He entered kindly into the matter. He said nothing that would lead me to suspect that he had penetrated my secret, but he had always treated me with such a fatherly tenderness that it did not seem strange to me that he did so now.

For some few weeks the quiet hours passed after this fashion. I never spoke to Percival of Virginia nor to Virginia of Percival, and neither of them ever spoke of the other to me. Percival would, I fancy, have been glad to do so; but, in the first place, he was so much with Virginia that he had not much opportunity, and, in the second place, when he did attempt it I did not encourage him. Some strong, but I hardly know what impulse forbade me to say anything in encouragement of her to him, even though it might have seemed that the highest motives impelled me to do so. I did not know till months afterwards that they understood each other.

One morning, at breakfast, Percival opened a letter with an expression of disgust. We had only one post every day at Kingswood, which a boy fetched from the nearest post town every morning. This letter was a summons to Woolwich for his final examination and a residence of some months was required. The light died out of his bright boyish eyes.

For the next day or two I saw little of either of them except at table. It seemed to me as though we were leading the old uneventful life we led before they came.

After Percival had left, Virginia became very companionable. She was always charming to the Duke and to my aunt, but now she seemed to seek my society, and we spent much time to-

gether on the lawn and in the garden walks.

The morning after Percival left, the Duke said:

'Now that you have lost your escort I must find a pony-carriage for you young ladies. The distinction is fine, I allow,' continued his Grace, musingly, 'but I think it is a true one, between two young ladies on horseback, followed at some distance by a groom, and the same young ladies driving themselves in a chaise, with a boy behind them. I, for one, at any rate, prefer the latter.'

'Constance is very kind,' the Duke went on, after a pause, 'in adapting her pace and her talk to the needs and the capacities of a very old man, but I could not inflict the penance upon two young ladies.'

This referred to the occasions on which I had ridden with the Duke, and had never spoken unless I was spoken to; but we both of us perfectly understood that his Grace did not want either of us as a companion in his morning rides; to have maintained a conversation with the lively Virginia on these placid occasions would have been equivalent to a popular *emeute* in his Grace's experience.

A day or two after this conversation, the pony chaise arrived from London. It was a most dainty affair: two delicious little cream-colored ponies, and a most delicate chaise, with a boy-groom to match. It was used, alas, for so few times!

I believe that Percival wrote at first every day, and I am equally certain that Virginia was bored and annoyed by the frequency of these tokens of affection. She used to glance over them rapidly, and put them away at once.

One morning, soon after breakfast, I went out on to the lawn, and found her sitting on her wicker chairs near the tulip-tree by the wall. One of Percival's effusions was in her hand, which hung listlessly towards the grass.

She looked up with a smile of welcome, and I sat down.

'What are you looking at me for?' she said, after a minute or two had passed.

'I am wondering whether you love him at all,' I said. I know not why, but my tongue seemed suddenly loosed.

'Who? Oh, Percival,' she said, taking up the letter into her lap. 'Oh, yes, I love him. He is such a dear boy—such a boy,' she added, after a moment's pause.

Then suddenly she looked up, and an altogether different expression animated her strong and beautiful face.

'Constance,' she said, 'tell me; was there never anything between him and you?'

'No,' I said, 'never! He never loved me; never would have loved me.'

By a sudden inspiration I seemed to see this last truth now for the first time.

She gave a kind of sigh, as it were, of relief.

'Yes,' she said, 'I love him. He will grow.'

'He is another man,' I said, 'since he loved you. It was just what he wanted to draw him upwards, to raise him above himself. Oh, Virginia, lead him to the highest life!'

She sprang up so suddenly that I rose also, not knowing what was to come.

She seized me by both my hands, and held them down at arms' length.

'Constance,' she said, 'you are a glorious girl! I love you better than anything in the world besides!'

CHAPTER VII.

THE VALLEY OF THE SHADOW OF DEATH.

Some days, or it may have been weeks, for the hours passed so evenly that we

lost count of time, and I think I recall one, if not two, visits from the Marquis during this time; but, however, some time after Percival had left us, Mr. de Lys was lunching at Kingswood. He told us, in the course of luncheon, of an epidemic fever that had broken out among the wharves and old lanes and warehouses at Rivershead, and was puzzling the doctors a good deal. It was not an alarming fever in its first appearances, its characteristics being troubled sleep, or slight forgetfulness; but it was extraordinarily fatal in its results. On the second or third day the patient frequently died; if he lived over that time he recovered. Some physicians supposed that it was a species of Oriental fever brought to Rivershead by the foreign sailors that sometimes came up to its wharves.

However this might be, Mr. de Lys said that it was spreading among the townspeople in a manner that was almost alarming, and had even crept up into some of the neighboring villages. He advised us to be careful in our rides.

Two or three days after this Virginia came into luncheon with an excited manner. The Duke was that day lunching at the Rectory at the market town. He did this sometimes when he had more business than usual to talk over with the agent. We were, therefore, alone at lunch.

Virginia's maid, an excitable girl, had been telling her a gruesome story of the spread of the epidemic, and of the panic that it was causing among the people. In particular, she had heard that the contagion had reached the little village beyond the church in the chase, and she had harrowed Virginia's feelings by telling her of a poor woman who had been attacked by the disease, and was lying absolutely unattended—deserted by the panic-stricken people. Virginia poured all this sad story into our ears.

Suddenly, towards the end of lunch, as Mr. Priest was devoting himself with extreme attention to the Duchess—he always made a point of this when the Duke was absent—Virginia said:

'Aunt, I shall go this afternoon and see this poor woman.'

'My dear!' said the Duchess, quite aghast.

'Yes, I shall; it is horrible to think of her being so deserted.'

'But, my dear, it is very infectious. You know that Mr. de Lys particularly warned you not to ride in the neighborhood of Rivershead. Will you not wait, at least, until the Duke returns?'

'No, aunt; I shall go at once. It is horrible to think of this poor woman deserted and dying, and no one to aid her. How could we stay here and think of it? If you are afraid of my coming back, I will not come back; if you are afraid of the carriage coming back, I will walk.'

'If you go,' I said, 'I shall go with you.'

'Nonsense,' said Virginia, almost angrily; 'what good would that do?'

'My dear,' said my aunt, with that touch of pride which she so seldom exhibited, but which became her so well, and to which there was no reply, 'if it is right for you to go, it is Constance's duty too.'

'Mr. Priest,' said Virginia, 'will you have the goodness to order the pony carriage for three o'clock?'

'Certainly, Miss Clare.'

I have sometimes wondered to what command Mr. Priest would not have replied in the same terms.

The dainty pony chaise came round

into the quadrangle at the hour appointed, and we got into it; Virginia, of course, driving, as she always did. We bowled out through the cupolaed archway into the chase.

It was intensely hot. The cloudless sky was one blaze of dazzling light; not a breath of air stirred the drooping foliage. The deer were herded together under the largest spreading trees; every creature of the woods, every bird and insect, was still. A flickering air, like a shimmer of fairy fire, played above the ground and through the vistas of the faded forest; and in the distance, over the shores of the channel, a thin mist rose over the fetid mudbanks and the dried-up courses of the streams.

As we drove on in silence a feeling of intolerable dread and apprehension seized upon me, a horror of a great darkness—an absolute physical darkness in the midst of the intense blaze of the afternoon heat. I tried to pray, but the power of thought and of sustained intention deserted me. I could only realise the sense of approaching evil. I felt as though, in my desperation, I could snatch the reins out of Virginia's hands.

The impulse became too strong to be resisted, and, regardless of the presence of the boy behind us, I said:

'Virginia, stop! I beg of you to stop! For Percival's sake, for my sake—you say you love me—I beg of you to stop! I have a sense given me that the errand on which you are determined is needless—worse than needless. Were it otherwise I would not stop you, but I am confident that it is not the will of God that we should go on. The air is full of evil omens: let us turn back.'

'Turn back!' she said; 'do you suppose for a moment that I shall turn back? I did not wish you to come, but having come, you must go on. You speak of evil omens. Do you think that this would not be a day of evil omen to me were I to turn back? I know nothing of your spiritual visions and insight and warning voices. I understand only a commonplace morality which teaches me to visit the helpless and the sick.'

I think, as she spoke against visions and of the duty towards the sick, a vague idea was forming itself in my mind that He who originated the visitation of the sick was revealed to some by a 'vision of angels which said that He was alive;' but she went on before I could frame such thoughts into a reply.

'Besides,' she said, 'we are nobles, and it is our duty everywhere to face death.'

I cannot describe the proud look with which she said these words. She seemed to have forgotten for a moment her socialistic creeds.

'Did you never hear,' she said, 'of the girl at Gorhambury, or one of the historic houses—I forget which; it is not so long ago—who was dressing for dinner, and her muslin caught fire, and in a moment the toilet-table and the curtains were in a blaze. She ran down the great staircase screaming for help, and when they met her she said, "Never mind me; save the house!" What have we girls done that we should be less brave than she was?'

'Did she die?' I said.

'I forget,' and her proud eyes filled with tears. 'I only know I thought it the noblest story I had ever heard.'

She brought her whip down softly over the lovely ponies, and we flew rapidly over the scorched spaces of the chase.

(To be continued.)

GOD WORKETH IN SILENCE.

BY MRS. G. HALL.

All nature seems to have been at a stand-still throughout the winter, sobered down, sedate, and very silent; yet she has been all the while preparing for the blessed spring time, now so busily at work, and who herself is coming in just as noiselessly.

This intense waiting stillness sometimes weighs upon us, and we almost feel as if we could hear the pulsations of nature, as it is waking up once more to renewed life. This calm waiting and expectancy is the very herald of its near approach. Gentle winds from the south, soft sunbeams from the skies, the low whisper of cheer in the running brook, as it glides through the fields and meadows, are all its silent workers. Spring's modest harbingers! her very servants, for nature is, withal, the most diligent of housewives.

Only a few days ago the earth was naked and brown; now a carpet of richest green is stretched over hill and valley, as far as the eye can reach. But who heard the hum of the wheel as it spun the warp and the woof of its beautiful tapestry? During the stillness of these winter nights just passed, who heard the sound of the busy looms, or the flying of the shuttle, or even the murmur of the weavers' voices? Not one.

But yesterday the bare branches of the wood lifted themselves, clear and cold, against the chilly clouds; now, you see green leaves unfolding, as though a great picture was about to be displayed on some endless canvas, growing, every moment, as it opens beneath the artist's pencil. In a single day, millions of these tiny, leafy banners have been floated to the wind. Did any one hear the footsteps of the One who unfurled them? Who were they, these silent workers, and where did they go, when their work was done?

But what makes the grass come up at all, out of the black earth? and how did the buds know just when to take off their little green hoods, and see what was about them in the world? How came they to be buds at all? and did they really know themselves what kind of leaves or flowers they should blossom into? The wisest being God has ever made can only wonder how it is, and yet He knows it all!

Very soon, myriads of flowers, that have slept safe and warm in the bulb all winter, down under the patch-work covering of dead leaves, or the more beautiful covering of the snow, are coming to tell you that, though silent, all nature is awake, and "busy as bees." But go to the unfolding bud and listen close. Can you hear the life-blood throbbing in its veins as in your own? Can you catch a breath of one of the flowers, even though so still, and so highly perfumed?

That green velvet carpet has been spread six thousand times! six thousand times the woods and meadows have waked to new life and beauty, and yet the seal of silence God set upon these works of His, in the beginning, has never been broken, nor have they been anything but silently done.

The dew is another wonderful worker for nature, and a silent one, too. Just as a physician would come to his patient, bearing healing, so the dew comes to the flowers. It goes to the very roots of the scorched plants, creeps up their veins, and the dried-up leaves fairly smile in their gladness and put on a fresher green; and the trees, even the loftiest monarchs of the forest, lift

their grand heads all the higher and more royally for the ministrations of the silent dew, showing that things of high degree, as well as low, are often greatly indebted to what seems to us the merest trifles.

What a silent worker the frost has been all winter, frescoing every pane of glass and ornamenting every shrub and bush, in the still, cold, winter nights. But no sound of the workman's tread was heard as he came and went. Quietly he does his work; he touches the green leaves and they die, and he waves his ice-wand over the fields and orchards until famine almost stares us in the face.

But let the sunbeams visit the earth; everything is, as it were, transfigured, clothed with a garment of beauty, painting woods and meadows, giving the fields their gold and the orchards their crimson. Never do the sunbeams rest on anything in nature without producing a chemical change, and, like artists, they try to outstrip one another in their delineations. Yet, they are very silent artists; they come and go, like the visits of angels, nobody knows how or where.

And what a silent animal world we have. The silk-worm in silence spins its beautiful tissue—200,000 pounds being annually circulated. Other animals, so small as hardly to be seen by the naked eye, make the most wonderful geographical changes on the globe, toilers never resting, in one grand design working together unheard, unseen, changing the water into solid rock or dry land; and so beautiful are these living wonders as to rival the garden flowers on land, in their gorgeous tints. The microscope reveals to us, on every hand, millions of just such little creatures, each differing from the other, living, moving, and all working in silence.

And when we come to the heavenly bodies, the greatest works from the hand of God, we take—

The sun that in silence ariseth to run,
As a strong man runs his race,
And the silvery moon, when the day is done,
That follows in silent grace.

The hosts of heaven, in numbers sublime,
Going forth, at their Maker's will,
To march, and to measure the circles of time,
But their marches and measures are still.

Thus in God's kingdom, above and below,
As darkness and light are the same,
Even so, in deep silence, His messengers go,
His sovereign Will to proclaim.

No one can study nature in its every phase and not believe that God carries on His great ends silently.

So it is with our characters, or principles, the corner-stones of which are laid by the hand of God. No sound is heard, the work goes on in silence; materials are gathered from everywhere; everybody and everything contribute to the growing edifice; not a word is spoken, not an act is performed, that does not add a stone to the rising structure. Silently at length it is finished, and it is either a miserable failure or a temple fit for the indwelling of God; but whatever it may be it must endure throughout all the ages of eternity.

Our last thought is this: The still, small voice, more eloquent than all the preachers we have ever heard, more patient, more long suffering than the tenderest of mothers. There is not in the world a heart that has not entertained this silent visitor, sent by God to cheer us in our earthly struggles, uplifting and encouraging, no matter how poor and

degraded we are. Truly, our Heavenly Father is everywhere working in silence.

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

NO. XVIII.—ST. AUGUSTINE.

Richest are they
That live for God so well,
The longest day
Would scarce suffice to tell

In what wide way their benefactions fell.

One of the beautiful representations frequently seen in legendary art, pictures two figures by the seashore; in the distance the waves are seen rolling towards the sandy beach; a little child kneels by a shallow cavity with a shell in his tiny hand, from which he pours the ocean-water into the hollow he has made; near him, and evidently speaking to him, stands a tall and dignified man clad in flowing robes; the child's face is uplifted and turned towards the commanding form, and he has just suspended his work to answer some question addressed to him. This favorite subject in the *Libri Idiotarum*, as St. Augustine calls art, represents a scene in the life of the great saint which he himself relates. One day, when meditating upon the doctrine of the Trinity, in preparation for a grand discourse he was about to write, he wandered along the shore, lost in profound thought. Suddenly there appeared before him a child who was pouring water from a shell into a small hollow in the sand. Augustine asked him what his motive was. He said: "To empty all the waters of the sea into this cavity." "Impossible!" exclaimed the saint. "Not more impossible," answered the child, "than for thee, O Augustine, to explain the mystery on which thou art now meditating."

In the latter half of the fourth century, in the little town of Tagasta, in Numidia, lived Patricius and his wife Monica, with their three children, two sons and one daughter. They were not people of wealth or position, and the saintly Monica sought for no pleasures in the society of the rich. Home was her world and her children her dearest objects. Patricius was a heathen, but the Christian example set by his loving and forbearing wife won him to the true faith before his death. Aurelius Augustinus, who seems to have been their favorite child, was born 354 A. D., and passed the years of his childhood at home under the guidance of his gentle mother, whose prayers and tears saved her son and made him what he became in after years, the greatest doctor of the Western Church. When a child, Augustine fell very ill, and fearing that he might die, asked to be baptized. Monica made the necessary arrangements, but he began to recover and so desired the sacred rite deferred. In later years he said: "How much better for me had I been in more early life initiated into the fold of Christ." The schools of his native town did not afford opportunity for his education, and his parents sent him to the neighboring town of Madura, where he studied until fifteen years of age, then he returned home and remained idle for a year or more until his father could save money enough to send him to Carthage to complete his studies. This wasted time threw him into idle and dissolute habits which grieved Monica, but was encouraged by Patricius who took unpardonable pride in the reckless course his son was pursuing. He went to Carthage and there fell deeper and deeper into sins which cost him years of re-

pentance and humiliation. One day while reading *Hortensius*, by Cicero, he was led to see the beauty of philosophy, and the desirability of possessing wisdom above all else. He then abandoned the study of eloquence, which had been his chief aim heretofore, and devoted himself to the pursuit of knowledge. He made such progress that he was appointed teacher of rhetoric in his native town.

At the age of nineteen he had become interested in the Manichaean sect and for nine years was wholly given up to its wild teachings. His mother was so grieved at her son's wilful rejection of the Christian Faith that she would not suffer him to eat at the same table with her. In her distress she went to the bishop and begged him to remonstrate with her son, but he told her it would be useless; she persisted, with tears and prayers, until the bishop said: "Begone, good woman, the son of such tears can never be lost." This counsel, and a dream that she had derived great comfort from, finally induced her to admit her prodigal son to her companionship once more. As time went by, Augustine felt dissatisfied with the tenets of the Manichæans and longed for something different. His father had been dead for some time, and Augustine determined to sail for Rome. In vain Monica besought him not to leave her, but he deceived her, and embarked from Carthage where she had followed him, in the night, and when the morning dawned, and Monica looked forth, the ship which contained her cherished son was far out at sea.

Augustine obtained a position at Milan as professor of rhetoric, and was thus brought under the magnetic influence of the great Bishop Ambrose. He frequently went to hear the renowned preacher, not because he was desirous of learning the truth, but that he might judge for himself whether his reputation for eloquence had not been exaggerated. But so forcible and argumentative were the discourses of the able prelate that Augustine listened first from interest and then from conviction. Many doubts concerning the Law and the Prophets which had often troubled him were now explained by the lucid expositions offered by Ambrose. Augustine could not accept at once any direct change in belief until he had reasoned out each step in his own mind. With him it was no immediate conversion like that of St. Paul, but a slow process of mental argument. Monica had heard in her far-off home that her son was under the teaching of the great bishop, and with a joyful heart she left her lonely African home and joined Augustine at Milan.

Augustine found that it was one thing to believe Christianity historically, or merely with the intellect, and another to possess a real living faith, but prayerfully and humbly he sought for it. One day while conversing with a dear friend by the name of Amplias, who was a devout Christian, he felt so oppressed with the sins of his past life that he withdrew into the garden and paced back and forth with bowed head; suddenly he thought he heard a voice saying: "Take and read, take and read." Having a copy of St. Paul's epistles with him he unrolled it, and his eyes fell upon a verse which seemed to apply to him, and instantly he saw the only cure for his sins. He showed the verses to Amplias and together they hastened to Monica and imparted to her the joyful news that Augustine had at last found peace. Not wishing to delay any longer to fulfil God's com-

mands, he prepared for Baptism, and on Holy Saturday he and his son Adiodatus received the sacred rite at the hands of St. Ambrose. Tradition tells us that by a common inspiration Augustine and Ambrose sang together the glorious words of the *Te Deum Laudamus*, which has proved a priceless heritage to the Church. Monica had lived to witness the conversion of her son, and now had no further desire to remain; soon after the Baptism she died in the arms of her beloved Augustine. St. Augustine retired to Tagasta and there founded an Order of Holy Men, who read and prayed and worked together.* Their rule was simple; he taught them that charity and unanimity should be the distinguishing graces of the Order, and urged upon them the deepest humility. The care of the poor was one of the chief duties.

In the year 291 A. D., Augustine had occasion to go to Hippo, which was the see of Valerius, an African bishop. It was necessary at this time for him to appoint a new priest for his church, and the people urged him to ordain Augustine. He was thus admitted to Holy Orders and proved of great assistance to the bishop on account of his thorough knowledge of the Latin language. His fame soon spread throughout Africa, owing to an able treatise he had written against the Donatists, and Valerius, fearful lest he should be called to larger fields of labor, arranged that he should be consecrated assistant bishop; his failing health fully justified the measure he had taken to retain Augustine. The following year the saintly Valerius being called to his final rest, Augustine became the Bishop of Hippo. It is said that some men are made famous by their sees, and some sees are made famous by their bishops; thus the little town of Hippo *Regius* derives its ecclesiastical fame from having been the only episcopal charge the great Augustine ever assumed.

*The following Orders reverence St. Augustine as their general founder and patriarch:
The Servi, established by St. Philip Benozzi.
The Order of Mercy, established by St. Peter Nolisco.
The Brigittines, established by St. Bridget, of Sweden.
The habit of the Augustinians is black. St. Augustine and his mother, St. Monica, are the principal personages in the pictures of the Order.—See "Hand Book of Christian Symbols."

(To be continued.)

LETTERS TO THE EDITOR.

CHURCH FESTIVALS.

To the Editor of *The Living Church*:

An article upon "The Observance of Easter," in an exchange, wherein the writer rejoices that Christians of all names are coming to observe most of the great days of the Christian Year, suggests that the experience of a secular editor for the last week may be interesting in evidence.

Do the so-called evangelical denominations observe Easter, for instance. The head-lines written by myself last week would indicate that they do, but an analysis of the *programmes* following, will dispel the cheerful fancy. One item shows that an "Easter Observance" is to take place at 3:30 P. M., consisting of carols, recitations, solos by professional singers from a neighboring city, with a processional and recessional by the Sunday school children, and that "the regular services of the Sabbath will be held as usual." Another "programme" observes Easter in the evening with carols from the Grace church collection, and the evidence of what it was is easily gained by the statement that interspersed with these are the common-places of an ordinary Sunday school concert, instead of being

an auxiliary to the liturgical treasures of the ages. Another still, is made up by an author who has no idea of the structure of all true liturgical service, with a central thought as a foundation, and the result will be at once apparent to any well-read Churchman.

Those who are thus groping after a lost something are intelligent people; they admire task in architecture, ornamentation and art, as is seen in elaborate trimmings, extensive musical practice, etc., but they do not go to the Book of Common Prayer, and therefore their efforts are vain as preparing for and teaching the Bible doctrine of the Resurrection in a consistent manner.

Is there not some way that the proper intelligence of how the great festivals should be observed may be disseminated and without offence? This is all the more desirable as many adherents of the Church are as deplorably deficient in knowledge as any separated brethren can possibly be.

Some years since the writer's two children (the mother, and the younger, since entered Paradise) were taken to one of these Easter-concert services by their mother. It was their first attendance upon any religious service whatever, outside the Church. The eldest, then ten years old, said: "Mamma, what kind of Easter is this?" The other, a lad of eight, at the close of the performance, asked: "When will they begin church?" Both had attended their own services as usual, that day, and these innocently asked questions have afforded food for many a reflective hour since, as year by year I am called upon to edit programmes and print them, not only for the Queen Festival, but for a growing number of Church days.

When will the amusement idea be eliminated, and that of worship be substituted in the popular mind?

H. L. STILLSON.

Bennington, Vt., Easter, 1887.

SUNDAY SCHOOL PAPER.

To the Editor of The Living Church:

In answer to the inquiry of "I" in THE LIVING CHURCH of April 2, 1887, I beg to recommend, "The Teachers' Assistant," published every four weeks by the Sunday School Committee of the diocese of Toronto, to explain and illustrate "The Institute Leaflets," published by the same S. S. Committee. The lessons are based upon the publications of the Church of England S. S. Institute.

The "Assistant" costs 30 cts. a year, the Leaflets 6 cts. per year per copy. Order from publishers, Rundell & Hutchison, 76 King St. East Toronto, Canada. C. R. W. BIGGAR, Sec'y Diocesan S. S. Committee. Aiken, S. C., April 11, 1887.

THE NEW COMMISSION FOR WORK AMONG COLORED PEOPLE.

From The Churchman.

For the fund from which the annual appropriations are to be made, there should be an exceptional effort and appeal. The Church should be roused to appreciate the emergency. It is now or never in this problem. It should be clearly impressed upon the Church that after years of trifling with this call of duty there has been made at last, when there is perhaps barely time to retrieve the past, a special effort. If it fail, the opportunity of the Church for doing her work among this people may—nay, probably will have forever passed.

We believe there is a work to be done for the colored people that only our Church can do, and if she is untrue to her vocation, who can tell the consequences? Who shall say how far she shall be responsible for anarchy, bloodshed, desolation and degradation over great parts of the South? These are no poetic exaggerations or cowards' dreams. Those who are most familiar with the subject tell us they are actual and imminent dangers. With the same enthusiasm and determined strength with which the French nation has risen at the declaration "The country is in danger," so should there be a general rallying to meet this need.

This effect can be wrought upon the Church only by proclaiming from pulpit to pulpit the need of the work.

It is just here that we offer our suggestion. We hope that the commission will not give this work to an employed agent, however good or devoted or even

eloquent he may be. The visit of a missionary agent to a parish has become an old story, and not always a popular one at that. The churches that most love and admire their own rectors, and hence the ones that can be looked to for the most generous response to the call, almost always consider the "missionary sermon" by the "agent of the missionary society" an "infliction." This may be and is sometimes very unjust, but we are dealing with facts.

Now there are upon the commission, bishops who would be welcomed in any pulpit of the country; there are clergy who can give the facts—always attentively listened to—drawn from their own experience of the work; there are laymen who could hold the attention of any public meeting. Let the members of the commission make the sacrifice of themselves going to tell the need; let their dioceses or parishes make the sacrifice of bearing their absence for some Sundays of the year. Then let them while thus setting the good example, appeal to the most eloquent bishops and other clergy of the Church each to put one Sunday at least at their disposal to be sent to plead for the work when their appeal may be most effectual. When has there been a time when, for instance, men of the reputation of Dr. Morgan Dix or Dr. Phillips Brooks, could not crowd the largest churches in any city that does not have the privilege of often listening to them? This may be a "new departure," but as the commission itself is also a "new departure," will it not give the experiment a fair trial?

A PRAYER FOR THE PRIEST AND PEOPLE.

IN THE WORDS OF THE PRAYER BOOK.

"Almighty God Who hast built Thy Church on the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone," "and by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church," and "hast promised to be with the ministers of Apostolic Succession to the end of the world," "mercifully behold Thy servants called to the office of priesthood," "who have received the Holy Ghost for the office and work of a priest committed to them by the imposition of hands;" and "be graciously pleased to bless the ministry of those appointed to offer the sacrifices of prayer and praise to Thee in this House," and "to serve at Thy holy altar," and "celebrate and make before Thy Divine Majesty and offer unto Thee the memorial Thy Son hath commanded."

"And especially to this congregation present give the abundance of Thy grace, that they may with one heart and mind desire the prosperity of Thy Holy Apostolic Church and with one mouth may profess the faith once delivered to the saints."

"Grant that whosoever shall be dedicated to Thee in Baptism may be sanctified by the Holy Ghost."

"Grant that whosoever shall be confirmed by the Bishop may receive such an increase of the Holy Spirit that they may grow in grace to their lives' end."

"Grant that whosoever shall receive the Blessed Sacrament of the Body and Blood of Christ may obtain remission of their sins, and all other benefits of His Passion."

"So that, when we shall have served Thee in our generation, we may be gathered unto our fathers having the testimony of a good conscience and in the communion of the Catholic Church. All which we ask through Jesus Christ our Lord. Amen."

OPINIONS OF THE PRESS.

The Boston Herald.

PRACTICAL CHURCH UNITY.—One of the pleasantest outcomes of the "Congress of American Churches," which started among the hills of Berkshire, is the social amity which exists among the clergy of Pittsfield, who were the original promoters of the new form in which the question of Christian unity has manifested itself. The freshest instance of this is seen in the arrangements which these clergymen have provided for observing the "Passion week" of Lent. Usually the Episcopal rector keeps this week with much strictness, and the rest of the ministers are ominously silent. At Pittsfield, this year, all the pastors of the town are to hold services together by arrangement, the

Congregationalist man beginning on today, and the rest of the ministers resorting to the First Church, which is the Congregational, each day, as their turn comes, for the purpose of taking their part in the exercises. By this means the good people of Pittsfield, for this year at least, will all keep the week of sorrow in the manner in which it has been observed throughout the Christian Church from time immemorial, and an instance will be furnished—the first of its kind it is believed in this country—in which Christian ministers have united in services which are exclusively devotional, outside of an attempt to get up or control a revival. It is most fitting that the town in which the "Congress of American Churches" was first thought of should lead off in a union of "Holy week" services, and the idea is so good and so practicable that it deserves to be repeated wherever rival spires confuse the way to heaven. There is nothing that so unites Christian people whom the controversies of this world have ecclesiastically divided, as the drawing together in common fellowship around the cross of their suffering Lord. The effect of doing what the Christian people of Pittsfield have arranged to do, among the more than 50,000 communities where rival churches exist, would be to give a new start to the higher motives that influence men throughout the whole country.

Trinity Church Monthly, (Penn.)

NOT THAT.—We have received from the secretary of the American Church Missionary Society, a circular red, nay white hot against any change in the name of the Protestant Episcopal Church. Now we are just a little desirous to know who and what and whence this American Church Society is? What religious body does it represent? "American Church." We did not know there was any body of Christians known by that title. We have heard that some one has proposed this name of "American Church" in the place of our own "P. E." Has this society anticipated such a change? and does it oppose it on the part of the Church, fearing lest if the Church make a change and adopt the same name, the Society will be misjudged to have some vital connection or sympathy with the doctrines, discipline and worship of this Church? Surely the Church may well reciprocate the fear. Personally we are in favor of a change in the present name of the Church, but to us an insuperable objection to making it "American Church" is found in the possibility that some one may be led thereby to imagine that the Church is associated in spirit, methods or principle with that bantam, the American Church Missionary Society.

A Profitable Investment

can be made in a postal card, if it is used to send your address on to Little & Co., Portland, Maine, who can furnish you work that you can do and live at home, wherever you are located; few there are who cannot earn over \$5 per day, and some have made over \$50. Capital not required; you are started free. Either sex; all ages. All particulars free.

If the Sufferers from Consumption.

Scrofula, and General Debility, will try Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases generally. It is very palatable."

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.

A Good Reputation.

"Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without bread." They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

The Dr. Jaeger Sanitary Woolen System.

"Health Culture and the Sanitary Woolen System" is the title of a neat little volume by Gustav Jaeger, M.D. of Stuttgart and now translated from the German. It is a description of the Sanitary Woolen System which has been tested in England and on the continent during the past four years, with a large measure of success, and which is now fairly introduced in this city by a company located at 182 Wabash Ave. The little book is full of valuable statements and facts and cannot fail to interest all concerned. Price 25c.

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.

Horstford's Acid Phosphate

Invaluable.

Dr. B. A. Cable, Dauphin, Pa., says: "I find it invaluable in all cases for which it is recommended, and I cheerfully attest my appreciation of its excellence."

Hood's Sarsaparilla

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

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

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

Purifies the Blood

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.

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100 Doses One Dollar.



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Biliousness,
Sick Headache,
Constipation,
Dyspepsia.

Now when the buds begin to show,
'Tis time for young and old to know,
That Fevers, Lassitude and all
The ills of indigestion's call
With every trouble, ache or pain,
That follows in the Bilious train,
Will scatter, like the thieves of night,
Before a draught of SELTZER bright.

NO MORE ROUND SHOULDERS!



Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-faced. Send chest measure around the body. Address KNICKERBOCKER BRACE CO., Easton, Penna. N. A. JOHNSON, Prop'r.

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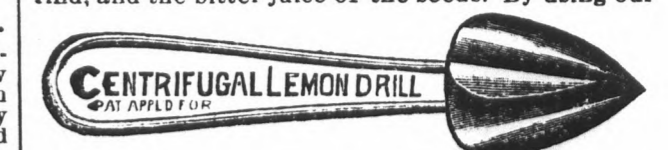


When applied into the nostrils, will be absorbed, effectually cleansing the head of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membrane of the nasal passages from additional colds, completely heals the sores and restores sense of taste and smell. Not a Liquid or Snuff. A Quick Relief & Positive Cure.

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., Drugist Owego, N.Y.

NEVER SQUEEZE A LEMON:

By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our



you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only 10 cents; by mail 12 cents. A Bonanza for Agents during summer months. Thousands can be sold at Picnics and Fairs. Just the thing for travelers. Send for sample and terms.

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HINTS FOR HOUSEWIVES.

A MUSTARD plaster applied to the back of the neck until it reddens the skin, but not till it blisters, and another to the stomach, will relieve sick headache.

WHEN hard-finished walls have been kalsomined the soiled coats should be washed or scraped before a new one is put on. This is the most disagreeable part of the process. The furniture should be covered, as the lime makes spots that are removed with difficulty, especially upon black walnut.

ORANGE SHELLS.—Take half a dozen oranges, cut them with a sharp knife through the middle to form a cup-like shell, take a silver spoon and extract all the juice and pulp from each shell into a bowl or dish, then remove all the cells and stringy part, and throw it away; have dissolved in water one-third of a box of gelatine, stir sugar enough in orange juice to make it palatable, then add dissolved gelatine and set on back part of stove until melted, don't allow to get too hot, have the shells arranged on ice, level, then fill each shell with the mixture, and allow to congeal, serve each one with a shell with geranium leaf on top.

HOW TO CLEAN SOILED RIBBONS OR SILK.—1 tablespoonful each of honey, soft soap, and alcohol. Melt honey and soap over the fire, then after taking from stove add the alcohol and a spoonful or more of rain water, then take a soft brush and dip in mixture and brush your silk back and forth, placing silk on board or clean table. When thoroughly cleaned, rinse in several waters (rain water) by drawing silk or ribbon through the hand to get out all the soap. Roll up in a sheet and iron damp. Put a cloth over the silk before ironing. Have iron hot enough to iron nicely. Silks cleaned in this way look new and fresh—of course some colors fade.

ALMOND TAPIOCA CUSTARD.—One cup of pearl tapioca, soaked in a cup and a half of cold water; one pint of milk; four eggs; one cup sugar; two teaspoonsful vanilla flavoring; quarter of a pound of shelled almonds, blanched and shelled very fine. Soak the tapioca over night in the water. Heat the milk in a double boiler with a tiny pinch of soda. Add to it the soaked tapioca, and simmer until this is tender. Beat the yolks of the eggs light with the sugar, stir into it the boiling tapioca by cautious degrees and return to the fire. Cook until the custard has a creamy look and taste, which should be in about ten minutes. Turn out into a bowl and when cool, stir in the flavoring and the almonds. Just before it is to be eaten, whip the whites of the eggs to a meringue with a little powdered sugar and heap upon the top of your custard. This dessert must be prepared the day before it is to be eaten.

TO GET RID OF SMELL OF PAINT.—1. Place a vessel full of lighted charcoal in the middle of the room, and throw on it two or three handfuls of juniper berries, shut the windows, the chimney, and the door close; twenty-four hours afterwards the room may be opened, when it will be found that the sickly and unwholesome smell will have left. The smoke of the juniper berries possesses this advantage, that should anything be left in the room, such as tapestry, etc., it will not be in any way injured. 2. Plunge a handful of hay into a pail of water, and let it stand in the newly-painted room. 3. Fill three or four tubs with about eight gallons of water, and an ounce of vitriolic acid, and place them in the newly painted room near the wainscot. The water will absorb the effluvia from the paint in about three days; but it should be renewed each day during that time.

CROCHET RUGS.—Cut the strips from three-fourths of an inch to one inch in width, according to thickness, (if silk, an inch and a half). Take a very large crochet needle, half the size of your little finger if you can get it. If not, then whittle one out of a stick. In single crochet make your rug round or oblong, as you see fit, adding stitches as needed to keep the work flat. There can be no rule, as the strips are apt to vary in thickness, and the work being quite elastic it can often be pulled into shape. Each row should be finished off as evenly as possible, and the next com-

menced in a new place. A rug just completed has one row of white; the second is drab; the third a darker one of various shades; the fourth quite dark followed by a row of red. The shades are then repeated, the row of mixed shades giving the appearance of chenille. A good effect is produced by introducing a row of two pretty contrasting colors. Crochet a few stitches of each alternately, working the other color out of sight. When resumed it should be drawn through the two loops of the last stitch of the preceding color. These rugs are rapidly made, and if the material is strong will wear well. The stitches of thread should be concealed as much as possible in the work.

BULL'S SARSAPARILLA. Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once. Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains. Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system. Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions. By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent. FOR SALE BY ALL DRUGGISTS. \$1 PER BOTTLE OR SIX BOTTLES FOR \$5.

35 MEDALS AWARDED TO BENSON'S CAPSICINE PLASTER. Cures Pleurisy, Rheumatism, Lumbago, Backache, Weakness, Colds in the Chest and all Aches and Strains. Beware of imitations under similar sounding names. ASK FOR BENSON'S AND TAKE NO OTHER. THE BEST IN THE WORLD.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME. Cures, Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

The great popularity of this safe and efficacious preparation is alone attributable to its intrinsic worth. In the cure of Coughs, Colds, Asthma, Bronchitis, Whooping Cough, Scrofulous Humors, and all Consumptive Symptoms, it has no superior, if equal. Let no one neglect the early symptoms of disease, when an agent is at hand which will cure all complaints of the Chest, Lungs, or Throat. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER. Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo.

The Living Church.

THE POPULAR FAMILY AND PARISH PAPER, Has a large circulation in every Parish and Missionary Jurisdiction in the United States. Its circulation in Canada is rapidly increasing.

THE REV. C. W. LEFFINGWELL, D. D., EDITOR AND PROPRIETOR.

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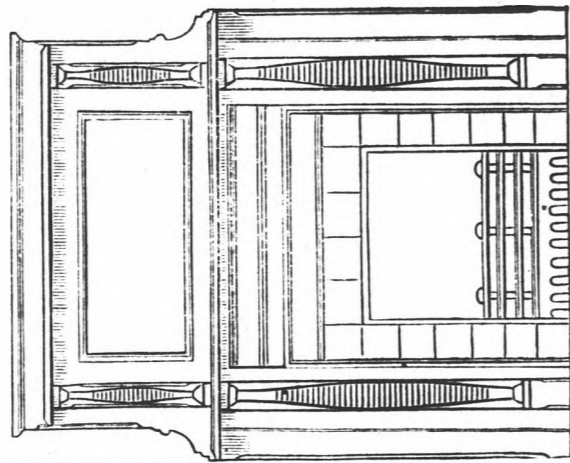
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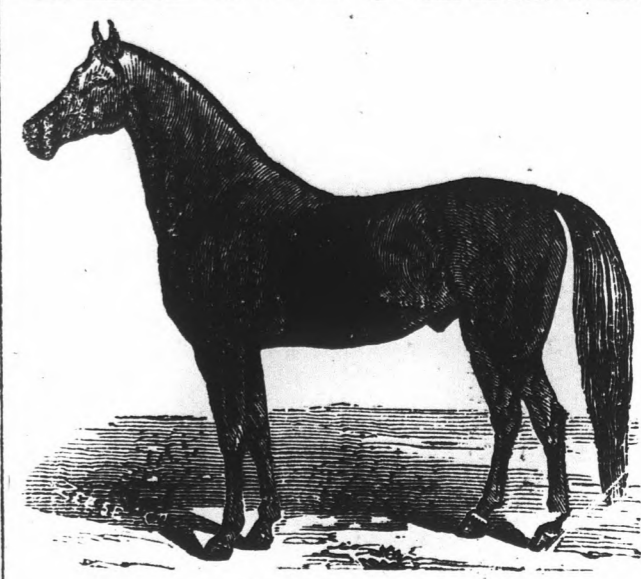
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