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The Living Church.

A.D. 1892.

EASTER



From dreams of doubt and darkness we awake
To see the lamps of hope and joy alight,—
To view the world in rarer raiment dight
And feel as we of heaven's grace partake,
New life from thence.

The Easter sunlight floods earth's utmost length,
The Easter blooms make all ways fragrant fair
The Easter bells proclaim upon the air,—
"All Easter blessings flow from Him, our strength
And our defence!"

R. L. ARGENT

Vol. xv. No. 3.

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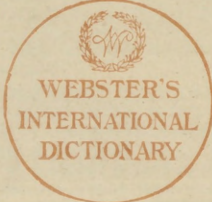
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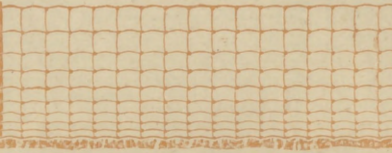
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VOL. XV. No. 3.

CHICAGO, SATURDAY, APRIL 16, 1892.

WHOLE No. 702.

SATURDAY, APRIL 16, 1892.

EASTER BELLS.

BY ELIZABETH CLAXTON.

Bravely chime, O Easter bells!
From their sleep let all awaken.
"Christ is risen," loud it swells,
"Death is vanquished," "Hell is shaken!"
Bravely from your belfry ring,
"Christ is risen," Christ the King!

'Twas but yester-eve He lay
In the garden, calmly sleeping;
'Twas but at the break of day,
Faithful Mary sought him weeping,
In the solemn garden ground,
Loving much, she sought and found.

Where the golden lily-heads
Heavy with the dews are bending,
Where the scented cedar spreads,
Who, along the path, is wending?
"Mary!" 'twas the only word,
Then she knew it was the Lord.

Tell, O bells of Easter-tide,
How, from winter's sleep awaking,
Earth hath laid her shroud aside,
Streams, their icy graves are breaking,
Leaflets swell, and glad birds sing
Thankful hymns to heaven's King.

Human hearts, this Easter Day,
Lessons sweet from nature borrow,
Raise your eyes, Faith points the way,
Drop your load of sin and sorrow.
"Come to me," the Saviour saith,
"I through death have conquered death."

Chime, O bells, upon the air,
Now a royal Feast proclaiming,
With the dainties offered there,
Nought on earth is worth the naming,
All unto the feast may go,
None too high and none too low.

None so weak but there may wend,
Though the eyes are dim with weeping,
He, the Saviour, Brother, Friend,
Takes our sorrows in his keeping,
Who would thankless turn away,
From our risen Lord to-day?

IN St. Patrick's Cathedral—*Tourist* (Non-conformist): "This is most interesting. And what may your official title be?" *Vergers*: "I am the vergers, madam." *Tourist*: "Are you really? Now, do you know, I thought you were the nave or reredos, or something of that sort."

WITH this issue ends the prize story, "A Working Woman," which has been very much enjoyed by our readers. It merits publication in book form. In the number for April 30th, we shall begin the publication of the second story, "Under the Live Oaks," by Mrs. J. H. D. Browne, of Pasadena, Cal., who it will be remembered by many of our readers, as the author of "Count Oswald," a serial story that attracted much interest when published in THE LIVING CHURCH a few years ago.

IN January, the Bishop of Trinidad, accompanied by Canon Trotter, who assisted him, took a pastoral tour on

horseback and by boat, through the Island of Tobago. He confirmed 328 on his way, at Scarborough, Plymouth, Whim, St. George's, St. Mary's, and St. Patrick's. He held Missions at Spersyde, Les Corteaux, and St. Patrick's. The Bishop gave 55 addresses, and Canon Trotter 22 Holy Baptism was administered to 500 persons.

CANOPIES for graves is the novel idea of an awning maker, which is likely to become popular, and calculated to fill the most approved style of long-felt want. It is a well-known fact that much illness results from standing at graves in stormy weather, and this simple device will forestall this serious inconvenience. The idea is simply to erect a tent above the grave, large enough to accommodate the clergyman and mourners. The authorities of several of the cemeteries are considering the advisability of having the canopies made. Their value in wet weather can scarcely be estimated.

"A. K. H. B.," in his "Reminiscences," tells the following story, among others, of Dean Stanley. The incident occurred at the time he was rector of St. Andrew's, and the particular occasion was at a reception after his rectorial address: "An awful incident occurred to the Dean, to which only his greatest friends ever ventured to allude in talking with him. He had been introduced to a dear old lady, and said a few kind words to her, at the same time bending forward his head in the way we all remember. The aged saint misunderstood the gesture, and solemnly kissed him. My wife had his arm at the moment; but he rent himself away and fled from the spot with extraordinary activity. Few have ever seen Stanley, so frightened as he was then."

THE following extraordinary advertisement appears in an English Church paper:

Coming Prophetic Events, according to Daniel and Revelation, during next 9 Years before End of this Age in Passover Week, April 11, 1901. The Greatest War ever known, in 1892—Change of 23 Kingdoms into Ten in 1893—Earthquakes, Famines, Pestilence—A Napoleon to be a Hellenic King in 1893, before his 7 Years' Covenant (as Syrian King) with the Jews on April 21, 1894—Their Sacrifices Restored, Nov. 8, 1894 (Daniel vii: 24; viii: 14; ix: 27)—Ascension of 144,000 Living Christians to Heaven without Dying on March 5, 1896—Napoleon's Massacre of Tens of Thousands of Christians during 1,260 Days from Aug. 14, 1897, to Jan. 26, 1901—Christ's Descent on Earth and Commencement of Millennium in Passover Week, April, 1901.

THERE is an unwritten Church law that the man of the family shall occupy the seat in the pew immediately next to the aisle. This law is none the less closely adhered to because of its

never having been a written one. But few people know the why of this. It is a custom resulting from a condition which faced our forefathers years and years ago. In days of yore, when all communities were bothered by the Indians, there were municipal regulations which required the male worshippers of each congregation to come to church armed to the teeth. These men were also required to leave the building first, in case Indians were in ambush to assail the whites as they left the building. It was, therefore, convenient that the men should sit at the end of the pew nearest the aisle, and the custom started in those days has been retained until these.

THE Duke of Westminster is one of the richest men in England. There is evidence that he is a good steward of riches. Canon Fleming, vicar of St. Michael's, Chester square, states that within the last twenty years, the Duke has given, in that parish alone, a site for schools to accommodate 1,000 children, worth £6,000. "He has also, during the same period, given two sites for vicarages, worth together, £10,000, also a site for a new church worth £5,000, also a site for a mission and clergy house, worth £4,000. In addition to this sum of £25,000 the Duke has contributed to the erection of all the above, and to the extension and maintenance of the work of this parish, not less than £20,000, since he appointed the vicar of this parish seventeen years ago. This is only one parish on his London property. I leave others to tell, what is well known, how generously he gives in all the parishes in London and elsewhere, in which his property lies."

IT is announced that the trustees of the New York cathedral have decided to place the building with the choir towards the east, and to begin to build the choir as soon as the land is paid for. When completed, the choir will be used while the rest of the edifice is building. They have adopted the following recommendations: That immediate efforts be made to raise \$175,000 to clear off the indebtedness on the land; that the money from the estates of Miss Edson and Mrs. Coles, be set aside as an endowment, the income only to be used; all sums not specially designated shall then be expended in construction until the amount equals the endowment fund; when that occurs, the trustees shall, out of undesignated funds, add to the endowment fund a dollar for every dollar expended upon construction, until the endowment fund shall reach \$3,000,000. Dr. Nevin is making a strong effort to raise money to clear off the debt on the land at once.

A CORRESPONDENT of *The Irish Ecclesiastical Gazette* says that the new Bishop of Down, Connor, and Dromore, will have his choice of four cathedrals for his enthronement, viz. of Down, the old and the new cathedral of St. Saviour, Connor, and the cathedral in Dromore. Of the first, he gives an interesting bit of history:

There is, first and foremost of all, the cathedral of Down, in Downpatrick, the church of the Holy and Undivided Trinity, dating back to A. D. 440, that is, during the lifetime of St. Patrick. It is probably the most ancient religious foundation in Ireland, after the church of Saul in the adjoining parish of that name, where St. Patrick died on the 17th of March, 492. He was buried where the cathedral of Down now stands, and about 1177, Sir John De Courcy enlarged and beautified the cathedral, and caused the relics of St. Brigid and St. Columba to be laid there along with those of St. Patrick. Over the east window in the outside wall are three niches with ogee arches containing on pedestals the remains of the bases of figures of SS. Patrick, Brigid, and Columba, which once adorned it. Like many another church, the cathedral of Down suffered much from the Danes between 944 and 1110. In 1528, Tiberius, the Bishop of the diocese, "very much beautified the cathedral." In 1528, Lord Leonard Gray, the Lord Deputy of Ireland, burned the cathedral, and converted its ruins into a stable, for which and other acts of sacrilege he was impeached and beheaded A. D. 1541. A hundred years later, Bishop Leslie, in a letter to Archbishop Sand, says of it: "The cathedral lies waste, and cannot possibly be built without the aid of a general purse." And so up to 1789, the cathedral remained a heap of ruins.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, MARCH 29th.

A matter occupying the attention of Church people, the clergy especially, just now, is the bill brought in by the Archbishop of Canterbury for dealing with criminous and immoral priests. The number fortunately of these is not great, but the few there are give no end of trouble before they can be judicially dealt with and deprived of their benefice, which, I need scarcely remind your readers, is here in England not only a cure of souls but also the freehold of the present occupier. The law, as it stands, is so cumbersome and intricate that it may cost a bishop, who is generally the prosecuting party, thousands of pounds sterling before he can effect his purpose of ridding the Church of an evil-doer. Several attempts have already been made to alter the law, but have hitherto failed, partly owing to the shameful way in which all Church questions are systematically shelved by Parliament, and also on account of the disagreement amongst clerics, of the bill itself.

I need say nothing of bills that have been introduced into Parliament before this year, save that they all bore the blemish of the present one, namely, the attempt to set up a court entirely by act of Parliament, to deal with spiritual matters such as the deprivation from cure of souls. Here we have the old contention for which several clergymen in the interests of the Church have, of recent years, chosen imprisonment rather than submit to the usurped jurisdiction of the State over the Church, and the present bill provides little that will help them from their conscientious scruples. The Archbishop is in a quandary. He is desperately, and very rightly, anxious to find an easy and rapid method of dealing with these cases. A bill is drafted which he thinks will best meet with approval in Parliament, its clauses, or some of them, bearing an Erastian stamp, and completely ignoring the "spiritual" side of the Church. Legislation on these lines will not improve matters, and the clergy, with many laymen, are perfectly justified in opposing it, as they are doing at the time I write, very vigorously; so much so, indeed, that there is little chance of the bill passing the Commons.

Our Establishmentarian friends—Lord Selborne for instance—tell us that for the State to accede to the demands of the clergy for a recognition of the spirituality, which, I may observe, are supported by that large body of lay people, the English Church Union—would mean disestablishment. Then, if it is the choice of two evils, we are quite content to let the Establishment go; the Church will still be the divine society she is now and ever has been, though she may be the loser in some worldly respects, but the State will not be the same without the Church, an aspect in the case which many of our progressive legislators seem to forget.

London north of the River Thames is the unenviable possessor of three archdeacons, who take their titles severally from Middlesex, London, and Westminster. The first of these, the Archdeacon of Middlesex, is the one who really carries out certain "archidiaconal functions" appertaining to his office, the other two are more or less ornamental. The last on the list is Dr. Farrar, of Abbey fame, and the second, the Ven. William Sinclair, whose fame is still to be made. Lately this gentleman has attempted to become famous by preaching a sermon in St. Paul's cathedral on the relations of Churchmen to Dissenters, a subject which always gets taken up by the religious press especially when the preacher's sentiments (as in this instance) are more in sympathy with those outside than with those within the pale of the Church. The archdeacon has been taken to task by one of the younger clergy who in a clever letter shows up this open attempt to patronize schism. The platitudes and truisms of the archdeacon are pulverized by a clear statement of the relative position of the two parties. The archdeacon in reply, says he only pleaded for courtesy towards Dissenters, in his sermon. "It is not courtesy that we need," his critic replies, "so much as honesty," for commonly courtesy "is interpreted to indicate a furtive unbelief in the dogmas that offend," and "it is because the growing fashion of glorifying Dissent is not honest that I anticipate no good results from its 'courtesy'."

Of course this is very unpopular teaching. The cry of the hour is for so-called "unsectarianism," in other words, for an invertebrate creed, assent to which may be made possible for every sect under the sun, though it come to-day and be gone to-morrow, or denies the apostolic ministry, the necessity of the two Sacraments, or even the divinity of Christ—all are to be recognized and treated as of the Church universal, while the real (as we believe), visible Body of Christ, of which the English and American Churches are true branches, possessing the divinely-ordained ministry and inheriting all the true marks of Catholicity, is to be treated, in the phraseology of the day, as "narrow," "bigoted," and "sectarian."

But it is not only archdeacons that need a lesson. The Bishop of Worcester, for instance, having taken some little pains

to show how ready he was to fraternize with Dissenters, many of whom can only be disgusted with these patronizing tokens of his affability, finds himself deserted by Churchmen. If bishops go out of their way to openly deride their office, it is not to be wondered at that the laity should not see the necessity to find the money for the extension of the episcopate. This is what has happened with the Birmingham Bishopric scheme. The bill that was to have been introduced into Parliament for the creation of the new see, has been withdrawn, and the small sum of money already collected returned to the subscribers.

The Salvation Army is again very much in evidence just now. Eastbourne, a quiet watering place on the south coast, obtained a local Act a few years ago to prohibit all bands of music from playing in the streets on Sundays. This affected the Salvation Army, and they resisted it. The townspeople insisted on the enforcement of the Act. The two opposing elements in the town have met in the streets, in the police courts, in the county sessions, and now at length in Parliament, with the result that the Boothites have come out victorious. From the very first I have felt that the Eastbourne people were wrong in taking any notice of the army processions. Had they left them alone, as is done in nearly every town in the kingdom, very little harm would have resulted. As it is, there is just a tinge of persecution attached to the forcible opposition which they have met with each Sunday, and of course sympathy is at once aroused when that is the case. When the matter came before the House of Commons the other night for the repeal to the Act, sympathy was all on the side of the Army, though I confess that the other side had all the argument. The "General" that night, after his victory in the Commons, was going to have a demonstration—he lives by demonstrations—of the "submerged tenth" whom he was supposed to have rescued under the Army's social scheme about which there has been so much talk. But instead of meeting with a lot of grateful mortals, he found the hall filled with angry men who declared that the "General" had deprived them of their means of subsistence by practically monopolizing the wood chopping trade. I am afraid the "General" has attempted a super-human task. Meanwhile, the Church, as represented by such agencies as the Church Army and the Church Extension Association, prefers to influence individuals rather than the masses, and from all I hear, is meeting with much encouraging success.

Father Hall, (lately of Boston, Mass.) is attracting large congregations at several London churches this Lent by his brilliant oratory. Canon Knox-Little who is also in evidence this Lent, as usual, preached the other day on the subject of Journalism, in which he was not very complimentary to your press. There is unfortunately a disposition here to imitate many of the worst features of the American press, chiefly in regard to sensationalism, the guiding rule of which seems to be, "Never mind if it is true, so long as it sells."

The judgment of the Privy Council in the Lincoln case is not expected to be delivered before the opening of the May sittings.

CHICAGO.

WM. E. MCLAREN, D.D. D.C.L., Bishop.

The Church Club held its regular meeting on Thursday, April 7th. The subject for the evening was the relation of the Church to the working man, and elicited a lively debate. Messrs. Joseph Cleal, of Dayton, O., and H. W. Spencer, and T. N. Williamson, of Joliet, all employed in rolling mills, were present to read papers. The general drift was that the Church did not reach the class which they represent. The papers were followed by a debate, in which several clergymen took part. The tone of the meeting was somewhat pessimistic, and the principal speakers seemed to arraign the Church for indifference to the working classes. The impression to be gathered was that the Methodists and the Salvation Army were doing all the work among the

middle classes. The Rev. J. Wynne Jones made a ringing speech which seemed to be a relief from the prevailing gloom. He said that before we condemned the Church for its want of interest in the working classes, it would be well to hear from some of the clergy whose work was among them, and whose churches were filled with working men, such as the Rev. Mr. Wright, of the cathedral, and the Rev. Mr. Moller, of St. Stephen's. It seemed to strike the Club as a good suggestion, and the meeting was adjourned for two weeks to renew the discussion. Meanwhile the work of the Church in the parishes above-named, and others, will go on. It was suggested that when this subject was threshed out, the Club take up the question, "Why the Church fails to reach rich men and society."

CITY.—St. Stephen's church will be reopened at Easter after alterations and improvements which have altered it practically a new building. A new front with tower has been erected of brick with stone trimmings. The seating capacity is for 350, and a guild room in the front is so arranged that it can be utilized as a gallery to seat another 100. The building is now a church and parish house combined, and is well suited for the work of the parish. This renovation is one of the results of the recent missionary efforts throughout the diocese. St. Stephen's is an old parish; its old wooden building was first erected on Centre ave. near Monroe st. It was removed to Blue Island ave. and then to its present site on Johnson st. between Taylor and Twelfth sts. The present rector is the Rev. C. N. Moller, a recent graduate of the Western Theological Seminary. Under his earnest work the parish has taken new life, and it is in many respects an encouraging field.

The Bishop paid his annual visit to St. Philip's on Sunday evening, April 3rd, and confirmed a class of 14-5 boys and 9 girls. The church was packed with a large congregation, and numbers had to be turned away. The evening congregations at St. Philip's are nearly double what they were a few months ago, and the morning congregations have increased 30 per cent. A sum of \$275 has been collected in the parish for building a basement for Sunday school and social purposes. This is the greatest need of the parish now, and absolutely necessary to its prosperity in the future.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—St. Agnes' chapel, of Trinity parish, is nearing completion, and it is now hoped to open it the latter part of this month. The interior decorations have many elements of originality. The chancel, which has received the most labor, will be one of the finest in the city. In design and workmanship it is a radical departure from the general rule. Its form is that of an apse. The general scheme pursued by the decorators, both for the carvings and mosaics, is Romanesque. The material, of marble, stone, and mosaic, suggests strength and solidity of construction. The chancel rail is not of the usual wood or metal, but of a peculiar Italian white marble, with panels of Connemara green marble, and an inlay of Venetian mosaic. The rail is broken on the Gospel side, by a lectern of marble, while a pulpit fills the Epistle side. Other chancel furniture, as the episcopal chair and the choir stalls, are finished to correspond. The chancel walls, which are of stone, are broken in places by windows, arches communicating with the vestries, and panels of mosaic bearing relief work in Romanesque style of treatment. The chancel ceiling is a noble work of art. The ground work is of gold. In the centre is the seated figure of Christ, as triumphant King and on either side are gigantic figures of the Apostles, each bearing an appropriate emblem. The mosaics are of great beauty and excellence, and will compare favorably with similar works abroad. The chapel and adjoining buildings have already been described in these columns. One of the heaviest sets of chimes in this country is to be placed in the belfry—having a total weight of ten tons. Preparations are

making for the opening ceremonies which will be of an imposing character.

The Church Club continued the discussion on the ways and means for evangelizing the lower end of the city (which has already been referred to in these columns), at its session of March 30th. The committee appointed to examine into the subject presented a report, to which no resolutions were attached, and which, while containing much information, made no specific recommendation. The committee however suggested that an immediate need was that of enlarged lay co-operation with the clergy already at work in the district. An edition of 1,500 copies of the report was ordered printed, and it was resolved to continue the committee and increase it to nine members. General discussion followed, which was taken part in by Messrs. Holmes, Zabriskie, Robert Graham, J. S. Smith, and Henry A. Sill. The club considered how to give wider circulation to the volumes of Church Club lectures.

We would remind our readers that the Church Club lecture series begin Sunday, April 24th, at 8 P. M., subject, Baptism; lecturer, the Rev. W. Clark, M. A., LL. D., Professor of Mental and Moral Philosophy, in Trinity College, Toronto. In a recent issue we gave the full programme of all the lectures, which will be given in the new church of Zion and St. Timothy, West 57th st., between 8th and 9th aves.

At St. George's church, the Rev. Dr. Rainsford, rector, Stainer's "Crucifixion" was sung on Palm Sunday, by the choir of 75 voices.

Under the energetic labors of the Rev. Chas. G. Adams, St. Mark's chapel is greatly growing. The Sunday school has increased from 200 to nearly 1,000, and the congregations are larger than ever.

The Rev. John P. Peters, Ph. D., assistant minister of St. Michael's church, who led the recent expedition to Babylonia, is to be given a public dinner by the trustees of the University of Pennsylvania, after Easter. The contribution to Biblical and archaeological knowledge from this expedition is found to be so great that a further expedition is seriously contemplated. Over 7,000 archaeological objects have now reached this country, having valuable cuneiform inscriptions.

The consecration of the new church of Zion and St. Timothy will take place on Tuesday, April 19th, at 10:30 A. M. The consecration will be conducted by Bishop Worthington, of Nebraska.

At St. Peter's church, the Rev. O. S. Roche, rector, the Bishop of Mississippi acting for the Bishop of New York, made an episcopal visitation on the evening of Tuesday, March 29th, and administered the rite of Confirmation to a class of 38 persons. He preached from the text, St. Matt. xxi:23.

The proposed new chapel building of the mission started a short time since by St. James' church under a request from Bishop Potter, bids fair to be a notable structure. Besides the chapel proper, a parish house is contemplated, with meeting rooms, library, gymnasium, and other arrangements for aggressive Church work. A service in the interest of the project was held at St. James' church on Sunday morning, March 27th, when addresses were made by E. P. Wheeler of the Church Club, the Rev. Edward H. Cleveland of the pro-cathedral of St. John the Divine, who, as already announced in these columns, is soon to take charge of the mission. A large amount of the money needed has already been secured.

At the church of the Heavenly Rest, Bishop Thompson acting for Bishop Potter, confirmed a class of 80 persons presented by the rector, the Rev. D. Parker Morgan, D.D., on Friday, April 1st. On the previous Wednesday evening a very interesting meeting of the junior branch of the Domestic Missionary Society was held at the residence of one of the parishioners. The rector was present, and there was a large attendance. Addresses were made by the Bishop of Mississippi and the Rev. Dr. Langford, secretary of the Board of Missions. The society is a very vigorous one, and with the aid of

wealthy members and friends, does most valuable work in sending aid to needy points on the frontier.

On the 5th Sunday in Lent a Baptismal service of more than usual interest took place at St. George's church, when the rector, the Rev. Dr. W. S. Rainsford, administered the Sacrament to 23 adults.

The congregations attending the course of Bishop Paddock lectures being delivered by the Rev. Morgan Dix, D.D., D.C.L., continue to be large, and a genuine interest is manifested in his treatment of Churchly subjects.

The change in the rectorship of St. Stephen's church was followed by the death of the former rector, the Rev. A. Bloomer Hart, on Tuesday evening, March 29th. Mr. Hart had retired some time ago, but announcement was not generally made at the time. He was 80 years of age, and had been much tried by the sad complications in which the parish became involved by its effort to unite with the church of the Holy Trinity, Harlem, as recounted in these columns. It was not, however, generally thought that his life was in danger. Death came suddenly, from heart failure. The funeral services were conducted by the Rev. D. Parker Morgan, D. D., of the church of the Heavenly Rest, on Friday, April 1st. His successor, the Rev. Chas. R. Treat, and many of the clergy, and old parishioners and friends, were present. The remains were interred at Woodlawn Cemetery. Mr. Hart was a graduate of the General Theological Seminary in the class of '33, and received ordination to the diaconate at the hands of Bishop B. T. Onderdonk in June of that year. He was in charge of St. Andrew's church, Harlem, for a brief period, and after a ministry partly spent in the Southern States, became rector of the church of the Advent, New York. By the union of the Advent with St. Stephen's church, he succeeded to the rectorship of the united parishes.

On Saturday, April 2nd, a service under the auspices of the Brothers of Nazareth was held at the church of the Holy Cross, the Rev. Henry Meissner, rector. There were present in the chancel besides the rector, the Rev. John W. Brown, D. D., of St. Thomas' church, the Rev. J. W. Hill, the Rev. H. O. Riddel, and the Rev. J. O. S. Huntington. The occasion was the admission of Mr. A. J. Martin of Hamilton, Canada, as a novice, under the name of Brother James, and the profession of Brother Louis as a full member of the Order. The service consisted of a choral celebration of the Eucharist, the Rev. Mr. Hill being celebrant. A part of the vested choir of Emmanuel church, Brooklyn, conducted the music, and sang the *Missa de Angelis*. The Rev. Dr. Brown preached the sermon. Father Huntington, as warden of the Brothers of Nazareth, received the vows, and the two brothers were habited according to the rule of the Order. A number of the clergy of the city were present in the congregation. Brother Louis has for some time assisted in the work of the mission of the Holy Cross.

On Thursday, March 31st, the Rt. Rev. Dr. Alexander, Lord Bishop of Derry, delivered the last lecture in the course under the auspices of Columbia College, taking for his theme, "I believe in the resurrection of the body." He took occasion to express appreciation of his cordial reception in this country.

At Calvary church the Bishop of Mississippi administered Confirmation on the evening of the 4th Sunday in Lent, to a class of 48 persons presented by the rector, the Rev. Henry Y. Satterlee, D. D. This makes 194 persons who have received the rite during the year, including candidates from the parish chapel, and from the Galilee mission.

On the 4th Sunday in Lent, Bishop Thompson confirmed a class of 20 persons at St. Clement's church.

CLIFTON.—On the 5th Sunday in Lent, the Rev. Dr. John C. Eccleston completed the 36th anniversary of his rectorship of St. John's church.

ANNANDALE.—Workmen have begun excavating rock for the site of the new library of St. Stephen's College, and the task of

construction will be pushed forward as rapidly as means permit.

PENNSYLVANIA.

OSI W. WHITAKER, D. D., Bishop

PHILADELPHIA.—On Sunday evening, 3rd inst., at the church of St. John the Evangelist, the Rev. John Moncure, rector, there was an interesting service, under the auspices of the local chapter of the Brotherhood of St. Andrew. A powerful address on "The Rule of Service" was delivered by Mr. Geo. C. Thomas, of the church of the Holy Apostles, which was attentively listened to by a large congregation. Representatives from seven different chapters were present.

On the same evening, similar services were held at the church of the Nativity, the Rev. Dr. Jeffers, rector, where the sermon was preached by the Rev. W. H. Assheton; and at Grace church, Mt. Airy, the Rev. S. C. Hill, rector, where the Rev. W. S. Baer, of Radnor, was the preacher.

The Rev. Dr. O. A. Glazebrook, rector of St. John's church, Elizabeth, N. J., was the preacher during the week, ending 9th inst., at St. Paul's mission church. His theme was Christ as God, Christ as Man, Christ the God-Man and Mediator between God and man. All these sermons were deeply interesting, and the subjects ably illustrated by analogical references. As usual, the attendance was large.

Sir John Stainer's "Crucifixion" was rendered by the choir of St. Peter's church, Germantown, on the evening of the 7th inst. The solos were sung by Prof. Winchester Barton, tenor, and Prof. W. W. Gilchrist, baritone. The music was under the direction of Mr. H. Stator, organist and choir-master. The choristers were admirably trained, and the music rendered with good effect.

The same Passion music is announced to be sung on the afternoon of Palm Sunday, by the vested choir of the church of the Redeemer, Bryn Mawr, the Rev. James Haughton, rector, under the direction of Mr. Edward Witherspoon; and at St. Luke's church, the Rev. L. Bradley, rector, on the evening of the 13th inst., by a largely augmented choir, Mr. William B. Barnes, conductor.

The "Story of the Cross," composed by T. Edwin Solly, organist and choir-master of the church of the Advent, and dedicated to the vested choir, was sung for the first time on the evening of Palm Sunday, and will be repeated on Good Friday evening.

In addition to the Holy Week services at old Christ church, the Rev. Dr. C. Ellis Stevens, rector, noticed last week, Bach's Passion music, according to St. Matthew's Gospel, will be rendered on the afternoon of Maundy Thursday, and on the evening of Good Friday, by a body of soloists and a special chorus of 70 selected voices, under the leadership of Mr. Michael H. Cross, organist of the church of the Holy Trinity. The service will be strictly devotional.

At the church of the Nativity, the Rev. Dr. W. M. Jeffers, rector, special services are to be held during Holy Week, viz: Monday, Tuesday and Wednesday morning, Holy Communion and a meditation; at 7:45 P. M., service and special sermons by the Rev. William Kirkus, LL. B., of Brooklyn. Maundy Thursday and Good Friday will be observed as two quiet days, conducted by the Rev. G. A. Carstensen, of the "Parochial Mission Society," as follows: Thursday, 7 A. M., Holy Communion with meditation; 10 A. M., Bible reading service; 2 P. M., especially for mothers and married women; 4 P. M., for younger women; 7:45 P. M., for men only. Good Friday, 9:30 A. M., service and sermon; noon to 3 P. M., three hours Agony Service; 7:45 P. M., evening service and sermon. Easter Even, 10 A. M., Holy Communion and meditation; 4 P. M., Holy Baptism.

The sermon on Good Friday forenoon at St. James' church, the Rev. J. N. Blanchard, rector, will be preached by the Rt. Rev. Dr. Alexander, Lord Bishop of Derry and Raphoe.

For the first time in Philadelphia during Holy Week, three places of amusement are announced to be closed: the Grand Opera

House, the People's, and the Arch St. theatres. The lessee of the latter is a devout communicant member of Grace church, her establishment being devoted only to the "legitimate drama."

The rooms of the St. James' Guild for boys presented an animated appearance on Friday evening, 1st inst., on the occasion of the close of the third year of the manual training department of the guild, which is connected with St. James' church, the Rev. J. N. Blanchard, rector, this department being under the supervision of Mr. J. Liberty Todd, who opened the exercises with a neat speech. Mr. Joseph M. Wilson also made an address. Money prizes for the best work in drawing, carving, and modeling, were given to two boys in each of these departments, and there were also two prizes for good conduct.

At the recent meeting of the board of managers of the Episcopal Hospital, the Rev. S. D. McConnell, D. D., was elected to fill the vacancy caused by the resignation of the Rev. Dr. Buchanan. Miss Mary S. Littlefield, of Bellevue Hospital, New York, was elected chief nurse, and Drs. F. W. Bennett, W. R. Lincoln, and H. H. Doan, were elected resident physicians. An effort is being made to place in the hospital chapel a memorial of the late superintendent, Dr. Samuel R. Knight. As the doctor was always interested in the services of the chapel, especially the music, and as he was chiefly instrumental in securing the pipe organ for the chapel, it has been thought good that this organ, now somewhat outworn, might be enlarged and practically rebuilt as a memorial of him with a suitable tablet stating the facts. This work will cost \$1,500, which amount, it is hoped, will soon be subscribed.

The Rev. M. Zara of the Italian church, L'Emmanuello, is endeavoring to obtain 20 subscriptions of \$100 each, which are needed to liquidate the remaining indebtedness on the church. So far he has acquired six subscriptions.

In the death of Mrs. Helen Carstairs Taylor, two beloved and esteemed clergymen of the diocese are bereaved: the Rev. G. J. Burton, of a daughter, and the Rev. W. W. Taylor, of a wife. The burial office was said by the Rev. Drs. Yarnell and James at St. Mary's church, West Phila., on the 4th inst.

Owing to the ravages of time and the weather, it has become necessary to "point" the stones of the tower and spire of St. Mark's church, Locust st. The appearance of the spire, after dark, with its cirlet of scaffolding, closely resembles that of a Burmese temple.

President Judge Hanna of the Orphans' Court, on the 2nd inst., filed an opinion in the controversy over the disposition of the residuary estate of Sarah Donaldson, deceased. Under the will of the testatrix, a portion of the fund has been left to the Rt. Rev. Dr. Tuttle, the Missionary Bishop of Montana, or his successor. Judge Ashman, when the matter was before him, held that the money should go to the Bishop's diocese, but under Judge Hanna's ruling, it was held that the fund must go to Bishops Tuttle and Brewer, as trustees. In this connection the finding was that the court did not possess the power to change the appointment in the will. When the matter was under argument, Judge Penrose declined to sit, as he is the executor of the estate.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., V. L. D., Bishop

BROOKLYN.—Under the vigorous rectorship of the Rev. Lindsay Parker, D. D., the church of the Redeemer is making steady advance. At present the church building is undergoing material improvement. It is being thoroughly overhauled, and the pews are being widened so that worshippers may enjoy greater comfort. New and handsome carpets also are being put down. The money necessary for these purposes has been raised by subscriptions.

A special Lenten service under the auspices of the Brotherhood of St. Andrew was held on Thursday night, April 7th, at St. Matthew's church, the Rev. Dr. Morrison, rector. Addresses were made by the Rev.

W. M. Geer, of Trinity parish, and Mr. John W. Wood.

A Lenten musical service was held at St. George's church on the evening of Wednesday in Passion Week, when "The Crucifixion: a Meditation on the Sacred Passion of the Holy Redeemer," was sung by F. P. Holgate, tenor, F. O. Rhodes, bass, and a chorus.

A service of much interest was held at Grace church, in the eastern district of the city, last week. After Evening Prayer had been said, a parochial branch of the Daughters of the King was formally instituted by the Rev. Ralph Wood Kenyon, rector of the church of the Archangel, New York, and Grand Chaplain of the Order. The service for admitting candidates was said, and five ladies advanced to the altar rails, and were received. The badge of the Order was then given them, and an address followed from the Grand Chaplain. This order antedates the King's Daughters, and differs from it in being Churchly. The Rev. Mr. Kenyon while rector of the church of the Holy Sepulchre, New York, was the founder, and has seen growth extend into many parishes and dioceses.

On the night of the 5th Sunday in Lent, a musical service was held at the church of the Reformation, at which were chanted selections from the "Redemption" of Gounod.

The Bishop of the diocese made his annual visitation to Emmanuel church, the Rev. Henry Ormond Riddel, rector, on the evening of Wednesday in Passion Week, and administered the rite of Confirmation.

The Bishop visited Grace church, (E. D.) the Rev. Wm. G. Ivie, rector, on Thursday evening, March 31st, and confirmed a class of 27. He also complimented the rector and people on the good work that was being done, and was happy to say the parish was never in a more flourishing condition. An earnest effort is being made by the people to raise the amount of the mortgage on the church by Easter.

BLYTHEBOURNE.—St. Jude's church, the Rev. R. B. Snowden, rector, is undergoing enlargement and practical rebuilding. Many kind friends have aided in the work, and means have come from givers in Brooklyn interested in this young and growing mission.

LONG ISLAND CITY.—At St. John's church, the Rev. J. A. Denniston, rector, the Bishop made his annual visitation and administered Confirmation on the Feast of the Annunciation, B. V. M. In his address to the congregation, the Bishop took occasion to commend the new move of the congregation to provide itself in an improved locality with more suitable church accommodations. The church, which has long been a struggling one, has a promising future before it.

PITTSBURGH.

CORTLANDT WHITEHEAD, S. T. D., Bishop.

Union City, Erie co., a mission in charge of the Rev. J. Cooper, is in a flourishing condition. This winter a furnace has been added to the comforts of the church, which is not so old but it may properly be called new. This has been nearly paid for by an entertainment called the "Gypsy Chorus," and a concert; the former netting \$55 and the latter \$50. It is believed that a special effort of some sort after Easter will finish the payment. St. Matthew's congregation are also planning for a new pipe organ; but they have first to build a chamber for it. This will be done after Easter. When the new organ is a fixed fact, the next item in the rector's plans is a vested choir to be trained by the rector and his daughter.

Speaking of vested choirs calls up the fact that those organizations have multiplied very rapidly in this diocese within the past few years. Ten years ago there was not a vested choir in the diocese of Pittsburgh, to-day there are not less than 15, nearly equally divided as to numbers between the northern and southern half of the diocese.

At Peale, Clearfield co., the missionary, the Rev. Augustus Cairnes, has established a guild room for men. This is a mixing region and a specially important work. Books

nd papers for the reading room will be gratefully received by the missionary.

GEORGIA.

CLELAND K. NELSON, D.D., Bishop.

The long suspense which reigned in this diocese after the death of the lamented and eloquent Bishop Beckwith has ended, and every parish and mission rejoices in the advent of its new diocesan. Bishop Nelson is making a noble record already, and his schedule of visitations is laid out until the end of July. He is an able, earnest preacher, and as a worker, in the words of Bishop Rulison, "he never tires." Wherever he goes, he receives a generous Georgia welcome, and large congregations attend the services.

Saturday, March 26th, he visited the Appleton Church Home, the diocesan institution for orphan children, which was planted and fostered by Bishop Beckwith. His ministrations were a great inspiration to the faithful Sisters. In the evening, at St. John's, East Macon, he preached and confirmed four and addressed them. The 4th Sunday in Lent he visited the other parishes and missions in Macon, which city is one of the strongest centres of Church life in the State. At 11 A. M., he preached in old Christ church, and confirmed a class of 18, addressing them in earnest practical words. At 4 P. M., at St. Barnabas' mission he preached and confirmed 11, and addressed them. At 7:30 P. M., he preached in St. Paul's, the Rev. H. O. Judd, rector, confirmed 14, and addressed them.

Monday, March 28th, he laid the cornerstone of a new mission chapel in Vineville, Macon, viz., "the chapel of the Good Shepherd." This makes the fifth Church building in this city of 30,000 people.

GRIFFIN.—The Bishop has just visited St. George's parish, the Rev. J. T. Hargrave, rector, and has given three services. Monday night, March 28th, he preached upon "The Covenant Relation of the Christian." March 29th, at 11 A. M., the rector read Matins, and the Bishop confirmed six, addressing them most impressively. He then celebrated the Eucharist and preached an able sermon upon "Crucified with Christ." At 7:30 P. M., he preached again after Evensong, upon "The Kingdom of God as righteousness, peace, and joy in the Holy Ghost." His sermons were all delivered without notes and with a clear ringing voice, and made deep impressions. During his visitation he was given a continuous reception at the hospitable home of Mrs. J. M. Mills, and met all the parishioners of St. George's. He called the vestry together for counsel, and also addressed all the lay workers of the parish.

The class confirmed in this parish added to the Confirmation by Bishop Weed in November last, makes 19 new communicants. All have made their Communion. In two years and a half the list of communicants has been increased through personal work by the parish priest and frequent services, from 71 to 125; all, but three or four, regularly communicate.

A fund of \$2,000 has also been gathered by the rector for a new granite rectory adjoining the church. A new furnace has been placed in the church, also a new floor with many small improvements. The church is of granite, and is a monument to the faithful labors of the Rev. Caleb Dowe, for 17 years preceding the present rector, the parish priest, and a remarkable example of self-sacrifice. The service at St. George's is one of the most reverent in the diocese. All holy days are honored with a Celebration with the choir always in attendance. Daily services are held every Lenten season with addresses, (extemporaneous), at all services. Excellent congregations attend. The communicant list has increased, also the Sunday congregations, 33½ per cent. The prospect is most encouraging in a community not friendly to Church teaching.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

The Rev. A. W. Mann baptized five deaf-mutes at Christ church, Indianapolis, on Tuesday evening, March 29th.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

WILMINGTON.—Through the persistent and energetic labors of the Rev. A. I. Dupont Coleman, son of the Bishop, the mission which was organized in the lower part of the city about three years ago in a small room over a store, has assumed such proportions, that it was necessary to move to more commodious quarters. An amount of money was raised, and a suitable lot purchased, whereon it was proposed to erect a church. Olivet Presbyterian church was offered for sale, and a favorable offer having been made for the lot, it was promptly sold, and the Presbyterian building purchased, re-fitted, and used for the first time by the mission, under the name of St. Michael's church. There was a Choral Celebration on Sunday, March 27, the rector being the celebrant. The preacher was the Rev. W. W. Webb, of Philadelphia. The sacrament of Baptism was administered at Vespers. At Evensong, the Bishop was present. The Rev. C. A. Hayden, of Claymont, preached from Psalm xx: 5. The altar, with a stone mensa, was the one used in the old chapel. The new stone baptismal font was the gift of the Bishop. With the single exception of the chapel of the Good Shepherd, Bishopstead, St. Michael's is the only church in Wilmington where there is a week-day Celebration. The mission is in the poorest locality, amongst the working classes and the factories, and the congregation is made up principally from such. Amongst other work undertaken by the mission, is a day nursery and children's home, under the charge of an experienced lady—a venture of faith. An Industrial school for girls is maintained with an average attendance of from 80 in summer to 140 in winter, and managed by an efficient corps of teachers, the whole being under the guidance of Mrs. Leighton Coleman. All this represents an efficient work on the part of the priest-in-charge.

The Quiet Day for women, conducted by the Rev. Dr. Bodine in St. Andrew's church, was well appreciated, judging from the number of women who were present during the whole series of meditations, during the day. The addresses given by Dr. Bodine were well chosen, and exceedingly helpful for the due observance of the penitential season.

A new altar has been ordered by the people of St. Luke's parish, Seaford, the Rev. M. L. Woolsey, rector, to be completed by Easter. The work has been given to Simmons' Brothers, of Wilmington, manufacturers of church furniture, who have completed new altars for several churches in the diocese.

DELAWARE CITY.—At the Bishop's visitation to the parish of Christ church, the Rev. H. L. C. Braddon, rector, on the 4th Sunday in Lent, a pair of polished brass three-branched altar candlesticks were presented to the church, and blessed by the Bishop, at the early Celebration. The candlesticks were a thank-offering for the beginning of recovery from sickness of a faithful member of the parish.

The ladies of St. Thomas', Newark, the Rev. Geo. M. Bond, rector, have purchased a new carpet for the church.

The Bishop of the diocese was one of the Lenten preachers at the business men's noon-day services at St. Paul's church, Philadelphia, taking for his subject, "The necessity for commencing the day's business with Morning Prayer." N. W. Ayer & Sons, the great newspaper advertising firm, always oblige their employees to attend a religious service before commencing their daily business.

Services are being held at Delmar, under the direction of the rector of St. Philip's, Laurel.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

MAY.

1. Schenectady: afternoon, Christ church; evening, St. George's.
2. A. M., Zion church, Fonda; afternoon, St. John's church, Johnstown; evening, Gloversville.
3. A. M., church of the Good Shepherd, Canajoharie; afternoon, St. Columba, St. Johnsville; evening, church of the Holy Cross, Fort Plain.

4. A. M., Emmanuel, Little Falls; afternoon, St. Augustine's church, Ilion; evening, St. Alban's church, Frankfort.
5. A. M., Christ church, Herkimer; afternoon, Trinity church, Fairfield; evening, Memorial church, Middleville.
6. Afternoon, Grace church, Mohawk; evening, St. Ann's church, Amsterdam.
8. Troy: afternoon, church of the Ascension; evening, St. Barnabas' church.
10. Evening, Christ church, Hudson.
11. A. M., Trinity church, Athens; afternoon, Trinity church, Claverack; evening, All Saints' church, Hudson.
12. A. M., St. John's church, Stockport; afternoon, St. Barnabas', Stottville; evening, Christ church, Coxsackie.
15. Afternoon, St. Luke's church, Chatham; evening, St. John's church, Copake Iron Works.
16. A. M., St. Paul's church, Kinderhook; evening, St. Mark's church, Philmont.
17. A. M., church of our Saviour, Lebanon Springs.
18. Evening, church of the Holy Cross, Warrensburgh.
19. A. M., St. Paul's church, Bartonville; evening, church of the Good Shepherd, Chester.
20. A. M., St. Sacrament, Bolton; evening, St. James', Caldwell.
22. Grace church, Waterford.
23. Afternoon, church of the Cross, Ticonderoga; evening, Christ church, Port Henry.
24. A. M., Emmanuel, Mineville; afternoon, St. John's church, Essex; evening, St. Paul's church, Keeseville.
25. A. M., St. James', Au Sable Forks; evening, Trinity church, Plattsburgh.
26. A. M., Christ church, Rouses Point; evening, St. John's, Champlain.
27. A. M., St. Peter's, Ellenburgh; afternoon, St. Paul's, Ellenburgh Centre.
28. A. M., St. Thomas' church, Lawrenceville; afternoon, Grace church, Norfolk; evening, St. Andrew's church, Norwood.
29. A. M., Trinity church, Potsdam; P. M., Zion church, Colton.
30. A. M., Trinity church, Morley; afternoon, Grace church, Canton; evening, Trinity, Gouverneur.
31. Afternoon, Fort Covington; evening, St. James' church, Hogansburgh.

JUNE.

1. A. M., St. John's church, Massena; afternoon, St. Paul's church, Waddington; evening, St. Luke's church, Lisbon.
2. A. M., Christ church, Morristown; P. M., St. John's church, Ogdensburg.
3. A. M., St. Peter's church, Brushton; afternoon, St. Mark's church, West Bangor; evening, St. Mark's church, Malone.
9. St. Agnes' School, Graduation.
11. Afternoon, Trinity church, Sharon Springs; evening, Grace church, Cherry Valley.
14. A. M., St. Paul's church, East Springfield; P. M., St. Mark's church, Springfield Centre.
15. P. M., Christ church, Cooperstown.
16. Afternoon, Immanuel church, Otego; evening, St. James' church, Oneonta.
17. A. M., St. Matthew's church, Unadilla; afternoon, St. Paul's church, Sidney.
18. A. M., Christ church, Deposit.
19. " Christ church, Walton; P. M., St. John's church, Delhi.
20. A. M., St. Paul's church, Franklin; evening, Zion church, Morris.
21. A. M., Christ church, Butternuts; afternoon, Maple Grove; evening, church of the Holy Spirit, Schenectady.
22. A. M., Worcester; P. M., Christ church, Duaneburgh.
23. Afternoon, Trinity church, Rensselaerville; evening, Christ church, Greenville.
24. A. M., St. Paul's church, Oak Hill; afternoon, Calvary church, Cairo; evening, St. Luke's church, Catskill.
25. A. M., Gloria Dei, Palenville.
26. " St. Mark's church, Hoosick Falls; afternoon, All Saints', Hoosac.
27. A. M., church of the Holy Name, Boyntonville; P. M., St. Paul's church, Salem.
28. A. M., Trinity church, Granville; P. M., St. Luke's church, Cambridge.
29. A. M., St. Luke's church, Cambridge; P. M., St. Paul's church, Greenwich.
30. A. M., Trinity church, Schaghticoke.

JULY.

- 1-2-3. Tannersville, Griffin's Corners, Hobart, Stamford.

WEST MISSOURI.

EDWARD R. ATWILL, D.D., Bishop.

SPRINGFIELD.—St. John's parish will soon complete its sixth year under its present and only rector, the Rev. M. M. Moore. Beginning with about 30 communicants it now numbers over 100; growing steadily, under adverse circumstances. It has a fine property, on one of the main avenues of the city, consisting of a corner lot, 137x214, on which is a stone chapel seating 225, with ample room for a large church, rectory, and school or parish house. Work has begun on a stone and brick addition to the chapel, of a large room, 20x40, for guild and social purposes, which will be ready for use in a few weeks. The whole property is worth \$10,000

or \$12,000, on which there remains a debt of only \$2,000. The majority of the people have been brought into the Church from the denominations, and of course time is required to well ground them in the faith and customs of the Catholic Church, but gratifying progress is perceptible in this direction. Weekly Celebrations, feast and fast days, and five of the "Six Points," are faithfully observed. During Lent the rector is preaching three courses of sermons at night on "The Seven Deadly Sins," "Some Personal Faults," "The Seven Spiritual Works of Mercy," the attendance being much larger than any previous Lent. During the past year the church has been enriched by the addition of a fine oak altar and credos, a double-shelf credence, Eucharistic lights, (presented by Fr. Webber as a memorial of a Mission), and one of the most perfect eagle lecterns in oak, that has ever been seen—a memorial of a deceased Churchman—all being the work of Geissler. The chancel is now being frescoed by an accomplished artist, after designs by Geissler. The third annual council will have its opening services in this church, May 10. It is to be regretted that the parish cannot at once enlarge its usefulness by purchasing a small chapel in the northern part of the city, situated on two lots of ground, which alone are almost worth the price for which it could be bought, \$600. But for the debt, this work would at once be taken in hand. With but two or three exceptions the people are all wage-earners, with small incomes, and have been most liberal in carrying on the work, a good part of which is foundation work, for future generations to build upon.

WESTERN MICHIGAN.

GEO. B. GILLESPIE, D.D., Bishop.

The semi-annual missionary meeting and diocesan Church conference is to be held in St. Paul's church, Muskegon, April 26-28.

The Bishop made his annual visitation at Grace church, Grand Rapids, the 5th Sunday in Lent, preached, celebrated the Holy Communion, and confirmed a class of 31 persons, 15 being young men, presented by the rector, the Rev. John Brewster Hubbs. During the present rectorship this parish has grown to such a degree that a new church is an urgent necessity, and plans have just been adopted for the erection on the rectory lot, of a beautiful church of red sandstone. Services are daily held in this church during Lent, with lectures on Wednesday and Friday nights. The rector has a special course of sermons this Lent on "Some of the prominent features of Christ's Religion," which have attracted large congregations and unusual interest.

ALLEGAN.—The church of the Good Shepherd has lost a faithful friend and a noble man, in the death of Dan J. Arnold, Esq., Circuit judge. For some 20 years he has served as vestryman, and most of this time has been a warden of the parish. His death was the result of overwork, the brain and heart being affected. He departed this life at Washington, D. C., while visiting his sister, wife of Senator Stockbridge, Kalamazoo. The remains, accompanied by the senator's family, arrived by special train, on the eve of Palm Sunday, and were interred at Allegan during Holy Week. "May light perpetual shine upon him."

HASTINGS.—A Mission was recently held in Emmanuel church, conducted by the Rev. Dr. Shackleford, general missionary, Saturday, March 5th, to Monday evening, March 14th, inclusive; daily services were held with an early celebration of the Holy Communion at 7:30 A. M. Two services were held in the afternoon, Evening Prayer and lecture at 3:30, Mission service and sermon at 7. On the first Sunday, there was a second Celebration at 10:30 A. M., and a children's service at 3 P. M. The second Sunday, a service for men only was held at 3 P. M. The attendance at the services was good. Rector and people feel that the Mission benefitted them. One permanent result of the Mission is the establishment of the weekly Celebration in the parish.

KALAMAZOO.—Through the efforts of Mr. Auguste Ahrens, lay reader, six candi-

dates were presented to the Bishop for Confirmation, on the 3rd Sunday in Lent, at St. Barnabas' mission.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The Bishop has summoned a special session of the synod of the diocese to meet at St. Paul's, Springfield, on Tuesday, May 17th, for the election of an assistant bishop, and for the transaction of such other business as relates to providing the diocese with additional episcopal service. The secretary of the Standing Committee reports the following as the vote upon the request of the diocesan synod for authority to elect an assistant bishop for the reason of extent of diocese: Fifty-two bishops replied; of these, forty-five gave their consent, five refused consent, and two were reported too ill to give the matter due attention. Forty-one standing committees replied. Of these, thirty-three gave their consent, and eight refused consent. Several of the standing committees that refused consent expressed their desire to have the request of the diocese referred to the approaching General Convention. The votes of the Bishop and Standing Committee of this diocese are not included in the poll as given above. It is to be noted that this diocese is the first to take action under the amended canon on the election of bishops, providing for the election of an assistant bishop for the reason of extent of diocese.

QUINCY.

ALEXANDER BURGESS, D. D., LL.D., Bishop.

GALESBURG.—Grace church was filled by an eager and interested congregation on the evening of Palm Sunday, to witness the service of admission of the new vested choir. The service was rendered by the quartette till the end of the second Lesson, when the rector, the Rev. Charles R. Hodge, went to the sanctuary gate and, after a few kindly and affectionate words to the quartette who had so faithfully served in the music of the church, dismissed them to take seats which had been reserved for them in the congregation. The members of the new choir, habited in cassocks, then took their places, and the rector addressed the congregation, asking their prayers that the new choir would have grace to faithfully perform their duties "to the glory of God and the edifying of the congregation." A moment of silence was given for such prayers, and then the service of admission, as given in "Clergy and Choir," with some necessary modifications, was used. The members of the new choir, 30 in number, were presented in pairs (one from each side) by the senior warden of the parish, and to each were given hymnal and cotta, and they retired to the choir room as soon as the sentence of admission was said. To the crucifer was given a cotta and the processional cross, a beautiful one from Geissler's, presented to the choir by Mrs. J. R. Gordon, in memory of her husband. After all had been admitted, the congregation sang a portion of hymn 176, and as the "Amen" ended, the voices of the new choir were heard in "Onward, Christian Soldiers," and the vested choir entered the church in orderly procession. The remainder of the service was sung, and the rector's short sermon was mainly addressed to the choir, being delivered from the sanctuary gate. The service was wonderfully impressive, most fitting for the day, and beautifully illustrative of Churchly methods and spirit.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Bishop visited Saginaw on the 5th Sunday in Lent, and in his visitations of the four parishes in the city confirmed 89 persons.

The president of the Detroit Convocation has made assignment of volunteers for missionary work during the present quarter. It is expected that in every case a personal visit and canvass of the assigned field will be made, and services held when possible. For the present quarter 12 clergy have volunteered, and these appointments include 17 places within the convocation where the Church is unable to maintain a regular service.

The rector of Trinity church, Alpena, the Rev. John Munday, visited the missions at Hillman and Long Rapids on the 2nd Sunday in Lent, and ministered to attentive and reverent congregations. At both these points Sunday schools are maintained.

The Ladies' Guild of St. Stephen's church, Hamburg, is about to undertake the re-decorating and re-furnishing of their church. They have a goodly sum in hand with which to begin the work.

Two earnest friends of All Saints' church, Brooklyn, the Rev. J. H. Eichbaum, rector, left, of late, at their death, \$1,000 each to that parish. These friends were Mr. W. B. Sherman and Miss Anne Eliza Cook. With a bequest of \$500 made some years since, the parish now has \$2,500 toward an endowment fund, a help and encouragement to pastor and people alike.

In accordance with a formal resolution of request which passed the recent session of the Detroit Sunday School Institute, the Bishop has appointed a committee of 12 persons—6 clergymen, 2 laymen, and 4 women—to specify a course of home reading and study by the Sunday school teachers, and to arrange later for a due examination. The following text books have been formally agreed upon: In Bible Study—"The Bible in the Church," Westcott; Evidences—"Reasons for Believing in Christianity," by the Rev. C. A. Row; Systematic Divinity—"Church Doctrine, Bible Truth," Sadler; Liturgics—"Key to the Prayer Book," Blunt. The text book on Church History, and the arrangements for examination and the due certification of those who pass, will be announced later.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

CEDAR RAPIDS.—As recorded some weeks ago, the chapel of Grace church, with all the choir vestments and other property, was destroyed by fire. In accordance with the instructions of the vestry, the architects are preparing plans for the speedy rebuilding of the chapel, choir room, and sacristies. The contract will be let and the work begun as soon as the weather will allow. In three weeks, the devoted women of this parish have cut, made, and embroidered vestments for 75 choristers, 8 acolytes, and 1 priest—in all, 178 different vestments. It was a splendid work thoroughly and well done.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The Episcopalian Club have their next meeting on April 25th, at Hotel Vendome. The subject for discussion will be "Methods and results of missionary work in large cities."

Bishop Brooks preached at the House of Correction on Fast day, April 7th. This is the second visitation he has made to this institution within a year.

CAMBRIDGE.—The Bishop of Derry gave three addresses to the students of the theological school, in St. John's memorial chapel. All were well attended. The first address was on immortality in which he said that both on physiological and psychological grounds we are bound to believe that Jesus died and rose again.

WAKEFIELD.—An addition will be made to the east end of Emmanuel church. It will give space for a larger chancel, choir rooms, Sunday school room and vestry. The measurements are 70 by 25 feet.

MARLBOROUGH.—A lady has presented two large photographic portraits of the late Bishop Paddock and of Bishop Brooks to the church of the Holy Trinity. They will hang in the parish rooms.

EAST CAROLINA.

ALFRED A. WATSON, S.T.D., Bishop.

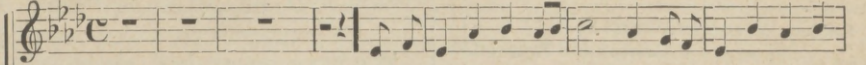
WILMINGTON.—The Rev. Robert Strange, rector of St. James' parish, invited the Rev. Robert S. Barrett, dean of St. Luke's Cathedral, Atlanta, Ga., to preach a Mission of ten days. The Mission closed on March 13th. The church was always well filled, but toward the close the large building was crowded to the doors. The services were as follows: Holy Communion at 7:30

EASTER BELLS.

JOHNSON MCC. BELLOWS.

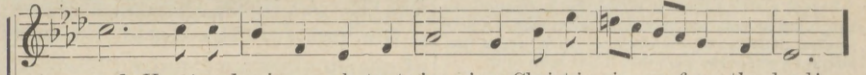
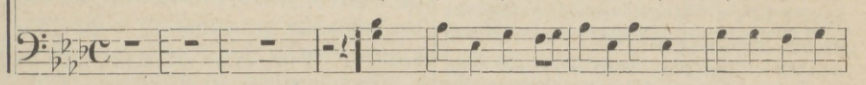
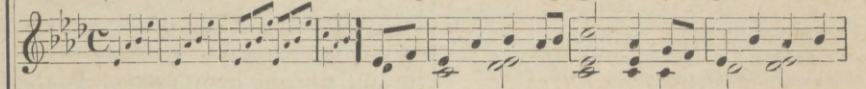
P. C. LUTKIN, 1892.

Moderato.

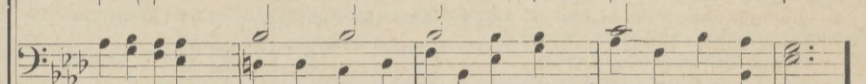
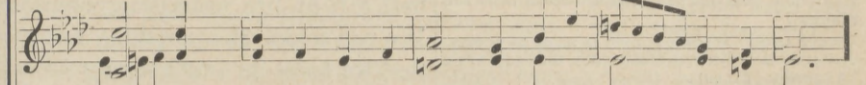


1. Hark! the Easter Bells are ringing! All the earth to joy is
2. Birds their joyful carols pouring, Wing their flight across the
3. Lo! the angels too are singing, As they sang at Christmas

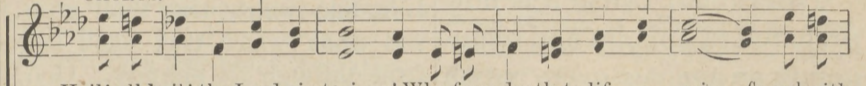
(Chimes.)



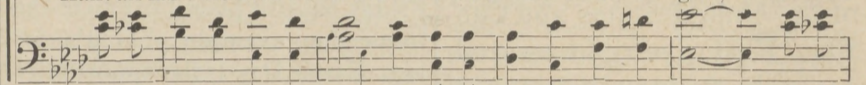
wed; Heart and voice ex-ul-tant sing-ing, Christ is ris-en from the dead! sky, Heav'n and earth are now a-dor-ing, Him, the Son of God most High. dawn, And a-cross the glad earth winging, Chant the Res-ur-rec-tion Morn.



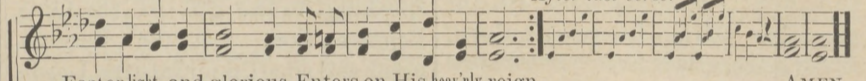
CHORUS.



Hail! all hail! the Lord vic-torious! Who from death to life a-gain, Crowned with

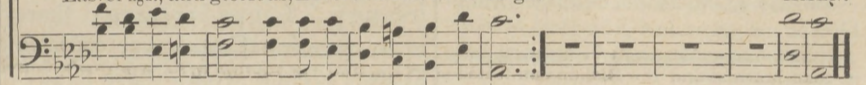


After last verse.



Easter light, and glorious, Enters on His heav'nly reign.

AMEN.



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A. M.; Inquiry service at noon, especially for men; Evening Prayer and Bible reading at 5 o'clock, and general Mission service and sermon at night. The ten Mission sermons were on "The Soul in the light of Scripture and Science," and were divided as follows: "The Soul and Materialism"; "God, the Soul's original"; "Prayer, the Soul's movement toward God"; "Sin, the Soul's movement from God"; "The Incarnation, the Soul's ideal"; "The Atonement, the Soul's restoration from sin"; "The Holy Ghost, the Soul's inspiration"; "The Church, the Soul in its social relations"; "The Bible, the Soul's manual"; "Love, the Soul's law." The vestry of St. James' church sent Dean Barre't a minute expressive of indebtedness to him for his earnest, zealous, and able work.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.

WILLIAM F. NICHOLS, D.D., Asst. Bishop.

The Los Angeles (Cal.) Times, of March 31st, says:

The Episcopalians of Southern California will learn with regret that the Very Rev. A. G. L. Trew, dean of the Southern Convocation of the diocese of California, is about to leave this part of the State, having accepted the rectorship of St. John's church, Oakland. For twelve years Dr. Trew has been rector of the church of our Saviour at San Gabriel, and in addition to his work there, has planted missions in every county south of Tehachapi. Dean Trew's name has been a household word among Churchmen in California, and it is in a very great measure owing to his firm sight and energy, coupled with a lofty Christian character, that the Episcopal Church in Southern California is ripe for the organization of a new diocese.

A correspondent adds:

The loss of our Southern Convocation will be a distinct gain to the Northern. The vestry of the church at San Gabriel feel that it will be impossible to fill Dean Trew's place, and the clergy of Southern California all feel that a great gap has been made in their ranks.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

HAMMONDSPORT.—The Rev. James V. Stryker, rector of St. James' church, died April 7th, of nervous prostration after an illness of several weeks. He was 60 years of age, and his rectorship in Hammondsport extended over the past 12 years. He was much beloved by all who knew him and his death is greatly deplored. He was an assistant to Bishop Coxe when the latter was a clergyman at Baltimore.

GOOD FRIDAY OFFERINGS FOR JEWISH MISSIONS.

The Church Society for Promoting Christianity amongst the Jews, has, ever since its incorporation, appealed to the Church for its Good Friday offerings, and the response which has been given has enabled it to extend and strengthen its work, so that now its influence is felt not only in centres of labor, but everywhere throughout the land.

WM. A. MATSON, Secretary.

New York, 68 East 7th st.

THE GUILD OF MISERICORDIA.

At this season, we would specially call attention to the Medical Guild of Misericordia, a society of medical men, practitioners, and medical students, interested in the work of mercy for the sorrowing and suffering. The guild comprises an order of brothers and associates, the former communicants of the Episcopal Church, and the latter, members of any Christian denomination. The admission fee is \$1, and the yearly dues \$1. Contributions to the general relief fund are urgently needed. For further information, address W. Thornton Parker, M. D., Provost, Beverly, Mass. P. O. Box 1405.

The Living Church.

Chicago, Saturday, April 16, 1892.

REV. C. W. LEFFINGWELL,
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Antiphon. He liveth unto God. ALLELUIA!

V. Open me the gates of righteousness. ALLELUIA!

R. That I may go into them and give thanks unto the Lord. ALLELUIA!

O God, Who by Thine Only-begotten Son hast overcome death, and opened unto us the gate of everlasting life; grant us, we beseech Thee, that we who celebrate the solemnities of our Lord's Resurrection, may by the renewing of Thy Spirit, arise from the death of the soul; through the same Jesus Christ our Lord. AMEN.

THE sincerity of rejoicing, like that of sympathy, is to be estimated by the conduct which it inspires. Paschal candles and Easter flowers and resurrection hallelujahs may be the outward sign of a true, deep spiritual joy, born of Faith and Hope, made strong by struggles with temptation overcome, and exalted beyond expression in the contemplation of the risen Lord; or they may be the language of mere sentiment, of religious æstheticism, the trappings and the suits of pietistic emotion. If it be the latter kind of joy it will come to naught; if the former, it will be an abiding joy, and will make itself known by charity. No heaven-born joy liveth to itself. Hearts that are made glad by experience of the love of God, respond in joy-diffusing life, as birds in spring-time hail the returning warmth with sweetest song, and blossoms ripen into fruit in the glad summer sunshine. The heart that rejoices with a heavenly joy,

this Easter-tide, will have its offering ready to be placed upon the altar, when it offers itself as a reasonable, holy, and living sacrifice.

WE have never had, perhaps, a better Lent than the one now drawing to a close. The influence of it seems to have been felt beyond our own congregations, to some extent throughout the community. In this we have the promise of a glorious Easter. For most of us it will be the "best Easter," for some of us, the last. In either case, let us make it the best for the world, the best of nearly nineteen hundred Easters. We can do this by giving the best we have to Him from Whom this best gift of life everlasting comes. We can make the perishing things that we have in our keeping serve for the bringing in of the imperishable. We can, as it were, engraft the decaying branches of our temporal possessions upon the Tree of Life, into which they shall grow, and upon which they shall bear fruit through all eternity. Good Friday has just placed before us the tremendous example of God's giving. Easter Day is the opportunity for a grand response, humanly speaking, to the gift of the Only Begotten Son. Let the offerings, great and small, pour into the Lord's treasury. Let us be assured there is no genuine Easter joy without Easter giving, where there is anything at all to give. Easter cards and other artistic trifles are all very well, for remembrance among friends, but the Lord's work calls for large gifts of money as well as for consecrated lives.

ONE does not usually go to a dictionary for definition of ecclesiastical terms. Yet this one, from Worcester, misses so entirely the significance of the day, that it is something of a curiosity:

Maunday Thursday, the Thursday preceding Good Friday and Easter, on which the King of England distributes alms to a certain number of poor persons at Whitehall; so named from *maunds*, or baskets, in which the gifts were formerly contained.

Webster's definition is not a whit better. Both give the wrong etymology, and entirely miss the point; as if one should say that Friday is so named because on that day people are accustomed to eat fried fish! The Imperial Dictionary derives the word correctly from *mandatum* (Old French, *mande*) the first word of the antiphon of the day, *mandatum novum do vobis*, "A new commandment give I unto you;" the words of our Saviour, when after supper He washed the Apostles' feet. The great Century Dictionary adds to this the suggestion that the *mandatum*, "Do this," the commandment which our Lord gave

concerning the Holy Eucharist, is also one from which the day is named. This seems the most satisfactory of all the derivations suggested, as it exactly corresponds with the commemorative character of the day.

It seems to be quite "the fashion," of late, to jeer at Lent as "fashionable." The secular journals, or pretends to see, in it only "style," an æsthetic effect of contrast, whereby the gaieties in the midst of which it is set are made to appear more bright, while Lent itself brings very delicate and high-toned social recreations. It is a sort of "violet velvet lining" to society's gaudy equipage. The editors of denominational papers, whose ecclesiastical traditions are founded on Plymouth Rock, take very much the same view, regarding it as mostly a pious fraud whereby "Episcopalians and Catholics" in six weeks propose to smooth over the sins of forty-six; and assuming that its influence upon social customs is purely because it is "fashionable", and that it is "fashionable" because leading society people generally recognize the season, at least in a formal way.

THERE seems to be not the slightest ground for any such frivolous estimate of Lent as we find so frequently paraded in our periodical press. Men will see what they are disposed to see. To Polonius the cloud was like a weasel, or "backed like a camel," as Hamlet suggested. There is scarcely a usage of worship, or celebration of season, dear to us, that has not had to fight for its life, as it were, against Puritan prejudice and misrepresentation. Christmas has won a complete victory; Easter has found its way into nearly every "meeting-house;" Good Friday into many hearts and homes which are strangers to the Prayer Book; and Lent is coming with a blessing for all the Christian world. The assumption that "society" makes Lent fashionable by its patronage, gives its influence in the highest circles, and makes it respected in the lower, is an impertinence. The fact is, "society" has been compelled to respect the season, and yield to it a formal obedience. No Churchman claims that society, as such, really "keeps Lent," but all should be thankful that at least in one season the Church is able to impose a healthful restraint even upon those who do not personally recognize her authority.

It is not because Lent is "fashionable" that Churchmen of high or low degree observe it. Their observance makes it "fashionable", and

all the influences that have been arrayed against it for nearly four centuries have only strengthened its hold upon the Christian world. It is so with all the characteristic features of the historic Church. We have before us the newspaper report of a recent meeting of the Presbyterian Social Union of one of our large cities. The prepared address was on "Our Church Services and how to Improve them." The speaker recommended the reading of two lessons, one from the Old Testament and one from the New, at each regular service; the chanting of psalms and responsive reading of them; common prayer in language that could be adopted by the whole congregation. He says that the objection to reading prayers from a book is mere prejudice; advocates the saying of the Apostles' Creed in unison, and the observance of Christmas Day, Good Friday, Easter Day, and Ascension Day. Another speaker urged that the Christian Year, in its entirety, should be incorporated into the services. All such signs of the times we note with gratitude; not as triumphs of mere ecclesiastical polity, but as indicating the return to some of the good old ways of those who went out from the old Church.

THERE was perhaps never a time in modern history when attacks upon Christianity were so widely spread abroad and when they reached so many classes of people as at present. Ingersoll was the apostle of popular unbelief in these later days, and in his wake have followed many others, in lectures, pamphlets, books, and reviews. These are spread broadcast, and such as cannot as yet be found at the most respectable book stores may be picked up at every street stall. We have found these publications meeting a ready sale in small villages and larger towns of the West, and even in quiet agricultural regions, where not a single religious paper was in circulation, and not a copy of the great magazines ever came. Between a purely secular education and the multiplication of literature of this kind, it will be a miracle if a very large element of our western population is not in another generation, thoroughly infidel and, to all intents and purposes, atheistic. Much of the influence of the publications to which we allude is owing to their confident dogmatism. The dogmatism of theology has often been held up to reprobation, but if by dogmatism is meant confident assertion without proof, these infidel productions carry off the palm. Their readers are given to understand that all really learned men are agreed in these enlighten-

ed days that Christianity is a tissue of superstitious invention, that even the main facts which it asserts are almost entirely a combination of baseless legend and deliberate fraud. Of course, the explanations which are presented to account for the existence of a religion which has held its own through so many ages, and of a narrative like that of the Gospels, vary according to the audience which is meant to be addressed. Sometimes we have allegations of coarse fraud and interested motives, sometimes unconscious myth and allegory are the favorite theories. Sometimes the writer clothes his destructive work in such fine poetic style, and accompanies it with such expressions of praise and admiration from his lofty judicial standpoint, that the reader is hardly sensible at first of the real animus of it all.

It is undoubtedly difficult to meet and stem a tide like this. The solid work of scholars and historians goes for nothing. The readers of such literature as that of which we speak are pre-occupied with the belief that there is a class of greater scholars from whose works the conclusions of the popular writer have been drawn. Christian scholarship is at once dismissed as interested and wilfully fraudulent. Utterly without knowledge of what real learning is, and even of the names of the great representatives of the world of scholars, save of a few well known scientific specialists, the multitude is unaware of the admissions of many of the learned who do not accept traditional Christianity. They do not know the history of the conflict, the special points over which the warfare has been waged, the battles that have been lost and won. The sweeping statements of their favorite lecturer or pamphleteer are accepted with the implicit faith which a former generation gave to their religious teachers.

They are told, for instance, of our Lord, that "after three years he failed and was put to death. His twelve followers left him. But fifty years later his religion began to grow, and he was made a god and a king." But those who read a statement like this, so confidently asserted, do not know that the genuineness of St. Paul's greater Epistles has never been shaken even in the estimation of those who have doubted all the rest of the New Testament. But those Epistles were written within twenty-five years of the Crucifixion. They were written by a man who had been many years a Christian, who had known the twelve followers of the Lord, and

who had all those former years, believed the main facts recorded in the Gospels long before the Gospels themselves were written. These Epistles show that Christianity, in the facts which it asserted and the doctrines which it taught, was then what it is now. These Epistles moreover prove that already, within twenty-five years, the Christian Church had spread over a large portion of the civilized world, and that it existed in Rome itself. And everywhere the favorite accusation against its votaries was that they held Jesus to be a King.

SUCH readers cannot know that the testimony of a heathen writer who held Christianity in almost inexpressible contempt, proves conclusively that it was wide spread in the world, and that it was established in Rome before the year 60, that is within thirty years of the Crucifixion. The same writer, Tacitus, gives a vivid account of a cruel persecution of the Christians at Rome on account of the burning of the city in the year 64, and makes it evident that they were a large community then. Ancient inscriptions come in to prove that cemeteries at Rome were granted by kind patrons within the first century for the purposes of Christian burial. Thus well within the "fifty years" from which, according to this writer, Christianity "began to grow", it had already grown until it had spread throughout the civilized world.

SERMON NOTES.

OF A SERMON PREACHED EXTEMPORANEOUSLY AT ST. PAUL'S CHURCH, WELLSBORO, PA., BY THE REV. A. W. SNYDER.

Pilate saith unto them, What shall I do then with Jesus which is called Christ. St. Matt. xxvii: 22.

When the aged Simeon, holding the Holy Child in his arms had uttered the ever-memorable words of the *Nunc Dimittis*, he added significantly: "Behold this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." The prophecy has had perpetual fulfillment from that day to this. He is "set for the fall and rising again of many" in this day as in that. He is, here, now, in this day as truly as He was there in that day; and He is ever coming to you, to me, to all men, with supreme claims, with the most august assumptions, with the most peremptory demands, compelling choice and action of some sort on the part of us all. As in the case of Pilate, and those Jews of that day, every man throughout Christendom is obliged to say: "What shall I do then with Jesus which is called Christ?" and we, every one of us, are obliged to decide and act in some way with respect to Him. It was their case in that judgment-hall of Pilate. It was so all along. He came to the custom-house at Capernaum, and said to Matthew, the publican: "Follow Me; and he arose and followed Him." That is, he answered the question of the text, and was obliged to answer it there and then.

He answered it by following Him. At another time Jesus said to a certain young man, who came asking what he should do: "Sell all that thou hast and distribute to the poor, and thou shalt have treasure in heaven; and come, follow Me." That is, come and be one of My disciples. "And when he heard this he was very sorrowful, for he was very rich." He made his decision. As between his money and his Saviour he chose the former.

Dante calls it "the Great Refusal," and such it was. He might have been numbered with "the glorious company of the Apostles," but is unknown by name; is known to history only as "a certain young man" who missed a magnificent opportunity, a glorious career.

So, too, in an ever-widening circle, men were fast made to say: "What shall I do then with Jesus, which is called Christ?" It was the case of those that had known Him as the reputed son of Joseph, the carpenter. "He came to Nazareth where He had been brought up, and as His custom was He went into the synagogue on the Sabbath Day and stood up for to read." Reading the magnificent Messianic prophecy of Isaiah, He said: "This day is this Scripture fulfilled in your ears." "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong." That was their answer to the question of the text.

Nor was it otherwise in the larger circle of their nation and of the world. He said: "Whosoever is not with Me is against Me," and everyone was soon obliged to take a stand for Him or against Him. The chief priests were ready enough to say what they would do with Him. They had a consultation about it, and deliberately decided to "take Jesus by subtilty and kill Him." Judas said what he would do with Him. He sold Him for thirty pieces of silver. Caiaphas, the high priest, made his decision, and said: "It was expedient that He should die." But the Sanhedrim also was obliged to act, and its answer was: "He is guilty of death." "They led Him to Pilate." The clear-headed Roman governor took in the situation at once; understood the case clearly enough; knew the fanatical factions that had moved in the matter, and "that for envy they had delivered Him." He was anxious to avoid a decision. He sent Him to Herod. That wicked man was ready enough to say what he would do with Jesus. "Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate." The hard and haughty Roman was the only one of them all anxious to set Him free, providing he could do it without jeopardizing his personal interests. It was his duty to decide in the matter. He knew perfectly well how he ought to decide. There was only one right course. It was to throw around the innocent and unjustly accused, the shield and shelter of the Roman law and imperial power. And he wanted to do it, but alas! for him, it did not seem expedient. Pilate's record was not untarnished. He feared to face further charges. His master, the great

emperor, was a cruel, furious man. Duty pointed one way, a base-born sense of political expediency pointed another. But it was not without repeated efforts to avoid deciding wrongfully that at last he basely yielded. He said: "I find no fault in Him," and "Whom will ye that I release unto you, Barabbas or Jesus?" Though they said Barabbas, he weakly seemed to think that somehow he might still avoid an iniquitous decision, and said: "What then shall I do with Jesus, which is called Christ?" And when they said, "Let Him be crucified", he still asked: "Why, what evil hath He done?" But when they re-affirmed their decision, he practically answered his own enquiry: "Pilate gave sentence that it should be as they required." That is, everyone concerned said what he would do with Jesus. It was, "Let Him be crucified."

Nineteen hundred years have come and gone, and from that day to this, men all along have been saying: "What shall I do with Jesus, which is called Christ?" It is really our case as it was that of Judas, of Caiaphas, of Herod, and of Pontius Pilate. Every man is compelled to answer the question of that Roman governor of old, is obliged to do something with "Jesus, which is called Christ." Many, very many, try to avoid a decision of the question and yet no man can escape it. As through Lent and Holy Week, we hear over and over the story of His Cross and Passion, we are apt to think that had we been there in Jerusalem of old we would not have been of those who said: "Let Him be crucified." But the question is not what we would have done had we been there in that day, but what we will do now and here in our own day. It is a personal question, a real living question, still: "What shall I do then with Jesus, which is called Christ?" It must be answered.

And yet a man will say: "Ah, you see how it is with me; I am not ready to take a stand; Christianity is a good thing; the Church is a good thing; I want it for my wife and children, and for the world; I approve religion; oh, yes, it is all good; no doubt of that, but as for me personally I am not ready to act." The man is in politics and he is not ready to meet the high demands that Christ makes. He is too conscientious to be a hypocrite, and he is not ready and willing to forego a hope of peace and power, and the un-Christian means which he thinks necessary thereto. Or he is in business, and is bound to succeed in it, and is not ready yet to give up methods, which obtain in his business affairs, and which in his heart he knows are incompatible with the teachings of the Saviour. Or there is still some evil habit which has become strongly fixed upon him, and he is not ready to renounce it and battle with it, and so he says: "I pray thee have me excused; when I have a convenient season," I will "repent and do works meet for repentance." But none the less he really does decide the question: "What shall I do with Jesus?" And his decision is: "I will not confess Him or serve Him."

Yes, on us all, as on Pilate of old, lies the necessity of saying: "What shall I do with Jesus which is called Christ?" He comes as a King demanding fealty. He comes as a Master demanding service. He says:

Come unto Me," "Take My yoke upon you," "Leave all and follow Me," "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." He demands obedience; says, "Do this," and every man must say, "I will" or "I will not." He demands the confession of Him openly before men, and every man must confess or openly refuse to confess Him. He demands belief, Baptism, membership in His Church, and every man must comply with His demands or refuse to do. He offers pardon, peace, grace, help, blessing—in a word, salvation here and hereafter, and every man must accept His offer or decline it. He demands active service, says: "Go, work, to-day, in My vineyard," and every man must do it or refuse to do it.

"What shall I do with Jesus, which is called Christ?" A countless army, the sacramental host, a great multitude which no man can number, have decided the question by faith, fealty, love, service, a glad and willing obedience; and these are they of whom it is written: "Blessed are they that do keep His commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." "And the Spirit and the Bride say: "Come. And let him that heareth say: Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The question for you to decide is whether you will or no. The decision is for all time and for eternity. What will you do with Jesus which is called Christ?

A TRIP TO THE PACIFIC.

BY THE RT. REV. W. E. MCLAREN, D. D.

V.

I wish that this pen possessed the power to photograph upon the minds of my readers some of the solemn wastes, through which, on our third day out, we made our way at a pace so incongruous with a scene which seemed to be just as it was a thousand years ago. Eliminate the thunder of our train, and eternal silence broods over the vast areas of desert. Leave out the bits of villages which dot the line of railway, and an unpeopled waste stretches afar. Fresh from the throbbing life of the great city, with all its intense whirl, these scenes are almost oppressive by the contrast. And yet it was not always such a solitude. This country was part of the "Gadsden Purchase" of which we used to hear so much nearly forty years ago, for which our Government paid to that of Mexico, ten millions of dollars. One hundred and fifty years ago, it was the prosperous and populous province of Dona Anna, as it had been from the time of the advent of the Jesuit missionaries, in 1687. Villages were numerous, and there were more than one hundred mines of gold and silver. The rich alluvial deposits in the valleys responded in fruitful laughter to the tickling of the very primitive plough, a pointed stick drawn by a subjugated bull. The Indian population, lifted to a semi-Christianized state by the missionaries, were reduced to slavery by the secular authorities. A war of rebellion against the inhuman atrocities of the Spaniard resulted in an alliance with the fierce and unconquered Apache. It was a war which decimated the Indians, desolated the land, and drove the Spanish

race out of the country. The wrecks of that era are still to be seen in ruined ranches, deserted mines and once populous villages and cliff-dwellings. It was reserved to a later date and another race, to fight the bloody Apache to his remotest lairs, and conquer a peace. The milder race of the Pueblos, averse to war, and given to the cultivation of the soil, will survive when the last Apache has bit the dust.

After breakfasting at Coolidge, we pass, ten miles westward, the large military post, known as Fort Wingate, too far distant in a southerly direction to be seen, except as a bright spot lit by the morning sun, and overhung by the smoke of its breakfast fires. On the north we pass "the cathedral," a rock of enormous dimensions cut and hewn by paleozoic storms into such ecclesiastical proportions that one could think it to be a stately temple of the days of the Jesuits. It would be hard not to think it if a *padre* with his black cassock and shovel-hat were standing beneath its *facade*.

Arizona, as to its rocks, is eccentricity itself. Its cliffs and canyons represent the earliest ages of this planet, and the erosions of primeval oceans are bitten into the rocks everywhere. If I were a geologist, I should be disposed to be very scientific in telling about these wierd phantasms of the primary fossiliferous period, but there is no time (nor knowledge) for all that, particularly as a friend just now says: "Beyond those mountains to the north, is the largest tribe of Indians in the United States, the Navajos." These people number, I think, some 20,000, and they are wholly untamed. They have a very large reservation, and there is a perpetual feud between them and the cow-boys. The cows will get over the Navajos line, and the Navajo will yield to his fondness for fresh beef. We saw only two of them; for they do not affect the vestibule limited, and warriors though they are, they have plenty to do at home to watch their sheep and tend their cattle. The two we saw at a small station, one dressed in a Navajo blanket of rainbow hues, was at a distance, the other, a young buck, stood on a mound fifty feet from us. In form, he was an Apollo Belvidere. I cannot say as much for his unkempt head or his savage face. He was clean and well-dressed, and his lower limbs were encased in tanned buckskin gauntlets, ornamented with vermilion figures. He stood with folded arms, and took us in—stood poised and silent like a statue. Then some one held out an apple at a car window. He moved with condescending dignity to the spot, accepted the gift, and responded with a smile that quite banished the savagery from his face, and revealed there as much beauty almost as his form revealed manly grace. Probably the comfort he extracted from that apple would have been neutralized if he had known that one of our kodakers had got a snapshot at him; for to the Indian it is "bad medicine" to have his picture taken.

One of the events of the day's journey was a new face among our company. Like so many of the greatest and best of us, he was originally from Ohio; but had been in this region many years. He had a bright face and a ready tongue, which member we kept wagging at its best attainable pace, for several hours, for he knew all about

the country about which we knew nothing. It was natural that he should soon discover one of his interested audience to be a clergyman, and it was pleasant for both to find a bond of sympathy in a common church affiliation. (To be precise, I think it was his wife that "belonged;" but we have a great many members of that kind!) Our friend, at any rate, felt a generous interest in the matter of church extension in his thriving little town, and made us all feel that the best interests of Arizona demanded a church building there. The clergyman thought he saw a missionary opportunity. An offer to be one of four to give on call from the bishop in charge of the territory a hundred dollars towards that new church, met quick response from our Arizona friend, a Chicago Churchman, and a New York Presbyterian; and I hope my good brother, Bishop Kendrick, will pardon this intrusion into his jurisdiction. I am sure he will when he gets those \$400!

At the station called Carrizo, we had specimens of chalcedony, or petrified wood, offered for sale. This is a strikingly beautiful material and I understand there are immense deposits of it in this neighborhood. I saw some fine specimens wrought into tables and other articles at Spalding & Co's., in Chicago. I must not omit to mention the blankets of the Navajos, which everybody talks about, and more would buy if they were not so costly. A Navajo blanket is the product of womanly skill and industry. The loom is very simple and primitive, but the taste shown in the management of color is remarkable. Some of them are artistic in their harmonies. The best are very thick and will shed water like a mackintosh. They are very ornamental whether on the back of a Navajo or in the *salon* of millionaires at Los Angeles. There is one house I know of that will scarcely be decorated by one of them; for, you see, that church must be built at Winslow.

"SOLOMON" ANSWERS.

TO THE QUEEN OF SHEBA:

In those old days when you came to "prove me with hard questions," and I "told you all your questions," you were, if I remember correctly, content to accept dogmatic answers. I will therefore give you one now:

The state of things which you find in the report which your rector gave you, is due to you and me.

Of course, in the present age, I do not expect you to accept this without some amplification, and let me also explain that the use of the personal pronoun is not intended, so far as the *you* is concerned, for you pre-eminently, as it is meant to apply equally to any *you* who may read these lines.

First of all, is it fair to cast any blame upon the rectors who fail to come up to the standard which you set? I know that it is readily said that the opportunity should be offered, and then if it is neglected, the fault would lie at our door. In this there is too much of the old story: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." "The serpent beguiled me, and I did eat."

I feel quite confident that if we all assumed our own responsibilities in this matter, and carried our sense of them to the rectors, there would be a

hearty response on their part, but, in order to ensure this, we must be prepared to promise them an active co-operation and participation with them.

Let me refer to the postscript to your letter, in which you write: "It is all settled for our parish," and then state that it will be a great comfort to you to know that, at a certain hour, your rector is carrying your troubles to God at the altar, while you are going about your household affairs and seeing your children off to school.

Understand me, dear queen, those duties which keep you away from an active participation in your rector's service are to be recognized as "most lawful and necessary occasions." In them you are emphatically doing "your duty in that state of life unto which it has pleased God to call you." He has been pleased to give you a husband, and to bless you with children, and a neglect of your duties to them would be a forgetfulness of the example which is set us by the Life on earth in which God rendered Himself obedient to the law of subjection to human duties.

And as you have, so we all have "lawful and necessary occasions" to stand in our way—duties which we are called upon to perform, which are incumbent upon us, and which we cannot neglect without failing to fulfil our part in life, as sent to us by divine Providence.

Now we cannot go to our rectors and say to them: We need a daily celebration of the Divine Mysteries. Give it to us. We will not be there, it is true, for we have our households, our children, our business, to look after. But while we are doing this, do you worship God for us and yourself, and we will comfort ourselves by knowing that you are doing so.

If you look carefully at your Prayer Book, you will see that the rector cannot properly perform the service alone. At at least fourteen points of the service he requires the co-operation of the "people" to so perform it, and in all parts their presence is assumed, both by the rubrics and in the text of the service.

And I may add that in the Prayer Book I am unable to find any teaching that enables me to take any comfort in the thought that some one is worshipping for me. On the contrary, I find that my active participation is necessary. I must do this for myself. Therefore our rectors may well say: Be with us, help us to perform the service properly, and then we will give you all you ask.

So, my dear queen, I have replied that it is the *you and I* of every parish, rather than the rectors, who are responsible. Let us once face our individual responsibility in this. Do not go back to the old, old excuse, "The serpent beguiled me." It is the fault of somebody else. But let us make the frank confession, "I have sinned."

Let us not say: "The rector does not give us a daily Celebration," or a "weekly," but let us say: "We have not asked the rector for a daily (or a weekly) Celebration, and promised (God helping us) to assist by our presence should it be offered." Then we will put the blame where it really lies.

The "King of Sheba" has calculated the number of services he thinks ought to be given. Let him give an estimate of how many of these he would be prepared to participate in actively. This

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When you realize what the Æolian is, you will never be content until you possess one of these marvelous instruments, which will brighten your home, educate your musical feeling, and that of your children, and enable you to hear, at your own fireside, not ten, twenty, or a hundred choice musical selections, but everything which your taste can desire.

In appearance it resembles an upright piano with a six-octave key board exquisitely carved and cased in all the richest woods, mahogany, oak, ebony, or any other one you may specially fancy. But it is not of the exterior I would speak—it is the music, the heavenly music which proceeds from the harmonious and cleverly contrived interior, that I would have you hear. I am not going to describe it, for words could but inadequately do so. But go to Lyon & Healy's salesrooms, State and Monroe sts., Chicago, some day when you have lots of time, and the salesmen, who are courtesy personified, will allow you to hear anything you desire from the grandest works of the greatest masters to the latest waltz or topical song. If it is out of the question to visit the Æolian in its own home, correspondence is the next best thing.

But the great merit and beauty of the thing, is the fact that you or anyone else can play, can play all things on it, and wonderful to relate, play well. You sit at the instrument, the music is before you, and as it unfolds, the expression with which each movement should be rendered is indicated by a succession of simple markings. Thus, by simply working the pedals and stops, of which there are sixteen, you produce music which will ravish your ears and those of your hearers.

To my shame I confess I was an unbeliever. In my ignorance I sneered at what I considered the new musical automaton over which society is at present going literally crazy, and concluded that the idea probably was "touch the button" and "Comrades" comes out by the yard.

With this firm belief I took myself one day to Lyon and Healy's salesrooms, where my first electric shock was the refined and artistic beauty presented by the exterior of the Æolian. However, I called to mind that one must not "take the book by the cover." My next surprise was, when the courtesy being extended to me of hearing the instrument, I was asked to name my selection. The repertoire at present consists of over six thousand different pieces, each arranged directly from the orchestra score. I selected the overture to "Tannhauser," one of my prime favorites, and the opening chords were a revelation, and such a revelation!

Involuntarily I looked around for the other instruments, for it seemed impossible that the one before me could possess such sustaining and voluminous powers, but it did, and it does. Go and hear for yourself, then you will not wonder at the rapid strides the Æolian is making in public favor.

OPINIONS OF THE PRESS.

The Christian Inquirer (Baptist.)

THE GENEVAN GOWN.—Those who favor its use now in our pulpits are not departing from Baptist usage of the earlier day, but are rather insisting upon a return to those honored customs. We have lost much by an unwise revolt from the undue ecclesiasticism and clericalism of certain branches of the Church, for we have often gone to the opposite extreme. We have frequently become sadly neglectful of elements of ministerial dignity in dress, in manner, and in the conduct of public services. We have not distinguished as widely as we ought between the church consecrated to the worship of God and the lecture or music hall. Our public services often lack the scripturalness and reverence both of manner and matter which ought to characterize the worship of God in the place of preaching and prayer. We can make our protest against undue formalism and ecclesiasticism without going to the opposite extreme of robbing the house of God of its sacredness and the public service of its solemnity and spirituality. This writer is not unfamiliar with the criticism which these statements may evoke. He can quite anticipate the ancient and equally meaningless jokes regarding "man-millinery," in which some brethren will delight to indulge; but the truth remains that many elements of the possible power of the highest and noblest men are lost by the practical obliteration of the distinction between the house of God and the concert hall, and between the dress and manners appropriate for the conduct of public worship as contrasted with those becoming in social circles and merely secular life.

The Irish Ecclesiastical Gazette.

DISESTABLISHMENT IN ENGLAND.—The tendency of the Church Association in its more recent action is certainly in the direction of a revival of the deadening principles of Erastianism. The latest manifesto of the Association denies that the Church has in any truly spiritual sense inherent power or authority, but regards it only as an organization of which the Crown is supreme ordinary, and the Judicial Committee of the Privy Council its chief disciplinarians. A layman—the Dean of Arches—is empowered to depose from and deprive the clergy of their sacred functions. The personal and special illumination of the Holy Ghost has never been promised or granted to the bishops as successors to the Apostles. The day is over when such a view of the Church and its ministry could possibly prevail. It is all the more dangerous as practically cutting us off from connection with the Apostolic Church. It may be that a stronger effort will yet be made to confound "the Establishment" with the Church, but, if so, we know the inevitable result. The Church, of her own accord, will break the shackles and go forth free. That there is a growing conviction that disestablishment is only a question of time is apparent in many ways, and the regret entertained at the possibility of such a revolution is not on behalf of the Church but of the State, which will then cease to be avowedly Christian. When disestablishment does come, it will mean, we believe, a tremendous development of Church life in England and the death of political dissent.

Three Danger Signals

foretell the approach of Pulmonary Consumption. The rattle-snake never strikes its fatal blow until after its note of warning has been given; so with Consumption; the attack of this dread and insidious foe is preceded by EMACIATION, loss of flesh without sufficient sick symptoms to account for it. A COUGH; slight, perhaps; a mere habit, the patient says, which he can and must prevent; doubly ominous if continuing through warm weather. UNEQUAL DEPRESION beneath the collar bones. Tubercles almost always invade one lung, and at its apex. The one attacked soon contracts and the flesh above it shows a greater depression than over the other.

These are the signals. Where is the remedy? Will any drug supply it? Observation (and too often experience) makes you answer no. More than 20 years ago we said that our COMPOUND OXYGEN would help in a manner and to an extent far exceeding any other agent known to man. We say so still; but it is not our word only now. Scientists admit it; physicians prescribe and take it; and better still, thousands of people everywhere, stepping aside from the crowded path of hoary failure, have tried it themselves and are living to-day, glad to tell of its great power to rebuild the system, the gradual consumption of which it is that we call Consumption.

If a person has seen one or all of these signals; if he wants help rather than sympathy; if he can weigh and believe the evidence of others, we would like him to send for our 200-page book of explanation and of proof. ENTIRELY FREE.

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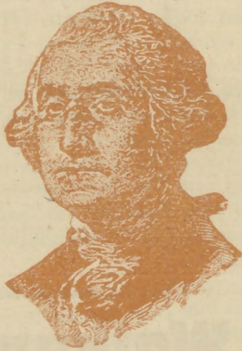
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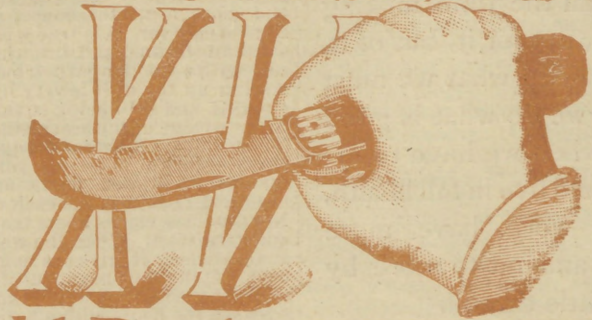
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