

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 fragrantfair
The Easter bells proclaim upon the air,—
"All Easter blessings flow from Him, our strength
And our defence!"

and the

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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 wee
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 thankles; 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?" Verger: "I am the verger, title be?" Verger: "I am the verger, 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. 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.

assisted him, took a pastoral tour on less closely adhered to because of its

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 Speryside, 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 longfelt 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 occured 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

THE following extraordinary advertisement appears in an English Church

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 occu-In January, the Bishop of Trinidad, py the seat in the pew immediately accompanied by Canon Trotter, who next to the aisle. This law is none the py the seat in the pew immediately

horseback and by boat, through the 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 ambash 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 accomodate 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 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 Ec. clesiastical 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 cathebral of Down suffered much from the Danes between 944 and 1110. In 1526, Tiberius, the Bishop of the diocese, "very much beautified the cashedral." 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 sacriege 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 cumbrous 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.

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 Middle sex, 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 orna mental. 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 attempt ed to becom , famous by preaching a sermon in St. Paul's cathedral on the relations of Churchmen to Dissenters, a subject which al ways gets taken up by the religious press es pecially 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 Dissen'ersin, 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 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

I need say nothing of bills that have been 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 cf 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 agen cies 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 a'so 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. William son, of Joliet, all employed in rolling mills, to rea 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 a lesson. The Bishop of Worcester, for was that the Methodists and the Salvation

middle classes. The Rev. J. Wynne Jones made a ringing speech which seemed to be a relief from the prevailing gloom. 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 im provements which have made 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 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. SENRY 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 Gospal 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 appropribeauty 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 couninstance, having taken some little pains Army were doing all the work among the total weight of ten tons. Preparations are is a very vigorous one, and with the aid of

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 Heary 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 archæological knowledge from this expedition is found to be so great that a further expedition is seriously contemplated. Over 7,000 archæological 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 Confirmaion 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, Bish op 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 ate emblem. The mosaics are of great 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, secretry is to be placed in the belfry-having a tary of the Board of Missions. The society

wealthy members and friends, does most construction will be pushed forward as valuable work in sending aid to needy rapidly as means permit 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 invo'ved by its effort to unite with the church of the Holy Trinity, Har lem, 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 Mor gan, 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. was in charge of St. Andrew's church, Har lem, for a brief period, and after a ministry partly spent in the Southern States, became rector of the church of the Advent, New 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 rec tor, the Rev. John W. Brown, D. D., of St Thomas' church, the Rev. J. W. Hill, the Rev. H. O. Riddel, and the Rev. 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. Brown preached the sermon. Father Hunt ington, as warden of the Brothers of Nazareth, received the vows, and the two bro thers 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 aus pices of Columbia College, taking for his theme, "I believe in the resurrection of the body." He took occasion to express appre-ciation of his cordial reception in this coun

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 durthe year, including candidates from the parish chapel, and from the Galilee mis-

On the 4th Sunday in Lent, Bishop Thomp son 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 exry of St. Stephen's College, and the task of announced to be closed: the Grand Opera rector. Addresses were made by the Rev. gion and a specially important work. Books

OEI W. WHITAKER, D.D., Bishor

PHILDELPHIA.—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 Brother hood of St. Andrew. A powerful address 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. sentatives from seven different chapters were present.

On the same evening, similar services were held at the church of the Nativity, the Rev. Dr. Jefferis, rector, where the sermon was preached by the Rev. W. H. Assheton: 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. 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 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 Re deemer, Bryn Mawr, the Rev. James Haugh ton, 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, con-

The "Story of the Cross," composed by T. Edwin Solly, organist and choirmaster 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 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, or ganist of the church of the Holy Trinity. The service will be strictly devotional.

At the church of the Nativity, the Rev. Dr. W. M. Jefferis, rector, special services are to te held during Holy Week, viz: Monday, Tuesday and Wednesday morn ing, Holy Communion and a meditation; at 7:45 P. M., service and special sermons by the Rev. William Kirkus, LL. B., of Brook-Maundy Thursday and Good Friday will be observed as two quiet days, con ducted 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 cavating rock for the site of the new libra- Holy Week, three places of amusement are

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. Lib erty Todd, who opened the exercises with a neat speech. Mr. Joseph M. Wilson also made an address. Money prizes for the pest 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 Y 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 tabiet 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 or the church. So far he has acquired six subscriptions

In the death of Mrs. Helen Carstairs Tay lor, two beloved and esteemed clergymen of the diocese are bereaved: the Rev. G.J. Bur ton, 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 circlet 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 shou'd 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 connec tion the finding was that the court did not possess the power to change the apprintees in the will. When the matter was under ar gument, Judge Penrose declined to sit, as he is the executor of the estate.

LONG ISLAND

ABRAM N. LITTLEJOHN. D. D., FL.D., Bishop

BROOKLYN.-Under the vigorous rector ship 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,

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 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 antedate the King's Daughters, and differs from it i being Churchly. The Rev. Mr. Kenyon while rector of the church of the Holy Sepulchre, New York, was the founder, has seen growth extend into many parishes

On the night of the 5th Surday in Lent, a musical service was held at the church of the Reformation, at which were rei dered selections from the "Redemption" of Gou-

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. 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 accommodotions The church, which has long been a struggling one, has a promising future before it

PITTSBURGH.

CORTLANDTOWHITEHEAD. S

Union City, Erie co., a mission in charge of the Rev. J. Cooper, is in a flourishing 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 mining re

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

CLELAND K. NELSON, D.D., Bishop

The long suspense which reigned in this diocese after the death of the lamented and elcquent Bishop Beckwith has ended, and every parish and mission rejoices in the 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

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 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 corner stone of a new mission chapel in Vineville, Macon, viz., "the chapel of the Good Shep-herd." 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 Chris 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 j y 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 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 All holy days are honored with a Celebration with the choir always in at tendance. Daily services are held every Lenten season with addresses, (extempor aneous), at all services. Excellent congregations attend. The communicant list has increased, also the Sunday congregations. 331/2 per cent. The prospect is most encourcommunity not friendly to Church teaching.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop The Rev. A. W. Mann baptized five deafmutes 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. du-Pont Coleman, son of the Bishop, the mis sion which was organized in the lower part of the city about three years ago in a small room over a store, has assumed such pro portions, that it was necessary to move to more commodious quarters. An amount of money was raised, and a suitable lot purchased, whereon it was purposed 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 pur chased, re-fitted, and used for the first time the mission, under the name of 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. Havden, of Clay mont, preached from Psalm xx: 5. altar, with a stone mensa, was the one used in the old chapel. The new stone baptis mal font was the gift of the Bishop. 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 Amongst other work undertaken by the mission, is a day nursery and children's home, under the charge of an experienced 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. 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. well appreciated, judging from number of women who were present during the whole series of meditations, during the 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 com pleted new altars for several churches in the diocese.

DELAWARE CITY .- At the Bishop's vis itation 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 faith ful member of the parish.

The ladies of St. Thomas', Newark, the Rev. Geo. M. Bond, rector, have purchased a Pass 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 employes 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.

YM. CROSWELL DOANE, S.T.D., LL.D., Bishop. MAY.

- 1. Schenectady: afternoon, Christ church; even
- Ing, St George's.
 A. M., Zion church, Fonda; afternoon, St. John church, Johnstown; evening, Gloversville.
 A. M., church of the Good Shepherd, Canajohander of the Good Shepherd, Canajohander of the Good Shepherd. harie; afternoon, St. Columba, St. Johnsville: evening church of the Holy Cross, Fort Plain.

- A. M., Emmanuel, Little Falls; afternoon ban's church, Frankfort
- A. M., Christ church, Herkimer; afternoon, Trinity church, Fairfield; evening, Memorial church, Middleville. Afternoon, Grace church, Mohawk; evening,
- St. Ann's church, Amsterdam
- Troy: afternoon, church of the Ascension; evening, St. Barnabas' church. Evening, Christ church, Hudson.
- M, Trinity church, Athens; aftern Trinity church, Claverack; evening, All
- Saints' church, Hudson

 A.M., St.John's church, Stockport; after
 St Barnabas', Stottville; evening, C
 church, Coxsackie.
- Afternoon, St. Luke's church, Chatham; even
- ing, St. John's church, Copake Iron Works, A. M., St. Paul's church, Kinderhook; evening St. Mark's church, Philmont
- Evening, church of the Holy Cross, Warrens
- A. M., St. Paul's church, Bartonville; evening, church of the Good Shepherd, Chester.
 A. M., St. Sacrament, Bolton; evening, St. James', Caldwell.
- 22. Grace church, Waterford
- Afternoon, church of the Cross, Ticonderoga; evening, Christ church, Port Henry.

 A. M., Emmänuel, Mineville; afternoon, St.
- ohn's church, Essex; evening, St Paul's church, Keeseville.
- Au Sable Forks; evening A. M., St. James, Au Saple Forks; evening, Trinity church, Plattsburgh. A. M., Christ church, Rouses Point; evening, St. John's, Champlain.
- 27. A. M. St. Peter's, Ellenburgh; afternoon, St.
- Paul's, Ellenburgh Centre.

 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
- A.M., Trinity church, Morley; afternoon, Grace church, Canton; evening, Triaity, Gouvern
- Afternoon, Fort Covington; evening, St. James church, Hogansburgh,

- A. M., St. John's church, Massena; afternoon, St. Paul's church, Waddington; evening, St. Luke's church, Lisbon.
 A. M., Christ church, Morristown; P.M. St. John's church, Ogdensburg.
 A.M. St. Peter's church, Brushton; afternoon, St. Mark's church, Wort Parson croping.
- St. Mark's church, West Bangor; evening, St. Mark's church, Malone
- St. Agnes' School, Graduation
 Afternoon, Trinity church, Sharon Springs
 evening, Grace church, Cherry Valley,
 A.M., St. Paul's church, East Springfield; P.M
- St. Mark's church, Springfield Centre.

- P. M., Christ church, Cooperstown.

 Afternoon, Immanuel church, Otego; evening
 St. James' church, Oneonta.

 A. M., St. Matthew's church, Unadilla; after-
- noon, St. Paul's church, Sidney
- A.M., Christ church, Deposit,
- Christ church, Walton; P. M., St. John's church, Delhi.
 A.M., St. Paul's church, Franklin; evening, Zion
- church, Morris
- A. M., Christ church, Butternuts; aftern Maple Grove; evening, church of the Holy Spirit, Schenevus. A.M., Worcester; P.M., Christ church, Duanes
- 23. Afternoon, Trinity church, Rensselaerville;
- evening, Christ church, Greenville.

 M., St. Paul's church, Oak Hill; afternoc
 Calvary church, Cairo; evening, St. Luke
 church, Catskill.
- A. M., Gloria Dei, Palenville.
 "St. Mark's church, Hoosick Falls; afternoon, All Saints', Hoosac
- A. M., church of the Holy Name, Boyntonville; P. M., St. Paul's church, Salem. A. M., Trinity church, Granville; P. M., St. Luke's church, Cambridge.
- A. M., St. Luke's church, Cambridge; P. M., St. Paul's church, Greenwich
- . M., Trinity church, Schaghticoke.

 JULY.
 . 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. 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 Mr. Auguste Ahrens, lay reader, six candi-

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 majority of the people 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 direc-Weekly Celebrations, feast and fast tion. days, and five of the"Six Points, are faithfully observed. During Lent the rector is preaching three courses of sermons at night Seven Deadly Sins, sonal 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 reredos, a double-shelf credence, Eucharistic presented by Fr. Webber as a memorial of Mission), and one of the most perfect eagle lecterns in oak, that has ever been seen a memorial of a deceased Churchmanall being the work of Geissler. The chancel is now being frescoed by an accomplished artist, after designs by Geissler. 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 good part of which is foundation work, for future generations to build upon.

WESTERN MICHIGAN

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

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 Hubb 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 sand-stone. 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 hasolost 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. 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 interred at Allegan during Holy Week. 'May light perpetual shine upon him.'

HASTINGS.—A Mission was recently held in Emmanuel church, conducted Rev. Dr. Shackleford, general missioner, Saturday, March 5th, to Monday evening, March 14th, inclusive; daily services were March 5th, to Monday evening, held with an early celebration of the Holy Communion at 7:30 A. M. Two service 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 Sunday, a service for men only was held at The attendance at the services 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

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, thir-ty-three gave their consent, and eight re fused consent. Several of the standing committees that refused consent expressed their desire to have the request of the dio cese referred to the approaching General Convention. Theovotes 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 quartet.e 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 per-form 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 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

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 ser-

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, rec tor, left, of late, at their death, \$1,000 each to that parish. These friends were Mr. W. 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 wo-men—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; Eviden-ces—"Reasons for Believing in Christiani-ty," 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.O.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 archi-tects are preparing plans for the speedy rebuilding of the chapel, choir room, and sac-risties. 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 "Methods and results of missionary work in large cities."

Bishop Brooks preached at the House of Correction on Fast day, April 7th. 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 chap-All were well attended. The first address was on immortality in which he said that both on physiological and psychologic cal 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 tang 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



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 ard 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 Blst. savs:

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 Tehachepi. Dean Trew's name has been a household word among Churchmen in California, and it is in a very great measure owing to his for 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:

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 TEWISH 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 WM. A. MATSON land.

Secretary.

New York, 68 East 7th st.

THE GUILD OF MISERICORDIA.

At this season, we would srecially 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 The guild comprises an order of brothers and associates, the former com-municants 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.

The Living Church.

Chicago, Saturday, April 16, 1892.

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

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Antiphon. He liveth unto God. ALLE LUIA!

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 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 th t 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 the mandatum, "Do this," the com-

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

WE have never had, perhaps, a better Lert 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 fferings, 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 mo. ey 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 signification 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 White-hall; 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

concerning the Holy Eucharist, is all the influences that have been aralso 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 "fashinable." The secular jour al sees, 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 "meetinghouse;" 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, "sothe 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 "fash ionable"that Churchmen of high or low degree observe it. Their obserthat rejoices with a heavenly joy, mandment which our Lord gave vance makes it "fashionable", and men are agreed in these enlighten

rayed 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 players 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 gratitule; 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 ciety"has been compelled to respect 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

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 al!.

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 frau. lulent. Utter'y with ut knowledge of what roal 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 pamphlet eer are accepted with the implicit faith which a former generation gave to their religious

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 senuineness 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 ye rs a Christian, who had known the the question of the text, and was

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 A JL'S CHURCH, WELLSBORO, PA., BY THE REV. A. W. SNYDER.

Pilate saith unto them, What shall I do then with esus 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: hold 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 fulfilment 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 judgmenthall 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

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 y ung man" who missed a magnificent opportunity, a glorious career.

So, too, in an ever-widening circle, men were fast made to say: 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 subtility and kill Him." Judas said what he would do with Him. He so'd 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 "He is guilty of death." 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 innocentand 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 twelve followers of the Lord, and obliged to answer it there and then. 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 Hedone?" But when they re-affirmed their decision, he practically answered his own enquiry: "Pilate gave sentence that it should be as they required." 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 say-"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 avo'd 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 pow 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 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 "I pray thee have it, and so he says: 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?" 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:

"Leave all and follow upon you," Me," "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." He demands obedience; "Do this," and every man must says, "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 so 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: 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 free-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

A TRIP TO THE PACIFIC.

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

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 sol-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 flerce and unconquered Apache. It was a war which decimated the Indians, desolat-

Come unto Me," "Take My yoke 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 mil's westward, the large military post, known as Fort Wingate, too far distant in a southerly directo 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 eccentric-

ity 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 vermillion 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 snap-shot 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 waggling at its best attainable pace, ed the land, and drove the Spanish for several hours, for he knew all about them to the rectors, there would be a pared to participate in actively. This

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 Church. man, 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 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 vour 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 itois 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? 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

the country about which we knew 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." 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

> 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 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

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 assumed our own responsibilities in to be given. Let him give an estimate this matter, and carried our sense of of how many of these he would be preexercises in regard to ourselves that we should judge, not by what rectors

SOLOMON.

A WINTER VACATION.

XI.

DEAR LIVING CHURCH:-On the Feast of the Purification, I made my way to St. Alban's, Holborn, taking my journey from the Strand, through Lincolns Inn Fields. How little one would expect such expanse, and such quiet nooks, such secluded places, near the clatter and traffic close at hand on the always busy Strand.

One would fain examine those curious places, wander through the magnificent law courts, and, if possible, investigate the many Inns of the lawyers, but in the presence of such evident quiet, matter-of-fact company, one dare not intrude, and must be content with looks only, looks which recall all one has read of lawyers and their ways, in Dickens or Thackeray. A little commission I had for a friend, to get him an engraved coat of arms in correct fashion, took me into this neighborhood, where, at the great turnstile, I got what was wanted. I had a pleasant chat with the gentleman in charge, who showed me a most interesting collection of heraldic emblazonments in all their fascinating variety. Incidentally I learned that he was on Sundays an organist and choirmaster at a church in Barking, so we had something in common beside the "pomp of heraldry."

It was but a step or so to Brooke st. Holborn. The Celebration had just begun as I entered St. Alban's. For a week day, there was a good congrega-tion, and the service was all one could desire. The music was rendered by a choir of five men, and some ladies with excellent voices, who were not visible from the congregation. There was a tone of certainty and finish to it, quite refreshing. It was all most elaborate, all except the Introit and Sequence, which were Gregorian.

The ritual at St. Alban's is a matter of careful thought, and the result is shown in a most reverent service. In this, as in other churches I have been in, the men sit at the Epistleside, and the women on the north, or Gospel. side. In this, as in other particulars, I found perplexing and needless vari-When at St. Andrew's, Wells ations. st., I sat, as I did elsewhere, on the Epistle side, but in a short time I was shown the error of my way by the verger, who ordered me across the aisle. As one goes about, one longs for that definite uniformity in ritual usage which is such a powerful witness for obedience to authority. In due time doubtless it will come.

On my way out from St. Alban's, I visited the Mackonochie memorial chapel. It seemed to me perfect. It is but a small place, 27 feet 8 by 15 feet 4, but it has a dignity and a beauty unsurpassed. The exquisite grace and finish of every part take away the sense of smallness, while the fullness of detail, the richness of symbolic allusion in every line, and the graceful delicacy of the sculptured figures and varied carvings, convey a sense of at least spiritual spaciousness, for when there, you are in the presence of great ideas. A recumbent white marble figure of Father Mackonochie is in the may be addressed Henrietta, Mich.

The Rev. Artemas Wetherbee having become recommended from the parishes in Henrietta and Stockbridge, may be addressed Henrietta, Mich.

would be instructive, for it is by such sculptor's hands, as also a beautiful group for the front of the altar. It is a fitting, and in every way worthy, memorial of a faithful priest.

In the afternoon we made a call at the historic rooms of the S.P.G., where the genial secretary, Rev. Mr. Tucker, made us much at home. I am sure all American clergy visiting London would find it pleasant to look in at the central point of that great force which goes out over the whole earth, and which in the past has left its mark upon the Church in America. I noticed as I passed through the office, large packing cases with their tropical-looking tin linings, all marked for Natal. Delahay st., where the office is, is near the Downing st. government mansions. As I left the door, the rain descended in torrents, and with some very finelooking people I took shelter under one of the great porches, but bethink ing myself of the abbey close at hand, and time for Evensong lacking only ten minutes, I made a dash for that haven, and got there in time for a glor ious service, a splendid anthem from the Messiah, consisting of the aria, "The Lord whom ye seek," and the chorus, "Behold the Lamb of God." Whether the rain or the holiday was the efficient cause of the large congregation, I know not, but large it was. We had a nice clear sermon, also, of about fifteen minutes, on the festival. Still raining at the close, it was convenient to take a bus to Oxford st. where, alighting near All Saints', Margaret st., we paid our usual visit to that lovely church, and heard a plain simple Evensong, full of devotion, and sung all through to Gregorian tones. A walk thence by the glittering shops and through the crowded streets, brought us to our hotel home and earned rest.

J. M. KNOWLES.

RESURGAM.

BY CAROLINE FRANCES LITTLE.

I saw one day a dull, grey worm of earth Begin with skill-a living tomb to weave, Heeding the Voice Divine which bade him leave For a brief time the light that saw his birth. "Poor worm, thy little life of hidden worth, The shroud in its embrace shall soon receive Yet for so short a space thou need'st not

The future holds for thee both joy and mirth. Time on swift wings had made its rapid flight once again the fragrant field I sought;

Lo, on the turf the empty cocoon lay! But from its gloom, up, towards the Perfect Light,

Had soared on wings with gold and crimson wrought,

The once dull life which trod earth's dusty

Nantucket, Mass.

PERSONAL MENTION.

The address of the Rev. Stewart Stone is changed rom Pine st., Philadelphia, to 1639 Spruce st., Phil-delphia, Pa. The Rev. H. Nelson Tragitt having accepted a call

rom Emmanuel church, Ansolia, Conn., all com nunications should be addressed accordingly.

The Rev. Wm. B. Hamilton has resigned the rec-torship of St.Luke's parish, Minneapolis, Minn., and has accepted a call to the rectorship of St. George's parish, Leadville, Col., where he will take charge after Easter.

after Easter.

The address of the Rev. Pelham Williams, after May 1st. will be Greenbush, Mass.

The Rev. Edward L. O. ilby having taken charge of St. Barnabas' parish, West Phila., may be addressed at the rectory, 65th and Hamilton sts., Phila., Pa.

The Rev. Charles A. Bragdon having accepted the postion of associate rector of St. Jame.' church. Buffalo, N. Y., his address is 502 Swan st., Buffalo, N. Y.

The Rev. F. F. Sherman has been appointed a chaplain in the U.S.Navy. His address is Laurence, Mass.

The Rev. John W. Burras has accepted the rector-hip of St. James' church, Pittston. Pa, and will enterupon his duties Easter week. Address accord-

The Rev. A. G. E. Westmacott has resigned the rectorship of St. Luke's church, Newtown, Pa.

The Rev. H. J. Broadwell, has resigned St John's church, Camden. Ark., and accepted the rectorship of St. Mary's parish, Hillsboro, Ohlo. Address ac-

TO CORRESPONDENTS

J. L. F.-1. The "Freasury of Divotion" has the "Stations." 2. The recent sketches of the lives of British Saints were meant. 3. The Treasury of Devotion" or 'The Private Prayer Book," would be what you wish.

what you wish.

J.M —Judah and Benjamin returned from the captivity. Those who remained became dispersed and are known as the lost tribes.

ORDINATIONS.

On Monday, the 28th ult., at Oak Ridge, Jeffer son Co., Pa., the Rev. Joseph Barber, deacon, was admitted to the sacred order of priests. The candidate was presented by the Rev. C. A. Bragdon. Bis..op Whitehead preached and celebrated; and the Rev. Messrs, Brooks, Rogers, Barnard, Dimmick, Whyte. Hemenway. and Bragdon. joined in the "laying on of hands."

The ordination of Francis Edmund Alleyne to the The ordination of Francis Edmund Alleyne to the diaconate, took place at St. Mark's mission church, Portland, Calloway Co., Mo., March löth. Morning Prayer was said by the Rev.Wm.Bardens. The Rev. G. B. D. Miller, archdeacon of the diocese, preached the sermon and address. Mr.Bardens presented Mr. Alleyne to the Bishop. The Holy Eucharist was celebrated, with the Bishop as celebrart. The music for the occasion was fu'l choral, rendered by a choir of mixed voices. Mr. Alleyne has been lay reader in charge of Ft. Mark's for the past 18 months (since its organization), and has done wonderful work during that time. He now assumes St. Mark's as minister in charge. ster in charge.

OFFICIAL

The annual chapter meeting of the Northern dean-ry.Chi-ago.will be held in Emmanuel church,Rock-ord, on May 4th, 5th, and 6th. The corner-stone of The Fairfield Memorial Parish House' will belaid in the afternoon of the 6th, by the Bishop, followed by Confirmation in the evening.

DIOCESE OF NEBRASKA

The 25th annual council will meet in Trinity cath tral, Omaha. Wednesday, May 18th, 1892, at 9 A.M. Clergy intending to be present and requiring hospitality will please inform the Very Rev. Dean Gardmer. Clergy will please bring their surplices, white stoles, and hoods.

W. T. WHITMAREH,

Omaha, April 16, 1892

The convocation of Nashville, Tenn., composed Bishop, clergy, and laity of Middle Tennessee of Bishop, clergy, and latty of Middle Tennessee, will hold its next regular meeting in Trinity church, Clarksville, on April 20th, 21st, and 22nd. First service, Wednesday, A. M., and convocation sermon by the Rev. P. A. Rodriguez. Brotherhood of St. Andrew meeting, same night. Service, in the interests of the Woman's Auxiliary, on Thursday P. M. H. R. HOWARD, Dean of the Convocation.

CHURCH ASSOCIATION FOR THE ADVANCE-MENT OF THE INTERESTS OF LABOR. President: The Rt. Rev. Frederic Dan Huntington, S. T. D., Bishop of Central New York.

S. T. D., Bishop of central New York.

The annual service of the C. A. I. L. will be held
in Trinity church, New York, Sunday evening,
Sept. 4th, being the eve of Labor Day. The Rt.Rev.
Hugh Miller Thompson, S. T. D., Bishop of Mississippi, will be the preacher. The music will be under
the direction of Mr. Charles Winfred Douglas, Mus. the direction of Mr. Charles Whitree Doughas, Mas. Bac, organist and choirmaster of the church of Zlon and St. Timothy, New York, and it is desired to secure the co-operation of all the vested choirs in and near New York. Address WILLIAM HARMAN VAN ALLEN, 34 Varick st., New York.

OBITHARY.

FOARD.—Died, at her residence in Balti more, on Sunday, March 13th, 1892, Elizabeth E. Foard, in the communion of the Catholic Church, in the comfort of a holy hope and in perfect charity with the world.

OHL.—Died very suddenly, at the home of her parents. in Salida. Colorado, Wednesday, April 6th, Mrs. Amy Graves, wife of the Rev. John Wallis Ohl, rector of the church of the Rev. John Wallis Ohl, rector of the church of the Ascension, Salida. She had been as a girl the fo under of the mission in 1883 Largely through her efficient work and leadership, it became a self-supporting parish. Before and after her marriage she was the life of all Church work. To her husband she was ever a helpmeet and inspiration. All who knew her loved her and were made b-tter by knowing her. In the Sisters' school where she was educated she was known as the most spiritual of all who passed through the course of study to graduation. Th's grace of character was very marked in all the relations of her life of service of others and of the Church. Of none could it be said with higher assurance that she is in the rest and joy of Paradise. So believing, we joyfully say, Requiescat in pace.

APPEALS.

MEMORIAL TO DR. LANCE.

It has been proposed to found a permanent scholarship at Kemper Hall, Kenosha, Wis, in memory of the Rev. Lucien Lance, D. D., who was chaplain of the school during the last years of his life; \$4.000 will be required. A graduate of the school offers to give \$1,000 towards this memorial, if others of the

alumnæ and friends of Dr. Lance will make up the

remainder.

This appeal is most cordially endorsed by the Bishop of Milwaukee, and he commends the matter to the attention of all the alumnæ and all the many friends of Kemper Hall, as also to those of the clergy and latty who affectionately remember that devoted priest and saintly confessor—Dr. Lance—than whom none could more worthily or more fittingly be remembered by the gifts of the faithful in this appeals way.

Al way.

I. L. NICHOLSON, Bishop of Milwaukee, 519 Jefferson ave., Milwaukee, Wis., om contributions may be sent, or to C. C. BROWN, Cashier First National Bank. Kenosha, Wis.

ST. LUKE'S HOSPITAL, CHICAGO.

ST. LUKE'S HOSPITAL, CHICAGO.

A fund is being raised by one of the members of St. Luke's Hospital, Chicago, to endow eight more free beds: St. John's, St. James', and St. Char-Les' beds for men; St. Mary's bed for women St. Margaret's for young girls; St. Thomas' for young boys; St. George's bed and William's Rest for older boys. Will not all persons of the above mentioned names help on the good work by sending money or checks to

Mrs. N. K. Fairbank,

1801 Michigan ave., Chicago, Ill.

Mention this paper.

THE GENERAL BOARD OF MISSIONS

THE GENERAL BOARD OF MISSIONS.
(Legal Title [for use in making wiils]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.)

Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece. and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages, will cost \$500,000 this year, and depend wholly upon voluntary contributions. Specific needs: Scholarships from \$25 to \$75; salaries, \$500 to \$3,000; buildings, \$500 to \$10,000; to pay debt, \$20,000. Remittances to MR. GE/RGE BLISS, treasurer, and communications to the Rev. WM. S. LANGFORD, D. D., Mission Rooms, 22 Bible House, New York.

QUESTION AND ANSWER SUGGESTED FOR USE IN ALL SUNDAY SCHOOLS UNTIL EASTER.

Question:—Can the children gather \$100,000 as Easter offering for the general missions of

Church?

Answer (in concert):—If they try—if they all try
—if teachers help them—if parents help them—if
friends help them—if we all help them. Yes—they

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

FOUNDED MARCH A. D. 1873.

OBJECTS—Ist. Intercessory Prayer—I. For the Dying; II. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD
P. O. Box 185, Chicago, Ill.

P. O. Box 185, Chicago, Ill.

FOR SALE OR RENT

FOR SALE OR RENT
Cottages furnished or unfurnished, at the beautiful summer resort at Old Mission, Mich., near the grounds of the Rev. Dr. Leffingwell, to whom, by permission, reference is made.
W. D. BAGLEY, Old Mission, Grand Trav. Co., Mich

MISCELLANEOUS.

MISCELLANEOUS.

TEACHERS WANTED. LADY.—Science and mathematics, college graduate of some experience. School near Chicago. Salary dependent on qualifications. Two MEN for military boarding school. Candidates for orders preferred. B. F. CLARK, 106 Wabash ave., Chicago.

EXPERIENCED teacher, with two daughters to educate, wishes position for 1892-93. Specialties Physical culture, penmanship, reading, dancing, English and continental literature. Address N.B T. care Living Church.

TEMPORARY charge of a parish wanted by a clergyman formerly rector in the U.S. Accustomed to choral service. R.C.C.,66 Winchester st, Toronto,

Canada.

WAN TED by an American college undergraduate (senior, Trinity, Hartford, Conn.,) in good standing a position as teacher or tutor of English, Greek, or Latin. One year's experience. References. Address E. BOUDINOT STOCKTON. 7 Port Dauphin st. Quebec, Canada.

A COMPETENT choir leader and an efficient organist can be secured for Church services on favorable terms. Address Box 27, Quincy, Ill.

PUPIL NURSES wanted for the Good Samaritan Hospital and Nurses' Training School. Compensation, \$6 per month and board; Diploma at end of course. Apply to DEAN RICHMOND BABBITT, LL. D., Trustee, Saginaw, Mich.

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CHOIR AND STUDY.

CALENDAR-APRIL, 1892.

EASTER EVEN. Violet. (White at Even song.

EASTER DAY. Monday in Easter.

Tuesday in Easter.

1st Sunday (Low) after Easter. White. (Red at Evensong.

ST. MARK, Evangelist,

White

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

GOOD FRIDAY.

Lo, I come to do, O God, Thy will. Heb. x:8

Why, O blessed Jesus, Lifted up on high, Suffering to release us, Must Thou bleed and die? Once in heavenly glory, Crowned with radiant light, Now Thy form is gory, Dim Thy failing sight.

With Thy hands outstretched, Cover all our sin,
Save the lost and wretched,
Make us pure within; Let the life-blood flowing From Thy sacred veins, Grace and peace bestowing, Cleanse our guilty stains.

Now the shadowed blessing Finds its promised day; Thou, all power possessing, Sin shalt take away: Now the Rock is smitten, Precious drops distil; "Lo, f come" (is written "Lord, to do Thy will!

By that stream forth flowing, From Thy wounded side, Love and mercy showing, Hide'us, Jesu, hide From wrath's torrent swelling, From the foot of pride; Lead us to Thy dwelling, Ever to abide

Jesu! Mercy!

EASTER-DAY.

Seek the things above. Col. iii:1.

Lift up our hearts! O risen Christ, O Lord of Love, Grant us the pinions of a dove,
To soar and seek the realms above. Lift up our hearts!

Lift up our hearts! By Thy pure death our death has died: The gates of life stand open wide; Our life with Thee in glory hid. Lift up our bearts!

Lift up our hearts! The rock-hewn tomb is void and bare; The white-robed angels greet us there; Glad Alleluias fill the air. Lift up our hearts!

Lift up our hearts! Before Thee, risen Lord and King, Adoring sai its their censors fling, And heaven's eternal arches ring. Lift up our hearts!

Lift up our hearts! Oh, lead us upward to Thy side, Thy risen Churca, Thy faithful Bride, To keep an endless Easter tide. Lift up our hearts!

O God the Father, God the Son, And God the Spirit, Three in Oae, While everlasting ages run, Lift up our hearts!*

*Let us lift up our hearts unto God in the heavens Lamentations iii:41.

CHORAL DIRECTORY.

ST. PETER'S CHURCH, MORRISTOWN, N. J.

Vested, Alfrel S. Baker, choir-master and

PASSION SUNDAY, April 3. A.M. Early Cele bration, 7:30; Matins and choral Celebration, full; canticles, Gregorian; Benedicite, Martin in Eb; anthem, "Cast thy burden upon the Lord," from 'Elijah," Mendelssohn; Communion service, Mozart in Bb; offertory, "O Saviour of the world," Goss. P.M., Magnificat and Num Dimittis, Hall in Eb; anthem, "O day of peni

tence," Gounod; choral litany.

Wednesday in Passion Week. A.M., Morning Prayer and Litany. P. M., Psalm cxxx;

Magnificat and Nunc Dimittis, Garrett in F; an

them, "Comfort, O Lord, the soul of Thy ser-

PALM SUNDAY, April 10. A.M., 7:30, Holy Com munion at 10; Morning Prayer and Litany; processional, "Hail to Thee! Hail! O David's Son!" from the Ober-Ammergau Passion Play, arranged by Alfred S. Baker; canticles, Gregorian: Benedicite, Martin in Eb; Kyrie, Knox; offertory, "Rejoice greatly, O daughter of Zion," Gadsby. P. M., processional for the morning repeated; Magnificat and Nunc Dimittis, Hallin Eb; anthem, "O day of penitence," Gounod. MONDAY, TUESDAY, and WEDNESDAY. Holy

Communion at 7:30.

MAUNDAY THURSDAY. Holy Communion, 7:30; Morning Prayer, 10:30. P.M., Psalm exxx; canticles, Gregorian; anthem, "O taste and see how gracious the Lord is," Sullivan.

Morning Prayer, 10:30; ser GOOD FRIDAY. vice unaccompanied; canticles chanted; anthem, "Jesu, Word of God incarnate," Gounod Service, "The Three Hours' Agony," 12-3. P.M., 7:30; proper Psalms; canticles, Gregorian. Stainer; anthem, "He was despised," "The Messigh," Handel.

EASTER EVEN. P. M., 5:15, Psalms, selection vi; canticles, Bunnett.

Trinity Record, a monthly record published by the Trinity Church Association, New York, editor-in-chief, Mr. Wm. Fitzhugh Whitehouse, places the Church at large in communication with the multiplied activities-pastoral, parochial, and liturgic-of the great diocesan parish to whom the American Church is beholden more than elsewhere, for its growth in territory, numbers, subsistence, and both doctrinal and liturgic fidelity to the Anglo-Catholic standards. While avoiding the littleness and personalities that so generally provide the make-up of "parish papers" (a multiplying species of late), the Trinity Record presents topics of general interest to the Church at large: a delightful series of papers by "Felix Oldboy" (the nom de plume of a cultivated St. John's chapel attendant), "Walks in our Churchyards," in the course of which the memorabilia of the old parish churchyards are given in a fine spirit of antiquarian reminiscence, these old yards preserving the principal historic interments of New York, until the present generation.

It is announced that Dr. Messiter has arranged with the firm of E. & J B. Young & Co., Cooper Union, New York, for the publication of his annals, or History of Trinity Church Music, as revised and completed from articles that have already appeared, and are yet appearing, in The Record with an account of the organs, list of choir-masters, portraits, etc. The volume is to be issued by subscription, price \$5. The reader of the articles, as they have already appeared, need not be reminded of the mass of valuable and detailed musical information they present, in addition to an interesting history of the leading choir in the American Church. Dr. Messiter writes in a strong, direct, vigorous style, without exaggeration or affectation. history will fill an important place in the musical annals of the future.

The Record is interesting further more in its discussion of that sorely muddled topic, "A new Hymnal, which seems further from a practical solution than ever. This Church's ems bewildered and at her wits' end over this lesser and subordinate topic of legislation, while steady-going and masterly in the conduct of the weightier matters of the law. Editorially The Record firmly and earnestly advocates the following settlement of the question: "Our proposition is this: That there should be a hymnal for gen-

eral use, and that 'Hymns Ancient and Modern' is the best book for that purpose. . . . The adoption of such a hymn book would [need] not preclude the introduction and use of other hymns and tunes when desired." It is unnecessary to quote the entire statement. It certainly expresses the settled conviction of a majority of our churches and cler-The Record, not caring to go before the Church again in the revival of an old discussion unsupported by the strongest collateral support from the mother Church, publishes three letters recently received from as many doctors of music in England. The great distinction of the writers gives these letters exceptional value. We cite them in part. Dr. Charles Steggall, musical editor of "Hymns Ancient and Modern," savs:

No. 8, Horbury Crescent, Notting Hill, W.

London, Feb. 8, 1892
I may add that the Lower House of Convoca tion, in their last session, appointed a commit-tee to consider the question of an authorized hymn book. They asked all the rural deans to make a return of all the hymn books used in their deaneries. The ai swers have not all come in, but they have heard from 10,659 parishes. Of this number, 8,053 use "Hymns Ancient and Modern," 1,170 use "Church Hymns," 1,132 use Hymnal Companion," and all the rest, 334!

Then follows a brief, but conclusive, letter fromothe celebrated composer. choir-master, and organist of St. Paul's cathedral, which is given entire. He is successor to Sir John Stainer, Mus. Doc., and was his pupil and deputy for many years.

4 Amen Court, ST. PAUL'S, E.C.

Feb. 8, 1892 DEAR SIR:—With regard to the idea of pub lishing a new hymn book for the Church in the United States, I certainly think, before any step is taken, that the claims of "Hymns Ancient and Modern" should be fully and carefully considered. It is the best book we have, without doubt, and its extraordinary popularity, shown by its almost universal use, is a proof that its hymns are in accordance with the spirit of the Prayer Book; and the tunes have been collected from the best European sources. Yours very truly,

GEORGE C. MARTIN.

The third, from Sir John Stainer, beyond question the highest living authority in musical liturgics in the Anglican Communion, is entitled to exceptional consideration.

Hotel Beau Rivage, MENTONE,

Feb. 7, 1892 MY DEAR SIR:—Your letter telling me that the Church in the United States is considering a project of issuing a hymnal, has just been forwarded to me here. I am not quite an im partial witness on the subject of hymnals, because I have been more or less associated with several, and in particular with "Hymns An-

cient and Modern."

In conjunction with the late Dr. Dykes and W. H. Monk, I was on the committee which is sued the important "Revised Edition," under the late chairmanship of the late Rev. Sir Henry Bak r. Every question connected with both words and music was carefully "thrashed out", and our labors extended over several years. When I recall the learning and ability of my co-adjutors in both departments, I cannot but think that it would be a task of no ordinary difficulty for any other body to produce a hymnal of equal excellence. No doubt it may have some faults, but on the other hand it must be remembered that a hymnal, if it is to be of general utility, must necessarily include some hymns and tunes which have their oband also exclude others which have their partisans.

It seems to me that a special appendix (running on the paging and numbering) would probably meet any requirements peculiar to the American Church, whilst saving the enor mous responsibility and expense of commencing such a great work de novo.

My heart is bound up with hymns, hymn were in my power to be nearer my American brethren and place my services, such as they are, at their disposal. With best wishes, 1 am, dear sir, yours truly,

JOHN STAINER.

It will interest the numerous friends of Miss Faustina Hasse Hodges to learn that she is residing in London. near the northern boundary of Hyde Park, in vigorous health, and devoted to the study and practice of her musical art, with unabated vigor and enthusiasm. She composes freely and with the consummate grace of her best period, and by her interpretation of Bach's Fugues, and other recondite forms of classic art, is a daily delight to her choice circle of friends and musical disciples. They will be yet further interested to learn that she has in advanced preparation, a volume of memorial studies from the life of Dr. Edward Hodges, her distinguished father, the founder and illustrious representative of the Anglican cathedral school of music in the American Church. The memory of those richlyfreighted twenty years' service in Trinity, and Trinity parish, survives in vivid remembrances, as the earliest and, as yet, most splendid period in the annals of our musical liturgics. Not only has Miss Hodges enjoyed access to her father's diaries, she has received very valuable monographs, covering his professional and personal life in Trinity parish which enjoyed the flower and fruitage of his professional career. Among them are such contributors as Dr. Dix, Dean Hoffman, Dr. John Henry Hopkins, the late S. P. Tuckerman, Mus. D., Wm. H. Walter, Mus. D., and others. It may be confidently anticipated that this volume, the product of filial devotion and sacrifice, as well as rare literary ability, will receive a cordial and grateful welcome.

The Oratorio Society, of New York (Carnegie Hall), ventured upon a questionable experiment last week in the production of the opera of "Samson and Delilah," by Saint Saens, stripped of its stage and dramatic accessories of costume, action, and properties. In this dismantled plight, it was made to assume the functions of a quasi "oratorio." The theme is, of course, drawn from the historic Old Testa ment Scriptures, but the librettist, as well as the composer, took little notice of the climax which alone disinfects the principal "action," and gives it whatever ethical or spiritual import it possesses. The exaggerated erotic episodes were almost continually in the fore-front: inordinate, feverish, wanton, and Parisian. It was a curious and hardly excusable abuse of Lenten proprieties, and strangely at variance with the traditions of the society, which hitherto has kept itself clear of such equivocal ventures. The public failed to appreciate the selection, and failed to fill the splendid

The press abounds in memorial mention of the late Professor Edward Augustus Freeman, who lately passed away, while seeking rest in Spain, in his 69th year, and yet the reading public hardly suspected that he had passed meridian, so rich, strong, and masterful were his literary productions, to the last. He excelled in such diverse, remotely related fields of scholarly re search, that he seems to belong to the world of literature and learning, at large, as another and nobler "Admirable Crichton." He never grew old, or suggested senility or a possible decrepitude. He was indefatigable, fear-

less, thorough-going, as an investigator. None of his contemporaries has exploded so many conventional fallacies. or rectified so many false readings and deductions. He made the Norman Con quest and its offices in the development of Anglican civilization his own special domain, which no scholar, for time to come, is likely to challenge or ques tion. His "History of Architecture," for the first time reduced to order a most perplexed and be wildering subject, and must in an authoritative way direct all further study and investigation. He studied and profoundly respected our institutions and social determinations. His honesty, courage, and penetration were equally matched and phenomenal. No man ever looked so far and so wisely into the spirit and origin of Anglican monastic and ecclesiastical foundations. His idiom craggy and at times almost forbidding; but there was always the ready guinea stamp of absolute values. It is not a rash presumption that Professor Freeman has contributed more richly and abundantly than any of his contemporaries to the learning and general scholarship of his day

Walt Whitman has passed away, not without a posthumous indignity to the Christian religion, which was deliberately premeditated and planned while he was yet in his "right mind," so far as he was ever possessed of one. Why the papers and neighbors should have dubbed him "the good, gray poet" is not at all strange when his steady unselfishness and sharp hardships, and tender, unwearied ministries among the sick, wounded, and dying, on battlefields and in hospital wards during the late civil war, are kept in mind. He was a most human-hearted manan untutored, sporadic Tolstoi (with out vantage-ground of nobility and possessions), unique, unschooled, original, and very much of an aborigine and a pagan. He was incapable of comprehending the culture of civilization -classic, Hebraic, and Christian. It was the misfortune of the times that his unrhythmic, incoherent vagaries, much like the incantations of the Ori ental fanatics, found type and readers. They were gathered up in the most insufferable volume of any time or epoch. "Leaves of Grass" appeared forty years ago-the verse-book of licentiousness, without veil or pretence of modesty. It was at once the sorrow and scandal of all Christian people, the triumph of the lawless and unclean. It was forbidden hundreds of libraries, and a great State forbad its circulation within its borders. It has the unsavory distinction of having adumbrated that erotic school which has since then infected and poisoned our verse and prose literature. In later years fine blasts of patriotic and nature-worshipping rhapsody did, now and then, find way from his modest Camden home to the newspapers. But he ignored and treated with scorn all that the art and culture of the past had brought down to us. and played the nihilist and destructive in literature as madly and wantonly as did the communists of Paris in another sphere, and both, and all together, in the service of a demoniacal conception of "the Democracy!" As was fitting, Robert Ingersoll officiated as hierophant and eulogist-some lines of the dead man's being read as a prologueabove his open coffin, and, strangey enough, a few verses from the Ser-

mon on the Mount were intercalated. The dreariest feature of the whole episode is the congratulatory complaisance of the press, "leading" and otherwise, and the condoning of "Leaves of Grass" and its aftermath—the most shameful offence against our literature and civilization.

For the second time in this country, Dies Iræ from Cherubini's Requiem in D minor, for men's voices, is announce ed to be sung at St. Mark's church, Phila. The choir for this difficult work has been practicing under the direction of the Rev. Dr. Mortimer, rector of the parish. Only one copy of the work was to be found in the city, so the scores for the various parts were hand copied. It is exactly 13 years since this Dies Iree was first sung in this country under the direction of the Rev. Dr. Mortimer, who conducted it at St. Clement's church, where he was the

MAGAZINES AND REVIEWS.

The North American Review, New York, is unquestionably a notable number, be cause of its leading article,"Patriotism and Politics,"by Cardinal Gibbons. At the head the Roman Catholic hierarchy in United States, and enjoying the cordial confidence of the Pope and his immediate associates, Cardinal Gibbons in this important paper, may be accepted as a representative of the present political conclusions of the Vatican, not only so far as our civil institutions are concerned, but in its attitude towards the development of political issues among European nationalities. The recent cal utterances concerning the French Republic and the Labor question have a modern, novel ring, quite out of tune with the old time, conventional, Ultramontanism. Whatever future determinations may be arrived at, to-day the political conclusions of the Vatican as they are undoubtedly re-echoed the American Cardinal, are distinctly and soundly democratic, and make for the security and perpetuity of popular representative government. This article, indeed, is only a modern re-state ment of the doctrires of Franklin and Jefferson, and the other Fathers of our coun-Through the solidarity of the Roman Church in this land, and its devotion to democratic ideals of popular government, we may look for new and radical develop ments in the diplomatic policy of Papal Rome, not only in the political system of Italy itself, but in the solution of those tremendous complications that now menace the inviolability if not the existence of Thomas Nelson European monarchies. Page discusses the Negro question, the conservative Southern point of view, but justice to this unfortunate race demands a frank recognition of that utterly debased heredity inseparable from the re lation and institution of slavery, and for which the dominant race must be held an There must be a clearer, nobler future for the Negro race, if we believe that "Ethiopia shall soon stretch out her hands unto God."

The Magazine of American History New York, seems to diverge somewhat from its usual round of topics, in a capital article on "The Walter's Collection of Art Treasures, Its History and Educational Importance." by Mrs. Martha J. Lamb, the by Mrs. Martha J. Lamb, the editor. It is the opening paper, and is judiciously illustrated, if such a superb and omprehensive art collection is capab'e of illustration. An admirable portrait of Mr. Walter serves as frontispiece. A painful interest attaches to this, with the other celebrated collections in private ownership, as year after year witnesses their dispersion in the closing up of estates, and under the caprices or emergencies of proprietorship. A dozen such sales have New York, even during the season now coming to a close, some of them justly regarded as "important," and all of them in
Fifth ave., nearly abreast of it. Such a

teresting. Assuredly there is room and place for a department of the fine arts in our National and State organizations, which should secure the most valuable represen tative works from such sales, for public galleries. The fortune that enables Mr. Walter to make such a collection may not warrant its preservation in the future from the hammer of the auctioneer; and yet Baltimore could illy dispense with it, so closely is it allied with her own highest culture "Loyalty to our Country, Past and Future," is the title of a sermon-address, de livered by the Rev. Dr. Dix, in St. Thomas church, New York, before the "Sons of the Revolution" and their invited guests, "The Colonial Dames of America," in connection with the celebration of Washington's Birthday. It is char-acterized by the preacher's impassioned with the celebration earnestness, fearless utterance of his convictions, and a Doric vigor of idiom. address has attracted general attention from the press, voicing, as it does, a deep and indignant protest against the growing degeneracy and profligacy of plutocratic "society." Assuredly the rector of Trinity parish is in a position which should enable him to see things very much as they are.

The Magazine of Christian Literature, New York. The current number affords a striking illustration of the exceeding value of this admirably edited monthly, for the intelligent reader. No religious man, and certainly no clergyman, can prudently remain ignorant of that larger world of confluent religious thought and literature, at once the outgrowth of all the various re-ligious organizations and societies, and yet like a vast atmosphere inclusive of all Dr. Marvin R. Vincent, of the them. Union Theological Seminary, contributes scholarly paper on "The Septuagint as Related to the New Testament. W. Sanday (from the London Expositor). has a third paper (relative to the Synoptic Gospels) on "The Present Position of the Johannian Controversy." There is a strong "symposium" on Woman's Place in Church Work, by Mrs. Josephine Butler, Mrs. Sheldon Amos, and Mrs. Bramwell Booth. There is a second delightful paper on Church Folk-Lore, by J. Edward Vaux bringing to the surface many ancient usages in the Church of England. Very Rev. Mgr. Joseph Schroeder, D. D., , professor of dogmatic theology in the Catholic University at Washington, treats of the query, "When is the Pope infallible?" copied from The Independent. This may be received as the latest authentic anwer of "Vaticanism;" but it seems a pity that the great Roman Church should have postponed the discovery of this new article of the Creed until 1870, as it creates or sug gests thereby a terrible default in the Papacy anterior to that date. Other interesting articles are, "Books that have Moulded Character," by Dr. Bartlett; "Denomina tional Selfishness," by Dr. Judson: "About Preachers and Preaching,"by Dr. Thomas; "The Minister and Social Problems," by Dr. Vincent; and "Recent Changes in Thought," by Dr. Munger. The Theological Propædentie continued as an appendix, by Dr. Schaff, is very valuable for theolegical students and the clergy generally.

Year Book of St. Bartholomew's church, New York. A handsomely printed volume, 141 pages, bearing a cut of the symmetrical Florentine church with adjoining rectory, on the cover, presents a statement of parish work for a single year, with a series of tabulated statistics. Taken altogether it is a fertile text, rich in suggestion, as well as The book will helpful purpose in many a rich parish now lying dormant and fruitless in its plethoric superfluity of unused resources. This parish, under that inexplicable impulse of gregariousness that periodically bunches new or migratory churches in perilous proximity, is situated at a confluence where three great and important churches, lie "with-in a stone's throw" of each other--the church of the Holy Trinity, situated on the

close neighborhood would ordinarily argue impoverishment and ultimate failure somewhere, yet at this writing, all three are enprosperity. joying the flood-tide of many years ago, St. Bartholomew's was heavily in debt, in pretty much of a comatose state, the standing announcement of parochial statistics in the Diocesan Annual Journal, for years running thus: "The number of communicants about 400." A few years ago the Rev. Dr. Greer succeeded to the rectorship, and a new era dawned for the parish. There was a lively rattling of dry bones. Debts were paid. Empty pews swarmed with eager strangers. The brilliant and penetrating sermons of the new preacher set people thinking and working. Missions were projected, support ed, and became fruitful. Alms, gifts, and charities multiplied. There are now more ed, and became fruitful. than 1,000 communicants. Two Sunday schools are thriftily at work. One of the costliest and most perfect parish houses in existence, was completed at the cost of a single family—that of Mr. Cornelius Vanderbilt—and is a very hive of successful evangelical and "rescue" activity. Parochial organization seems perfected, and the largest practicable measure of systematized activity prevails. Dr. Greer is diligently supported by a staff of five clergymen, one a Scandinavian, and another, an Oriental Armenian). The most extensive mission work among the Chinese, in America, is sustained by the parish, eminently practical and helpful. There are two lay readers, one house mother, and two parish vis-There are guilds, industrial schools, clubs, and confederations for all sorts of charities and benevolences, at home and abroad. The stated Sunday collections for specified objects reached nearly \$60,000, while the recorded disbursements for the inclusive work of the parish was \$345,940.27, an amount possibly unprecedented in the annals of the great New York parishes. Dr. Greer believes in faith and works, preaching prayers, and indefatigable Christian well-doing, and his millionaire communicants, of whom there is a goodly company, have caught the splendid enthusiasm. church remains open all day for private devotions, and hundreds avail themselves of the opportunity.

THE WORLD AS THE SUBJECT OF REDEMPTION, being an attempt to set forth the functions of the Church as designed to embrace the whole race of mankind. By the Hon. and Rev. W. H. Fremantle, M. A., with an introduction by Richard T.Ely, Ph.D. New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. 1892. Pp 443. Price \$2.00 net.

The purpose of this work is sufficiently et forth in its title. Dr. Ely commends it heartily and unreservedly as contribution to the work of reforms needed in our entire social structure. The destination toward which the Christian Church

Dictionary of Hymnology

Edited by John Julian

\$10.00, net. \$12.50, 1

"Here, at last, we have a work which is thorough, exhaustive, accurate, and authoritative. The work has been admirably done, and it will at once become the authority."—N. Y. Times.

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A wonderful book, and, in its line, unapproached by any book in existence."—

N. Y. Observer.

Charles Scribner's Sons

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should direct its hopes and efforts is an allembracing community held together by the Divine justice and love. The author shows that it was the purpose of the Jewish Church and of the teaching of Christ and His Apostles in the founding of the Christian Church, to establish righteousness in the relations of men in their national and individual life. The great efforts to realize this organized brotherhood or universal Church, which were made in the conversion of the Roman em-pire in the medieval system from Charle-magne to Innocent III. and at the era of the Reformation, are set forth at length, their strength and weakness being duly estimated. Dr. Fremantle then takes up the various associations into which men naturally enter, showing how each demands for its fullest development the spirit of Christ, and then proceeds to show by what changes each of these divisions of society may become branches of the Church, and society iself be changed into the Kingdom of God. It is a large subject which is handled in these lectures, and any attempt to turn the religious and spiritual force of Christians to the work of leavening and influencing the national and universal life of men, is worthy of careful study. There seems at times a disposition to confuse the Church with Christianity, and—in the lecture upon the beginnings of the Universal Society—to regard the organization of the Church ty—to regard the organization of the Church as the outgrowth of the practical needs of the time, following on in the footsteps of Dr. Hatch. The great breadth of his theme seems to broaden the lecturer out all around, so far as to say, eg., in relation to the sacramental idea: "It is not too much to say that he who thus appropriates the world realizes at every turn the inner meaning of the words: 'Take, eat, this is My Body."' We think he is combating a man of straw when he fights against the idea that the Church exists only for the con-duct of public worship and for works of beneficence, or that the clergy alone consti-tute the Church. Whatever may be the case in England, surely the clergy here are everywhere throwing their influence into social questions, teaching the solidarity of men, and cultivating righteousness between men in their several relations. In one point, and that the muin one, every true Christian must be in harmony with the writer. He believes that it is the spirit of Christ working in His Church that can restore the altar of human life, and bring back the world to its true constitution, and change it into the Kingdom of God. And as indicating the lines upon which this may be done, the author has made a valuable contribution to the study of Christ ian sociology.

THE ASCENSION AND HEAVENLY PRIESTHOOD OF OUR LORD. By Wm. Milligan, D. D. New York Macmillan & Co.; Chicago: A. C. McClurg & Co. 1892. Pp. 374. Price \$2.25.

These Baird Lectures for 1891 Dr. Milli-

gan intends to be a sequel to those on the Resurrection which he published some years ago, and which won for him so high and so deserved a reputation as a scholar and a theologian. All along he impresses us with the depth of his thinking and his readiness to learn the truth from any quarter, with his strength and his modesty, with his learning and sober judgment, free from dogmatism or prejudice. His lectures cover the subjects of our Lord's Ascension, His priest hood and work in heaven and on earth, and also the doctrine of the Holy Ghost. Over and above the evidence for the fact of the Ascension and the resolution of some difficulties as to it, he discusses some of its different aspects, viewing it as the completion of all that was involved in the Incarnation, which he regards as the foundation of the whole Christian system in its bearing both upon time and upon eternity. In considering the work of our Lord's priesthood in heaven, the great fact of His continued offering of Himself as an abiding priest is clearly brought out, and it is shown that what he is doing in heaven must appear in His Church on earth, that she therefore is priestly, and that what she offers is her life in His life. Naturally this brings the author to speak of the Eucharist and Christian He declares that in the Eucharist the Church realizes in the deepest way her

sacrificial life in her glorified Lord; in fact, it is the keynote of Christian worship." The whole of that part of his lecture which treats of Christian worship is one of the most beautiful and strongest presentations of the subject that has ever fallen under our notice. We commend his study of the "Doctrine of the Spirit" to our readers, who will find a calm and sober treatment of this most comfortable truth. In an extended note he enters quite fully upon the bearing that the Offering of our Lord has upon the great doctrine of the Atonement. Of course, many texts of Scripture are discussed in the lectures and the notes, and they are handled in an able and scholarly manner, commendably free from controversial bias. As Churchmen, we may not agree with all his state-ments, but we cannot help feeling that he has caught much of the spirit of the Church, and that although he may not go as far as we would wish, his feet are progressing in the right direction. Certainly these aspects of the truth in relation to our Lord's Ascension and heavenly priesthood serve as an inspired basis upon which the fresh life of the Church may rest; and when they are presented in such a loving and reverent spirit, in so clear and lucid a light, we may hope that they will commend themselves to the minds and hearts of thoughtful men foreign papers and magazines.

whose destinies are so linked with the glorification and heavenly offices of the Lord of

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THE ANGEL OF THE RESUR-RECTION.

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The angel of the Resurrection comes To-day, to bless us in our gladdened homes, His white robes gath'ring! brightness for our

Within the consecrated, open tomb.

"The Lord is risen," he says, "Why 'mid the

Seek ye the living?" Let the drooping head Be now uplifted; dry your weeping eyes; The Lord is risen, ye shall also rise.

No longer dread death's transitory power, To hold you captive for a passing hour, His seal is broken, wide flung is the door Death hath dominion over you no more.

A little while ye shall lie down to sleep God's holy angels watch and ward shall keep, Until, awakened by your Saviour's voice Ye shall come forth, and in His light rejoice

SIR JOURDAYNE.

A LEGEND OF GOOD FRIDAY.

BY ALICE RANLETT.

The Knight Jourdayne stood in his castle rampart and looked down the valley at the church, with its golden cross shining in the after-sunset glow, and saw the forms of the white-robed friars moving in slow procession to the convent on the hillside near, and he said: "Tomorrow, for it will be Good Friday, I will worship my Lord watching, and fasting, and with prayer; at the stroke of the midnight bell, I will be the first to seek the church. I will hear the Matins Office. and will spend the early morning and all the day hours before the holy Cross of the Crucified One. No earthly call or need shall delay me in my humble worship on this sorrowful, holy day.'

At the first faint stroke of the Matins pell. Sir Jourdayne rose from his couch and, flinging over him his mantle of soft velvet with its golden clasp which held one great, glowing ruby of wondrous price, he hastened out into the cool spring night; as he left the castle portal, the sweet air came up laden with the delicate odor of the early blossoms, and heavy with the midnight dampness, the music of the distant mountain stream fell on his ear, and afar he could distinguish the pale lights of the little church. He stepped lightly and swiftly on the rugged path, hastening to be the first to meet his Lord in the holy place. And lo! before him, in the narrow way, there stood a woman, with wan, white face and thin, out-stretched hands, her trembling voice, so weak yet eager, called: "Good Sir, I die from hunger, give me bread for Christ's sweet sake!

"I may not linger; for His sake I hasten me now, and yet, nought asked in His Name can I refuse. Good dame, yonder is the bake-house, give there this, and they will give thee bread for many a day," and he hastily detached the red ruby clasp from his cloak and laid it gently in the woman's eager, clutching hand.

Not far beyond there lay a dark hoap, and as Sir Jourdayne came near, there was in it a slight movement, and a faint voice gasped: "I perish if I have not water, help me, my lord, for our most Blessed Lord's sake."

Sir Jourdayne paused, he looked with longing eyes toward the shining wiadows of the church, the distant sound of voices reached his ears, the office light had come, the white marble had begun, and he was not the first; Christhung again upon the great cross, good girls, and the salary is very lib-lege.

his promise was broken, but "for that prayer in the Holy Name, I must thought he, and listening, he stay, heard in the darkness, the faint tinkling of a tiny fount far up on the hillside; he made a little cup from a last year's leaf which lay still on the soft young grass, and filling it with the crystal drops, he brought it again and again to the thirsting traveller who at last, revived and restored, stood erect and able to go on his journey.

Again Sir Jourdavne turned him toward the church, and again he stopped, for, shivering in the chill night air, there stood a man with bared white shoulders, begging for raiment, and telling him the robbers had met and stripped him. "For Christ's sake, clothe me," cried he, and Sir Jour dayne wrapped gently his own velvet cloak about the shivering form, murmuring: "For Christ's sake," and again went on: but, once more, he needs must stand, for in the path there met him astranger, tall and majestic, with rich fur-bordered mantle and tossing plumes, and jewelled collar, and shining sword, but, in the face and in the proud dark eyes, a world of woe.

"What seekest thou, sir?" asked Jourdayne.

"I seek," answered the stranger, in accents of bitter despair, "freedom from my sins, peace, and the way to God. I know not that way-though once I trod therein-and never shall I find it."

"Yea, friend," said Sir Jourdayne: "thou mayest find it. That way for thee is penitence. Lo! yonder dwell the holy brothers, perchance to them hath God given a message for such as thee. Come, let us seek them."

And so the two went down the mountain path and rang the convent bell, and Sir Jourdayne saw the porter open the door and beckon the stranger within, and then at last, he came so the church; the office was long over, and the friars all were gone, the lights were out, and there was only one faint gleam before the altar and one before the great white marble crucifix where hung the suffering Christ. Here knelt Sir Jourdayne in humble worship, and lo! a sound of wondrous music swept through the silent church, and, lifting up his head, the knight beheld a marvellous sight, for companies of white-winged angels knelt adoring and singing glorious words of praise, and in their midst there stood, down from the marble cross, the Holy One; over Him fell the soft folds of Sir Jourdayne's own cloak, upon Him glowed the great red ruby, in His nailpierced hand was a cup, the shape was the shape of a folded withered leaf, but the substance was shining gold, and in it were the priceless drops of the precious tide which poured from His wounded side, and on His brow-O wonderful sight!—there blazed a crown of stars, and as Sir Jourdayne looked, there suddenly sprang into being in the crown, a new star, and all the angels sang. Then there was silence, and a Voice spoke: "Lo! I was an hungered; I was thirsty; I was naked. Thou hast given Me meat. Thou hast given Me drink. Thou hast clothed Me." .

In deepest humility and in rapturous joy, Sir Jourdayne bowed his head to the ground. When he looked again, the vision had passed, the morning

and the friars and the village people were assembled in the church, but, as the sun climbed up the sky, and the first long, golden beams crept through the stained windows, they fell upon the white, thorn-crowned brow, and among the thorns of the cruel wreath, there shown a gleaming star, more beautiful and brilliant than any rarest jewel, and beside Sir Jourdayne, at the foot of the crucifix, kneeled a man clad in the white habit of a friar and wearing the friar's cross, and his face was the face of the stranger in the path, but the world of woe had gone from the man's dark eyes, and there shone in them, instead, the glad light of a great peace.

AN EASTER HYMN.

BY THE REV. J. D. HERRON.

"The Lord is risen indeed!" Swell out your jubilation; The woman's glorious seed Has brought us our salvation.
As very man He died, As very God He rose All hail, the Crucified! Who triumphed o'er His foes.

'The Lord is risen indeed!" Tell ye the wondrous story,

How He our souls hath freed, And ransomed us for glory. He died once unto sin, He rose in righteousness, Eternal life to win, And all our days to bless.

"The Lord is risen indeed!" The first-born of creation, His chosen flock to lead From every land and nation, He died to purge our sins, He lives our souls to save, In Him new life begins, The first-fruits of the grave.

The Lord is risen indeed!" The Lord of life and glory. So this, our Easter Creed Sounds forth in song and story, Jesus, by all adored. Accept the praise we bring To Thee, our Risen Lord, Our Prophet, Priest, and King.

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH. (All rights reserved.)

CHAPTER XVI.

The winter had come and was nearly past. One cold bright evening in February, Doris sat by the fire-place in the old familiar parlor at Mrs. Bell's. Opposite to her in a low chair, sat Barton Maynard, looking up at her face as they talked. The only light from the gas-burners came from far back in the long room, behind her head, so that the fire-light played upon her face, throwing its striking points of feature and expression into strong relief. Barton watched her, studying, with mute intensity of feeling, the strong sweet mouth and chin, the tender curve of the brown cheeks, the golden lights in her eyes, and the deepened shadows under them. Her little figure was clothed in black, and the slender hands were crossed upon her lap. Here, in Barton Maynard's eyes, was the typical woman, the completeness of his own life. "At last," he thought, "the time has come, I will tell her to-night."

Aloud he only said: "What do you think of your new pupils?"

"Oh, they are delightful! It was such a piece of good fortune for me that they should both be taken out of school just at this time in the year; I

eral. It was a little hard for me to get on with only two pupils, still it was wonderful that the Green's were so kind, and waited so long for me last fall. It is very easy for me-four pupils, and only two houses to visit.'

"Are you doing as well as ever at the illustrations?"

"Ob, yes, I have annexed another weekly paper, that little School Times they are trying to make so attractive. I thought I told you that before you wert to Philadelphia this last time."

"No, it must have happened within the past two weeks. You are doing splendidly."

"Oh, I am only an obscure beginner! But I have worked very hard to perfect myself; I have so much more leisure than formerly. Sarah Cline is delighted."

"I suppose so. I think you are doing right to concentrate your energies, and do no more work than you are able to do well. Formerly, I think, you were a little dissipated!"

She laughed. "Yes, every one told me so. But you see I am by nature a working-woman, and everything that occupied my energies fascinated me. It was hard to give up my church work and my poor people, but that will come when I have earned the time for it. My aim now is to obtain such regular and lucrative employment on the magazines as to make it possible for me togive up teaching, and spend the extra time in work for others."

"That will all fall into line," said Barton. "Your vocation is to do what lies next to your hand, to help as you go along. You have built well, stone by stone You are a true woman, fit to stand alone, yet worthy of the noblest aid from all who can understand you. You have called yourself a working-woman, and you could take no grander name!"

"My dear friend!" cried Doris, with tears in her eyes, "what will you make of me, if you praise me so outrageous-Don't talk about me any more. Tell me about yourself."

"Presently," answered Barton, "I have something to say of myself, but it can wait a few moments. tell you now that my trips to Philadelphia are over, those affairs with the manufacturers there are settled, and the firm has been good enough to inform me that my services have been satisfactory, and that I am to be taken into partnership next month. That is all I shall tell you about myself at present, the rest can wait, as I said."

"I am so glad!" exclaimed Doris, heartily. "Of course I knew you would be a partner soon, but I am glad it has

"Yes, if it had only come while my dear mother lived!"

"You forget," said Doris, gently, "that her life is perfect now, and her memory of you can have no sorrow in it."

"I do not forget," he answered. "but what is prosperity to me, while I am alone? Come, we'll talk of some one else. How is Arthur doing at school?"

"Admirably. He has much general talent, but I cannot tell what his special bent will be. He has a fine clear intellect."

"And a very lovely soul, I think. Perhaps he will be called to the priesthood. He must have every chance for have all I want to do now. They are improvement, I shall send him to col-

"You will send him to college?" exclaimed Doris, surprised.

"Yes. Mr. Sennett is very liberal with him, but now he has a child of his own, beside his elder son. I shall adopt Arthur."

"Why, Mr. Maynard! I have adopted Arthur!"

"I know that! Don't ruffle up your feathers, like an enraged mother-bird. The fact of your having adopted him is no hindrance to my doing the same! But we'll postpone that too. How is Mrs. Sennett's health since they have settled in the South?"

"Very good indeed. I sometimes wonder that Arthur does not mise her more; he has such strong family feel-But he seems to be content with the knowledge that she is well and happy."

'So much the better; he is the more completely ours. 'No; don't ask me yet what I mean! I want to talk of the Woods' now. Is Mrs. Wood still happy in her faith?"

"Oh, deeply, deeply happy! It puts me to shame to see how thorough, how perfect, a Christian life and hope can be."

"She has known what it is to live without it! Conversion late in life is a beautiful experience.'

"Yes; we must call it 'conversion, in spite of the false associations of the word. As she says, it is really a miracle. An outsider, reasoning upon it, could not comprehend it, because he would not take into consideration the inner work of the Spirit, which is the grand reality of it-'the wind that bloweth where it listeth.' Kate literally 'walks with God.' Having found His dear Hand in the darkness, she cannot let it go for a moment."

"'Born of the Spirit,' indeed," said Barton. "But God was with her before, though she did not know it. And what of Mr. Wood?"

"So far there is no change in him. Yet he is no scoffer. He only says, sadly: 'We cannot know.' It seems as if his sorrow for the misery of the world had wrought in him a kind of melancholy skepticism, which is hard to overcome. His dream is the amelioration of mankind, and he cannot teel that the Hand which wrought the universe is working towards that very end, through an inward process of regeneration."

The process is too slow for his faith," said Barton. "There is but one regenerative power, 'I, if I be lifted up from the earth, will draw all men unto Me.' Trust me, he is drawing Robert Wood also. And in His own time, the needed changes in the world will come; that one grand truth, seen dimly by all worthier souls -the Brotherhood of Man-will in time be applied to our lives, and work out the problems of civilization. What the solution will be, what scheme of improvement will ultimately succeed. we cannot tell. It may be on the lines of Bellamy's magnificent plan of universal co-operation. But whatever it is, it will come about through the gradual re-construction of individual lives, as they conform more and more to the pattern of the Divine Humanity of Christ. That is the work of the Church, if the Church will only recognize it, if she will only stretch out her hands more helpfully, more lovingly, to every sort and condition of man.

"It cannot be done except by strict-

ness of life and strong convictions.' said Doris.

"No; a great deal of what is called liberality is simple looseness; and vague ideas have no grip. What we want is more firmness of principle, and more tolerance for individuals. Each life carries its own burden, and each life must develop from within outward. Meanwhile, each of us can help by working separately, but still more by working together. Let us leave these generalities, and talk of ourselves, Doris; let us plan to work-to-

As he spoke her name, she lifted her eyes, but lowered them again as she caught the light in his. Her heart beat quickly, and a strange feeling of apprehension came over her, but she rallied herself, and tried to answer playfully:

"When did I give you permission to call me by my Christian name? But I forgive it, for such friendship as yours gives you special rights."

"You emphasize the word, friend-ship," he said, "and I understand you! It is friendship, Doris; such friendship as alone can form a basis for something better. For I want something better! The time has come to tell you that I have loved you for a long, long while."

She sprang to her feet, and the impulse seized her to cry out: "You have spoiled our friendship!" But, though the words were on her lips, she could not utter them.□ She could not wound him!

He rose also, and stood before her. "I know what is in your heart to say, dear; you would tell me that our friendship is ruined, and that you can give me nothing in its place. If it is ruined, let it go! I want you to know that I love you! I want you to think of it, to feel it, to count upon it, to take the thought, the fact, into your daily life. I know you cannot answer me now. I know you through and through, you grand, sweet woman! I know you must wait and be sure of yourself, for your life is complete in itself, and you cannot lightly yield up its beautiful freedom. But you shall be no slave to me! Hand in hand, as equals, as perfect friends, we shall stand together. For I know you will come to me at last!"

"Oh, Barton, my friend," she whispered;" what have you done? You do not know; and I cannot tell vou! I believed that my life was fixed in its present condition. What right have I to answer you uncertainly; to make you wait, and perhaps, at last, disappoint you, and break the noblest heart that beats?"

He took her hands. "If you think so well of me, Doris, I can wait, for I shall win you! I will not say I am unworthy, for it is not a question of worthiness; it is a question of oneness, and I know that we belong to each other, and that our lives together will be complete. We have one aim, and we trust each other; we have no discoveries to make. I know, dear heart. that a greater man than I could stand beside you, for you have a touch of genius, and I am only a quiet, plodding worker, in a busy practical world.'

"What else am I?" said Doris.

"So you take up my cause? Ah, you are not so far off as I feared!"

She raised her hand as if to protest, but he stopped her, and said:

"No, don't refuse me, for I will not

take a refusal: I will take no answer to-night, for you cannot give it to me. Only think of me as one who loves you, and think of me fairly, without refer ence to your past. I will wait for you, and take the risk of your sending me away.

As he spoke, theothought came to her of what life would be without

"It may be,"he went on, "that you do not love me yet with all the strength of your heart. But we honor each other, for we feel that our friendship is of God, as our love will be. And you will let me hope, for you cannot send me away from you; can you, my Doris?

"No," she answered, "I cannot!"

AN EASTER CAROL.

BY MARTHA A. KIDDER.

Easter bells are ringing! Birds are sweetly singing! Let our songs of triumph reach the skies! On this world of sorrow Dawns a brighter morrow Christ is risen that we too may rise

Mourners, cease your weeping! Safe in Jesus' keeping Are the dear ones who have passed away. Since our Lord is risen From the grave's dark prison, He Himself is now our hope and stay

Easter bells are ringing! Birds are sweetly singing Linger not! "Press onward to the prize! Heaven the goal before thee Angels watching o'er thee, Rise, my soul, thy Saviour bids thee rise!

MISSIONS, THE ESSENTIAL WORK OF THE CHURCH.

BY THE REV. JOHN BREWSTER HUBBS, S. T. B.

The Church Catholic is presented to our contemplation, in Holy Scripture, as an incorporated society. "We being many are one body in Christ." "We are all baptized into one body." "Now ye are the body of Christ and members in particular." society is under a Divine Head, "even Christ;" it is governed by a succession of officers divinely appointed; and its members are admitted by the sacrament of Holy Baptism. And the Church has been incor porate1 for a special purpose and for the doing of a definite work. As all corporate bodies are formed for the furtherance of some definite object, which is specified in its charter and considered its primary and essential work, so supremely the Church of Christ. Over and a pove the duties which devolve upon individual members, there is one common object, to promote which is the sole purpose of its incorporation, and the very reason of its existence as a porate body. The special duty and peculiar function of this body corporate was declared by its Divine Founder in His last commandment to His disciples: and disciple all nations. Go ye into all the world and preach the Gospel to every creature; and lo, I am with you always, even to the end of the world." This is the last ex pressed order of Christ, and we should most conscientiously regard it, for there is something supremely sacred to the last word and wish that we catch from the lips of the loved Master. This command is the charter of the Church. Here is specified her distinctive work and the purpose of her incorporation. Missionary work then, is the primary and essential work of the Church—the very reason of her existence as an incorporated body. Therefore, missionary work is the primary and essential duty of every member of the Church. every part of the New Testament and in every region of early Christian labor, the teaching and the endeavor are ever the same—the establishment of "the Kingdom of God." For the object of redemption is not simply the deliverance of individual

ciety that is to save the world and hallow life, civilize theonations and urge them on in the way of a true progress

It is impossible, of course, for the Church to gain the salvation of every man, or even of all its members; but it can make known the glorious privileges of "the Kingdom of God" and a Christian civilization and culture to all nations.

A very dangerous tendency of the religious life of to-day is to individualize Christianity and to treat the whole subject of religion as something entirely subjective-all for one's own self and parish. The question of too many of us in our selfishness is: 'How does Christianity bear upon my own salvation? What can I do to glorify my own parish, or to immortalize my own name in it?" Seldom are the questions: "What is my duty as a sworn soldier and servant of the great Captain?" "What can I do as a member of the army of the Lord of Hosts to extend His kingdom and set up His ensign for the people, to aid in ushering in the time promised by the prophet when 'the earth shall be full of the knowledge of the Lord as the waters cover the sea." so it has come to pass that the very object for which the Church was incorporated is forgotten, and work for the extension of the Kingdom of God instead of being the very inherent life of our religion is considered as a sort of voluntary labor of erogation; for so many Christians do not know that missionary work is the primary, chief, and essential work of the Church.

LETTERS TO THE EDITOR.

ONE SORT OF ABUSE.

To the Editor of The Living Church

I wish to answer "Catholic" of Newport as to the meaning of "Lenten teas" and the like, about which he has asked information. It is the dragging in the dirt, either deliberately or thoughtlessly, of what the Churchman holds sacred by those who do not observe Church seasons. It may be also a bid to Church people for patronage and an offer of excuse to careless livers for disregarding the Lenten season. the fact that whatever sacred the world touches it defiles, and this is true when religious people adopt the methods of the ununregenerate.

F. W. BARTLETT.

Williamstown, Mass.

BISHOP ATWELL CHAPTER OF THE DAUGHTERS OF THE KING.

To the Editor of The Living Church:

About two weeks ago we noticed in your paper a few lines about the Daughters of the King, writtenoin answer to some inquiry made in reference to that order. It was stated that there were

chapters in the different dioceses throughout the country. As the number is much larger than this, and it would be for the good of the order that it be known, I was directed by our chapter to state to you that our charter is No. 128, and that we understand that a number more have been formed since.

As to the object of the order, too, we are desirous of having the fact understood that it is quite similar to that of the Brotherhood of St. Andrew; its two-fold rule of and service being expressed in the same language in the constitution.

Most zealous and active efforts are being made to extend the order and we hope ere long to have our official paper, such as the St. Andrew's Cross is to the Brotherhood. and that will make the order better known and help to stir up zeal for its extension.

ADA W. LAMBORN;

Lexington, Mo.

BURGON'S "REVISION REVISED" To the Editor of The Living Church

Mr. Meade, in your issue of April 2nd, objects in your editorial on the Westminster Revision, to the commendatory notice of Burgon's " 'merciless' onslaught upon the revisers of the New Testament Version." Allow me on the other hand to express my souls, but the establishment of a divine so- entire sympathy with you, and with "your

undisguised satisfaction in the supposed result of his formidable criticism.

I crdered Burgon's "Revision Revised" as soon as it was advertised in the London Guardian, and thus secured in book form not only the articles that appeared in The Quarterly Review, but in addition, the letter to Bishop Ellicott "in reply to his pamphlet in defence of the revisers and their Greek text of the New Testament." I hardly think Mr. Meade can have read this letter, or he would hesitate before pro-nouncing Bishop Ellicott's pamphlet, an "absolutely conclusive reply." For myself, I do not think I ever read in the history of scholarly or religious discussion, so complete a bouleversement as that of "the emi-nent critic, Bishop Ellicott." It excites one's pity for the Bishop of Gloucester and

Remembering Burgon's qualifications for the work to which he had put his hand, and the careful study of years he had given to the ancient MS., I rose from the close study of his book, for one cannot merely"read"it with a feeling of gratitude to Almighty God for His gift of such a scholar to the Angli can Church; one who was both able and willing to fight to a finish, the battle for God's inspired Word. Under the impulse of the moment, apologizing for the intru-sion of a stranger on his time, I wrote to thank him for what be had done, and for what he had taught me; I congratulated him on the great work God had permitted him to do, and remarked that he had given a quietus to the Westminster Revision. He replied to my letter quite cordially, and spoke of his intention to furnish another article to the Quarterly.

I supposed that to be the end of our correspondence, when I was agreeably surprised some weeks later, by a second letter stating that he had been absent from home and on looking over his papers after his return, he had read my letter again; he thought he had answered it, but as he was in some doubt he wrote again, as he did not wish to seem to neglect a correspondent who had written him so cordially. I sim ply state this as characteristic of the man who, occupying such a position as he did, gave attention to a fugitive letter from an unknown person four thousand miles away.

In this second letter he expressed the fear that disaffection was more widespread than I seemed to think, and as illustrating the fact, he said that up to that time, the sale of his book had not paid expenses, and he considered that"an index of public indifference." I replied that I did not agree with him, that his articles had been generally read in the *Quarterly*, and that copious extracts had been made in all the leading Church papers, and those who had seen and been influenced by these publications, would not be likely to buy his book simply to pos sess his merciless flaying of Bishop Elli-cott, that he had killed the New Testament Revis'on, and had caused the delay in the publication of the Old Testament, that if he watched the course of the Old Testament company he would see that his "onslaught" had made them afraid to make as many unnecessary and irritating changes as did in the New, and they were holding back to revise their revision. And so it came to pass, assurances having been given not long after, that it would not be nece sary to make as many changes in the Old Testament as in the New.

Burgon's work will be imm ortal, for it has justified the Word of God to man, and he will be remembered long after the mixed multitude, who tried to tear the Word of

God to pieces, are dust and ashes.

There are of course, many corrections which the Westminster Version has made, which it would be wise to incorporate in the translation which the Church has given us, and which no one but the Church has the right to give. And American Church-men should never forget that we had nothing whatever to do with this whole move.

I close this letter with the words of Bishop Ellicott himself, and which Burgon puts at the head of his letter, as his text:

in the negative.

Though we have much critical material and a very fair amount of critical knowand a very fair amount of critical know-lege, we have certainly not yet acquired sufficient critical judgment for any body of revisers hopefully to undertake such a work as this. (Considerations on Revision, p.

Burgon adds a significant note: "The preface is dated May 22nd, 1870. The revisers met on the 22nd of June."

P. G. ROBERT.

St. Louis, Mo.

THE ONE OBLATION.

BY W. B. C.

Miserere! Toll the knell O'er the Martyr; Death and Hell Grapple for dominion now ee the red drops on His brow.

See the cruel print of nail; E'en the stern centurions quail; E'en the rabble cease to rail.

Now the very heavens grow dark, For the cross hath left its mark On surrounding nature. Hark!

Oh, the cry of anguish wrung From the parched lips and tongue, As in mortal throes He hung!

There the Blessed Mother see, Faithful in His agony; Last and lone by that dread Tree.

It is finished!—and the sky Shadows this last mystery Deeper yet-and Ramah's cry

Was a feeble wail to this Shriek of nature in distress, In death's darkest wildern ess.

Yet let us the spices cull And the roses beautiful,
For the tomb's stern vestibule.

And with every sweetest sound, Gathered ir glad circles round Hail the King of Glory crowned

In the lovely Easter morn, To the sound of trump and horn; Death is fled and Life is born!

GOOD WORDS.

FROM CONNECTICUT: "THE LIVING CHURCH is certainly a blessing to our Communion in this land. With assaults from both extreme right and extreme left within and continual attack both open and secret from without, our dear Church has need of a genuine champion such as The Living Church, 'without fear and without reproach.' Thank God that we have one pa per whose head and heart are in the right place!

FROM MICHIGAN: "Your paper should be taken by a hundred families, at least. Thank you for its faithful and fearless adherence to the truth amid the alarming

events of the last few years."

From New Jersey: "The Living Church is the most courageous, out-spoken, and loyal Catholic newspaper in Amer-I do not see its superior, and am content to believe the interests of our dear Mother, the Church, will be best upheld and advanced by your valerous defence of the Truth as this Church hath received it."

FROM LONG ISLAND: "Most earnestly and sincerely do I say that to be robbed of your weekly visit would be like losing for ever the companionship of a very dear friend."

FROM ILLINOIS: "It is such a satisfaction in these days to be able to feel quite sure beforehand what position your excel lent paper will take in its defence of the Faith. And whenever an attack is made from any quarter, our confidence in you. dear LIVING CHURCH, is deepened by your God-fearing maintenance of the Truth."

FROM BALTIMORE: "May THE LIVING Church ever sound its true and brave note for Catholic Faith and Order. Many priests and laymen thank you."

FROM QUINCY, ILL: "THE LIVING CHURCH ought to be in every Church fam-What course would revisers have us to follow? Would it be well for them to agree ily in the United States. I am glad to see

on a critical Greek text? To this question that The Church Times, the leading Church we venture to answer very unhesitatingly paper of the Church of England, recogn'zpaper of the Church of England, recogniz es warmly the broth rhood of THE LIVING CHURCH. 'Macte virtute,' your work is not done yet '

> FROM A BISHOP: "I am glad to see that THE LIVING CHURCH steadily lifts up its voice in behalf of the Faith once delivered."

> FROM AN AMERICAN BISHOP: "I esteem THE LIVING CHURCH very highly. an ecclesiastical history of the present time. It commands my respect by its self-denying course in maintaining what it believes to be right, regardless of consequences pecuniary and otherwise. The ability of its editorials cannot be questioned, and back of them must be larg and sound theological learning, and a heart loyal and faithful to the Church of God."

> FROM PENNSYLVANIA: "I write to thank you very warmly for THE LIVING CHURCH, wherein I find a helper strong, and brave, and true. It is worth much to have such a paper in these timid and compromising days. May it go on from strength to strength.

> From The Messenger, NILES, MICH.: "THE LIVING CHURCH is the ablest defender of the Faith in the American Church. It has shown itself to be a worthy body guard of the Church, never shirking the delicate and often unwelcome task of reprehension where her Faith, or Order, seems endanger Yet withal, its utterances are ever tempered with great courtesy of heart. It should find a welcome and a home in every family in the parish."

FROM MASSACHUSETTS: "I am much pleased with the positive, decided course of THE LIVING CHURCH. Your treatment of vexed and vexing questions, I believe, is doing much good."

FROM VIRGINIA: "I cannot close without adding my praise and thanks. I our paper is the only one that gives no uncertain sound. I would that every Church family could have it."

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FROM MICHIGAN: "I do enjoy THE LIV-ING CHURCH and hope I may be a subscriber always."

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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

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 any-thing you desire from the grandest works 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 unbe liever. 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 con sists 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 Gcd 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 meaning-less jokes regarding "man-millinery," in which some brethren will delight to in-dulge; but the truth remains that many elements of the possible power of the high-

trasted with those becoming in social cir-The Irish Ecclesiastical Gazette

cles and merely secular life.

est and noblest men are lost by the prac-tical 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 con-

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 orga-nization 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 effert 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 directables because of 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 dis sent

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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 DEPRESSION 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.

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WOOD FLOORS

WOOD FLOORS

FROM Ladies' Home Journal.

Bare floors of some kind, with the addition of rugs, are more and more taking the piece of carpets. This means a sweeter and more healthful house, and one less hard to care for. It is true a bare floor will show all the dust and lint, which is not the case with a woollen carpet; but the labor of wiping up the dust is very light, a child's strength and skill being equal to the task. A knowledge of the best methods of caring for such floors is, therefore, quite essential. Many beautiful floors are ruined through gnorance; painted floors are the least beautiful, but are the easiest to care for. Next to these comes floors that are stained and varnished. When the wood is stained and polished, it gives a soft, handsome foor, but the most beautiful of all are those nade of the natural wood, and polished.

Sweep the floors with a bair brush. After taking up the dirt, pin a large piece of old finnel, or canton flannel, on the brush, and go over the floor again, thus removing very trace of dust. If there be any spots, vipe with a damp cloth, and then rub with dry cioth until perfectly.

Look Around

and see the women who are using Pearline. It's easy to pick them out. They're brighter, fresher, more cheerful than the women who have spent twice as much time in the rub, rub, rub, of the old way. Why shouldn't they be? Washing with Pearline is easy.

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THE HARVEY LAND ASSOCIATION are the founders of Harvey, a temperance manufacturing town of unparallelled growth. THE HARVEY LAND ASSOCIATION is the only company or association that has subdivided and is selling the original subdivided lots in Harvey. Other subdivisions, or additions, and there are at least five of them, are wholly outside of the village of Harvey, and are NOT IN ANY WAY connected with the manufactories in the village of Harvey.

BESURE before you buy any property represented as being in Harvey to see that the title comes through THE HARVEY LAND ASSOCIATION, and thus derive the benefit of the following contract with manufactories:

"And the said party of the first part in consideration of the agreements herein contained on the part of THE HARVEY LAND ASSOCIATION, hereby covenants and agrees that it will at all times in hiring employes give preference to persons living upon land owned or controlled by THE HARVEY LAND ASSOCIATION, or its grantees. and that it will, se far as practicable, limit its employment of help to persons living upon land owned or controlled by said HARVEY LAND ASSOCIATION, or its grantees."

The above contract protects your property for all time and gives it added value ever any property not thus protected.

Be sure and read the 36 page pamphlet before buying any property represented as being in Harvey. Send for plats. Address all inquiries to

THE HARVEY LAND ASSOCIATION.

819 TO 825 THE ROOKERY Cor. La Salle and Adams Sts.,

CHICAGO, ILL.

P. S. For the next 60 days we will pay your actual railroad fare from your homes to Chicago and tion THE LIVING CHEME. Men-



"Survival of the Fittest.

J. J. H. GREGORY & SON, Marblehead, Mass.