

The Living Church.

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

VOL. VI. NO. 26.

CHICAGO, SATURDAY, APRIL 26, 1884.

Whole No. 286.

HYMN OF SELF-CONSECRATION.

BY EDWARD HENRY ECKEL.

Appropriate for Saint's Days, Ordinations, sending forth of Missionaries, or Admissions to Brotherhoods and Sisterhoods.

"Peter said, Lo, we have left all, and followed Thee, And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."—S. Luke 18:28-30.

Jesu, King of Saints immortal,
King of all the Martyr host,
In Thy Name Confessors, Virgins,
Priests, Apostles, make their boast.

Thou, on earth despised, rejected,
Giving up Thyself for men,
Hadst no home or wealth or honor—
Shame was all Thy portion then.

Once in Heaven a crown of glory
Was Thy fitting diadem;
Now a victor's wreath of laurel
Crowneth the Child of Bethlehem.

We are called to be Thy servants,
Made disciples in Thy Name,
Signed with the cross of glory,
Once to Thee the cross of shame.

But not greater than Thou, Master,
Not before Thee, Lord, would we
Place ourselves in name or station—
Happy if we be like Thee.

Therefore, Lord, to Thee we offer
All we are, or have, or know,
Consecrating to Thy service,
Every gift of Thine below.

Here we be, O Christ, Thy servants,
Send us whereso'er Thou wilt,
To the homes of want and sorrow,
To the haunts of sin and guilt.

To the ignorant and foolish,
To the learned or the wise,
To the poor, the sick, the wretched—
Let us none of these despise.

Send us out into Thy Vineyard,
Be it near or far away;
Without question, without murmur,
Gladly will we teach and pray.

But without Thy Spirit, Jesu,
All our work will be but loss;
Sanctify our labors, therefore,
Sanctify them by Thy Cross.

Then, at last, to Heaven, we pray Thee,
Take us home with Thee to rest,
Jesu, King of Saints and Martyrs,
Father, Spirit, ever blest. Amen.

Wilmington, Del., March 28, 1884.

NEWS AND NOTES.

THE HON. CHARLES A. SUMNER, M. C. is good enough to inform me that the celebrated London clergyman, Mr. R. H. Haweis is about to visit this country. Mr. Haweis is a man of very great originality, a brilliant speaker, and an earnest worker. He belongs rather to the "Broad" school.

ACCORDING to Rowell's *American Newspaper Directory* there are now in the United States and Canada, besides THE LIVING CHURCH, a grand total of 13,401 periodicals. Of these 1,254 are dailies; 10,028, weeklies; and 1,499 monthlies. The State of Illinois now has 1,000 papers, and New York 1,523.

MR. GLADSTONE has another mitre at his disposal. The Right Rev. Robert Bickerseth, D.D., Bishop of Ripon, died on Tuesday of last week at the age of 68. He was a very "low" Churchman, and under his administration the diocese of Ripon made little or no progress. It will be remembered that last year, Bishop Hellmuth resigned his snug see of Huron to become assistant at Ripon, a position which he now loses.

THE fastest passage across the Atlantic, which has been made up to the present day, is worthy of note in this column. The "Oregon," of the Guion Line, left Queens-town on Easter Sunday at noon, and arrived in New York Harbor, on the following Saturday afternoon; her time was six days ten hours. This beats by eight hours the quickest passage of the celebrated "Alaska," another Guion boat. On her homeward run the "Oregon" will probably surpass her present record, there being generally at this season a prevalence of westerly winds which are of course a great help to a vessel going East. Sailors always speak of the voyage from America to Europe as "down hill."

THE lamented death of the amiable and accomplished Prince Leopold brings to mind that the title of Duke of Albany has always brought misfortune to its bearers. It was first conferred by Robert III., of Scotland, Albany or Albain, being the old name of the Scottish Highlands. Of the Scottish Albanys, three died violent deaths and one died in exile. The unfortunate young Stuart Pretender, Charles Edward, was duke of Albany. The name of the evil-starred Dukedom was given by the English to the town Williamstadt on the Hudson, when they conquered it from the Dutch. The ancient Williamstadt is now Albany, the capital of the State of New York.

CHURCHMEN everywhere will learn with sorrow of the death of the Rev. John Henry Blunt, D. D., the celebrated annotator, which took place in England last week. His labors for the diffusion of sound doctrine and what may be called historic Churchmanship were manifold and successful. He was born in 1823, and in 1873 was presented by Mr. Gladstone with the Crown

living of Beverston. In earlier years Dr. Blunt was a constant contributor to Church reviews and magazines, and the author of lectures on the Creed, entitled "The Atonement and the At-one-maker," published in 1855, and also of many pamphlets. Since 1864 he has published the following works: "Directorium Pastorale," a volume on the principles and practice of pastoral work now in its third edition; "Household Theology," a handbook of religious information about the Bible, Prayer-Book, etc., which has gone through several editions; "The Annotated Book of Common Prayer," a large volume forming an historical, ritual, and theological commentary on the devotional system of the Church, of which six editions have been printed in less than six years, and which is now the standard work on its subject; a "History of the Reformation of the Church of England," embracing the period from 1514 to 1662; "The Doctrine of the Church of England as stated in Ecclesiastical Documents set forth by authority of Church and State, from 1536 to 1662;" "The Sacrament and Sacramental Ordinances of the Church;" "A Christian View of Christian History;" several smaller volumes, entitled "Keys to the Knowledge and Use of the Prayer Book, Bible, Church Catechism," etc.; "A Plain Account of the English Bible, from the earliest times of its translation to the present day;" a large volume entitled, "A Dictionary of Doctrinal and Historical Theology;" one of a series to be called a Summary of Theology and "Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought," 1871; "Tewkesbury Abbey and its Associations," 1874; "Dursley, Beverstone, and some neighboring Parishes," 1877; and an "Annotated Bible," 1878.

OUR ONE HUNDRED AND THIRTY-FOURTH BISHOP.

SPECIAL CORRESPONDENCE.

Thursday, the 17th day of April, 1884, will long be remembered by the people of Wilmington, for it will be for all time connected with the most impressive ceremony that has ever taken place in the history of the city. The Rev. Alfred Augustin Watson was on that day consecrated to the high office of a Bishop in the Church of God. This was the first occasion of the consecration of a Bishop of our Church in Wilmington, and the second in the State of North Carolina. The first Bishop of the diocese, the uncompromising Ravenscroft, was consecrated in Philadelphia. Bishops Ives and Atkinson, in New York, and Bishop Lyman, in Raleigh, North Carolina; hence, the great interest excited throughout the State in the event which culminated on Thursday of Easter week. Besides, the great esteem in which the new Bishop is held not only among the members of his own communion, but outside, also tended greatly to increase that interest. Before proceeding to notice the consecration services, it may not be amiss to say a few words about the new diocese.

At the Diocesan Convention held at Charlotte in May, 1883, a resolution to divide the diocese of North Carolina was passed by a large majority. The General Convention in October of the same year approved that action, and sanctioned the division. The primary Convention of the new diocese was held at Newbern, in December, 1883, and organized under the name of the diocese of East Carolina. It is composed of the counties of Hartford, Bertie, Martin, Pitt, Greene, Wayne, Sampson, Cumberland, Robeson, together with all that portion of the State lying between said counties and the Atlantic sea coast. The Rev. Alfred Augustin Watson, D.D., Rector of St. James' church, Wilmington, was unanimously elected Bishop on the first ballot.

Dr. Watson was born in New York, but the greater portion of his life has been spent in North Carolina. He came into the State immediately after his ordination, his field of labor being the eastern portion of the diocese until the year 1863, when he assumed the charge of the parish of St. James, Wilmington, where he has labored most faithfully and acceptably for more than twenty-one years. He is greatly endeared to his flock, and it can, with truth, be affirmed that his elevation to this high dignity in the Church, alone reconciles them to the pain of separation, and so with mingled feelings of pleasure and sorrow, they gathered in St. James on Easter Thursday, to witness the ceremony which severed the pastoral relations so long existing between them.

It was one of the most beautiful days in the early spring time, when slumbering nature wakes into life radiant with the beauty of flowers and shrubs—when the leaves of the forest are quivering in the sunlight as if they were dancing for joy, when the air is vocal with the melody of birds and the har-

monious cadences of murmuring streams. Everything was in harmony with the grandeur and brilliancy of the occasion. At an early hour the church began to fill with an eager crowd, and they continued to pour in until the time for the commencement of the services. There was no noise or confusion, nor any difficulty in obtaining seats. Cards of admission had been issued in advance, showing upon their face the number of the pew in which the bearer was entitled to a seat, and ushers were in attendance to direct the holders to the place assigned them, and as they arrived they were all speedily, quietly and decorously seated, avoiding thereby that rush and confusion which is so generally the case on all public occasions where no such system has been adopted, and which is so improper and unbecoming at all times, but particularly so in the house of God. Great credit is due the committee who had charge of the matter for the admirable manner in which the arrangements were conducted; they could not well have been improved upon, and the Bishops present expressed their great pleasure at the efficiency displayed and the completeness of the surroundings.

At 11 o'clock the procession of Bishops and clergy, headed by the venerable Bishop of Mississippi, entered the church through the vestibule and proceeded up the centre aisle to the chancel. The vast congregation rose to their feet when the procession entered, and remained standing until they had taken the places assigned them. It was a touching spectacle, and one well calculated to excite emotion to see that saintly man of God, the presiding Bishop, whose feeble steps were assisted by the Bishop of Maine, whose careful and delicate attention to the aged prelate was very beautiful to behold, passing up to the altar to perform the solemn duty assigned him. He was consecrator, and there was a peculiar fitness in his being so, for this city is the place of his nativity, St. James' church the one in which he had been reared, and the diocese of North Carolina the field of his labors until his elevation to the Episcopacy. The Bishop of South Carolina and the Assistant Bishop of Virginia acted as presentors, occupying seats on each side of the Bishop-elect, near the centre of the platform, and immediately in front of the altar; a peculiar fitness in that arrangement also, as the State of North Carolina joins Virginia on one side and South Carolina on the other. The sermon was preached by the Bishop of North Carolina, again a peculiar fitness, for this portion of the Lord's vineyard had long been a part of his territory and the people he addressed were those whose spiritual ruler he had been for more than ten years. The Bishops of Maine and Springfield, the one from the extreme North and the other from the Northwest, were also present, having come down to unite with their brethren of the South in the solemn services of the day.

The order of services was as follows: The opening Collects, the Commandments and the Gospels were read by the Bishop of Maine, the epistle and creed by the Bishop of Springfield, then the 102 hymn was sung, followed by the sermon by the Bishop of North Carolina. His text was, "His bishopric let another take." It was a very able discourse, was delivered with great animation and force, and enlivened the undivided attention of the large assemblage. He was particularly happy in that portion addressed to the Bishop elect, and his reference to the division of the diocese, and his consequent separation from the people of this portion of the State to whom he had felt most tenderly attached, was exceedingly touching and affecting.

The presentation of the Bishop elect was then made by the Bishop of South Carolina, and the assistant Bishop of Virginia; the certificate of election and canonical testimonial were read by the Rev. Nathaniel Harding, secretary of the diocesan Convention; the certificate of consent of standing committees, by the president of the standing committee of this diocese; the certificate of consent of the bishops, by the Rev. N. Collins Hughes. The Bishop elect then gave his promise of conformity.

After the Litany services the presiding Bishop made the customary interrogations which were answered, and then the act of consecration was performed. The scene at the moment of the laying on of hands was solemn in the extreme; the vast multitude present were hushed in a stillness that was almost painful, and when the authority to exercise the powers of a Bishop in the Church was given to him who knelt before them, many eyes became dim with moisture.

The letter of consecration was then read by the Rev. Dr. Huske. The Holy Communion was then administered, the presiding Bishop and the Bishops of Maine, of North Carolina, and the assistant Bishop of Virginia officiating; the benediction was pro-

nounced by the presiding Bishop, which closed the services.

And so ended the most impressive ceremony ever witnessed in Wilmington, if not in the State. Not the least pleasing feature of the occasion was the good order and reverent attention shown by all who were there, and it was perhaps the largest crowd that ever assembled within the walls of that building. There was not the slightest disturbance nor unseemly behavior on the part of any one, but everything passed off with the utmost smoothness and regularity; the arrangements by the committee were so perfect that it was scarcely possible for any mistake or failure to occur.

The diocese of East Carolina is to be congratulated upon its choice of a Bishop, for he brings to the discharge of the duties of his high office a severely disciplined mind, powers of a very high order, a self-sacrificing devotion to the work of the master, an energy that never relaxes, and executive ability seldom surpassed. He will be a true leader of the hosts of God, whose trumpet will never give forth an uncertain sound; for we, of the parish of St. James, who have known him long and known him well, may certainly claim to be the best, the truest, the most impartial judges of his qualifications, for the position to which he has been chosen.

There were seven Bishops in attendance, including Bishop Watson, and twenty-nine clergymen, among the latter we noticed the Rev. Dr. Johnson of Brooklyn, New York, a former schoolmate and life long friend of the new Bishop, the Rev. Dr. Armstrong, of Richmond, Va., and the Rev. A. Toomer Porter, of Charleston. In the afternoon and evening a reception was tendered Bishop Watson and the visiting clergy at the rooms of the Library Association and accepted by them, which was largely attended by all classes of our citizens.

The proverbial hospitality of Wilmington was freely extended on this occasion, and it is gratifying to know that our northern brethren were so much pleased with this their first visit to the south. If they were as favorably impressed with our people and climate as we were with them, they must have been gratified indeed, for we were simply delighted.

OUR NEW YORK LETTER.

The weather on Easter Day was all that could be desired. The avenues were crowded with people, and the churches were thronged with large congregations. The floral decorations were abundant, and added much to the beauty and dignity of the services. The programmes of the music at many churches were published in the papers and showed careful selection. This custom of advertising the musical attractions of services, which ought to be for God's glory, in order to draw a crowd cannot be too strongly condemned. It is subversive of the whole idea of worship, and puts our glorious tributes of praise on the same footing with sacred concerts for popular amusement. The evil effect is also seen in the number of people who leave the church during the service, without regard to the disturbance they create. A small congregation of reverent and hearty worshippers is far better than a large crowd of curious pleasure-seekers.

The popular idea is well represented by the following notice in a daily paper, of the Easter services at a fashionable up-town church:

"The Rev. Mr. ——— preached. The music was under the direction of Mr. ———, and drew a large number of hearers."

On Easter Monday there was the usual gathering of vestrymen at their respective churches, for the purpose of re-electing themselves for the ensuing year.

On the same day the Assistant Bishop laid the corner-stone of the new church of St. James' parish, at the corner of Madison avenue and Seventy-third street. The Rev. Cornelius B. Smith, rector of the parish, and many others of the clergy were present. Bishop Potter made an address. This parish built its first church in 1810, at Lexington avenue and Sixty-ninth street, and in 1869 moved into the church they now occupy, on Seventy-second street, near Lexington avenue. As this proves to be too small for their present congregation, they have decided to make this second move. The new church is of Gothic architecture, and, with the land, will cost \$200,000. There will be a large chancel, and the seating capacity will be 1,000. It is expected that the building will be completed this year.

The changes which it is proposed to make in the church of the Messiah in Brooklyn will cause it to resemble the new St. James church. They consist of a tower 150 feet high, of brick and terra cotta, in which it is hoped to place a chime of bells, a second tower at the north-east end of the church,

and an apse. These improvements will be completed during the summer, at a cost of \$25,000, most of the money being already subscribed. Two memorial windows of stained glass were seen in this church for the first time on Easter Sunday. Both windows are remarkable for the excellence of the perspective and the management of the light. The larger window is in memory of Luther H. Donaldson, a former treasurer and junior warden. It is divided by the gallery into two parts; the upper exhibiting a choir of angels, while the parable of the Ten Talents is the subject of the lower part. The servant with the ten talents is kneeling before the Saviour Who is seated on a throne; while, by a skillful treatment of the perspective, the servant with the one talent is seen in the distance, as if through the window, being carried away. The second memorial fills only the lower half of a window, and is in memory of Lewis Morris, a former vestryman. It shows the three women at the tomb on Easter morning. The partly risen sun shining upon the scene enriches the coloring. These windows were made in London and cost \$2,000.

St. Ann's church, which is doing such good work among deaf-mutes in addition to their other regular work, is desirous of raising an endowment fund of \$30,000. Lacking \$3,000 of that amount they have tried the popular and usually successful method of a fair. This lasted three days, and carried them well on towards the desired amount.

THE SUPPORT OF THE CLERGY.

BY THE REV. B. FRANKLIN, D.D.

Bishop Henry Potter has a marked talent, for solving practical problems. Everybody, at least every clergyman in the Church, has felt shame and grief at the inadequate support of the great proportion of the clergy. They who have suffered have felt the grief, and they who have not suffered but only looked on, have felt the shame. Our periodicals have again and again bewailed the diminution in numbers and in standing of the class of candidates for orders. Yet no one before has devised a practicable plan for remedy.

A sustentation fund has been thought and spoken of before. Even the proposition has been made before, that such a fund should be distributed only among parishes that showed enough vigor and interest to take on themselves a fair share of the burden necessary to raise salaries to a fixed minimum, say one thousand dollars per annum. Only now, in an article by Bishop Henry Potter in *The American Church Review* for March, has a feasible plan been proposed to raise the fund. It is, that the better paid clergy take the initiative. His proposal is definitely that clergymen in receipt of \$3,000 annual salary, tax themselves two and one-half per cent for this purpose. This would give over sixty thousand dollars per annum. It would be a beginning, and a good beginning. A pool would be opened into which would doubtless flow liberal offerings from the laity. An economical administration of the fund would give confidence to the contributors, both of the clergy and laity. A constant presentation of the principles involved, e. g. the paramount duty of having the clergy comfortably supported, and the critical importance of it in the present condition of the American Church, would make interesting articles for the Church press, and doubtless urge on the work. Now and then an incident—of course without names—of the effect produced among a people, or of the uplifting of soul and spirit in a workman who has received substantial evidence that he is not alone but that the heart of the great Church is beating for him in sympathy, would be a gratuity of pleasure to the contributors, and stimulate their zeal.

The plan of Bishop Potter might perhaps be enlarged with benefit. The better paid clergy ought not to monopolize the investment. No other "loan to the Lord" could possibly be more acceptable to Him. Some who get less than \$3,000 would like to be "let in," if not "on the ground floor" of two and a half per cent, at least on some basis. Perhaps those who get a thousand would gladly offer one per cent, and those who get two thousand, two per cent, and so on.

The first objection, doubtless would be, that the clergy already give far more than this. Undoubtedly; but the point is, that the evil to be remedied is one of the very worst, that now weakens and threatens the American Church. Therefore the clergy would be perfectly justifiable, in reducing their gifts to all other objects, enough to save the proportion named—for application to this specific object.

The immediate effect of the destitution of a sustentation fund, as the Bishop and others have shown, would be, not only relief to those in sore need, but the revival

of manly hope and energy; for the aid would not be felt as a charity; or rather it would be felt as the very highest charity, viz., that which is an expression of brotherly love, exhibited in the discharge of a holy and high duty. The man would feel, that the one Body recognized his membership in it, and for its own sake, was strengthening him.

In time, perhaps not a long time, the effect would be seen, in an increase of the number of candidates for orders, as well as in an elevation of their average standing.

By all means, let Bishop Potter inaugurate a scheme, and start the work. No man can do it better. No man is better placed for starting and urging it forward. The machinery need be very simple, and the expenses very light. Let him adhere to the principle announced, and in no case give, unless the parish offers to raise a fair proportion of the salary to be augmented. The Domestic Missionary Society's field would not then be invaded. This is different from missionary work. It recognizes that "the workman is worthy of his meat," and that the American Church can, and therefore ought, to provide for every one of her parochial clergy a decent living.

HOW TO HELP THE POOR.

BY ANNA S. KING.

"Tender pity for the poor has been a growing characteristic of this age. A better sign of it still is the increased sense of duty to them, not only as poor men, but as men. The feeling is there, the conscience is there; but there is wanting the wise thought and the resolute because educated will."

These words are quoted by Mrs. James T. Fields in her manual "How to Help the Poor," one of the valuable little books which the year 1884 has already brought to us. Mrs. Field's little book may be considered as a protest about the thoughtless giving of our dollars, and an appeal for the greater giving of ourselves, our time, sympathy, and thought.

"It is impossible," she says, "to over-estimate the value of friendly communication with the poor and unfortunate. From wealth little can be hoped; from intercourse, everything." This was the giving of the Redeemer, who gave neither silver nor gold, yet His bounty was increasing. He taught His followers to speak of themselves "as poor, yet making many rich."

"Give to him that asketh," must therefore be the motto of all charitable work. The old form of charity was that which gave outward relief but developed no inward resources, that "which left the man in the swamp but threw him biscuits to keep him from starving. The new method is to throw him a plank. He cannot eat or drink the plank, but he can scramble out upon it, and have his share of the labors and rewards which the experience of life brings both to high and low."

The new method strives to develop the feeling of self-respect among the poor, to strengthen them to fulfill the obligations of life, rather than to aid them in throwing aside duties which have been imposed upon them; it realizes that to give them the power "to make the smallest home clean and attractive, and to get the largest return from every dollar earned, is a knowledge that means physical salvation and thus a better prospect for attaining the spiritual."

Mrs. Field's book opens with the record of a day in the life of a woman of wealth and wide benevolence; a day in which time and much money were given to charity, the result of which, by reason of the disadvantages against which she worked, were utterly disproportionate. The morning mail brought a request for a generous yearly subscription from a well-known charitable association, to which she acceded. The same mail, a letter from a poor widow whose house was about to be sold unless she could raise money to pay the mortgage. During the morning came a man with a paper signed by the mayor and prominent merchants, saying that a year ago he had been injured by a fall and had required help ever since. To both of these petitions favorable reply was made, and then Mrs. X., who was one of the managers of a Sewing Circle and the Trustee of a "Home," went out to fulfill her duties in these positions. On the way she was accosted by a little child who looked very cold and who asked her for a cent. It was so little, she gave it, though disapproving indiscriminate charity, and reached home discouraged and dissatisfied, feeling that no real good had been accomplished, that to-morrow must repeat the story of to-day. Subsequent inquiry developed the fact that the house in which the widow lived, and in order to pay the mortgage upon which, she had had yearly to beg the means, was much larger than she needed and its sale produced enough money to purchase, free from all incumbrance, a home in every way better adapted to her. It was also discovered that the man who presented the paper signed by the mayor had been injured some ten years previously, and though quite recovered, had found its continued use as affording him a livelihood, very convenient. The mayor who had signed the paper had been out of office for many years.

Out of many such experiences arose a recognized need for organization in charitable work, and it is the purpose of Mrs. Field's book to tell how this need was met in Boston. Already in Germany and France some of the cities had been divided and sub-

divided, into manageable sections, where the poor are placed under the supervision of companies of visitors, men and women who go to the needy and advise with them, in order that wise interest may be brought to bear upon their condition. Twenty years after the foundation of such a society in Paris, its founder said, "Instead of eight visitors we have grown to two thousand, and we visit five thousand families."

A similar system has been adopted in Boston and Chicago, recognizing the difference between pauperism and poverty, its aim is to fight the former and to aid the victims of the latter to escape, by placing within their reach suitable employment. The form of organization embraces a Registration Bureau where the private history of individuals is carefully arranged upon cards, kept strictly from the public eye, and limited in their use to the detection of imposture or the aid of a family. There are now on file twenty thousand of these cards, forming a basis for intelligent assistance of the unfortunate. There are twenty-two directors, men and women, including the chairman of the Overseers of the Poor, the Presidents of the Boston Provident Association, and of the St. Vincent de Paul Society (a Roman Catholic Association known the world over). "The other members are persons chosen because they have done, or tried to do, some practical labor for the poor, as well as because of their intelligent interest in the subject."

The district offices are the homes of the regularly paid agents of the society. These offices are, as it were, arms of the Central Bureau; and detailed business relating to the various districts, is transacted within them. The agents give in ordinary cases, the advice and assistance of which the volunteer visitors stand in need. These volunteer visitors are spoken of as "chief in importance." The society acknowledges that with them, "home claims must and should come first; and it is precisely those whose claims are deepest and whose family life is the noblest, who have the most precious influence in the homes of the poor."

In this method of keeping the poor by associated and organized labor, it is found that a little time will go a great way, and two hours a week, the year through is all the time devoted to the work by the average "volunteer visitor," work which is too difficult for none, and from which no household should consider itself altogether exempt.

This, very briefly stated, is the plan upon which the Boston and Chicago Societies work, one which has, as its basis, the universal brotherhood of man, and claims of each, that he shall become in a wide sense, "his brother's keeper." Remarkable results have already crowned the effort. It is believed that when fully carried out, the giving of money raised by taxation to applicants under certain rules and laws—the so-called Poor Rates, could be entirely dispensed with. In 1876 the trustee of Centre Township, Indiana, in which is the city of Indianapolis, distributed \$90,000, and a similar sum the following year. Since that time a new trustee has found \$8,000 a year, sufficient to meet all needs.

The million of dollars which was given in indiscriminate charity in Boston during a single year, has brought, it is said, by way of return, a more fixed body of persons, who live upon the expectation of public assistance and whose degradation becomes daily deeper. In former work among the poor, "we have followed the law and not the spirit of the Master; but the law is dead, and He still lives among us, the Shepherd of His sheep, speaking through these hungry, suffering children, and praying us not to give the meat which perisheth but the meat which shall endure. In our comfortable and sheltered homes, we forget how near these wretched cellars and attics are to the reformatories and prison cells. They are the next door, and it often depends upon our personal influence over the poor to keep that door shut."

The best answer to the problem, "How to help the Poor," after a study of the methods of other countries, and of holy, self-sacrificing men and women, seems to lie in the secret of a wide love and wise sympathy, far more than in the giving of money.

"Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself, with his alms, feeds three,—
Himself, his hungry neighbor, and Me."

A STRANGE MISSION FIELD.

In a recent number of *Church Bells*, a correspondent gives a striking description of a very remarkable quarter of that monster city London. It appears that as many as from 3,000 to 5,000 Asiatics and Polynesians arrive in England every year; and a vast majority of these are located in the eastern part of the metropolis, along the line of a thoroughfare known as the Commercial Road, and scattered through its tributary streets. Here are to be found not only representatives of every nation in Europe, but Malays, Persians, Javanese, Japanese, Chinese, Arabs, Negroes, Lascars, Sandwich Islanders, and Singalese, principally sailors. And here Christian philanthropy has founded a refuge known as "The Asiatics' Home," in the neighborhood of which the writer of the article above referred to, accompanied by some friends, found himself one evening last autumn. Seeking admittance they were received by a Chinese porter, who undertook to show them over the "Home." From the ac-

count of what he saw, we re-print some of the most interesting passages. After visiting the dining-hall and offices, they followed in the wake of their guide to the upper regions which the writer thus describes:

The long dormitories were in some cases divided into separate cabins, such as in other institutions are sometimes known as cubicles. Others displayed rows of long, plain beds, like those of a superior common lodging house. In one room stood a group of Lascars and their wives; one man was tossing a dusky baby in the air, and two or three children were playing between the beds. Another dormitory was exclusively devoted to Chinese. Half a dozen Celestials were there, chattering in their native tongue. A small lamp was placed upon a box, and around this they had drawn three of the beds. Upon these were stretched as many men, pipe in hand, indulging in the dangerous luxury of opium smoking. Others squatted upon the ground, or lounged against the wall. All greeted us, save the comatose smokers, with smiles and a, to us, unintelligible welcome, duly responded to by our guide. Conversation, save through this medium, being clearly impossible, we said good night, and shut the door upon this weird scene.

Not far from the Home is a narrow street known as Limehouse Causeway. Dimly lighted by an occasional lamp, it presented anything but an inviting appearance in the gloom of an autumn night. Plunging into it we found the street teeming with Asiatics. Chinese and Japanese lounged along the side-paths, crowded a tobaccoist's shop, and occasionally disappeared through a swing-door into a house very unlike its fellows. All its windows were carefully pasted over with dark-red paper; and the door closed of itself after each visitor. A small sign-board conveyed in Chinese letters an intimation of the character and entertainment to such as could read it.

We had heard of this place as being a notorious resort for such Asiatics as cultivated a taste for opium-smoking, gambling, and possibly other vices. The temptation to enter was very strong, as one group after another vanished silently through the portal. During the previous week a European visitor had been assaulted and robbed there by a pair of Celestials, whose dishonored names we had just seen in the books of "the Home." Whilst we revolved this and other circumstances in our minds, another group came along, pushed the creaking door, and entered. We followed in their wake. The passage within was narrow, and the inside of the door revealed a multiplicity of fastenings. On the left was a small square room, apparently devoted to the use of smokers. About a dozen Chinese were crowded together against the wall, smoking and chattering in their own tongue. Over a kind of counter was bending a wily old Chinaman, Ah Chung by name, the master of this dubious establishment. On seeing us enter he fixed his eyes determinedly upon a native book before him, as though intent upon the study of some edifying discourse. Knowing Ah Chung to be an old resident in England, we addressed some polite remarks to him in explanation of our presence. These he received in cautious silence, shaking his bald head as an intimation possibly of his sorrow at not comprehending our observations. But there was a wicked gleam in his small bright eyes that boded ill for our hopes of seeing the mysteries of his house. Clearly Ah Chung wished us outside again. The smokers must have taken their cue from him, for not a word even of "pigeon English" could be elicited from one of them. But having penetrated so far, there was nothing to prevent our inspecting a longer room behind, where a crowd of corresponding proportions was gambling in a very intent manner. Here our presence seemed still less welcome, and, as we were unprotected by police or by any more experienced visitor, we judged it expedient to bid a polite farewell to Ah Chung and his guests and to withdraw. Upon a subsequent visit to the Home, our friend the Chinese porter, gave an exceedingly bad character to Ah Chung and his institution, representing it as one of the most dangerous pitfalls prepared for his countrymen in England. There are other houses of this description near the Docks, but their character appears to be identical.

It is gratifying to learn that this forlorn region has not been over-looked by the Church. One priest (how utterly insufficient for such a field!) devotes all his time and labor to ministering among the population, and an agent of the "London City Mission," who is endowed with very remarkable linguistic powers, gives himself also to this work.

The missionaries, of course, make the Home a great centre of work; but there are also the Ayahs' Home, the work at the Albert Docks, and such institutions as the Seaman's Hospital at Greenwich to be visited. Ships in dock are boarded, and the unfortunate Asiatics who find themselves in the workhouse or in gaol are gladdened by a visit from a friend. Even Ah Chung is not forgotten; and he is reported to behave in a very devout and edifying manner whilst the sins of his house are being denounced to himself and his customers. With some of those who have profited by his ministrations the missionary keeps up a correspondence, so that proof is given of the work being thoroughly carried out. Undoubted conversions to Christianity seem to be few in number; but

then the time for placing it before the hearers is often short, and the return voyage cuts them off once more from the good influence. But life in such a place as this home must be a practical exposition of Christianity, which may win its way to the hearts of many who make no verbal confession of faith. At any rate we know that here the stranger is taken in, and cared for as the Master would surely have wished it done.

A REMARKABLE SERVICE.

BY THE REV. C. S. DANIELS.

The most striking perhaps of the services in my little mission church of St. Chrysostom, Philadelphia, is that on Tuesday evening, when the church is filled with ragged boys. This is the plan for catching them: The parish building is lighted brilliantly, the games are set out on boards thrown across the backs of benches, and every passer by is invited in for a game. Formerly it was necessary to go about the street corners and the front of saloons and tobacco shops, and invite them, but now no special effort is required.

"We cannot stand around the corners without the police chasing us," said a boy recently, so they come to the parish building to elude the police. In the beginning of Lent the minister announced to the boys that it was Lent. ("Yes; eat fish," said one) and that the last few minutes of the evening would be spent in the next room, (it is not polite to call it church.) No games would be allowed to be played while anything was going on in the next room. About one-third who took in the situation, rushed for the street, taking a few games with them. But the church was filled to suffocation nevertheless. Most of them had never been inside a church and never come to Sunday school, and had no idea of reverence.

But all must be taken philosophically. In such an awful state of affairs is found a motive for being awfully in earnest, and no church is too clean, no place too sacred to be used for the work of Him Who had compassion upon the ignorant and those that are out of the way. As soon as fist-fights and hallooing could be stopped, and all were seated, the minister taught them the response to the Commandments, "Lord have mercy, etc." This they soon learnt by frequent repetitions. The minister then robed and read the Commandments, to which they made the responses, this service lasting only five minutes, but during which every one was down on his knees. An address followed, by the Rev. G. Latimer, of St. John's, which he illustrated very appropriately with the aid of the blackboard. It was very interesting, and the boys frequently expressed their appreciation of the points by a free and open expression of their opinions and comments, not always to the point. The whole service lasted only twenty minutes.

A similar service has been held every Tuesday during Lent, and the church has always been well filled, and every succeeding evening the improvement in behavior has been marked. Boys who have been chastised and ejected have since come and have actually done work around the rooms and building. There is an increasing demand for papers, especially picture papers, to take home and in these homes, where there is so much that degrades and so little that elevates, this is a hopeful sign. The religious service also stimulates the conscience. On a recent night the minister dwelt upon some of the Commandments, and especially upon "Thou shalt not steal." There was a thief in the congregation who had pocketed a game before leaving the parish building, and pricked by the law, civil as well as divine, (for there was a policeman outside), he dropped the booty, during the service, under the pew where it was found after the service.

There was Mary Magdalene, and the other Mary, sitting over against the sepulchre.—*St. Matthew xxvii. 61.*

The grave of Christ is the best place for our abode, for this reason, that we there draw more near unto our friends that are gone, and to the place where we ourselves are hastening. However we may forget it for a time, yea, even in the very act of forgetting it, the thought will be brought to our minds that it is the home of us all. It is more our home, because it is more durable, more abiding and stable, than that of our sojourn in this world. It is more our home to be with them that are there than with those that are here, on account of the greater permanence of our abode with them. However man may forget it in the flow of health and spirits, God hath so constituted him that every sense is an avenue to the heart, ready to touch a chord and fill his mind with contemplation of the stillness and quiet of death.—*Isaac Williams.*

They whom we loved on earth
Attract us now to heaven,
Who shared our grief and mirth,
Back to us now are given.
They move with noiseless foot
Gravely and sweetly round us,
And their soft touch hath cut
Full many a chain that bound us.
—*F. W. Faber.*

Our life is not here, since He Who is our Life is not here, but above.—*Pusey.*

We cannot live on probabilities. The faith in which we can live bravely and die peacefully must be a certainty, so far as it professes to be a faith at all, or it is nothing.—*Anthony Froude.*

A large mass of error is easily embalmed and perpetuated by a little truth.—*Mackay.*

THE HOUSEHOLD.

RUB your griddle with fine salt before you grease it, and your cake will not stick.

PEACH sauce, which is excellent for puddings, can be made from the extra juice in a can of fruit. Add a little sugar and water, and a few drops of almond extract to it. Let it come to a boil and serve hot.

WHEN house-cleaning time arrives, or even before that, wash your matting with hot salt and water; when dry, give it a thin coat of varnish. This will preserve it and will improve its looks, and also make it easier to wipe the dust from it.

A pleasing drink for one with a cold is made by putting a large spoonful of Irish moss in a quart of water; let it steep for a few minutes, drain it, add lemon juice and sugar to your taste; if this is drunk warm at night the effect will be to lessen the coughing.

IN many cases "like mistress, like maid," could be emphasized with good effect. Where the "lady of the house"—and, by the way, isn't this a queer old phrase?—is indifferent, idle, or ill, very few girls have the capacity to go on and fill her place and do their own duties well also.

WHEN people are particularly desirous of developing their bodies and making themselves strong and well, they should also bear in mind that a regular amount of daily exercise does more good than a great deal seldom. By this means one can in time discard all notion of having a doctor.

To clean the scalp and remove the dry skin an eminent physician, who has given much attention to the diseases of the head, recommends a dressing or wash made of equal parts, say eight drachms of glycerine and borax to eight ounces of distilled water. If badly affected use it daily; otherwise not so often.

To purify the air of the cellar, and to destroy parasitical growth, a German authority says: Put some roll brim-stone into a pan, set fire to it, close the doors and windows as tight as possible for two or three hours; repeat this inexpensive operation every three months.

KNIVES with ivory handles, which have become loosened or have fallen out entirely, can be cemented at home, and with small expense, by using this cement: Take four parts of rosin, one part of beeswax, one part of plaster of Paris; fill the hole in the handle with the cement, then heat the steel of the handle, and press it firmly into the cement.

DIRECTIONS for making a cheap filter for drinking water are given by one who has experimented with it. Take a large flower pot, put a piece of sponge or clean moss over the hole in the bottom, put in pieces of charcoal broken very fine, and also an equal quantity of clean sand; over this put a linen cloth, or a piece of new white flannel, and let the water drain through it.

To get the full flavor of dried or evaporated peaches they should first be allowed to soak for at least three hours, then cook them slowly; when they are almost done add the sugar, then set them away and let them get perfectly cold. If not used until the second day they will be still better, as they will absorb the sugar and be much richer apparently. If for use in puddings treat in this way also, as it will repay you for taking thought. Use the juice in the pudding sauce.

A PRETTY way to vary the tidies made of seine twine is to crochet a chain of about one hundred stitches, then go across it with nine closely-knit stitches, and then with a space of equal width of open work, and so on, forming a solid square and one of open work. The three chains between the blocks should have fifteen stitches in two and fourteen in the middle chain, the upper chain to be caught to the centre of the others. Tidies made in this way are pritty when lined with blue or cardinal silesia, and are particularly adapted to the backs of rattan or willow chairs.

A TABLE SCARF.—Take a piece of cloth or felt of any desirable color, one and one-half yards long, and one-half or five-eighths of a yard wide, two pieces of black satin, six inches wide and as long as the scarf is wide, cut out pretty cretonne flowers, after basting them carefully on the satin, and button-hole stitch the edges with embroidery silk. Then place the satin on the scarf, about ten inches from each end, and cover the edges, also the lengthwise edges of the scarf, with narrow black velvet ribbon, fastening with the embroidery silk using any fancy stitch. Finish the ends with worsted fringe.

ACCORDING to M. Victor Tissot, the Queen of Saxony is a model house-keeper. She excels in the making of jam, and all the cupboards in the palace are full of confections prepared by her own hands; but unfortunately there are no children there to eat them. In the autumn she spends days together in the kitchen, vested in a cook's apron making preserves. Like the wife of the Vicar of Wakefield, "for pickling, preserving and cookery, none can excel her." The Queen is of a frugal turn of mind, keeps her own household accounts, which she balances every day, and will not suffer even that two candles should burn where one will suffice.

HOW TO TEST FLOUR.—The writer of the following, which we quote from a provincial paper, speaks as one with authority: "Place a thimbleful in the palm of the hand, and rub it gently with the finger. If the flour smooths down, feeling gentle and slippery, it is of inferior quality, though of fancy brand, high priced, and white as the virgin snow drift, and will never make good, light, wholesome bread. But if the flour rubs rough in the palm, feeling like fine sand, and has an orange tint, purchase confidently. It will not disappoint you. Such flour, whatever may be its branded reputation, though its price be at the lowest figure, will make good, light, nutritious bread."

COOKING is perhaps the most important part of housework, and its exercise is not heavy in quality, though to some it may be burdensome in quantity. It seems to me more like a high art, or dignified occupation, worthy to be called a profession—far more honorable than the legal profession, for instance. I should not wonder if really good and scientific cooks could do more to preserve and to restore to health than the doctors of medicine can. As with ironing, the hardest kind of cooking is the least necessary—the ornamental part. We should study to make our cooking work as little heating as possible. For instance: bread may be baked in the oven instead of cooking it upon the griddle in the form of "pancakes," and in hot weather we can avoid those forms of food that require constant stirring in cooking.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX. THE CHURCH—CONTINUED.

This was indeed a very wonderful increase from the hundred and twenty persons who only a few days before had formed the body of Christ's Church! It must have made a great impression on the minds of some who did not at first venture to join the new religion. They very naturally entertained misgivings with regard to the religion in which they had been brought up, and these, probably, soon after joined the Apostles, because the number of believers was soon increased to five thousand. In all this, we clearly see the hand of God. He blessed the words of His Apostles, so that they sank deeply into the hearts of those who listened to them attentively. No doubt the miracles which they were enabled to perform influenced some, and convinced them that men who were endowed with such wonderful powers, were commissioned from on high to proclaim truths which had never been heard of before.

You now see the beginning of that Holy Church, which was designed by its Almighty Founder to spread throughout the world, and to afford rest and comfort to the weary and heavy laden.

The Church, therefore, is that holy society which was commenced by our Lord and Saviour Jesus Christ, and intended to continue until the end of the world. Jesus Christ promised that He would, although unseen by us, be ever present with His Church. His words were, when He commissioned His Apostles to go and teach all nations, "Lo, I am with you always, even unto the end of the world."

More than eighteen hundred years have passed since this gracious declaration was made, and many changes have taken place in the world, but the promise remains sure and steadfast. During this long period, the changing fortunes of the world have more or less influenced the outward condition of the Church. It will be very interesting to trace the progress of the Church, from its early days until the present time; because we shall see how wonderfully God accomplishes His purposes. How surely He fulfils His word, and how often He makes the wrath of man subservient to His own glory! The more we are convinced of this, the more should we value the privilege which we enjoy, of being members of that holy society to which we belong, and into which we were incorporated in our Baptism, wherein we were made members of Christ, children of God, and inheritors of the kingdom of heaven. If we value our privilege, we shall endeavor to improve it, so that, having finished our course in Christ's Church militant here below, we may be advanced to His Church triumphant in Heaven.

We have hitherto traced the Church till it consisted of five thousand souls. My next sketch will show a much larger increase, in which I purpose showing you how much the blessed Apostles accomplished before they rested from their labors.

THE APOSTLES.

"To distant lands His heralds fleet, By God's mysterious presence led; How beautiful are their passing feet, Like morn upon the mountain spread."

If you recollect the number of those who were the true followers of Jesus Christ at the time of His Ascension into Heaven, was only one hundred and twenty. This may, perhaps, strike you as surprising, but it is easily accounted for by the fact, that the Holy Spirit of God had not yet been vouchsafed. No sooner, however, had the Holy Spirit descended upon the Apostles, than a great change with regard to numbers was effected. The hundred and twenty was increased to three thousand on the Day of Pentecost; and their number was again increased, as you have already heard, to five thousand. This was the Lord's work, and it is marvellous in our eyes.

The first commission which Jesus Christ gave to His Apostles, was to the lost sheep of the house of Israel; and although before His Ascension He enlarged that commission, when He bade them "go and teach all nations," yet the first exercise of their ministry was confined to their own country, and to their

*St. Matthew 28, v. 20.

own city, Jerusalem. In that city the Apostles founded the first Christian Church.

You must not suppose that all the Jews who dwelt at Jerusalem became Christians, and joined the new Church. This was far from being the case. Many still clung to the religion which Moses had taught their forefathers; and although they were again and again shown that all which Moses had taught was only to prepare the way for Christ, and therefore when He appeared, was to be at an end, they would not forsake the religion in which they had been brought up. Their pride was a great hindrance in the way of their conversion. Their country had for many years been under the dominion of Rome, which was at that time the mistress of the world. From mistaking the character, as well as office of the Messiah, they had fondly hoped that He would appear as a mighty conqueror, and restore to the Jews the glory which once so brightly shone around them. Instead, therefore, of welcoming so great a man, they were told that the Messiah was the son of lowly parents, and that He had not where to lay His Head. And when at length He was crucified, they closed their eyes still more against the truth.

All this accounts for many refusing to join the Apostles. But, as you have already heard, many did join them, and continued steadfast in their doctrine and fellowship. Their numbers continued increasing daily; and the opposition which they encountered from the Jewish rulers, was beneficial to their cause. The miracles which they performed in proof of their Divine commission, caused them to be regarded with much reverence; and when they caused a dreadful punishment to be inflicted on Ananias and Sapphira, great fear came upon all the Church, and upon as many as heard these things.* This, however, caused multitudes, both of men and women, to believe.

Sometimes the wickedness of man was allowed to prevail, and the truth appeared to suffer. I am alluding to the death of St. Stephen, who, as you know, was cruelly put to death by stoning. He was not an Apostle, but was one of those whom the Apostles appointed to assist them in their daily ministrations. There were seven men appointed to this office; they were called Deacons, which means Ministers; and St. Stephen appears to have been the most distinguished among them. He was a man full of faith and great power, and performed many miracles among the people, which provoked the wrath and indignation of some of the philosophers of those times, and caused them to dispute with him. When they were not able to resist the wisdom with which he spoke, they hired false witnesses, to charge him with things which he had never done, and they brought him before their rulers. It must have been a sad sight to see that holy man stand, as his Divine Master had done before, in the presence of judges who were determined to destroy him. His trial was a mockery; and he was shamefully hurried away from the Council, and stoned.

There was one assisting at that cruel scene, who afterwards became the most active supporter of those truths which he was now endeavoring to destroy. I mean Saul, at whose feet the false witnesses who assisted at the stoning of St. Stephen, laid their clothes.† He is better known by the name of St. Paul, and of him I shall have something more to say.

*Acts v. 1-2. †Acts vii. 58.

THE FOUR CHILDREN.

As for these four children God gave them knowledge and skill in all learning and wisdom." Dan. 1, 17.

Among the captives taken from Judah to Babylon by King Nebuchadnezzar were four children, boys of royal and noble birth, "well favored," distinguished for intelligence, and well grounded in the knowledge at that time attainable in Palestine. They were to be further instructed in "the learning and the tongue of the Chaldeans," in order that they might be prepared for the King's service.

The names of these four children were: Daniel, Hananiah, Mishael, and Azariah.

By command of the king, Daniel and his companions were to be fed with the King's meat and wine. This meat and drink they resolved not to touch, as they would defile themselves by partaking of food offered to idols, as this was. By this resolve the man appointed to take care of the boys was placed in a difficulty; he feared, on the one side, to disobey the King's command; on the other, he desired to comply with the wishes of his young charges, whom he had learned to regard with "favor and tender love." From this dilemma Daniel suggested a way of escape—a suggestion which was acted on with fortunate results. The proposition was that, instead of eating the food provided according to the King's command, they should eat pulse and drink water. "Pulse" was a diet composed of vegetables, as peas, beans, barley, wheat, oats, etc. It was agreed between the chief servant and these children, who were willing thus to suffer for conscience sake, that if, after ten days trial on this diet, their appearance was no worse than that of those who fed on the King's meat, the change should be allowed to continue; but if it proved that the change of food was not beneficial, then they must feed according to the King's order. The result of the trial entirely satisfied their attendant that the pulse diet might be allowed, for at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the King's meat.

At the end of the three years appointed for this special course of instruction and training, the captives were brought in before Nebuchadnezzar to be examined, "and among them all was found none like Daniel, Hananiah, Mishael, and Azariah;" therefore upon these four especial honor was conferred; they stood "before the King," as courtiers in his immediate presence. "And in all matters of wisdom and understanding that the King enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

I hope at another time to continue the history of these favored children.

F. J. T.

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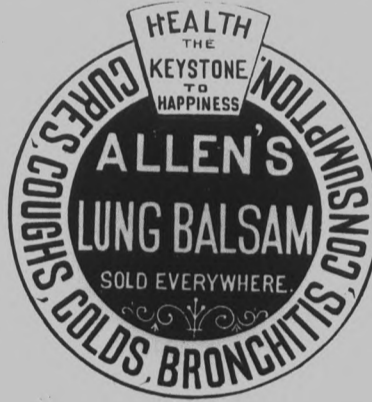
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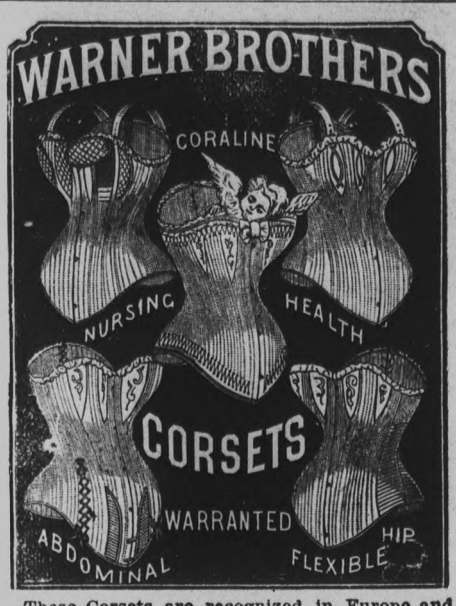
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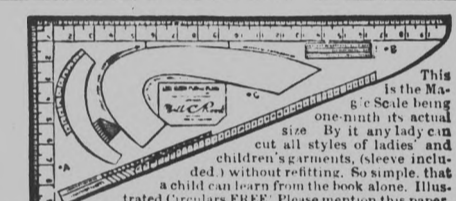
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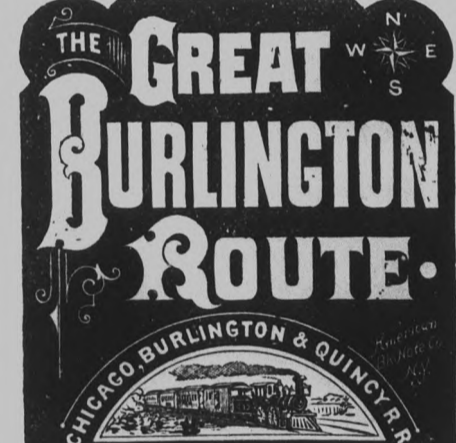
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The Living Church.

Chicago, April 26, A. D. 1884.

Entered at the Chicago P. O. as second class mail matter.

SUBSCRIPTION, ONE DOLLAR A YEAR.

NOTICE TO ADVERTISERS.

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Rev. C. W. LEFFINGWELL, D. D. Editor.

THE N. Y. *Church Standard* prefaces its Easter editorial with this note: "To forestall any charge of plagiarism we acknowledge that much of this editorial is not original." The editor would do well to keep the notice standing.

THE papers report the transfer of one of the criminals in a New York jail to a jail at the South, for the benefit of his health. As this man has killed several men (before he could be arrested) he has special claim upon the admiration and compassion of his fellow-men. His bodily comfort should be generously cared for, and every effort should be made to divert his mind. Fresh flowers should adorn his apartments and he ought to have a guard that could play the flute and sing him to sleep.

THE roll of the United States Episcopate has now received its one hundredth and thirty-fourth name. On Thursday of last week, Dr. Alfred Augustine Watson became a Bishop in the Church of God and had committed to his care the new diocese of East Carolina. Beloved and respected by his people, famed as an administrator and as a canonist, throughout the whole Church, he enters on his august and responsible office under the brightest auspices. *Ad Multos Annos!*

MUCH of our space is given up this week to accounts of Easter services in various parts of the country. No one can justly complain of this, as nothing better shows the life and activity of the Church. Reports have come in from every quarter. We have endeavored to let each parish reporting have a hearing, but, of course, many communications had to be shortened, else the whole paper would not have been large enough to contain them. Kind correspondents will appreciate our difficulty.

The Christian at Work says that Dr. Adams' opinion of the "Teachings" is the coolest bit of criticism it has met with, and treats his view with lofty disdain. For all that, Dr. Adams is not to be despised when it comes to a question of books and authorship. He may not be one of "the great scholars of the day," but he can see as far through a millstone as any of them. Granting all that "Scholars" claim, Dr. Adams may be right in the suspicion that this document is a corruption of the original "Teachings."

A CORRESPONDENT complains that THE LIVING CHURCH does not admit communications "on the other side." We do not think the censure is deserved, though we are not at all sensitive to criticism. In the very nature of things, discussion must end somewhere, and there is always "the other side" that wants to be heard last. A paper intended as an aid to pastors in parish work, cannot be given up largely to discussion. People soon tire of discussion, unless the subject be one of unusual interest. We are obliged to edit the paper to attract and edify readers, and cannot do all we would gladly do to please correspondents. We hope to have the good will and confidence of both.

THE secular papers last week were full of descriptions of Easter services, in which the Congregationalists seemed to vie with the Methodists, the Baptists with the Presbyterians, in elaborate music, floral decorations, and Easter sermons. How the whirligig of time does revolve! Here are these good Methodist and Puritan brethren who, a few years ago, would not tolerate a feather in the hat, or a colored ribbon

now going to their Easter Services in new spring bonnets of the latest style, and, so far as outward appearance, no better than the Episcopal sinners who "pray out of a book." What would their great-grandfathers say to all this, who went out from Babylon because of these festival abominations and various vanities? Would they not be struck with horror at the "Festival Te Deum," "Opening Andante in E," "Postlude March," etc., in the flower-bedecked meeting house! It is evident that the world will have music and flowers and festal days, and that Christian people are coming back to the old ways, more and more; and thereat we rejoice.

AN organ of so-called "Liberal Christianity," after making a disparaging allusion to "Credal tenets and absolute or absolute theological notions of the past," advocates a religion based upon "the laws of the universe, the ordinary needs of human life, and the sacred verities of the natural." This means, of course, a religion without the supernatural; which means no religion at all. Since the world began, so far as history informs us, religion has postulated the supernatural. Religion is and ever has been, the response of the human soul to the ineradicable instinct of the presence and claim of the supernatural. One might as well commend the study of aesthetics to the animals that have no reason, as the cultivation of religion to a race that has no relation to the supernatural. The idea of a religion based on "the sacred verities of the natural," is absurd.

The sacred verities of the natural belong to natural science. They are no more distinctively religious than the sacred verities of a steam-engine. Such talk is puerile. It is a kind of cant that is thoroughly contemptible to thinking men. It is a hollow pretence of respect for what is held in highest reverence by mankind, while at heart it denies the reality. It recognizes the fact that in the human soul the instinct of religion is too strong to be eradicated, and attempts to satisfy it by a vague worship of "the laws of the universe." But men have law enough without making a religion out of it. Souls are not saved, sins are not pardoned, temptation is not overcome, by "laws." What men want in religion is love, pardon, peace. In the blessed Gospel of Christ they find this, and they are satisfied. They learn about the sacred verities of the natural, in college. They go to church to learn about the sacred verities of the supernatural.

THE DIOCESAN SYSTEM.

A writer in *The Evangelist* says of the so-called "Teaching of the Apostles"—"It does not leave a peg upon which the Episcopalian can hang the claim of the Apostolical succession and origin of his Church. There were no diocesan bishops. The assertion of Dean Stanley is confirmed as to the simple truth of history that nothing like modern episcopacy existed before the close of the first century."

We wonder if any one ever read before so many foolish and inconsequential statements in so small space. "There were no diocesan bishops," says *The Evangelist*—in the Apostolic age, we suppose it means. Who ever claimed that there were? Certainly, Churchmen do not. The nearest approach to diocesan episcopacy in the days of the Apostles was the case of St. James, of Jerusalem. No man, competent to speak, will now claim that the diocesan system was in existence in the apostolic age. "Bishops," we all know—at least all scholars know—are in the New Testament nothing else than Presbyters. It is a fact—one not to be lost sight of. It has to do—and vitally—with more than one question. As for example the whole system of Rome is built upon the now exploded notion that the diocesan system obtained in the days of the Apostles. St. Peter, the Romanist says, was the first *Diocesan* of Rome, and all the Popes have been his direct successors. Now nothing is more certain than that St. Peter never was Diocesan of Rome or of any other city in the world. The only apostle for which any diocesan claim might possibly be urged, was St. James.

The Evangelist says: "The assertion of Dean Stanley is confirmed as to the simple truth of history that nothing like modern episcopacy existed before the close of the first century." If by this is meant that diocesan episcopacy did not exist before the close of the first century, we are at perfect agreement. The apostolic office (out of which the episcopate subsequently grew) was not at the first, in any sense, a stationary or territorial office. St. Timothy and St. Titus, even, seem, in St. Paul's time, to have acted under his direction, and not as diocesans. Even in St. Clement's Epistle to the Corinthians we see no trace of the diocesan system. Writing from Rome to the Corinthian Church he does not mention any "Bishop" of Corinth or so much as hint that there was one. Is it then possible to suppose that there was at that time a Diocesan presiding over the Corinthian Church? Manifestly not.

Now the sum of the matter is that diocesan episcopacy did not exist until the last part of the first century and then, perhaps, not everywhere. It was reserved to St. John, whose life no doubt was prolonged for the very purpose of shaping and directing the infant Church to bring in the diocesan system. And then it was that the term Bishop began, out of deference to those that had seen the Lord, to be reserved to the successors of the Apostles.

Now these are well-known facts—or ought to be, and yet some simple soul will every little while make the great discovery that the diocesan system did not exist in, say, St. Paul's day, and then he screams it out that this fact "does not leave a peg upon which the Episcopalian can hang the claim of the Apostolical succession and origin of his Church!"

HINTS TO WORSHIPPERS.

People not accustomed to our services sometimes complain that they "cannot find the places," and that they never know when to stand up and when to sit down. THE LIVING CHURCH lately had some suggestions relating to the former difficulty, and now begs leave to offer some relating to the latter. We may remark, in passing, that we are now publishing each week, under Episcopal sanction, the entire Evening Prayer, including Psalter and suitable hymns, for distribution in congregations where such a guide is needed. This leaflet is now used in a number of churches, and can be supplied to others if desired. The price is 75 cents a hundred copies.

In regard to posture during Divine Service, the general usage of the Church has been, since seats were provided, to sit during the reading of the Lessons, and while the sermon is delivered. The congregation, as a rule, sit when the offering is taken, but generally rise when it is placed upon the altar, as the presentation of the offering to God is considered an act of worship. Strangers and visitors should, of course, observe the custom of the congregation.

In praise, the congregation stand; in prayer, they kneel. As the minister begins the service with one of the sentences, the people rise, and remain standing during the Exhortation. All kneel for the General Confession, and remain kneeling during the Absolution and the Lord's Prayer. After this they rise for the Versicles, Canticle, and Psalter. They stand, of course, during the recitation of the Creed. In the Communion Service the same general rules are observed. The people remain kneeling while the Commandments are read, their responses being said or sung in that posture. They sit during the Epistle, and rise at the announcement of the Gospel, as a mark of reverence to our Lord. In response to the announcement they say or sing, "Glory be to Thee, O Lord." All kneel at the Benediction. The custom of using only the "Shorter Exhortation" at early Celebrations, though not formally sanctioned, is generally observed, in which case the people remain kneeling.

During the administration of Holy Baptism, the congregation should stand, except during the Lord's Prayer and the Prayer following. It seems to be a fitting custom, where the font is near the chancel, that the baptized adult should kneel at the chancel rail, while the minister announces to the congregation that this person is "regenerate and grafted

into the body of Christ's Church," remaining in that posture till the thanksgiving is offered after the Lord's Prayer. In Confirmation, again, the people should stand till the Lord's Prayer. The candidates should kneel before the laying on of hands, and remain kneeling until the blessing. If brought to the Bishop singly, they may kneel, after being confirmed, at the chancel rail. During the entire Marriage Service the people stand; only bride and groom kneel at the Benediction, which is pronounced upon them, not upon the congregation. At the Burial of the Dead the congregation should rise when the minister begins the sentences at the church door, and remain standing till the Lesson, responding in the Anthem, unless it be sung by the choir. All should be provided with Prayer Books that they may join in the solemn service. At the grave the people should say with the minister, "I heard a voice from heaven" etc., and offer with him the Lord's Prayer.

Even communicants are sometimes remiss in these observances. Where services are infrequent they often forget their part and fail to lead the congregation as they ought. Where the regular worshippers are trained and attentive, there is little difficulty for an observant stranger to avoid conspicuous singularity. The services are arranged to avoid wearisome monotony, and to keep the wakeful attention of the congregation by frequent and appropriate changes of posture.

LETTERS TO THE EDITOR.

A PRIMITIVE PRESBYTERIAN.

To the Editor of *The Living Church*:

HAVING read the article in your issue of April 5, from the gifted pen of the Rev. Dr. Shackelford, in reply to a discourse by Dr. Hall, the Presbyterian preacher, it appears that he, Dr. Hall, from the tenor of his sermon, has grown to be somewhat confused in his ideas of what constitutes an Apostolic ministry. He may, indeed, in the course of his readings of the earlier writers of the Church, have gone as far back as the fifth century, for at that time we are informed that there was a heretic by the name of Aetius, a man in priest's orders, who was charged with being a semi-Arian; but the heaviest accusation against him was, that after having been disappointed in securing the bishopric of Sebastia, which was conferred upon Eustathius, he constantly affirmed that the Scriptures make no distinction between a presbyter and a bishop. Hence, he may be considered the father of Presbyterianism. For this opinion he was excommunicated and ranked among heretics by Epiphanius, his Catholic contemporary, who calls it a notion full of folly and madness. The followers of this would-be Diotrophes were subsequently driven from the churches, and out of all towns and villages, and were obliged to assemble in the woods, caverns and open deserts.

Westfield, N. J.

"THIS CHURCH OF OURS."

To the Editor of *The Living Church*:

THE above quotation has become quite a pet expression with some of the clergy. I say has become, for I do not remember to have seen it when I was a boy; and I confess my surprise on reading it from the pen of a distinguished Bishop. Of course I know how to defend it, as meaning nothing more than "one church." But somehow or other I do not like either expression, especially in formal and stately documents and speeches; nor strictly speaking does it seem to me at all correct. In fact it is not correct, for in no sense is the Church of God "our Church," nor should it be spoken of as "this Church of ours." Suppose the Apostles had used any such expression, who does not see that the whole argument to establish the unity and Catholicity and divine origin of the "Church of God, which He hath purchased with His own blood," would be entirely subverted. No doubt it sounds pretty, and is very patronizing, but for those reasons it is objectionable. Am I told of the scriptural phrase, "This God is our God?" This expression is used to distinguish the true God from idols, and to proclaim the fact that the true God is our God, the God Whom we worship. But how would it sound to say, "this God of ours?" However, it may be that I am an old fogy. SENEX.

OBJECT LESSONS IN CRIME.

To the Editor of *The Living Church*:

AMONG the demoralizing and dangerous sources of injury to the young children around us—are the public posters, plastered everywhere over our city, of the "blood and thunder" order, in advertising the cheap theatres, and places of amusement in Chicago. And they give no small aid to the dime novels, in demoralization of the young. We see groups of young children standing and gazing intently for minutes together, at such posters, representing scenes of violence with pistol and knife, or brutal combat,

or half nude figures, rendering them familiar at a tender age with such scenes, blunting their moral sensibilities, and paving the way with the aid of low literature, illustrated in the same way, for an education in a course of crime, and the house of correction, and the jail.

The conservators of public morals, if there be any such in the city of Chicago, should make an effort to suppress it, by the strong arm of law, if such law exists in this case, or if not by other means in their reach. It is an insufferable outrage upon morals and decency, and the dearest interests of the thousands of unprotected children in our city, that such a criminal practice should be tolerated or allowed, of plastering over the city such indecent pictures appealing to the lowest and most brutal instincts of human nature. For that is both the intention and sure effect of the thing, as part of a money-making business. The good moral influences of Christian homes, and virtuous education, and Sunday schools, are of but little avail to protect our young children from evil, if they cannot walk the streets without meeting at every turn the *potent object lessons* of crime and immorality afforded in the posters in question. A. LOUDERBACK.

GOOD READING.

To the Editor of *The Living Church*:

IN your edition of March 29th, reference is made to a boy in one of the Philadelphia schools, that drew a revolver and threatened to shoot his teacher because she reprimanded him, and after an investigation by the police seven revolvers were captured from boys ten years old. A large number of dime novels were found in the possession of these boys, showing clearly the sad effects of this poisonous and ruinous literature on the youth of the country. Certainly it is a duty of no small importance devolving upon parents and teachers, to see that these demoralizing and dangerous dime novels are not permitted to enter the family or the schools. Under the present system of public school instruction, any effort of the teacher to introduce lessons of a religious nature, would meet with disapproval by the parents of a certain class of scholars, and they would be sustained, no doubt, by the School Board. Some time since a parent handed your correspondent a tract, which was given by a teacher to his daughter for her perusal, and which was found on examination to contain views of a vicious character, and insinuations of an immoral and infidel nature! The case was brought before the School Board, when the teacher was dismissed. He left very soon for parts unknown. Is there no examination of school teachers as to their moral qualifications, if not religious, as well as to their intellectual fitness for teaching?

Another idea I noticed in your columns in reference to the sending of Church tracts to missionary stations. How is it, Mr. Editor, that books and tracts are sent out gratuitously by a certain publication society or "new church" organization, that is avowedly opposed to the doctrines and teachings of the Christian faith; when our Church publishing houses cannot afford to send a book or review on Churchly literature, to an isolated missionary on this Western frontier, free of charge? Such aid to our work would be most gratefully appreciated. We find it is kindly and thoughtfully done by non-Episcopal societies. A MISSIONARY.

Custer County, Colorado.

OUR MARYLAND LETTER.

NOTWITHSTANDING a drizzling rain during the morning, Easter Day was perhaps more generally observed in Baltimore than ever before, among Christians of every name. The newspapers have been in the habit of describing Easter, along with Good Friday, as belonging almost exclusively to the "Roman Catholic and the Protestant Episcopal Churches." But this year it would seem that the Presbyterians and Methodists have not been behind others in the external decorations of flowers and elaborate music. This is one of the signs of the times. It may indeed be questioned whether the thing is not carried beyond the bounds of good taste. I mean to say that there are not a few old-fashioned people, who, while not objecting in the least to flowers and their use in church ornamentation, yet have an aversion, not wholly unreasonable, to seeing the chancel *over-crowded* with greenhouse potted plants and various floral decorations." It is one of the cases where good taste and avoidance of what looks like mere display, is eminently desirable. But all this only makes it plainer than ever that the old prejudice against any use of any flowers in church is all but vanished, except in a very few quarters. The "Evangelical Denominations" having now taken the lead, a certain small and narrow section of our own Church will be obliged to follow. Indeed they are rapidly showing that they are ready and willing.

This reminds me of a story. Two or three years ago there was an elaborate Sunday school Celebration at one of our leading "Low Churches" (that is, what was so called); there was a great array of banners, and there was one very elaborate picture, specially prepared to represent the Resurrection, the appearance of the angels, etc. There was a missionary service at night, at which several prominent speakers were to make addresses, and there was no time to remove all the elaborate paraphernalia of the Sunday school. The consequence was

that when the large congregation assembled for the night service, the church and chancel were adorned in what must be acknowledged to be a rather unusual style.

The Bishops of Quincy and Iowa, have rendered most acceptable service in Maryland. You have good Bishops in the West, judging by what we read of them and see of them.

Three lectures on the new discovery: "The Teaching of the Twelve Apostles" were delivered not long ago in the John Hopkins University, by Professor Harris.

The assistant Bishop of Virginia, by invitation of the Standing Committee, is expected to hold visitations in Maryland next month.

The Southern Churchman recently reprinted a paragraph from The Baltimore Sun about the vacant Episcopate.

Primitive Presbyterianism.—As we have testimony of the observance of Easter as early as the first part of the second century (to say nothing more) and as The Central Presbyterian affirms that the Christian Church then was Presbyterian, we have this startling fact, that the Presbyterians instituted Easter, and instead of its being a "rag of Popery," it is a rag of Presbyterianism!

GIVE GOD YOUR BEST.—A pamphlet has been lately issued giving plans for churches and parsonages. It is ornamented with a design for "a window in colored paper to imitate stained glass."

clergy may as well add his name to the long list of good names in The Sun. The laity, by our constitution, can do nothing but approve or disapprove the choice of the clergy when they make one.

Baltimore, April 19, 1884.

BAPTISM BY IMMERSION. [The following description written by the late Dr. Schetkey, is from the Life of the Rev. James Lloyd Breck, D. D., published by E. & J. B. Young & Co., New York.]

NASHOTAH LAKE, ST. JOHN BAPTIST'S DAY, 1845. After the Second Lesson, two adults were presented for Baptism. Brothers Armstrong and Keene were witnesses for Brother Lucius Tap, and Dr. Goodnough's daughters for Miss Sarah Elizabeth Lee.

We proceeded to the Lake in the following order, singing as we went the seventy-second Psalm in metre to the time of "The Old Hundredth." Brethren and Students, two by two: the Rev. Mr. Breck, in surplice, candidates for Baptism, in white robes; witnesses: congregation. At the lake, where the baptistry is moored on the north side of the pier, we opened ranks, and the Rev. Mr. Breck, with the candidates and their witnesses, passed on to the bank opposite to the baptistry where the baptismal service—which had been begun in the chapel—was continued, beginning with the questions to the candidates. Upon completing the Prayer of Consecration, the Rev. Mr. Breck went down into the water, accompanied by Brother Tap, who knelt in the baptistry where the baptism took place.

Three lectures on the new discovery: "The Teaching of the Twelve Apostles" were delivered not long ago in the John Hopkins University, by Professor Harris. He is from the University of Cambridge, England, and is a man of eminent learning. I mention, this to note that this scholar differs entirely from the disparaging view, expressed by the well-known and certainly very learned Dr. Adams, of Nashotah, in the last number of The New York Churchman.

The assistant Bishop of Virginia, by invitation of the Standing Committee, is expected to hold visitations in Maryland next month. Having so recently been a Baltimore rector, he will be warmly welcomed by his many friends throughout the diocese.

The Southern Churchman recently reprinted a paragraph from The Baltimore Sun about the vacant Episcopate. Almost all of our daily newspapers have such paragraphs from time to time. They are, for the most part, of no earthly significance, except as showing that the clergymen named have been thought of by somebody or other as likely to be nominated for Bishop.

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them do without. For a house of worship roof and walls are indispensable, and the cost of these must be regulated by the means of the worshippers. But when it comes to the adorning of the edifice then the principle obtains at once, "I will not offer to the Lord of that which costs me nothing."

WHAT can be more comfortable than to say, every night, as we go to our repose, "I will lay me down in peace and take my rest, for it is Thou, Lord, only that makest me dwell in safety."

NOTE.—Contributors are respectfully requested to keep copies of all poems or short articles that are valued, as we cannot return articles unless especially requested to do so at the time the manuscript is sent.

NOTE.—Accepted contributions are not usually acknowledged, and do not invite discussion of answers to correspondents. Letters relating to them will not, as a rule, be answered.

NOTE.—The editor cannot, as a rule, reply privately to letters asking for information. Only short answers are admissible in this column. Space cannot be given to private statements or to discuss opinions.

NOTE.—The "oblation" referred to, is that of the Bread and Wine, which should be placed on the altar before the "Prayer for the Whole State."

NOTE.—Your argument contradicts the traditions of all Christian antiquity. "First born" was a term used by the Jews for any child, as well as for the first of a family of several children.

NOTE.—The General Convention did not authorize any such changes. The Epistle and Gospel belong in the morning service. The Convention authorized no teachings concerning the Holy Communion. The Catechism given in the Sacrament of the Eucharist, such teachings you attribute to us, is foreign to the doctrine and spirit of the Prayer Book.

NOTE.—The Rev. Mr. Breck's sermon was brief, and for the most part, was an exhortation to those just baptized. Thirty persons partook of the Holy Communion. The chancel was beautifully decorated with flowers by Brother Leach.

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OBITUARY. LEA.—At Corsicana, Texas, on Thursday, April 10, 1884, Catherine S. D. Lea, wife of Col. A. M. Lea, aged 75 years.

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CHURCH WORK.
OHIO.
Youngstown, St. John's.—The total offerings of this parish at Easter were \$625, of which the Sunday schools contributed about \$87 as the result of their Lenten mid-week chests. In addition to this, the Good Friday and Easter Even offerings for the missions to the Jews, amounted to \$17.
 In his Easter statement of the progress of the parish during this the first year of his rectorate, the Rev. F. B. Avery announced the following statistics: Baptized 78; confirmed 33; burials 15; marriages 14; churching of women 5. The total offerings for the year (not including Easter) amounted to \$5,500.
 There were 215 communicants reported last year; there are now 267, after striking a number of names of persons who do not commune from the parish register.
 A few months ago a missionary effort was commenced by St. John's parish in behalf of the poorer classes living in a part of the city known as "Smoky Hollow." Services were first held in a boarding house, but the work growing rapidly, it became necessary to provide better accommodation, and accordingly "St. James' chapel" was built and opened in February. It is a convenient, Churchy edifice, and has already more than justified its being built, as it is well filled at all services with attentive and apparently appreciative congregations. The Sunday school attendance averages 125, and at the Bishop's visit, first Sunday in Lent, 11 persons from this mission were presented for Confirmation.
 Some of the ladies of St. John's have commenced a mother's meeting for the poor women of the neighborhood, and it is hoped that much good will result from it.
Warren.—The Lenten services at Christ church were very well attended. On Sunday there were four services, and daily during the week. During Holy Week there were two services each day. On Easter day the church was packed. Warren Commandery, (C. D.) Knights Templar attended in a body, and a sermon preached by Sir Knight the Rev. James Matthews, Prelate, from Psalm lxxviii, 26: "This is the day which the Lord hath made; we will rejoice and be glad in it." At 4 o'clock p. m. the children's service was held, when the Sunday school was examined on the Church and her seasons by the rector, and also infant baptism. The offertory at the children's service amounted to \$16.72, which amount was forwarded to the diocesan authorities, to be given to the Children's Hospital at Denver, Colorado; and Bishop Pierce's work in Little Rock, Arkansas.
Lima.—Easter was observed with much solemnity in Christ church, of which the Rev. A. B. Pitman is rector. Never before did so many present themselves at Holy Communion. The offertory was for the new rectory, and amounted to \$230, a very large amount for such a small parish.
 In addition to this a handsome offering was made by the Sunday-school for the mission work of the church, and during Lent the Ladies' Auxiliary Missionary Society has been busy every week preparing a box of clothing for the Freedmen.

SPRINGFIELD.
Diocesan Synod.—The Synod of the diocese meets in the See City on May 6, not June 6, as incorrectly stated in our last number.
LONG ISLAND.
Brooklyn, St. Luke's Church.—On Tuesday evening in Holy Week in this church, the Bishop confirmed 83 persons. There commenced on Easter Day at 6 o'clock, in St. Luke's, 315, and at Mid-Day, when there was rendered Eyre's English Service, 465, making in all 779, one hundred and four being admitted and receiving First Communion that day.
Brooklyn, Church of the Mediator.—Instead of erecting a new church this parish has refitted the interior of its old edifice, at considerable expense. A rood screen and a pipe organ are among the additions. This church has had a hard struggle since its resuscitation, four years ago, but by dint of the courage and energy of the rector, the Rev. James W. Sparks, is now quite prosperous. It still takes the lead in ritual and its Easter services drew crowds of people.
Supplied Choirs.—There are now six supplied choirs in the city. The first one was started at St. Luke's, five years ago, by the present rector of the Mediator.

ILLINOIS.
La Grange, Emmanuel Church.—The children of the Sunday-school for the last three Lenten weeks, have been devoting their offerings to a fund for a pipe organ. On the first Sunday in Lent of this year, the rector asked that one thousand dollars might be raised to assist the children in their efforts.
 On Easter Day \$1,158.00 was placed upon the altar, which with \$413 already on hand will be devoted to the immediate purchase of an organ to be built for the church.
Rockford. Emmanuel parish never had so grand a day in all its history as on Easter Day. There was early celebration at 8 o'clock. The Sunday school Festival was at 9:30, but it had to be made short, as the congregation began to pour in so. Morning Prayer was at 10:30, but by 10 o'clock nearly every pew was filled. The aisles were filled with chairs which were soon occupied; then the old unused gallery was filled and vacant spaces in the vestibule and around the doors. The church was beautifully decorated under the direction of Mrs. Geo. E. King. Memorial windows were hung with floral crosses, etc. The new pipe organ was used for the first time—also a handsome new altar. The Easter offering was, all things considered, very liberal. A larger number communicated than ever before in the history of the parish.
 At the afternoon service the Rockford Commandery of Knights Templar joined with the congregation in an Easter service. As soon as the church doors were opened the church was filled save the seats reserved for the Knights. The church was packed, literally, from the chancel to the street in front, and a great many turned away, unable even to get within hearing distance around the open doors.
 The sermon preached by special request of the Sir Knights published in full. The new pipe organ built by King of Elmira, N. Y., is universally admitted to be the best organ in Rockford. There is now hardly a sitting in the church to be had except by parishioners voluntarily relinquishing part of their pews. Everyone says, "we must have a new church." Emmanuel church, Rockford, has at last come to have faith in itself and in what it can do if only it wants to.

CHICAGO, Cathedral.—The St. George's Benevolent Association held their usual annual Choral Service on Low Sunday, April 20th, at 4:30 p. m. The service, special for the occasion, was sung by the Rev. J. H. Knowles, Priest-in-charge of the Cathedral, and the Rev. George C. Street, Chaplain of the St. George's Association, the Rev. T. D. Phillips reading the lessons. The music was admirably rendered by the well trained choir, under the direction of Mr. McDougall, and an eloquent and unusually able sermon was preached by the Rev. Louis S. Osborne, Rector of Trinity church, from Amos v. 19. "As if a man did flee from a lion, and a bear met him." Notwithstanding the deplorable weather, the congregation was very good.
Chicago, Trinity Church.—The vestry of this parish have purchased a lot measuring 100 ft. by 170 ft., immediately in rear of the church, on the corner of Indiana Avenue and 26th St., at a cost of \$40,000. The handsome residence which stands on the ground, will make a most commodious parsonage, which the rector will be able to occupy in the fall; and the purchase will afford other conveniences for carrying on the work of the parish.
Sycamore.—A daily service and a weekly celebration of the Holy Communion were held in St. Peter's church during Lent. These services were faithfully attended, and brought to the parish a joyous Easter. The decorations exceeded those of any former year, and showed the taste of the ladies who kindly undertook this work. The services were rendered more interesting by the presence of a body of Knight Templars in full uniform. The offerings were liberal and consisted of money, and many beautiful and useful articles to be sold for the purpose of furnishing the altar with a brass desk. The church debt was reduced \$240, and the rector the Rev. Wm. Elmer has great reason for encouragement, and looks hopefully to the future of the parish. The Sunday school also made a liberal contribution for the altar desk.
Pullman.—The Bishop visited All Saints' Mission on Sunday evening last, and confirmed a class of ten, presented by the missionary, the Rev. S. Rushton. Choral evening was finely rendered.
Galena, Grace Church.—That the Easter services in this parish were enthusiastic, and the attendance large, goes without saying. It is always so. But that after a year of the temptations peculiar to periods of great activity in church externals, there should be reported a well kept Lent, is better cause for most devout giving of thanks. The attendance upon the daily prayer and meditation was uniformly large and earnest. Specially noticeable in it however was to be remarked the great number of young people and children. At the ten o'clock service on Good Friday, for instance, with the church nearly full of people, the children under fifteen were fairly in the majority. The three hours' agony service held on the same day, but more especially for adults, was also well attended. For the blessed realizations of this most solemn hour, the rector and congregation are much indebted to the Rev. Mr. Taylor of Danville, Ill., whose crucifixion cards and special order of service were thankfully used.
 On Easter day, as a sort of finale on church repairs and improvements, the new reredos was discovered for the first time in its proper place. Carved in black walnut, pure gothic in style, reaching to a height of nine feet from the chancel floor, and relieved by the altar cross, vases and candelabra, it is certainly very handsome. The artisan is Mr. W. Gronner of Galena. The vases, also used for the first time on Easter Day, are of most exquisite beauty in design and workmanship. They are in polished brass and a special gift in memoriam from Dr. E. D. Kittoe.

MISSOURI.
Macomb.—The services at St. James' church on Easter were: Early Celebration of the Blessed Eucharist at 6 A. M., Matins, sermon and second Celebration at 10:45 A. M., Sunday school anniversary at 2:30 P. M., Choral Evensong at 7:30 P. M. All the services had a crowded attendance, but in the evening the crowd was so great that many were turned away. A handsome new set of white satin chancel hangings were used for the first time. They were the gift of a kind lady friend of the parish. The rector was resplendent in an elegant black silk cassock made by the ladies of the parish and a rich white stole and surplice, the gifts of a lady in Illinois. A new altar service book, the Easter offering of one of the classes in the Sunday school, was used for the first time. The music in the evening by the supplied choir of men and boys was rendered in an effective and impressive manner. The chants were all Gregorian. Their new choir banner, hand painted, was much admired. The services during Lent have been daily in the morning and evening. There is a weekly and Holy Day Celebration in this parish. One noticeable thing on Easter was that the number of communicants at the early Celebration was larger than at the later. The rector, the Rev. Ethelbert Talbot, is preparing a class for Confirmation on the 6th of May.
King City.—There were very interesting Easter services at this new mission station, at which all the regular music of the Church service was rendered in a manner that would be creditable to the average choir of large cities, and, in addition, the anthem of Dr. Stainer, "They have taken away my Lark," and Thomas Clark's, "This is the day which the Lord hath made."
 For the evening service were used THE LIVING CHURCH LEAFLETS, and found just the thing for mission work.
Columbia, Calvary Church.—The Bishop of the diocese visited this parish on Wednesday evening, March 20th, and confirmed 16 persons, presented by the rector, the Rev. A. M. Whitten. More than half of the class were men in the prime of life and occupying prominent positions in the community. The church was filled to its utmost capacity. The Bishop preached a clear and logical sermon. His address to the class was very impressive. The occasion was one calculated to encourage the friends of the parish. The Easter services at this church were unusually interesting. The church was tastefully and beautifully decorated with plants and cut flowers, the music of high order, the offerings liberal, the congregation large and attentive.
 In the afternoon the Sunday school had its Easter Festival, when the church was

crowded to its utmost capacity. The Easter carols and hymns were beautifully rendered by the children, under the leadership of a lady, who, a proficient in music herself, seems to take great pleasure in cultivating a taste for it among the "little folks."

MASSACHUSETTS.

Newton Lower Falls.—Few parish churches were as fortunate as St. Mary's in memorial gifts on Easter Day. The Rev. Benjamin T. Hutchins suggested to a few children and former worshippers, the idea of presenting to the old church memorial gifts on this great festival, and in response, an elegant brass lectern, Holy Bible, Altar Service Book, two sets of Prayer Books and Hymnals for the altar, (all of the finest quality and design) a beautiful altar cross, altar linen, a very handsome dossal, and a polished brass alms receiver were among the offerings. The latter gift was presented by the daughter of the first junior warden of the church, serving as such in 1812. This parish has awakened into a life of activity and earnestness, and has the opportunity of doing a great deal of loyal work.

Vineyard Haven, Grace Church.—This little church here was only opened last June, but already the vigorous labors of the minister in charge, the Rev. John A. Jerome, have borne much fruit. On Easter Day the church was filled to overflowing. Being open all the year around, and not merely intended for summer visitors, it is having a very appreciable influence on the residents.

LOUISIANA.

Thibodaux.—The new rectory of St. John's church, begun on Thanksgiving Day, November 28, 1883, was dedicated on the 20th of February, 1884, and occupied by the rector and his family the day following. It adjoins the church and cemetery property, has seven rooms and two halls in main building, is two stories high, and has an additional structure, with barn on the grounds. The cost is about \$2,100. From the Sunday school the church has received a brass altar desk, and from the guild an alms chest of black walnut.

NEW JERSEY.

Episcopal Visitation and Church Progress.—An esteemed correspondent writes: "The Bishop visited the church of the Heavenly Rest at Evona, now under the charge of the Rev. Mr. Barnham, on Tuesday, April 1st, and confirmed five persons. Again on the 4th inst. we find him at St. Luke's, Roselle, (the Rev. Mr. Scott, rector) where he conferred the seven-fold gifts of the Holy Spirit upon eleven persons. In this parish it is expected that the balance of debt will be extinguished on St. Luke's day. The Rev. T. Logan Murphy was present at the visitation. On Easter Sunday morning at Holy Cross, North Plainfield, the Bishop was welcomed by the Rector, the Rev. T. Logan Murphy, and a large congregation, who, all through the celebration of the Blessed Sacrament, as well as Matins and Confirmation, gave the most devout and reverential attention; 19 persons received the Sacramental rite; among the number was one who had attained to three score and ten. In the evening another bright scene was witnessed at Grace church, the Rev. E. M. Rodman, Rector. Correct music, hearty responses, glad hearts, and beautiful flowers; 12 persons sealed their baptismal vows, and received gifts. All Saints' mission, Scotch plains, has a fine stone edifice, reminding one of a rural church in England; it is under the care of the Rev. C. L. Sykes; on Easter Sunday \$300 was laid by loving and faithful workers on God's altar.

"Grace church, Westfield, (in her weakness) by the indefatigable work of the priest in charge, the Rev. Mr. Heackes, is wheeling into line, and bids fair to re-occupy her former position; here the offerings amounted to between \$60 and \$70. Everything in this feeble parish denotes by the noiseless operations of the Holy Ghost, that the work is progressing in a right Catholic direction."

RHODE ISLAND.

Providence, All Saints' Memorial Church.—The Easter services here were all attended by large congregations. The church was beautifully decorated, the chancel presented a scene of rare beauty.

Crompton and Phenix.—The services in these two places on Easter Day were attended by great throngs. At Phenix, a lady, who had been very prominent amongst the Baptists, was baptized into Holy Church. The Sunday school contributed \$240 to the offertory. Over \$186 was received in cash at the Early Celebration. These offerings, with what has been collected since Advent, make a fund of \$1,300 for building the church. Only about \$700 more is needed. At St. Phillip's, Crompton, which parish is composed almost entirely of mill operatives, the offerings amounted to \$50 for the building of the church at Phenix, showing most generous sympathy for their hard-working neighbors of St. Andrew's. The people are all greatly encouraged, and are heartily thankful for the success that God has granted their humble but united efforts.

KANSAS.

Atchinson, Trinity Church.—The Easter services in this church (the Rev. A. Leonard, rector) were very interesting. The Holy Communion was celebrated at 7:30 A. M., when quite a large number of persons received. The second service and Celebration was held at 11 A. M., the church was crowded, probably 500 people were in attendance; the music was excellent, being rendered by a large chorus choir. The rector took for his theme "The Risen Christ." The offerings amounted to \$270. The children's service was held at 4 P. M., when the church was crowded again, and the services were of a very interesting character. The children's Easter offering amounted to \$120, one-half of which is for Domestic and Foreign Missions. The children sang their Easter carols, and recited passages from the Holy Scripture, in answer to questions propounded by the rector, illustrative of the teaching of the day. The floral decorations, which were beautiful, were largely memorials of deceased communicants.

SOUTHERN OHIO.

Dayton.—The two daily services in Christ church, or in various sections of the parish, during Lent were more largely attended than ever before, as was the weekly Communion (which is administered the entire year) and the daily Communion during Holy Week. The church was unable to accommodate the congregation that desired to attend the "Passion Service" on Good Friday, and after the pews and every available space were filled, many were turned away. It was estimated that 1,000 were present. This service, which grows in interest each year, has given a prominence to Good Friday in this city that it never had before.

On Easter Day Holy Communion was administered at 6, 8:30, and 11 A. M., and a larger number communicated than ever before. An interesting Sunday-school service was held in the afternoon at which the scholars brought forth their offerings in bags and hung them upon a tree. In the evening an interesting service was held at Ascension chapel. The offerings of the day were: congregation, \$1,200.00; Sunday-school, \$135.00; and Ascension chapel, \$130.00.

On Friday evening, April 18, Bishop Jaggar confirmed a class of 23, which with 12 confirmed in December make a total of 35 for the year.

Cincinnati, St. Paul's Church.—Nowhere was Easter observed with deeper reverence or greater joy than at St. Paul's. Since last Easter Day old St. John's church has been transformed into one of the most churchly interiors in the city, and re-christened St. Paul's by the united parishes.

The Building Committee secured the services of Mr. H. M. Congdon, architect of New York city—by whom the interior was entirely transformed. A recess chancel was added, as deep as the limits of the lot would allow, and its depth increased by the projection into the nave of the choir platform—enclosed by a low dwarf screen—which is flanked at the entrance by standards bearing clustered gas lights. The altar platform was raised on three steps—a handsome recondos of work added with richly decorated panels on the re-table—throwing the altar cross into prominent relief. These additions together with new furniture—stained glass, etc.—were completed by the gift of a new altar, designed by the architect and used for the first time on Easter Day; it was made by Lamb of New York. The usual decorations are rich and extensive, covering the entire walls and groined ceiling of the church, and these were carried out by Messrs Street & Co., of New York, under the architect's directions, and transform the old dingy interior. A profuse well arranged scheme of floral decorations for the chancel and altar was carried out by the Altar Society of ladies, and the music (full choral service and vested choir) was under the able directions of Prof. W. B. Trott, the organist of the church, who makes his service a labor of love.

It is an interesting incident that the choir boys were led by Master Wright Cady, whose grandmother is the oldest communicant of the parish. It must not be forgotten that the early celebration at 6 o'clock attracted a very large congregation—eager to greet the risen Lord, to make this holiest day of all the year, a day of gladness and deepest rejoicing.

WISCONSIN.

Madison.—A movement is on foot for the improvement of Grace church of which the Rev. Fayette Durlin is rector.

Recent Confirmations.—Milwaukee Cathedral, one from St. James; 32, St. Paul's; 7, Christ; 1, Oconomowoc; 8, Watertown; 4, Columbus; 1, Portage; 5, Fox Lake; 9, Beaver Dam; 3, Racine College Chapel; 9, St. Luke's; 11, Emmanuel; 5, Taylor Orphan Asylum; 3, Kenosha; Kemper Hall; 7, Bay View; 7.

Evening service at 7:30 with an attendance of about 150 members of the masonic order. The sermon from the text "A wise master builder," was finely delivered, in a concise and impressive manner. Opening with a brief history of the origin of the order, its designs and results, its beautiful transformation from the building of material to its present work; building of character. The appreciation of the services was made manifest by the hearty congratulations given the rector at the close. The audience room was filled, seating capacity being taxed to the utmost, with chairs filling every available space.

The altar made attractive by a new white altar cloth, embroidered in red and gold, had on it twenty-four lights. The two Eucharistic brass candlesticks being an Easter offering from the rector, which are highly appreciated by the parish, contributing as they do, to the beauty and solemnity of the service. The decorations were artistic in every sense, composed of cut flowers and pot plants. The music was rendered by the surprise boy choir, twenty-five in number under the management of W. J. Squires, their instructor and organist, to whom much credit is due; the choir having been under tuition but six months, rendering time and harmony in classical form.

An Easter offering was made of \$250, of which \$90 was an offering from the children of the church. The present rector the Rev. C. S. Starkweather, has been here but eight months and the place he now occupies in the hearts of the people, not only his church communicants, but the community at large, gives most of his conscientious efforts in furnishing a thorough Catholic service. Notwithstanding a severe and protracted illness, his exertions have been exceedingly well responded to.

DELAWARE.

Wilmington, Trinity Parish.—The Easter observance in the two churches of this parish was complete and enjoyable. At Trinity chapel the rector officiated at all the services, as follows: Early Eucharistic Celebration, choral, at 7 o'clock; second Celebration at 10:30 A. M.; children's service, with infant baptism and presentation of Lenten savings, at 3:30 P. M.; Evening Prayer at 7:30. The floral decorations were elaborate, the entire east wall of the chancel being a mass of growing flowers. The large proportion of communicants at the early Celebration was noticeable. At the second service the church was crowded to excess. At the "Old Swedes," in the East end of the city, the order of services was very similar; the most noticeable attendance being at the early Celebration, choral, at 6 A. M. The beauty and heartiness of the carol singing was the striking feature at the children's service. The richly adorned white altar cloth was the offering of a class of girls. The altar-vases were given by the recent Confirmation class in commemoration of their first Communion. The Lenten savings of the children at both churches were devoted to general missions. At the "Old Swedes" Sunday-school, composed chiefly of the children of working people, the offerings averaged 20 cents a child. The entire offerings of the parish were considerably over double those of last

Easter. The number of communicants was by far the largest during the present rectorship. The above items are due partly to additions through recent Confirmations and removals, but chiefly to increased spiritual life in the parish. The troubles of the past are now simple memories, while the future is full of hope.

WESTERN NEW YORK.

Warsaw.—Trinity church in this village, never presented so attractive and truly festive an appearance, as it did on Easter Day. Upon the super altar, an elegant polished brass memorial cross three feet in height, rich in repose work, bearing the inscription, "In loving memory of Thomas Stewart Glover, Jr., who entered into rest, November 21, 1883," together with a richly embroidered altar-cloth in red and gold; a lectern 'ante-pendium and fald stool frontal, rich in emblems, were presented by Mr. and Mrs. Thomas S. Glover, of Brooklyn, N. Y., in memory of their eldest son. Two richly polished brass vases, to the memory of John S. McElwain, a beloved son, and Sophia Cornwell, a loving sister, who have recently entered Paradise, were gifts of Mrs. Lonira McElwain. A fine altar receiving basin of hammered brass, with the inscription "Of thine own have we given Thee, O Lord" was presented, in memory of Gen. John A. McElwain, the first and for twenty years senior warden of Trinity church, by the "Lamb of the Flock" mission class. Upon the reading desk, lay a fine bible, complete in every respect, the gift of Mattie A. Bingham. The value of these gifts, alone aggregated \$150.

The order of services was as follows: Morning, Full Service with the Holy Communion; Children's Easter Festival with gifts of Easter eggs, cards and oranges, with music by the Sunday-school and remarks by the rector, the Rev. Charles T. Coerr, at 3 P. M.; Evening service with sermon by the rector from the text, "Why seek ye the living among the dead." The music for the day was by an efficient quartette. The offerings of the day, which will be devoted to the improvement of the church rectory, amounted to over \$200. At each of the services the church was filled to overflowing with devout worshippers, and the utmost interest prevailed.

QUINCY.

Warsaw.—The beautiful Easter services were enjoyed by as many as could get in St. Paul's church. There was a large attendance at the 7 o'clock Celebration, all receiving, excepting two. Quite a number received at the Mid-day Celebration, after an impressive and most beautiful sermon by the rector, Mr. Bardens. In the evening the church was again crowded at the Sunday-school exercises which were interesting and instructive. Banners, and a perforated cross to receive the children's floral offerings, were added in the evening, to the marvelously beautiful decorations of the chancel.

Louisville.—Easter services were held in St. James' parish last Sunday, and were conducted with full Catholic ritual. Among the Easter offerings were a solid silver paten and chalice, the former from the young men and women of Mrs. A. P. Munson's class, the latter from Mrs. Minnie J. Foltz of Chicago. The set is a very heavy and handsome one. Mr. and Mrs. S. Corning Judd, of Chicago, who were identified with the forming and earlier years of this parish, have never lost their interest in it, and also sent a substantial offering. A handsome banner, painted by Mrs. E. E. Hair, and embroidered by Mrs. M. J. Hinman, was presented to the Sunday-school, in the afternoon.

NORTHERN NEW JERSEY.

Newark, St. John's Church, Woodside.—This little church in a suburb of Newark has had the utmost difficulties to pass through. By reason of the removal of several of the strongest members from the parish only a handful of devoted ones were left to carry on the work. The present vestry which was unanimously re-elected last night, took charge at Easter 1883, guilds and aids were organized and a systematic effort at work begun. On Christmas last a surprised choir of boys and men was organized; hymns Ancient and Modern introduced and other reforms inaugurated. The guild painted the church outside, the Sunday school calcimined and decorated the inside, a devoted parishioner re-arranged and extended the choir stalls in her own expense. The pew rents were abolished last Easter and a system of voluntary pledges substituted. New life awakened, services increased and are better attended, the Holy Communion celebrated on Sundays and Saints' days, the ecclesiastical colors are observed, and to crown all, the offertory on Sunday last, a special effort, has extinguished the last debt on the parish. We are thoroughly grateful to God for having brought us through the darkness into the light, and we are encouraged to new effort in the future. A guild room and Sunday-school room are planned and will be erected as soon as the requisite money is collected. The guild has undertaken this.

INDIANA.

Michigan City.—Trinity church received on Easter Sunday as memorial gifts, a brass altar cross, thirty inches high, two beautiful vases, and a book-rest. They were presented by Mrs. Walter Vaill, in memory of three children now in Paradise. The church was beautifully decorated. The offertory amounted to \$340.

Ft. Wayne, Trinity Church.—Services on Easter Day were held as follows: Early celebration, 7:30; High Celebration, (musical), 10:30; Baptismal Service 3 P. M.; Sunday school Celebration, 7:30 P. M. Church crowded at the principal services and the number communicating largest in the history of the parish. Offerings of Sunday-school for Diocesan Missions about \$70. As the result of the labors of the rector a mission has been organized at Angola, a flourishing town about 40 miles from Ft. Wayne.

An Awkward Experience.—A good clerical friend writes: "Our dear Bishop came very near having a unique experience for a man of the cloth at Mt. Vernon, Posey county, last week. The Rev. Charles Morris of St. Paul's church, Evansville, went with him to hold services there. Mr. Morris staid over night at the house of Col. Menzies, and the Bishop at a Mr. Park's, next door. Burglars tried the latter house, but failed to get in, after sawing the slats of the shutters. They did better at Col. Menzies' chloroformed Mr. Morris and got his brand new suit of clothes, clerical cut, and a very fine gold watch. He had to borrow a suit of Col. Menzies' clothes to go home in—some 15 miles. Now Mr. Morris is very tall and slender, the Colonel of tremendous girth:

and the figure our reverend brother Morris cut when he reported to the Bishop after breakfast, as ready to go home, was anything but clerical."

Indianapolis, Easter Services.—St. Paul's Cathedral was crowded at all the services. In the afternoon, the Bishop held a service for the Masons, preaching a very able and appropriate sermon, which produced a profound impression. At night was held a united Sunday school celebration. The offerings of the day amounted to about \$1,100.

MARYLAND.

Washington, General Church Notes.—On Palm Sunday, Bishop Perry confirmed 123 persons at the church of the Epiphany, making more than five hundred in the diocese.

The chapel of the Hallowed Name, Columbia Heights, will cost \$5,000, over \$3,000 of which are pledged, and contracts are awarded. It will be of stone; the cornerstone will be laid in May.

The new St. James' (Capitol Hill), is a neat and tasty edifice, on 8th N. E., near C St. The congregation greatly rejoice in the possession of their new church. It is of stone, trimmed with brick, and will seat between two and three hundred.

Georgetown, D. C., St. John's Church.—This is one of the oldest churches in the District of Columbia, and has an interesting history. The rector, the Rev. John S. Lindsay, D.D., who is also chaplain to the House of Representatives in Congress has been in charge of this parish about three years, and since his coming there has been a spirit of earnest work more manifest of good fruits than for some years past. During the past year the chancel has been enlarged and improved, the Rev. Mr. Oertel being the artist, and executing three panels in oil, the center panel being the subject of the Paschal Lamb, and those on either side life size figures of the five Evangelists. On Thursday, March 20, the rector presented to Bishop Perry, of Iowa, twenty-five candidates to receive the holy rite of Confirmation.

The Easter celebration of the Sunday-school was a most beautiful one. The children and teachers entered the church singing the anthem, "Christ the Lord is risen to-day." The floral device (an anchor) was composed of twenty-two sections, one section being allotted to each class. These were called in order by name of class and number of section and placed upon the frame work of the anchor until completed. When all completed there stood before us a beautiful floral anchor, eight feet high, composed of red and white flowers, the flukes-bar and ring being composed of the red flowers, the rest entirely white.

The rector made a most happy address to the school upon the theme of which the anchor was a symbol. Reports of the Sunday-school were read, and after the singing of the Easter anthems, the benediction was pronounced and the children left the church singing as a recessional, "Onward, Christian Soldiers."

TENNESSEE.

Fayetteville, St. Mary Magdalen's Church.—The Holy Easter Festival was indeed a red-letter day for this town, when this new and beautiful church was opened for divine services.

The building is pure gothic of stone, with marble finishing and is capable of holding from 200 to 250 people. On Easter eve, the workmen gave way to the ladies and they by hard work gave the finishing touches, so that the services on Easter might be done decently and in order. The Rev. Wm. G. G. Thompson, associate Priest of St. Barnabas' Mission, who is in charge, arrived on Saturday bringing the reading desk, lectern, and litany stool, altar cross and altar candlesticks, all of which were presents to the church.

The magnificent altar cloth which was given to the mission by the Bishop of the diocese, with the highly wrought altar linen, was used for the first time on Easter morning. The church was thronged at both services, and it is generally believed that a great impression was made on the people, the majority of which had never before seen the services of the Church, as performed in the Church's own appointed way.

The Easter services consisted of Matins and the Celebration of the Holy Eucharist at 11 A. M., and Even-song and sermon at night. The Easter offering which was taken up at both services, amounted to \$183.45, which included a hundred dollar bill from a kind friend north.

These interesting services show what one communicant can do who works consistently and is earnest. And here, we must mention the whole-souled layman, A. T. Thomas, who has watched the interests of the Church here from its very beginning; indeed, if it had not been for him it is doubted, whether the church would have ever been built. He arose from a sick bed to attend the opening service. God reward him, according to his earnest work and self-denial.

The church is still unfinished and in need of money; may the good Lord put it into the hearts of some who read this to send some offering however small, either to A. T. Thomas, cashier of Lincoln Savings Bank, or to Rev. W. G. G. Thompson, Fayetteville, Tenn.

Memphis, Calvary Church.—At a meeting of the newly elected vestry of this church on the evening of the 17th inst., the Rev. Dr. George White was elected rector emeritus for life of the church. The compliment to Dr. White was most richly deserved, and the vestry were unanimous in conferring it in view of his long and faithful services and his age and feeble health. He is beloved by the whole Church, and is most highly esteemed by the whole community. They all wish him an early restoration of health and strength of days that he may enjoy the high and honorable position he now holds in the Church. At the same meeting the Rev. Davis Sessums was elected rector of Calvary church, of which he has performed the duty of assistant rector for the past twelve months. By his ability, devotion to his duties and his piety he has won the confidence and esteem of all its members, and they will congratulate the Church in securing his services for the future.

MICHIGAN.

Detroit, Church Work.—St. Paul's opened a new department on Easter—a surprised choir of 40 voices, which is to sing regularly at the 4 o'clock service. The church was densely crowded at the opening service, and many expressions of satisfaction are heard. This church has lately lost by death, many influential and liberal attendants, and is trying hard not to miss their wanted contributions. A contingent fund, provided by small regular subscriptions, promise very good results. The balance sheet for the past year was over \$21,000.

St. John's is beginning work on her new \$12,000 mission house. She reports expending \$12,000 last year for objects outside of the parish, including phenomenal contributions to Diocesan, Domestic and Foreign Missions. Her balance sheet was also about \$21,000. At the two Easter Celebrations 900 communicants received. There were Three Hours' services on Good Friday.

Christ church is in grand condition. There were two Celebrations on Easter Day, and at the 6 o'clock Eucharist there were more communicants at the altar, than at any single Communion in the history of the parish. About 400 communed during the day. Nor must one forget a very solemn Three Hours' service at this church on Good Friday. The meditations were on the seven words, and were all delivered by the rector, the Rev. C. B. Brewster, without notes. This parish has lately taken charge of St. Stephen's church, and placed it under the care of the Rev. E. H. Cleveland. This little church has been remodeled, and a splendid attendance at service and Sunday school gathered in. The last report showed an increase in less than a year, from 30 to 170 scholars in the Sunday school. Gen. L. S. Trowbridge, the city Controller, is superintendent.

The little Church of the Messiah reports double the number of communicants this year on Easter as last.

St. James' had three hour services on Good Friday, and two Celebrations on Easter.

Holy Trinity is being entirely re-modeled, and reports two Celebrations on Easter. Little St. Barnabas, only 40 weeks old, has 140 Sunday scholars, and her Easter offering was \$217. There will probably be an immediate enlargement of this Church.

Work on St. Thomas chapel is being rapidly pushed forward.

St. Joseph's new Memorial church, built by Mrs. S. Medbury, will soon be opened, where the Rev. Dr. T. C. Pitkin will preach the sermon.

The new rector of Grace church, the Rev. John McCarroll, M.D., is winning golden opinions. He has gone to his old home, Toronto, for a short rest. The Lenten services at this church were numerous and inspiring.

St. Peter's, under the Rev. Dr. T. H. Hartzell, reports encouraging progress, and is thoroughly out of debt and awake.

The new church of the Good Shepherd is finished.

At St. Matthew's church, where the colored brethren are at work, guild work is being made to show astonishing results.

The Easter services were attended by reverent crowds, and a very large number of Confirmations are promised for Whitsunday.

The Bible work of Mrs. M. E. Lambert is bringing large encouragement.

The musical and responsive parts of the service at St. Matthew's are so hearty, as to attract many of the white communicants of the church into frequent attendance.

Christ church is to have a splendid marble altar as a memorial to the lamented Charles Christopher Trowbridge, the Father of the diocese, who has been dead just a few days over a year. The altar will be given by his family.

And so the work goes on, and there is promise of more. God give the increase.

East Saginaw.—At his recent visitation the Bishop of the diocese confirmed twenty-seven persons in St. Paul's church, Rev. W. A. Masker, rector. Including a small class in a mission, eighty-four persons have been presented for Confirmation by the present rector in three years.

Bay City.—The Bishop confirmed twenty-four persons recently in Trinity church, the Rev. A. A. Butler rector. The parish has sold its old church, and is about to erect a new one up town, by the side of the chapel.

EASTON.

Centerville.—The Bishop of the diocese visited St. Paul's, Thursday in Holy Week. He preached three times, and administered the rite of Confirmation to a class of three adults. His sermon Thursday evening on "The Mystery of Death" was particularly striking. The Easter offering at this church which together with subscriptions amounted to the sum of \$1,153.87, will be applied to the building of a new rectory.

Denton, Convocation.—The Middle Convocation met here Tuesday the 15th. There were nine clerymen present beside the Bishop. Among the candidates for Confirmation were two children of the rector of the parish. Wednesday evening the Bishop delivered an instructive and interesting address on the Book Annexed. The vestry of this parish are about to erect a rectory on a very suitable and commodious lot in the upper part of the town.

WESTERN MICHIGAN.

Grand Rapids, Easter Services.—The Queen of Festivals was as usual observed with the greatest devotion in this city. At St. Mark's, there was a choral Celebration at 6 A. M., at which over one hundred persons received. At this service a very handsome Bible, two altar Books, two Prayer Books, and a processional cross were offered to the rector and duly consecrated. At the mid-day Celebration, at which the rector preached a very telling sermon, there were over 300 communicants. In the afternoon, Even-song was chorally rendered. The Sunday school children to the number of 800; the De Molai Commandery in uniform; and at least 700 others occupied the church. The whole building was of course beautifully decorated. The offerings of the day amounted to \$1,000.

At The Good Shepherd the offerings were over \$300. The enlarged building was thrown open for the first time. It is now double its former size, with transepts and a recess chancel 18x24 feet, a sacristy 12x14 feet, and a class room 18x22 feet. Only part of the furniture is in the church and much is yet to be done to complete it, but the work will progress, until it is ready for consecration. It is now second in size to St. Mark's among the church buildings in this city and the parish and congregation are justly proud of its beauty and comfortable arrangements.

Grace and St. Paul's churches were all neatly decorated, and all had large congregations and joyous services.

Allegan.—The parishioners of the Church of the Good Shepherd were made happy on Easter by the gift of new chancel furniture by a former member of the parish, Mr. H. S. Manson, now of Grace church, Chicago. The gift in the first place was a brass altar cross in memory of his mother, who was baptized in her last hours by the Rev. Mr. Judd, then rector of the parish. It bears the inscription, "Easter, 1884. In memory of Lucy A. Manson." Mr. Manson, bearing in mind that the present rector was desirous of making some change in the chancel arrangements

ments, kindly added to his first gift a lectern, prayer desk and stall, retabular and credence bracket, all of black walnut and of the finest workmanship from the establishment of William H. Foulke & Co., 335 Wabash avenue, Chicago. To this was added also a dossal cloth and fixtures. The new furniture was in place on Easter day, and together with a new carpet, new chancel rail and other changes, made what had been an exceedingly inconvenient chancel, a most convenient and attractive one.

The gift was most opportune, as the people of the parish have been somewhat discouraged by the late disastrous fire, which consumed nearly the whole business part of the town.

MAINE.

Portland, St. Paul's Church.—Weekly Eucharists and daily services have been well attended in this church, throughout Lent. Large congregations have listened to the Sunday evening lectures on "The History of Christianity in England" by the rector, Rev. A. W. Little, and fair congregations to his daily instructions in the Bible and Prayer Book. Good Friday evening the Bishop preached and confirmed twenty-nine persons—making eighty-seven confirmed within two years. During this time the number of communicants has more than doubled, being now over two hundred. At the two Celebrations on Easter Day 132 Communions were made. The newly confirmed received their first Communion, the services were hearty, and the floral decorations moderate and Churchly, and the offerings larger than usual. The heavy debt is being gradually extinguished.

NEW HAMPSHIRE.

Dover.—St. Thomas' church has been made the recipient of a beautiful gift—consisting of a handsome dossal back of the altar, a re-table, an oak cross, and the altar itself has been raised upon a step. The appearance of the chancel has thereby been very much improved. These gifts were from Mrs. Johnson, wife of the Rev. E. A. Johnson, minister in charge of the mission at Salmon Falls, and the Rev. G. B. Morgan, of Exeter.

Salmon Falls.—The condition of the mission here is most encouraging. The services are being held in Masonic Hall, and the Hall is crowded at almost every service. At Easter eight children were baptized and an offering of \$45 was made for the building of their new church. The people are full of life and interest. Already one-half of the sum required for the church is raised, and the rest will soon be forthcoming. The work will be vigorously pushed. The mission is extremely fortunate in the possession of the Rev. E. A. Johnson and his energetic wife. They are both earnestly devoted to the cause of the mission, and are doing most effective work for religion and the Church in that remote but enterprising village.

TEXAS.

Houston.—Bishop Gregg held his annual visitation to Christ church, on Passion Sunday, when he confirmed a class of 29. It was a most affecting scene, as this was the last class to be presented by the present rector, the Rev. J. J. Clemens, who is beloved by his people, but has resigned in hopes that a change of labor will restore his health. His work up to date, as reported by the Bishop, is: Baptisms, 416; Confirmations, 216; married 163; buried 231; he has held 4,457 services, paid 5,373 parochial visits, preached 1,497 sermons and lectures, and celebrated Holy Communion 478 times. In the meantime he has received in the parish over \$85,000, and built a beautiful mission chapel, which has an average attendance of 67 children.

The annual Sunday school festival of this parish was held on Easter Sunday. There are now 27 teachers and 302 children in Christ church school, and 5 teachers and 89 children in the branch school of the Epiphany. The united schools presented the rector with a solid silver set and an address of regret at his leaving them.

NEBRASKA.

Omaha, the Cathedral.—Easter was a joyful and sad festival at Trinity Cathedral. It was the appointment by Bishop Clarkson for Confirmation. His throne, which was still draped, had its drapery looped back with garlands of immortelles, and upon the front a cross of palm with a single resurrection lily. From the fact that it was the Bishop's appointment, at which time the offering is for missions in the diocese, Dean Millsbaugh asked for \$500 from the Cathedral congregation, and, much to the delight of the people, the offering was \$600, making over \$1,000 for the year, for the purpose of missionary work.

Beatrice, Christ Church.—One of the most joyful Easters ever known in this parish was spent last Sunday. The fruits of the Lenten self-denial manifested themselves in the number and beauty of the gifts displayed upon the altar and about the chancel. On the Saturday previous the wall behind the altar was papered with heavy velvet moroon and olive colored paper, and paneled off with gilt moulding, thus forming a reredos of exquisite beauty.

Upon the altar was placed a retabular with three "Holy" raised in gilded letters. This was adorned with a magnificent solid brass Cross and vases. On the front of the altar was a cross of natural flowers. The effect upon entering the church was exquisitely fine. The other gifts were a handsome pair of Prayer Books, Book Marks two pairs, white and olive; white stole, lectern cover, credence table, hymn tablet. The singing was unexceptionably good. Large congregations were present at both services.

Besides the above mentioned gifts the rector received a black velvet sermon cover with sacred monogram on the front, and his own on the back. The inside was lined with old gold colored satin.

In the afternoon the Rector, the Rev. C. L. Fulforth, conducted the Knight Templar service in the Opera House, the Church being too small to accommodate all.

The Southern Convocation of the diocese will be held in this Church on the 29th of this month.

IOWA.

Marshalltown, Convocation.—Acting upon an invitation from the rector of St. Paul's parish, the clergy of Central Deaneary held their Easter Convocation at Marshalltown, April 15, 16, 17. Owing to pressing duties some of the members were absent.

The dean, the Rev. J. E. Ryan, of Newton; the Revs. F. E. Judd, of Marshall; Wm. Wright, Marengo; Allen Judd, Boone, and W. P. Law of East Des Moines were in attendance. The Rev. C. S. Percival of the Northern Deaneary was also present.

The discourse Tuesday evening was delivered by the Rev. Wm. Wright. Subject: "Repentance and Conversion."

Wednesday morning the Lord's Supper was celebrated, the Rev. J. E. Ryan, cele-

brant. The sermon was preached by the Rev. Allen Judd, from I Cor. 12-13.

Wednesday afternoon a conference of clergy was held at the rector's rooms. An essay on the subject of "Inspiration" was read by the Rev. Wm. Wright, and the Rev. F. E. Judd was appointed to prepare an essay for the September meeting.

Wednesday evening the dean preached a sermon on the "Intermediate State." The sermon was followed by an address from the rector.

Thursday morning was the closing service of the Convocation. A sermon was preached by the Rev. W. P. Law, from Jas. III: 17. The rector of St. Paul's parish, aided by his band of willing workers has been doing good work for the Church of Christ in this place.

The Sunday congregations are large; the Lenten services were well attended, and the Sunday-school has grown so rapidly of late that the hall is filled every Sunday.

The latest venture of the energetic rector is a parish paper, "The American Catholic." In the first number are found these words:

"Who Christ's body doth divide
Wounds atresh the Crucified,
Who Christ's people doth perplex
Weakens faith and comfort wrecks,
Who Christ's order doth not see
Works in vain for unity,
Who Christ's Word doth take for guide,
With the Bridgroom loves the Bride."

Personals.—The Rev. T. J. Mynard has accepted a call from Grace church, Decorah, Iowa. The Rev. S. C. Gaynor has taken charge of St. Mark's church, Brooklyn, Iowa, and St. Paul's Mission, Grinnell. The Rev. W. P. Law has resigned the charge of St. Paul's mission, Grinnell, and is now holding services at Trinity church, Winterset, and the Church of the Good Shepherd, E. Des Moines, Iowa.

PITTSBURGH.

Warren.—Trinity parish has been vacant some fourteen months when the present rector entered upon his duties. Necessarily the congregation had become somewhat scattered and interest lost. Mr. E. A. Keene conducted lay services very acceptably for sometime, and had a Sunday school in good condition. The congregation were unanimous in their call to the new rector, and seem to have been benefited by the interruption of services. Unfortunately, for years no Holy Days had been observed or week day services held. Numerous services were held during Lent with steadily increasing interest and attendance. Holy week was most appropriately observed with numerous services and unprecedented interest. Bishop Whitehead visited the parish on Good Friday, preaching two very instructive and appropriate sermons on the Atonement and Sacrifice. In the evening there was a most touching Confirmation service, in which eight adults received the Apostolic rite. Easter dawned bright and happy, and the early service was beautified by a glorious sunrise. At 11 A. M. there was full morning service, in which a large choir was assisted by an orchestra of 7 pieces. A children's celebration began at 1 P. M., when they made a Lenten offering for missions of about \$45. At 7 P. M. there was another enthusiastic service. From the 11 A. M. and 7 P. M. services, scores were turned away, who could not even find standing room.

The people have extended many kindnesses to the rector. They procured and furnished a very pleasant study for him. Mr. F. H. Rockwell has imported for him a cassock, surplice and stole from England. It goes without saying that they were made "in order." On Wednesday, the 11th instant, a coal-shed near the church took fire, and but for the admirable water works of the town the damage to paint, shingles and stained glass windows will reach about \$600, for which there is full insurance. A beautiful memorial window of Col. Chapin was completely destroyed.

Oil City.—The Bishop visited Christ church in Easter week and confirmed a class of twenty-five. The church was crowded. After the service a reception was tendered the Bishop at the elegant residence of Mr. and Mrs. Chickering.

The large congregations which have been filling Christ church to its utmost capacity have demonstrated the need of a larger building. The labors of the Rev. J. H. B. Brooks have been very successful. It is proposed to erect a larger building, of stone, on First street, and the members are entering into the project with a will.

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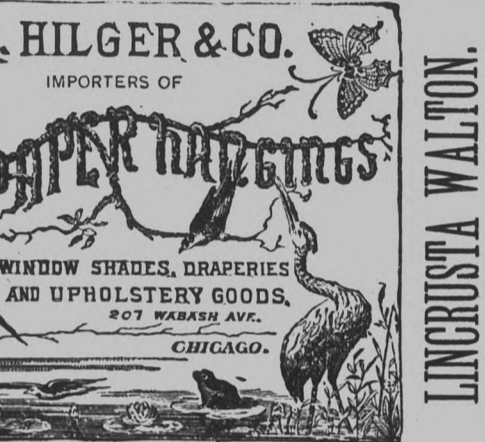
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