

The Living Church.

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

Vol. VIII. No. 3.

CHICAGO, SATURDAY, APRIL 18, 1885.

WHOLE No. 337.

JAMES POTT & CO., Church Publishers.

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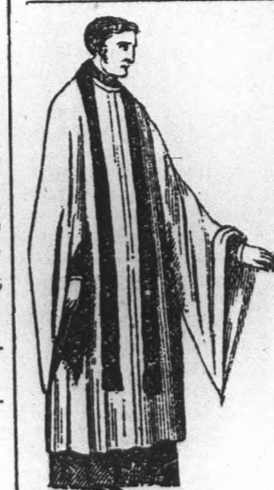
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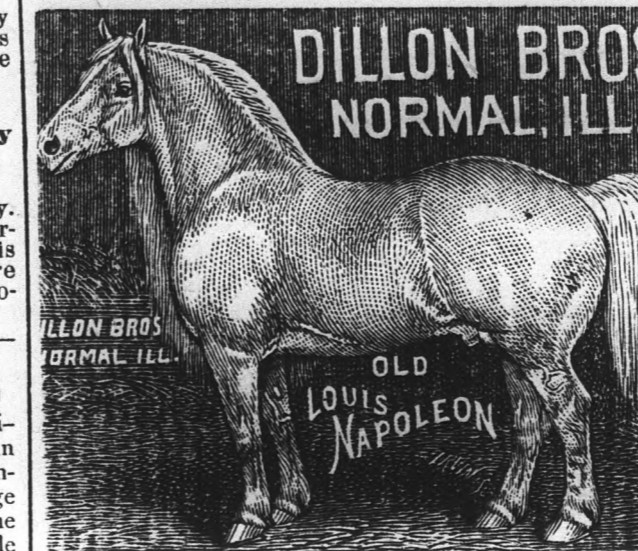
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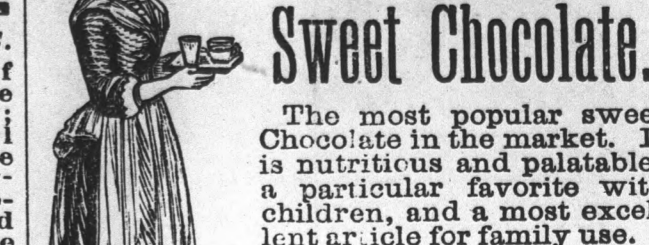
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The Living Church.

GORDON.

BY R. H. G. O.

England! thy days of glory, are not o'er—
For sure a nobler hero ne'er drew breath
Than dauntless Gordon; in his life and
death

Right worthy of the chivalry of yore,
No man he feared; but, striding vanward,
bore

God's banner on with an unflinching faith;
As though he heard with heaven-tuned ear,
"Thus saith

The Lord,"—And hearing, cared for nothing
more.

His memory is a trumpet, echoing down
Into the deepest caverns of the heart,
Where like a graven image Self is shrined;
O weave for his dear head no funeral crown;
Drop but one tear; and, turning to depart,
Seek thou to be like him in soul and mind.

OUR CHICAGO LETTER.

It has been quite on my conscience to have omitted mention of St. Stephen's in my last letter. It was a complete oversight. It would have been an added interest to my Easter chaplet of Church notices to include the good work done at St. Stephen's by the rector, the Rev. Antoine Lechner, who has infused new life into that neglected field. The Lenten season there was earnest as in the other churches, and Holy Week was marked by special services and sermons by some of the city rectors.

On the second Wednesday in Lent a class of twenty-five were confirmed, who received their first Communion on Easter morning. At all the services of the day the church was filled to its utmost capacity, and at the evening service, over one hundred and fifty children of the Sunday school entered the church in procession to take part in the Easter Festival.

The edifice of St. Stephen's church badly needs repair; placed as it is in the midst of a dense population of working people, it should be attractive to them, and be a place which should lift them up by its very aspect from the inevitable sordidness of their lot in life. Many have narrow homes. Many live "in the rear." Many occupy but a few rooms. Many have been used to the dignified parish churches of their old homes in England or Ireland; but when they seek, or are sought here, they can find, or can be offered, nothing but poor St. Stephen's. When they ask why, and see fine churches elsewhere, they learn that if they want fine churches they must build them for themselves. Then come thoughts of homes to be made, of debts to be cleared away, of inclement seasons to be provided for, and so in hopelessness they look at the little they can do, and do nothing. Meanwhile the stately edifices of Roman churches rise up before them, planted right down in their midst. Into these their children will go, and be awed by the presence of pictures, images, and lighted lamps, half seen in the vast dim interiors; kneeling worshippers are there, little children like themselves come in to pray, while St. Stephen's—the only Episcopal church in the whole vast region of southwest Chicago—is a small wooden structure, out of repair. Such a state of things gives a text for much thought. There should be a willingness in the Church to exert its corporate force in putting up churches in the vast unoccupied fields of our city. We should have

a Chicago Church Building Commission. Given a respectable church, and a priest in charge, with suitable residence, and he ought to be able to gather in a self-supporting congregation in any part of the city where such church might be built. It is folly to expect poor people to build for themselves the stately churches which they, above all others, need. Rich people do not need magnificence about them in their religious acts. It may possibly be a relief to them to get out of their luxurious homes, into the plainness of the ordinary church, but with the poor all is different. There are some more men in Chicago who might do as Mr. George A. Armour has done, without hurting themselves. I read of \$20,000 being left a short time since to put up a family tomb in Graceland; how much better to put a few more thousands to it and put up a memorial church in some deserted part of the city. How many years of weary waste and wretchedness has been spared to St. Clement's by the fact that a church "fair to look upon" has been at once put up, fully equipped in all essential matters, and a priest set to work without the delays and hindrances of feeble and groping parochial life. The result is at St. Clement's, that it is at once filled with a congregation, who gladly give as they can for its support. Poor people, the respectable poor, watched its walls as they went up, glad to know that there was soon to be a home for them where they could go and worship and not be oppressed with the bitterness of their own want of means. I wish some great heart would put up for St. Stephen's a church such as that which is now used by the congregation of St. Clement's. It would be one of the noblest missionary works that could be done in our city.

From St. Stephen's with its reality both of spiritual importance and temporal need it is a great transition, in every way, to the vast Opera House put up in the Exposition Building. Here is an enormous structure erected with a lavish expenditure, put up for pleasure alone, for fleeting pleasure! What a monument it all is to the genius and energy of Chicago, when exerted in any direction, and yet what is it all for? In the presence of that vast crowd of over 8000 persons it seemed frivolous to see a little four-by-nine plot of petty loves and intrigues sung to luscious music, set before such a tremendous congregation. The solemn assembly of so many souls seemed to be like a mountain range trying to be amused by the antics of a puppet show. One wanted the gods to stride across such a stage, to hear the loftiest, highest, sentiments sung to noblest strains, but all was of the earth earthy, despite of the magnificence of its presentation. What was real there was the vast multitude, and their immortal souls, and so, when a simple song stole out from the lips of the great Patti, and "Home, Sweet Home" touched the inner chords of every heart, spirit had its triumph over matter, and all that was petty of "plot" or opera was forgotten in the sacred emotions quickened by the words and tones of the old English song.

I watched the audience as the singer sang. It was more thrilling to me than the art-full face of the Prima Donna. The want which that old song then

met in every heart there, was the want which the Church can best meet by her sympathy, her love, her music, her magnificence. I thought of the countless thousands of our great cities who need a power greater than art can ever give, and then I thought of their difficulty in getting for themselves the help of stately edifice and ordered worship, and solemn rite, and here, and at home, St. Stephen's and its necessities stood out before me.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XIX.

THE ANGLICAN CHURCH AND THE FELLOWSHIP OF THE APOSTLES.

In assigning reasons why we Anglo-Saxons should be *Anglo-Catholics* instead of either *Roman-Catholics* or *anti-Catholics*, I have shown that the primitive Church had certain definite marks which must be retained in essential continuity by any Church which would justly claim the allegiance of thoughtful and pious men. These marks as laid down in the Bible and as apparent in the early Church, are Baptism, the Doctrine of the Apostles, the Fellowship of the Apostles, the Breaking of the Bread, and the Prayers—in other words the New Birth, the Orthodox Faith, the Apostolic Ministry, the Eucharist, and the "Divine Liturgy" (as Early Christians used often to call the Church's prayers).

Now, if the Anglican Church be a true and pure branch of the Catholic Church, it must be found to possess all these things, and if any of them have ever, even for a short time, been lost or impaired, they must have been lawfully restored. I cannot see that any one of these things was ever lacking in the Christianity of England, though at times some of them have been somewhat clogged in their use and operation. But I dwell at length on the Apostolic Fellowship, which inheres in the Catholic Episcopate, because it, and it alone, has the power to remedy all defects; or, as St. Paul said to the first Bishop of Crete, to "set in order the things which are wanting."

No reader is asked to take for granted the conclusions to which this course of argument may ultimately lead; but only to follow candidly and without prejudice the process of interrogating the Bible and history to find the essentials of Catholicity, and then to see whether the Anglican Church has retained them. If we find that she has not, and that some other religious body has—be it the Tridentine Church or the Salvation Army—then let us yield gracefully, and say with the converted Epicurean:

"Nunc retrorsum
Vela dare atque iterare cursus,
Cogor relictos."

Thus far we have seen that the Anglican Church has always continued steadfastly in the primitive theory and practice of Holy Baptism, and in the Orthodox Catholic Faith. Has she also kept fellowship with the Apostles through the Apostolic ministry which Christ ordained? I answer: Our Mother Church from her infancy among the

Britons to this day, has never for an hour known what it is to be without her Catholic Episcopate.

The actual date of the introduction of Christianity into Britain has no bearing on the authority of our Church. The oldest church is that of Jerusalem, followed by the various dioceses and provinces of the East. The Church in Rome was for a long time only an Oriental mission, working among the Greeks and Jews of the Metropolis. It was in Greek that St. Paul wrote his letter to the Roman Christians, and Greek was for two centuries the official and liturgical language of the Church in Rome. No one dreamed of such a thing as that the struggling community of Christians in Rome was in any sense the Mother and Mistress of all Christendom. There is, moreover, strong ground for believing that Christianity was introduced into Britain as early, if not earlier, than into Rome. Indeed there is some evidence that the Church got a foothold in Britain five years before it was planted in Rome; so that Rome, instead of being our Mother, would really be only a younger sister, and—more's the pity!—not a very loving one at that. As Hore says (in his "Eighteen Centuries of the Church in England," p. 191): "It has been asserted that the foundation of the British Church was prior in date to that of the Roman: Cf. Crackenthorp, *Def. Eccl. Angl.*, p. 23, "De Britannica Ecclesia nostra liquidum est fuisse ilam aliquot ante Romanam annis fundatam . . . Dice Romanam ecclesiam, Britannicæ nostræ non matrem sed sororem, atque sororem *integrò quinquennio minorem.*"¹

Linus whom St. Paul ordained as the first Bishop of Rome, was a Briton, and is with good reason believed to have been converted to Christianity in Britain before ever he came to Rome. His father, Caractacus, a petty British king and his grandfather, Bran, a Druid, were carried to Rome, together with his sister Claudia,² and lived in the imperial palace. St. Paul says, (Phil. iv, 22). "All the saints salute you, chiefly those that are of Cæsar's household;" and again (II Tim. iv, 21), "Eubulus greeteth thee, and Pudens, and Linus and Claudia." For the whole story about these royal British Christians and their relation to St. Paul, see Hore's *Eighteen Centuries*, and Jennings *Eccl. Angl.*

The evidence that St. Paul after his journey into Spain (See Rom. xv, 24 and 28) made a brief visit to Britain, although not regarded conclusive by some scholars, is pretty strong and at least proves the great antiquity of the British Church.

Gildas, the first Briton whose writings are extant (sixth century) says that Christianity dawned on Britain as early as A. D. 61.

Fortunatus, a poet of the sixth century says St. Paul "passed over the ocean to Britain." Theodoret (b. 386, Bishop of Cyprus 410) says that "St. Paul at the time of his journey into Spain, brought salvation to the islands lying in the ocean," that he went to Spain, and thence carried the Gospel to other nations; and he expressly states that

¹ As to our British church it is clear that it was founded some years before the Roman. Learn then that the Roman Church is not the Mother of our British Church, but the sister, and that too a sister fully five years younger.

² Clement the third Bishop of Rome speaks of "most holy Linus, the brother of Claudia."

some of the *Apostles* preached to the Britons.

St. Jerome (b. about 340) says that St. Paul went from one ocean to another, that he preached the Gospel in the western parts, *as far as the earth itself*. Britain was regarded as the extremity of the western world.

Eusebius (b. about 290) says that some of the *Apostles* crossed the ocean to those islands which are called *British*.

Origen, who flourished A. D. 197, says: "The power of the Saviour reached as far as Britain."

Tertullian (b. about 150) says: "There are places in Britain inaccessible to Roman arms, which are subdued to Christ."

Justin Martyr (b. about 100) says that Christianity existed in every country known to the Romans."

And St. Clement, the third Bishop of Rome, the "fellow-laborer" of St. Paul, says that St. Paul preached the Gospel to "the utmost bounds of the west."

"There can be," says Hore, "no reasonable ground for doubting that the British Church was not only of very ancient, but also of Apostolic foundation. A Roman Catholic writer, not generally very favorable to the Anglican Church, whose testimony on that account is the more valuable, readily admits this: 'It is probable,' he says, 'that Christianity was disseminated over parts of England during the Apostolic age. This was universally believed by our ancestors. . . . The documents on which the history of the first conversion of England depend, approach much nearer than those of the ancient Romans to historical certitude.'"⁸

The old legends about St. James or Joseph of Arimathea, going to Glastonbury, cannot be looked upon as historical, but are valuable as showing the general belief that Christianity was on British soil in the first century; and there is good reason to believe that the church in Glastonbury was the first building ever erected for Christian worship.

While much obscurity hangs over the early history of our Church in Britain, there can be no doubt that it was very ancient, that it was independent of foreign control, that it received help from Gaul in the second century, and as Gaul received its Christianity from Ephesus and not from Italy; the British Church was very *Oriental* in its ways, and on that account had, and has to this day, several points of difference from the Western Churches which were more intimately associated with Italy.

If, as we are whirled across the country, we look out of the car window every few minutes, and each time see the landscape covered thick with snow, we feel sure that the snow has fallen all along the line. So from the few glimpses that we get of the early British Church, we see that it was *Episcopal*, and are sure that in the brief intervals between these glimpses, the Apostolic Ministry ever spread the white vestments of its divine and gracious office over the rugged surface of that ancient Church.

After the Diocletian persecution, A. D. 303, in which our Proto-martyr, St. Alban, suffered for the truth, many Roman soldiers—stationed in Britain, became interested in Christianity, and at least learned to respect it—among whom was the Military Governor, Constantius, the father of the Emperor Constantine; Constantine, thanks to his residence in Britain, was favorable to the religion of Christ,

and became the first *Christian* Emperor. In the year 314 he summoned a Council of Bishops at Arles, and among those who were present and signed the decrees of the Council, were three Bishops from our own Church, accompanied by a Priest and a Deacon. They were *Restitutus*, Bishop of London, *Eborius*, Bishop of York, and *Adelphius*, who was bishop probably of *Caerleon on Usk*, (the modern St. David's of which at this writing, the Right Rev. Dr. Jones is Bishop.)

It is uncertain, but on the whole, highly probable that British Bishops were present at the General Council of Nicea, A. D. 325. At all events they were invited. Bishop *Restitutus* and probably some other Bishops attended the Council of Sardica, A. D. 347. And at the unfortunate Council of Rimini, a number of British Bishops were present, and so independent were they that, as is recorded by Sulpicius Severus, they thought it *unbecoming* that Britons should accept the generous offer of the Emperor to defray their expenses from the public treasury, with the exception of three who were in straitened circumstances.—"*Britannis indecens visum est; repudiatis fiscalibus, propriis sumptibus vivere noluerunt.*"

Thus our Mother Church, with the Sacrament of Holy Baptism, with the Orthodox Faith, with the Apostolic Ministry of Bishops, Priests and Deacons—and of course also with the Holy Eucharist and a truly Catholic Liturgy—flourished until in the 5th and 6th centuries the Pagan Saxons invaded the Island and drove the native Christians from the Eastern parts to the hill country of the West, chiefly Wales and Cornwall. Then, the Bishop of London, and Thadloc, the Bishop of York held their Sees manfully till A. D. 587, and then when their flocks were scattered and a host of heathen wolves were in the fold, "when London sacrificed to Diana and Westminster to Apollo," they also fled and followed their brethren to Wales where their Church still lives.

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

NO. II.

In the month of January 1765, a young white man, accompanied by two Indians, was travelling through the wilderness, from Johnson Hall in the Mohawk country on a pilgrimage to the Senecas. He came from the Moor Charity School founded by the Rev. Dr. Wheelock of the Presbyterian church, at Lebanon, Conn. One object of the Moor School was the education of Indian youths, and the preparation of missionaries to instruct the red people. Among the pupils was Brant, the Mohawk, sent with others by Sir William Johnson, the friend of the Five Nations. Another of the students was Samuel Kirkland, preparing for the Presbyterian ministry. Young Kirkland resolved to become a missionary to the Senecas. His first step was to Johnson Hall where all friends of the Indians were made welcome. Sir William Johnson procured two faithful Senecas as guides, and the party set out on snow-shoes. The young missionary carried a pack of forty pounds. He slept on hemlock boughs. His Seneca friends were very kind to him; they would not allow him to work, he was told "to sit on a log and rest himself." The kettle for tea, "Chinese tea" was slung gipsy fashion over the fire, and slices of ham broiled Indian

fashion; sticks sharpened at one end, and slit at the top for slices of ham tied on by shreds of bark, were inclined towards the fire, while pieces of bark to catch the drippings were placed beneath. Cakes of maize meal were baked in the ashes. Such was a luxurious repast in the Mohawk valley only a century since. At Kunawaloo, the Oneida town, the travellers were received very kindly, and urged to stay, for at least a year. But young Kirkland moved westward. Twenty-three days after leaving Johnson Hall the party reached the Seneca town where they were received very hospitably by the chief Sachem; Councils followed. The Mission was received. Young Kirkland was regularly adopted into the family of the chief Sachem. He remained with "his relations" eighteen months, suffering many hardships, at times almost starving from want of food; kindly cared for by "brothers and sisters," but in danger from personal enemies, who wished to carry war into the Cherokee country, a step opposed by the missionary. In a letter written at this time he speaks of the "teas nature has provided for us in the wilderness, such as pine buds, sassafras blows, bark of spice-wood, and chips from the heart of the sugar maple." He wore a leather shirt and breeches. Famine fell upon the tribe. He sold a shirt for "four Indian cakes, baked in the ashes, which he could have devoured at one meal." At one time he lived for several days on white oak acorns, fried in bear's grease. He became violently ill. His "grandmother" an old woman of ninety, the Sachem's mother, walked half a mile to nurse him at night. She gave him a dose of three gills of refined bear's grease which cured him. The little game they had in April, was kept so long that it was scarcely possible to eat it; nevertheless as a stranger and "brother" he received a double portion on a piece of bark; shutting his eyes he contrived to swallow a little "well seasoned with salt and tears."

The danger of absolute starvation led him to return to Johnson Hall. His "brother" Tekanada went with him. A new canoe of bark was built for the purpose. The party consisted of two men, two women, and several children. At Fort Brewerton, on the Oneida river, he was invited to dine with the commanding officer, and nearly killed himself by eating ravenously of rice soup and venison. "I felt I should not be satisfied after devouring all on the table. The officer, observing the violence of my appetite, said, with a pleasant air, 'Mr. Kirkland, you have been on the point of starvation; eat but half a meal now, and come in the evening and take a cup of tea.' 'Sir,' I replied with warmth, 'I am willing to pay for what I eat—I had not a farthing of money! He replied that it was best to eat sparingly at first, and that he had spoken from pure friendship. I instantly dropped my knife and fork, and thanked him with tears in my eyes." In crossing Oneida Lake the party were nearly drowned, the canoe sprang a leak. The wind was high. Tekanada turned pale, and untying a squirrel skin took two pinches of magic powder which he cast upon the water, crying out with a loud voice, "Now wind, do your best! Do your best, I say! You cannot conquer now!" The wind increased. The danger grew imminent. "Brother, pray to your God now; Jesus, you call him." I answered that I was praying. He cried out, "I do not hear you!" I was obliged to pray in an audible tone. Half an hour later they reached the

shore safely, but the canoe fell to pieces the moment they touched the beach. Early in May, the party reached a pleasant spot on the banks of the Mohawk, about three miles from Johnson Hall. Tekanada built a bark lodge, and here they remained about three weeks, receiving great kindness from Sir William Johnson. The wife of Tekanada died here of rapid consumption; she was decently buried in an orchard. Tekanada was inconsolable. With a bateau given by Sir William Johnson, and well supplied with provisions, they returned to the Seneca town, where Mr. Kirkland remained another year.

In June, 1766, he was ordained a minister of the Presbyterian Church, at Lebanon. There was then a missionary society in Scotland, and it exists to-day, called the "Honorable Society in Scotland for Propagating Christian Knowledge;" it was incorporated in 1710. In 1718 this society extended its labors to the colonies, and after that date, was often mentioned as the New England Society. It was from this society that Mr. Kirkland held his commission. It is said the celebrated English clergyman, the Rev. Mr. Whitfield, and the Rev. Mr. Kirkpatrick, who had been a chaplain in General Amherst's army, advised the young minister, to devote his services to the Oneidas. Instead of returning to the Senecas he established himself at Kunawaloo, the principal Oneida village, about fifteen miles to the southward of Oneida Lake. During forty-two years from that date he was, more or less, closely connected with the Oneidas. One of his first steps was to build himself a log house, ten feet square. Through constant hard labor for seventy days he succeeded in digging the cellar, cutting, hewing, and drawing the timber with his own hands. He was pleased with the people. "Many appear to have a hearing ear, and an understanding heart, and to be earnestly engaged for religion." These were undoubtedly the original catechumens of Andrews, Barclay, Ogilvie, and "Old Abraham." There was a great improvement in temperance. Eighty kegs of rum were brought to the town by traders, offered for sale, and even proffered as a gift—but the traders were balked. It was refused. "It is contrary to our agreement with the minister." Of course the traders persecuted him. He had many hardships to endure. After a time the Society in Scotland offered him a salary of £100. He then returned to Lebanon and married Jerusha Bingham, a niece of Dr. Wheelock, returning with her to Oneida. She was an excellent woman, and a faithful friend of the Oneidas. In the course of a few years there was manifest religious improvement. "A meeting-house was built"—in those days it would have been considered a grave theological error to call the building a "church." Two of the leading men of the tribe became the steadfast friends of the missionary, "Good Peter," a convert of one of the English missionaries, and Skenandoah. A saw-mill, a grist-mill, and a blacksmith shop were built. Oxen and farming utensils were purchased.

But the storms of the approaching Revolution were already lowering over the country, interfering grievously with the work at Oneida. Sir William Johnson, the friend of the red man, and patron of Mr. Kirkland, died. His son, Sir John Johnson, and his son-in-law, Col. Guy Johnson, were entirely under English influences, and strongly opposed to the struggle of the Colonists.

⁸ Butler's Book of the Church, quoted in Hore's Eighteen Centuries, pp. 8-9.

Mr. Kirkland's sympathies were naturally with his countrymen. Quite early in the struggle he was employed as an agent of the Colonies, in endeavoring to withdraw the Six Nations from the guidance of the Johnsons. But the influence of the Johnson family was of much older date, far more widely spread, and far more deeply seated than his own. Eventually the very great majority of the Mohawks, and a large proportion of the Senecas, Cayugas, and Onondagas followed Sir John Johnson to Canada, where their descendants now form several very respectable communities in a healthful condition of improvement. The American leaders had asked them to remain neutral. England offered them the war-hatchet. The Oneidas were the only tribe who retained their foothold on the old ground, the only tribe who became allies of the Colonists. That they did so was owing chiefly to the influence of Mr. Kirkland. Even of the Oneidas one hundred and twenty followed their kinsmen to Canada. On the other hand "Old Abraham," and a few of the Mohawks joined the American party, and became blended with the Oneida tribe. Most of the Tuscaroras also followed the example of the Oneidas.

At that time the Oneidas had two principal villages, their "castle," called Kunawaloo, lying about twenty miles west of the portage between the Mohawk and the Wood Creek, and fifteen miles southward of Oneida Lake. A second smaller village lay about twelve miles west of the lake, on the Oneida river. Kunawaloo had many cabins of hewn and unhewn logs, built by the red men; two houses of boards, built by whites, and also wigwams of bark. The furniture consisted of rough bunks to sleep in, rough tables and benches, wooden bowls and spoons, gourds for water-vessels, and many articles of bark and basket-ware very skillfully made. In each cabin was a metal kettle purchased from the whites. The American officers were opposed to employing the Indians in active warfare. When the Oneidas offered their services to General Schuyler, they were at first rejected. But two years later, after the ravages in the valley of the Mohawk by Col. St. Leger, who had a large Indian force with him, the services of the Oneidas were accepted by the American officers, and 250 were employed as scouts, often under the leadership of Skenandoah, a Christian warrior and a remarkable man.

Let us pause for a moment to look at an Oneida warrior of the olden time. Skenandoah, or the "Peace-maker," as the name implies, was born in 1706, at Conestoga, on the Susquehanna, of Oneida parents. He grew up to a stately savage manhood, tall, muscular, erect and dignified, his skin being rather light for a full-blooded Indian, "which he certainly was." His voice was so powerful that he could make himself heard at a distance of half a mile. A very skillful hunter, he was brave and intrepid in war, bland and mild in peace. With a naturally strong and vigorous mind, he was never passionate, but weighed every question calmly. His sense of justice is said to have been remarkable. When he spoke in public it was with the dignified manner, natural grace of gesture, and wild eloquence of an Iroquois Sachem. His lips are said to have been peculiarly pleasing and expressive. The native strength of the man's character is clearly proved in a way very unusual among his race, and rare among white men. He was a Pagan for the

first three-score years of his life, and he often drank to excess. On one occasion, he came proudly along the trail through the forest, from the Oneida Castle, fully armed and equipped with all his highly-prized savage ornaments on his person, to attend a Council at Albany. He drank to excess. He awoke after his debauch, a degraded wretch lying in the street, entirely naked, stripped of all clothing, and of every ornament. As he came to himself, and rose to his feet, he resolved never again to touch ardent spirits; and that resolution made at the age of 47, he kept *through a life extending to 110 years!* From that hour he was never known to take a single draught of any intoxicating liquor. In 1767, Skenandoah, the "White man's Friend," was baptized by Mr. Kirkland. He continued faithful to his Christian vows for half a century, until his death. His heart opened to the lessons of civilization. He learned to plough, a wonderful step at that date! But he failed to influence his people on this point. They still left all the hard labor to the women. Neither would they give up painting themselves after their old fashion. With other Oneida braves, Skenandoah was sent to Niagara on a scouting party, in 1780. The Oneidas were taken prisoners and sent to Canada as spies, but were eventually liberated on parole. Returning to Kunawaloo, they found their village a ruin. A party of English, and hostile Indians, in the same year, had fallen upon Kunawaloo, and burnt it to the ground. The Oneidas fled to Schenectady, where they lived two years, in rude huts, on the banks of the Mohawk, fed by the Americans on army rations. In 1782, they returned to Kunawaloo.

MRS. STEWART'S GREAT GIFT TO THE CHURCH.

Alexander T. Stewart, at the time of his death, had under consideration the erection of a church at Garden City. After his death his widow, Cornelia M. Stewart, in conjunction with Judge Hilton, as her adviser and friend, determined to carry out the wishes of her husband and to make the church a memorial of him. Early in the summer of 1876 plans were made and ground was broken. Before the foundation had been completed, however, and after consultation with Bishop Littlejohn, it was determined to make the church a cathedral of the diocese of Long Island, and on June 28, 1877, the cornerstone of the edifice was formally laid in the presence of the clergy of the Church, with all the ceremony incident to such an occasion. As the building advanced, Mrs. Stewart determined to add a cathedral school, and Judge Hilton at once prepared plans and entered upon the work. She also determined to erect a see house, or bishop's residence, and, with spacious ground adjacent, devote the whole to diocesan uses.

The school building was opened under the auspices of the bishop in September, 1883, and in June, 1884, the see house was completed and occupied by the bishop as a residence. Since then the work of completing the cathedral has proceeded, and now it is to be formally opened as a diocesan church, preparatory to consecrating it to cathedral purposes.

All these buildings are substantially fire-proof, built in the most improved manner, and peculiarly adapted to the purpose intended by the giver. Upon the Diocesan Convention's accepting and adopting them formally, it is pro-

posed to convey them forever to a corporation which has been created by law for the purpose, known as the Cathedral of the Incarnation, which is authorized to accept and control them for the use of the diocese of Long Island.

The exterior of the cathedral church is already well known to many who have for years seen it when passing on the cars of the Long Island railroad through Garden City. Its order is pure Gothic, in the floriated style. The spire is 207 feet in height and the apex of the nave is about seventy feet above the foundation. The material is brown sandstone from the Belleville quarries in New Jersey, the same as Trinity church in this city. Its extreme length is about 170 feet, its transept seventy-five feet, and nave about sixty feet. Its interior finish is excellent in workmanship and taste. The organ was built by Hilborne L. Roosevelt, is worked by steam power and electricity, has 153 stops and connects with a chapel organ, a tower organ and an echo organ above the ceiling of the transept. It also connects, at the organ bank in the chancel, with the Centennial Chime of thirteen bells in the tower, and the whole can be played by the organist at one time. The bishop's throne, the dean's throne, the sedalia for the clergy, the desks for the choristers, and the organ cases are all fine specimens of cabinet work, made from dark mahogany, and with the variegated marble floors, the beautiful stained glass windows, the bronze columns and capitals, and the light Ohio sandstone of the interior, produce a soft and pleasing effect.

The stained glass of the church is all from the foundry of Clayton & Bell, of London; that in the chapel, from E. Colgate, of New York City, and that in the crypt, from Heaton, Butler & Bayne, of London. Altogether the windows number about 150. The designs for the windows of the church were made from suggestions by Judge Hilton, under whose personal supervision and control the whole of the building has been completed. The cathedral school is a large building, about 300 feet front, with three wings, each extending about 170 feet in depth. It is constructed of brick specially manufactured for the purpose by Judge Hilton at the brick yard of the estate, at Bethpage, about eight miles distant. The building, with its parlors, bath-rooms, single rooms, and dormitories, is capable of easily providing for 250 scholars, and the class rooms are capable of seating 250 additional day scholars, who may live in Garden City. This building being fire-proof and constructed with special regard to ventilation and comfort, is considered unequalled by any school in the vicinity. It is finished in hard wood throughout.

The see house is a structure of brick of a like character, contains about thirty-five rooms, is fitted in hard woods, and handsomely furnished in every part. Eastern and other rugs cover the hardwood floors. The large and commodious brick stables attached are also fitted in hard wood and contain every needed requirement. The grounds around the church and see house form a park of about thirty-five acres, beautifully planted with trees, laid out in walks and drives and large reaches of lawn carefully sodded and forming an unusually pleasant surrounding. The grounds adjacent to the school are of about equal extent, and contain spaces allotted for the amusement and recreation of the scholars. Edward D. Harris, the estate

architect, designed and supervised the construction of the school and see house; and Henry G. Harrison was the architect of the cathedral church. There exists already in the village of Garden City a school for girls under the control of the bishop at present, but which, upon the transfer of the cathedral church, school and see house, will pass to the control of the trustees of the Cathedral of the Incarnation and be conducted under their general supervision.

It is stated on the authority of clergymen of the diocese of Long Island, that the endowment fund given by the Stewart estate for the support of the cathedral will yield an annual income of \$15,000. It is estimated that the music will absorb about \$6,000 of the income. Mr. Woodcock, the organist of St. Mary's church, Brooklyn, has been engaged to conduct the music and to organize the choir. This choir will be made up at the outset of thirty men and boys, selected mainly from surplus choirs in Brooklyn. The cost of transporting the choir to and from Garden City, and providing the members with a good Sunday dinner, will be \$1,800 alone, apart from any salaries paid to organist or singers. The cathedral school will furnish some recruits and the effort will be made to found at once scholarships in that institution whereby boys having good voices will have their general education free of cost, in exchange for their services as members of the cathedral choir. This is the practice in the cathedral towns of England. If a dozen or more scholarships are established, the expense of the music in the cathedral will be materially reduced. The cost of heating and lighting the building will be heavy, as it is an expensive building to maintain. The dean of the cathedral will undoubtedly be the Rev. T. Stafford Drowne, D. D., at present the acting warden of the cathedral schools.

THE new Bishop of London, after being duly "confirmed" in the same church which witnessed the protestation against his first Episcopal nomination, was enthroned in St. Paul's Cathedral on Wednesday in Easter week. His successor at Exeter and Dr. Wordsworth's at Lincoln will be consecrated in St. Paul's next Saturday, the festival of St. Mark.

THE pneumatic post is not the only new invention designed to facilitate communication. Two Philadelphia men have just patented an instrument which, if all said of it be true, will supersede the telephone. The transmitter is something like a type-writer, and the message sent is printed at each end, thus doing away with all chance of error.

THE new French Ministry has announced, necessarily, a very radical programme. The Senate is to be abolished, the Constitution, new as it is, to be revised, and the Church to be once more, but this time completely, despoiled. This latter measure will not only affect the Roman-Gallican Church but also the Protestants and the Jews, for these bodies are all equally "established." M. Brisson thus is forced to go further than any of his predecessors since '91, but he in his turn will be passed. The deluge cannot be far distant.

—MR. EDMOND GOSSE characterized Trinity church, Boston, as, without exception, the most beautiful modern ecclesiastical edifice with which he was familiar.

The Household.

CALENDAR--APRIL, 1885.

19. 2D SUNDAY AFT. EASTER. White.
25. ST. MARK. Evangelist Red.
26. 3D SUNDAY AFT. EASTER. White.

THE HELPING PRAYER.

BY MISS PROCTER.

The monk was preaching; strong his earnest word;

From the abundance of his heart he spoke,
And the flame spread; in every soul that heard,

Sorrow and love and good resolve awoke.
The poor lay brother, ignorant and old,
Thanked God that he had heard such words
of gold.

"Still let the glory, Lord, be thine alone"--
So prayed the monk, his heart absorbed
in praise:

"Thine be the glory; if my hands have sown,
The harvest ripened in Thy mercy's rays,
It was Thy blessing, Lord, that made my word

Bring light and love to every soul that heard.

"O Lord, I thank Thee that my feeble strength

Has been so blessed; that sinful hearts
and cold

Were melted at my pleading--knew at length

How sweet Thy service and how safe
Thy fold;

While souls that loved Thee saw before
them rise

Still holier heights of loving sacrifice."

So prayed the monk, when suddenly he heard

An angel speaking thus: "Know, O My son,

Thy words had all been vain, but hearts
were stirred

And saints were edified and sinners won
By his, the poor lay brother's humble aid,
Who sat upon the pulpit stair and prayed."

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XIV. CONCLUDED.

Well pleased to be able to make anything that he could call his own, Lon shouldered his axe and started out to join the men who were doing rapid execution among the fine old trees on the hill side, which was being cleared for farming purposes. It was not easy at first to keep up the incessant chopping of limbs and small branches, which was his part to do; but after a little, his arms grew accustomed to the motion, his hands were no longer blistered, and he thoroughly enjoyed the fine exercise.

For a long time, the hewing, and trimming, and splitting, went on, until nothing was to be done but the neat piling up of a quantity of cord-wood, which was left for Lon, as well as the clearing away of a mass of chips that he was to take home for kindling-wood to his mother. The men had all gone away to other work, and Lon was starting out one morning to the wood lot alone when he overtook Louis, who was taking a listless walk, without any object and with no one to talk to. Remembering Miss Grahame's advice, Lon said, rather timidly, "I'm going to pile up wood; would you like to come? it ain't far."

Louis' face lighted up with gratification; the listless look disappeared, and he was soon striding along, his light, active frame having no difficulty in keeping pace with Lon's rather heavy one.

Leaving the highway, and climbing a fence or two, they were soon on the private road which led to the clearing. It was a sunny, winter day, almost like

spring, and as the boys walked on in the clear bright air, the color began to come into Louis' pale cheeks, and he grew eagerly interested in what Lon told him of country ways and habits; for Louis was a city boy, much more used to dark, unwholesome alleys than to fresh air and sunshine.

"It's been good fun," said Lon, "chopping down all those trees, from this fence, where we are now, away up to the edge of the woods beyond."

"Did you cut the big trees?" asked Louis, looking with admiration at his sturdy companion.

"Oh, no, I didn't do any of the heaviest work. I trimmed and split and piled up; that's what I've got to do now, and then I'm to have all these chips to take home to mother."

"Can't I help you?"

"You'd better not pile, I guess. 'Spose you pick up a lot of the chips, and then I'll drive Zolly up here with the cart to-morrow, and we'll take 'em home."

The work was so new to Louis, that it seemed like play, and, although he had to stop and rest sometimes, he was busy enough to keep happy and warm while Lon, with no apparent exertion, added a neat pile to the cord wood.

"There's the mill whistle," said Lon, just as Louis began to wonder how late it might be getting. "That's twelve o'clock, you know, and then I sit down and eat my dinner. Mother always puts in too much, so there'll be enough for both."

"Oh, no," said Louis, turning away after one eager glance at the bright tin pail, "I don't mind; I've often been all day without anything, and there'll be supper when I get back."

"All day without anything, often!" Lon had never been so shocked before. Sometimes he had thought they did not have much at home, and he had wished for more and a greater variety; but to go all day without food was an experience he had never known and, picking out the nicest piece of corn beef, the softest bread, and the biggest piece of pie, he made Louis take them.

They had climbed up on the pile of wood, near a great chestnut tree, and, in the noon-day sun, were delightfully warm while they ate their dinner, which was a novel feast to Louis, and better than usual to Lon because of the revelation just made to him that hungry boys often had nothing. He had heard of such things before, but had never actually realized them until now.

As they sat and chatted, a sudden chir-r-r in the tree above them made Louis exclaim, "What's that?"

"Oh, that's only my squirrel, he lives up here," said Lon.

"Your squirrel, why, where did you get him?" asked Louis.

Lon laughed as he answered, "I didn't get him anywhere; but three of them live up in this tree, and when I began to come up here alone, you see I kinder wanted company and one of the little fellows looked so cunning, I offered him a piece of apple. He wouldn't come for it while I was here the first day, nor the next; but, when I kept it up, he got so he wasn't afraid, and he regularly expects it now. You keep still, and I'll put a piece for him up in this branch where you can see." Reaching up, and out beyond him, Lon deposited a piece of red apple carefully on a branch, and down came a beautiful large red squirrel toward it. Half way down he stopped, and, with head on one side, reconnoitered with a very sharp pair of eyes. Then he made another dash

toward the apple, stopped, ran on again, snatched it up, and in a twinkling was up over their heads, giving his thanks in another loud chir-r-r.

Louis laughed heartily, a gleeful boy's laugh that it was good to hear, and the sober Lon found it too irresistible not to join.

"Tap, tap, tap, they heard presently, and Louis again asked, "what's that?" "Oh, I'm so sorry!" said Lon. "I've eaten all my meat, and there's my wood-pecker wants some."

"Where?"

"Over on that tree; don't you see?"

"Yes; my, isn't he pretty? such black and white spots, and a little red topnot! But does he like meat?"

"Yes; mother always puts out a bone in the apple tree for the birds in the winter, they'll peck and peck till there isn't a morsel left, and this little chap likes it too."

"Here's a piece of mine," said Louis, "can I give it to him?"

"Yes, if you go very quiet, and put it on a little twig; he'll come round and get it;" and sure enough he did.

After such a pleasant morning, Louis was glad enough to come again. Lon found him good company, and found beside, that he could talk to him about things he was shy of speaking of to the other boys. Louis liked to talk of Sister Clara, and she was associated with all the boy knew of school and Church life, so they talked of all together.

Lon never spoke to his father on religious subjects, and, although his mother taught him his catechism, so that he might know it in school, she was as shy in speaking of the truths it contained, or in answering one of the boy's questions, as if they were something to be kept in the background; and so it was that, while the boy thought about his baptism, whenever it was spoken of in church or Sunday school, he did not have the courage to ask his mother why she had never had him baptized.

One day, when the last of the chips were being picked up, and Louis was relating some incident in his former life, he chanced to say, "That was the Sunday after I was baptized."

"What," said Lon, "weren't you christened when you were a baby?"

"No," answered Louis, "Sister Clara had me christened."

"Then I could be, too?" rejoined Lon.

"Why, I heard Miss Grahame say all the boys in your class were," said Louis, surprised.

"Yes, she thinks so, and Mr. Gordon, he hasn't been here long and hasn't asked; but I haven't. I don't know why mother didn't, for I heard her tell somebody a good while ago that she meant to have done it."

"Why don't you tell Miss Grahame? I think it's easy to talk to her."

"I don't know; do you think it makes much difference?"

"Bein' baptized? Yes, it makes a heap o' difference."

"How?"

"Well, I don't know; but Sister Clara said it did, and you ask Miss Grahame."

"I've been thinking about St. Christopher since last Sunday," said Lon; "he wasn't afraid of anything. I ain't a giant, but I'm the biggest boy in the Guild, and--"

"And you're afraid to tell you ain't baptized. Well, I'll tell 'er for you."

Lon thought this wasn't quite the thing; but was grateful to Louis for the offer, and between them, on the

next Sunday Miss Grahame was made aware of the burden that had so long weighed upon Lon's mind.

CHRISTIAN FRIENDSHIP --A BIBLE STUDY.

BY SISTER BERTHA.

"Behold how good and pleasant it is for brethren to dwell together in unity." In a family circle, or community life, it needs more than mutual interests and natural affection to make the unit that is so good and pleasant in God's eyes. In this cxxxiii Psalm we have a beautiful description of what it may be, and the sweet blessings that come from the real oneness of true friendship. It is a vision of "the pattern showed us in the mount" for us to fashion our tabernacle after (Heb. viii 5). "Endeavoring to keep the unity of the Spirit in the bond of peace, until we all come in the unity of the faith unto the measure of the stature of the fulness of Christ," the perfect friend, into the perfection of friendly intercourse in our Father's House above. Let God's word fill out the ideal and show how it may be attained. "Put on therefore, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another, and above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts to the which also ye are called in one body," for "we being many are one body in Christ, and every-one members one of another, and whether one member suffer, all the members suffer with it, or one member be honored all the members rejoice with it;" and, "He is the head of the body." So shall Christ's prayer be answered in each family, each circle of friends or relations, as He prayed for the whole Church, "That they all may be one."

Our Psalm goes on to picture in symbols more of what this ideal friendship may be. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." That precious ointment, compounded by God's own direction (Ex. xxx:22-25,30), was mixed of myrrh, the symbol of suffering; of calamus and cinnamon, sweet spices, that give more sweetness and perfume by being braised, symbolizing the trials and tests of life; and oil, the symbol of joy, all together typifying the varied scenes of life in which friends, bound together by mutual interests, suffer or rejoice, or bear the tests that so often come to try the true from the false--"a friend loveth at all times and a brother is born for adversity." Prov. xvii:17, xxvii:6,9.

As the ointment is poured upon the head, it passes over the lips, consecrating them. How many friendships are destroyed, family circles broken up, peace disturbed, just because the holy oil has not anointed the lips. If the lips of friends are thus consecrated, in times of suffering, through hard tests, and in joy alike, not allowing jealousy, misunderstanding, or haste to speak, to disintegrate the perfect bond of union, how many hearts would be spared their unspeakable sorrow! When we look upon Christ, the Pattern of friendship, when we hear Him say to us, "Ye are My friends if ye do whatsoever I command you, henceforth I call you not servants, but I have called you friends;" and our hearts reply in adoring love, "His mouth is most sweet, He is altogether lovely, this is my Beloved, and

this is my Friend, O daughters of Jerusalem,"—then we long to be to others, as far as our poor natures allow, the same in friendship as He is to us. "His lips are like lilies," they are "full of grace." Then the consecrating oil should make ours gracious and pure, and rule our "tongues with the law of kindness," then for "the grace of our lips the King shall be our Friend."

As the anointing oil ran down even to the skirts of Aaron's garments, it fell on his hands as well, consecrating them, too, to holy service, so our daily acts of loving helpfulness, of lowly deeds to each other, are daily offerings such as our High Priest continually offered.

The Psalmist goes on, "As the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing and life forever more." Such true friendship brings new life to each member of the family and makes the whole life-giving to all around. Bishop Alexander says, "The dew which falls on the parched hills of Zion may fitly be called the dew of Hermon, for the great mountain is constantly gathering and sending off clouds, which float down thither, and the melting snows produce a vapor which is taken up and falls there." Is not this a lovely symbol of such a life of mutual love? Each word and deed of loving sympathy, of forbearance, of "looking on the things of others," of "bearing one another's burdens," of the "charity which is the very bond of perfectness," each tender, gracious word, each harmful word kept back, all are precious dew drops that rise to heaven, gather in peaceful clouds, and descend in refreshing showers, making sweet fruits and lovely flowers spring up, beautifying first the home circle, and then all that come in contact with such friendship, it is a foretaste of the joy of the intercourse of Paradise. And it is upon the home where there are those who are kind and humble, and meek, and forbearing, and full of charity, that the peace of God is to come, "For there the Lord commanded the blessing."

Such friendship is eternal, it begins here only to grow, and deepen, and become part of our character that is to abide. It is not the compact of selfish, worldly interests, but it is what God Himself wills for us.

"Behold how good and joyful a thing it is, brethren, to dwell together in unity!" As we look upon "the Pattern shown us in the Mount" of this our tabernacle, let us each be able to say, "I was not disobedient unto the heavenly vision." (Acts xxvi, 19.)

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE SECOND SUNDAY AFTER EASTER.

The Eucharistic tone of the Scriptures used begins now to diverge from the fact of the Resurrection to the results of it, as giving to the Church a Saviour abiding with us for ever. In the Epistle and Gospel He is set forth as the Chief Pastor, the High Priest of the New Dispensation; and His own words, "I am the good Shepherd," are taken up by His chief Apostle when he calls Him "the Shepherd and Bishop of your souls." The Collect is, however, based on the idea of Christ's holy example as referred to in the first part of the Epistle, and neither in the modern nor in the ancient service is there any recognition of the beautiful parable which our Lord spoke of Himself in the Gospel, except that the first words of it

were taken for the "Communion," or sentence sung during the communion of the laity. Durandus states that the Epistle and Gospel concerning the sheep and the Shepherd are connected with a Roman custom of holding councils on this day; but if so, the custom must be more ancient than the days of St. Jerome, in whose Lectionary they are found. It seems probable that Christ's example to His pastors is, however, the idea of the Sunday, not His example to all.

In both Epistle and Gospel (considering the season at which they are used) there must be taken to be a reference to victory gained by suffering. The good Shepherd would not win His flock by agreeing to the Tempter's suggestion, "All these things will I give Thee, and the glory of them, if Thou wilt fall down and worship me," for that would have been no victory at all: but He won them by giving up His life for them; and the seeming extinction of all hope on Good Friday was the step to that triumph by which the "kingdoms of this world have become the kingdoms of the Lord and of His Christ," the Shepherd and Bishop of our souls. The humble obedience of the Son of Man, "even unto death," has made Him an Example unto all ages, the Leader of an innumerable army of saints, and the Fountain of the pastoral and sacerdotal office, by the ministrations of which men are gathered into the one fold of salvation.

BRIEF MENTION.

—It is difficult to believe that human nature is capable of such infamous cruelty, and that the law in England is so lax in dealing with it, as is indicated in the report of an English paper of a case of ill-treatment of a little girl by a man and his wife. This unhappy child, sister of the woman, had been tortured for months, having been beaten with a strap, a poker, sticks, and whips, until her body was a mass of bruises; and on one occasion she had been scourged with a holly-bush, and afterwards rubbed with salt. For this hideous cruelty, the woman got off with three months' imprisonment, and the man with a fine of £3.

—THE laboring classes in this country have their hardships, and in times of business depression they must be much straightened. The following report from Tipperary County, Ireland, shows that matters are even worse in some places:

The average agricultural wages in and round this district is from seven to eight shillings per week, and for constant work, by which I mean that the laborer must put up with the same wage in harvest time, when other men are earning from four to five shillings per day. I can give you the name of one of these unfortunate serfs who has to support ten children, himself, and his wife, on seven shillings per week.

—MRS. BROWNE, wife of the Bishop of Winchester, proposes that a carved oak bookcase, containing the works of the best English poets, from Chaucer to Tennyson, should be provided by the mothers and daughters of the diocese as a marriage present to the Princess Beatrice.

—SCMEWHERE about October 10, 1834, the first Church clergyman (the Rev. Mr. Dyer), came to Chicago and in the morning from the words (Matt. xviii:3), "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," in the afternoon from the words (Is. xi:8), "The grass withereth, the flower fadeth, but the word of our God

shall stand forever." The services were held in the Presbyterian house of worship.

—MALCOM GUTHRIE, in his elaborate criticism of Spencer's Data of Ethics, concludes that the system as a whole is "like Nebuchadnezzar's dream-god—a thing apparently perfect and complete in configuration but mentally falling to pieces under the strain of sustained criticism."

—DR. HENRY J. VANDYKE, in *The Christian at Work*, says, "The observance of Lent by large bodies of Christian people is a fact, and a fact that is felt, and as we believe exerts a wholesome influence in all large communities. A Presbyterian minister, for example, who, with the consent of the elders, should open his church for prayer and preaching during forty successive days, would violate no law, doctrine or principle of the Presbyterian Church, nor would he be guilty of any evil conformity or any disloyalty to his own church, if he should do it at the same time with the Episcopalians."

—THE statement which appeared in these columns about Bishop Doane preaching the first sermon in an English pulpit, is found on page 484 of the Rev. G. J. Davies' "Successful Preacher," a recent work. (George Bell & Sons, England.)

—The *New York Times* quotes from a Baptist paper, that it costs less to make a heathen a Baptist than those converted by other bodies. Here are the statistics: "It costs \$592.03 to turn a pagan into an Episcopalian (?), \$248.14 to make a heathen a Presbyterian, \$37.05 to convert into a Baptist." These statistics are probably taken from tropical regions where the natives live mostly in the water.

—IN the St. Giles's lectures, Principal Tulloch said Carlyle's teaching was negative to Christianity (1) in denial of miracle, (2) in the denial of the Divine Personality, (3) in the disposition to exalt strength, to set forth the mighty in intellect and character, rather than the poor in spirit, as the Divine ideal.

—ONE of our enterprising Church publishers advertises in this way: *A New Church Commentary*. That form is Swedenborgianism. A mere change of the adjective would make it more definitive. There is theology even in advertisements.

—Two remedies have lately been given by the medical world for diphtheria, and we have just read of a preventive given at St. Peter's, (R. C.) at Hartford, on the fast of St. Blase, the patron of health, when the priests repeated the invocation and with two lighted candles in the form of a cross, touched the throat of each person. This is considered a preventive not only against diphtheria, but against pneumonia and kindred diseases.

—PROF. KRUMMACHER, describing a conversation he held once with Prof. Paulus at Heidelberg, says: "When in the course of my observation, I expressed the idea that to him Christ seemed to be nothing more than a mere man, he sprang suddenly from his seat, and replied with great passion and glowing cheeks, "That is an unjust statement which people are not weary of repeating against me. Believe me, that I never look up to the Holy One on the cross without sinking in deep devotion before Him. He was an extraordinary phenomena, altogether peculiar in his character, elevated high above the whole human race, to be admired, yet to be adored."

HINTS FOR HOUSEWIVES.

PRETTY chair cushions are made of heavy Bengaline, filled with down. They are made with long scarf ends that hang over the sides of the chair.

COCOANUT CAKES.—Two cups of sugar, one-half cup of water, let it boil till it crisps in water (or the same as French cream), take off and stir till it creams. One grated cocoonut stirred in after the candy is beaten to a cream; make in good sized cakes, but thin. Reserve about two table-spoonsful of the cream, add a little cocoonut, and enough cochineal syrup to color it pink, and drop a little upon the centre of the cakes. Work very quickly, else it will cool.

MUSHROOM SAUCE.—For steaks and fillets of beef. Put a piece of butter the size of an egg into a stew-pan, and when it bubbles add a dessert spoonful of flour; when well browned, stir in a cupful of strong stock and then add the juice from a can of mushrooms; let it simmer five minutes; then after straining it, add the mushrooms, red pepper, salt, and a few drops of lemon juice; when hot it is ready to pour over the meat.

HANDSOME portieres shown at the Decorative Art Society's rooms are of a dull gold silk material, in which corded coils are woven; a band of amber-colored plush, one-half yard deep, is placed across the bottom, and one somewhat narrower across the top of each. Between the bands are interspersed groups of oak leaves and acorns, cut in natural size, from the amber-colored plush, and fastened down with floselle in crouching stitches, and the veins in the leaves are worked with silk a shade darker. The groups of leaves consist sometimes of two, with three acorns, and at others of three leaves and an acorn and empty cup; the cup part of the acorn is filled with knot stitches, in dark brown silk, to resemble the natural roughness.

LIME WATER.—One of the most useful agents of household economy, if rightly understood, is lime water. Its mode of preparation is as follows: Put a stone of fresh unslacked lime about the size of a half-peck measure into a large stone jar, and pour over it slowly and carefully, four gallons of hot water, and stir thoroughly; let it settle, and then stir again two or three times in twenty-four hours. Then bottle carefully all that can be poured off in a clear and limpid state. Uses.—It is often sold by druggists as a remedy for children's summer complaints; a teaspoon being a dose in a cup of milk, and when diarrhoea is caused by acidity of the stomach, it is an excellent remedy, and when put into milk gives no unpleasant taste, but rather improves the flavor. It is unequaled in cleansing nursing bottles, as it sweetens and purifies without leaving an unpleasant odor or flavor. A cupful, or even more, mixed in the sponge of bread or cakes made over night, will prevent it from souring.

KNITTED SPIDER STITCH.—This is a very simple and effective stitch; it is suitable for backs of silk or wool mittens, babies' caps, stockings, or any fabric where an open stitch is desired. Cast on any number of stitches divisible by eight, as that number is required for the pattern, adding two for edge stitches: First row, slip one (a), knit one, over; slip one, knit one, pass slipped stitch over; knit three, narrow, over. Repeat from (a) and knit last stitch plain. Second row, purl. Third row, slip one (b), knit two, over; slip one, knit one, pass slipped stitch over; knit one, narrow, over, knit one. Repeat from (b) and knit last stitch. Fourth row, purl. Fifth row, slip one (c), knit three, over; slip one, narrow, pass slipped stitch over; over, knit two. Repeat from (c) and knit last stitch. Sixth row, purl. Seventh row, slip one (d), knit two, narrow, over, knit one, over; slip one, knit one, pass slipped stitch over; knit one. Repeat from (d) and knit last stitch. Eighth row, purl. Ninth row, slip one (e), knit one, narrow over, knit three, over; slip one, knit one, pass slipped stitch over. Repeat from (e) and knit last stitch. Tenth row, purl. Eleventh row, slip one, narrow (f), over, knit five, over; slip one, narrow, pass slipped stitch over. Repeat from (f) and knit last two stitches together. Twelfth row, purl. This completes the pattern; begin again with first row.

The Living Church.

Saturday, April 18, A. D., 1885.

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To print all the reports of Easter Services sent us would have required more than the entire space of this issue. Very much "boiling down" has had to be done, but an effort has been made to preserve all features of general interest. It is interesting to note how, year by year, this queen of festivals is more and more becomingly celebrated not only by the Church but even by the outside denominations.

In a recent Confirmation address we were gratified to hear the confirmants exhorted to acquire positive views of the teaching of the Church. We think it is wise to give emphatic utterance to this as one of the necessities of our times. Why should young persons be drilled to accuracy in the various branches of secular education any more than in religious truth? This world is not to be despised and preparation for the life that now is should have a large share of time and attention. But the other world is more important and the other life more enduring. All earthly life is really a preparation for that, and why should we be so foolish as to neglect it? Careful study of truth as contained in the creeds and Scriptures is indispensable, and is moreover the most fascinating and beneficial of all branches of study.

Truth calls attention to a needed reform in religious services at the execution of criminals, and demands the abolition of "the gruesome farce" of reading the burial service over the culprit, as he is marched from the cell to the gallows. The burial service, says the writer, is meant for the edification and consolation of the living mourners, not for the benefit of the corpse, "and it is just a little too absurd to call upon the hangman, the wardens, and the reporters to be comforted for the loss of the murderer who is about to be 'removed.'" We manage it better (?) in this country, by letting the corpse preach his own funeral sermon and sing his own dirges. One ad-

vantage, at least, may be claimed for our system, it gives the reporters something sensational to write about.

The Christian at Work, a weekly paper, makes the extraordinary announcement that "We find no authority for fasting in the New Testament." Whereupon a correspondent of that paper objects to the statement, quoting certain passages; to which *The Christian at Work* responds that the texts are rejected in the Revised Version. But there are other texts not rejected which sustain fasting. Canon Lightfoot, prominent among the English Reviewers, says: "The mention of 'fasting' in connection with praying in not less than four passages, in all of which it is rejected by one or more of the best editors, shows an ascetic bias; though indeed there is ample sanction elsewhere in the New Testament for the practice which it was thus sought to enforce more strongly." But *The Christian at Work* crowns its special pleading with the surprising proposition that because our Lord fasted is no reason why we should. "Christ's wilderness fast has no more to do with fasting to-day than his posture in prayer in the Gethsemane garden, when he fell on his face, has to do with the prayer posture of to-day." A man who has never had spiritual experiences that would naturally lead him to prostrate himself, can know little about the motive and blessings of fasting. One honest Lent would show him the deep truth that underlies the ascetic idea.

THERE is cause for profound congratulation in the report that the Mormons in Utah and parts adjacent are being driven to the wall. For forty years the Christian civilization of this country has been disgraced by this infamy, wearing the cloak of religion, and until recently it has thrived in open defiance of public sentiment, and in opposition to the laws of God and man. A change seems to have come, at last, and Governor Murray has secured the judicial and executive support which he has so long been seeking, and by means of which he will be able to bring the sanctimonious "Latter Day Saints" to the observance of the common decencies of life. By their own confession they must now resist the supreme power of the land, emigrate, or submit. Their leaders are fleeing from the marshalls, and their "palaces" are invaded by these minions of the law. They are amazed and bewildered in this turn of affairs, and the premonitory symptoms of a panic have appeared. Resistance is out of the question, with Murray in the executive, Lane on the bench, and Dickson in charge of the search warrants. It will not be

long before the Mormon "apostles" will be glad to save even one wife apiece, if they can keep their houses and lands and live outside of the jail. They are too fond of the flesh-pots to think of emigrating.

THEY who are reared in the Church and who take its teachings traditionally are not always familiar with the great facts on which those teachings rest; while many, who are outside of our Communion, attach more importance to the sentimental aspect of our religion than to its great historic virtues; the result is moderate convictions, and a low tone of Churchmanship. Some who have found their way into the Church through mental struggle and conflict, who have been driven to study history, and consult ecclesiastical authorities, come to clearer views. This is the reason that such are often more effective in their zeal for the Church than they who are birthright members.

We need to encourage the reading of Church literature in all our homes. While the Church finds her strongest adherents among cultured people, we are to utilize our force by directing the tone of religious thought; the ministry of good books and papers is the best agency to this end.

Church history should especially be read; not history written by our opponents; too many people know the Church only through the evil reports of those not of her fold. Robertson's History of the Christian Church is candid and good. Blunt's Reformation of the Church in England, and Palmer's Church History are also good. For those who are seeking their way into the Church, Kip's Double Witness is very satisfactory; for a brief and comprehensive argument, "Why I am a Churchman," by Bishop Randall has met with great favor. Sadler's "Church Doctrine Bible Truth" is also good. As one finds his way along he will derive great devotional aid in reading Gouldburn's admirable books. In every Christian family a little money spent for the right kind of books is a cheap and good investment, and as a missionary agency their influence and value cannot be overestimated.

ONE SECRET OF POWER.

A prominent English Dissenting preacher recently celebrated his fiftieth birthday. Many hundreds of people participated in the services at the tabernacle, where he has preached for many years. The assemblage was noted for the large number of "Evangelical" clergymen present—that term, as a technical one, indicating those who repudiate the Catholic doctrine respecting the Church, the Holy Spirit and the

Sacraments. Although not in sympathy with that kind of evangelicism, because it leaves out essential portions of the Evangel of Christ, we cannot withhold some degree of admiration for the religious earnestness and signal ability of Mr. Spurgeon; and we incline to the belief that it becomes us all to inquire what is the secret of this man's power; for it is not to be denied that his name stands prominent among those of his time who have moved great masses of people in a religious sense. His own explanation is of value, while to the mind of the outside observer other elements have contributed largely to his success. To his view of things "the secret is simple." All results "were due solely to the blessing of the Holy Spirit attending his work; and this had been obtained, and could be obtained, only by earnest, continuous prayer, supported by absolute belief, both of the mind and heart, in the efficacy of prayer, and the reality of Him to whom it was addressed." "Make your whole life a prayer," said Mr. Spurgeon to the clergymen present, "and God will single you out for an outpouring of the Holy Spirit that shall abundantly bless your labors. Pray without ceasing; pray upon entering your pulpit, during the service of song, and during your sermon. While preaching to the unconverted, imploring them to turn to the Saviour, prelude each appeal to them with a petition to God to add the force of divine conviction to your words, and thus your tongues will become those of men and angels, irresistible in their potency."

While unprepared to take the ground that a like amount of believing prayer will uniformly produce the precise results which Mr. Spurgeon indicates, for the reason that to many an ardent soul it has been given to labor for years with but slight visible fruit, it is worth considering whether we make as much as we ought of prayer as a constituent part of our labor for men's souls, and, particularly, of the pulpit work we do. There is a good deal that passes by the name of preaching which bears about the relation to the truth which John Jasper bears to Chalmers or Massillon. What coldness of manner! what unsympathetic tones! what dismal platitudes! what dilutions of an honest gospel! Not much to pray over in such sermons, except to say, "Deliver us from evil!" It is the truth of the message which is proclaimed as from God which justifies the preacher in claiming God's blessing. A commissioned ministry has been instituted with distinct functions, of which "the preaching of the Gospel" is one. But the Gospel is not to be identified with human opinions, or

philosophies, with secular subjects, with error and heresy. He who sticks to the message is the only one to whom the blessing will be vouchsafed, and if earnest men, who only proclaim portions of the truth, do by their zeal and prayerfulness accomplish remarkable results, how much more ought they who shun not to declare the whole counsel of God.

Prayer is one of the simplest of means to an end. He who dismisses the metaphysical aspects of it, and tests its power, will not be without witness of its efficacy. Within reach by every one, challenging all to employ it, he who fails to use its power, robs himself and the Church of the strongest aid which a human instrumentality can enjoy. O, let the weary and discouraged preacher ask himself whether his sermons have been perfumed with the incense of his earnest supplications!

THE SECOND SERVICE.

The tendency through all parts of the country seems to be in the direction of what amounts substantially to one service a Sunday, for the greater part of those who attend regularly the parish church. In the cities and in all places where men and women are hard-pressed with their week-day cares, this is the case. The morning service is well-attended, while the second service is attended by a scattered or miscellaneous congregation. The rector feels that the ends of the second service are not met by the proper response of his own people. It is given up, practically, to the Sunday school, if held in the afternoon; if it is tided over to the evening, it is attended by a class of people who are yet to be won to the ways of the Church and interested in the duties of practical religion. The result is that in nearly every large parish there is usually one Sunday service to spare, and the responsibility for it presses heavily upon those who are appointed to be the winners of souls. It seems like throwing away one's strength to preach to a handful of people. There is no enthusiasm in the congregation, and even where the congregation is large in the evening, there is an atmosphere about the attendance that demands entertainment rather than religious instruction. Under any form that you may put it, the rector of a parish may well feel disturbed that he cannot bring his efforts to that degree of success that gives momentum to the religious life of the people; and, as long as his second service lacks the fibre and strength of the morning service, as long as his best people, so to speak, practically believe in but one service, and by their example take the vitality out of it,

it is by no means easy to know what to do.

There is something to be said for the busy and intelligent men and women who do not go to Church but once a day; the Sunday school teachers and other parish workers deserve, perhaps, to be excused; for the spirit of the Church is the farthest possible from that of making Sunday a work day. The service is always enkindling to the spiritual life; and if the Church is to be influential in the community it must have something more than attendance at church at one service on Sunday. The laity have something to do with the prosperity of the parish, as well as the rector; the Church as a religious body takes root in the community and becomes influential in proportion as our people show that they believe in it and develop its teachings in practical life.

The circumstances of parishes are so various that no special suggestions can be made, but there are several ways in which the second service can be used, whether it comes in the afternoon or evening, with substantial advantage to our own people and to the community at large. The trouble with much of our parish teaching is that it is too much on one key, too narrow for the facts of life as the people are interpreting them. The morning service ought always to be kept for direct spiritual instruction. That is its place and message. It is possible to employ the second service in another way. It may be set to a different key. There is something besides spiritual counsel required in a parish made up of all sorts of people. They need instruction supplementary to that. Bible lessons, Church history, Church doctrine, methods of work, Confirmation classes, specialties of all sorts that grow out of the parish life, have their place where the second service is held in the afternoon.

Again, the evening service suggests its own lines of teaching. It opens the way to the reaching of new people. There are points where the Church system needs to be made known to the public at large; there are ideas and principles which are vital to society; there are hundreds of things that in the course of a long rectorship belong to the Church's work in a given community, and that can find expression through the second service to the world outside the parish; and it is largely through these lines of what may be called secondary teaching that the influence of the Church upon American society comes to be understood.

The latter half of Sunday seems, in the present ordering of things, to be expressly adapted for instructions of this sort, and through such lines

of approach as these, the Church sooner or later may reach out with a strong hand into every community where there is a parish church. So far should either clergy or people be from despairing of the second service, that they should apply it to the religious uses which the hour and the occasion suggest, and whenever it becomes the medium of a truly earnest religious purpose, though it may be attended by a smaller congregation than the morning worship, it can be used to bring up vast arrears of work in any parish where its opportunities are understood.

THE CATHOLIC REVIVAL.

The whole Tractarian movement which has transformed, and is still transforming, the Church of England under our very eyes, which has put new life into it everywhere, except precisely in those places where the movement has not been welcomed, started from the first from no other proposition than this, that the Church of England is the Catholic Church in this country, of Divine origin, with an Apostolical priesthood, and life-giving sacraments. That is the doctrine it has proclaimed from the first and till now, to Erastians, and Puritans, and Romans, and Dissenters. It staked its all on the truth of this claim, and went to work with nothing to help it save belief in that truth. And it has succeeded. It has done already a hundred times more than the most sanguine of the early Tractarians could have dreamed, and it is going on in the same path with unabated vigor. Now, as the appeal was to God Himself, it could not have succeeded if the claim had been only a visionary one. Let us look at some other cases: The Irvingites started a few years before the *Tracts for the Times* began, and staked their case on the genuineness of a revelation whereby the primitive Apostolate was restored in their body, as the preparation for the impending Second Advent. They proposed to convert the world, and at any rate, to become the leading society of Christendom; and they have broken down abjectly. Every prophecy has failed; eleven out of the twelve so-called Apostles have died without effecting anything; they are a small and dying sect; they have made absolutely no impression upon Christian society, to say nothing of converting the heathen world. Their apostles, angels and all the ruck of it, were the results of mere delusion. Again, take the Swedenborgians: They began over a hundred years ago on the faith of a new revelation vouchsafed to their founder; and they, too, have failed. They are a very small sect, belonging all but exclusively to one grade of society, the lower-middle class, and they are virtually unknown except in England and the United States; for though a large number of German Lutherans have taken up with some of Swedenborg's peculiar opinions (as, indeed, some Anglicans have done also), they have not organized themselves into a distinct body. More than a century has brought them no success, for they started from a delusion. In neither of these cases has the intense faith of the believers secured the success of their society. It is always the element of truth, even in a mainly false movement, that gives it whatever degree of success it achieves, as Mo-

ammedanism admirably shows, its strength having lain in its proclamation of the Divine Unity, as against the paganism of one large part of those it reached, and the corruptions of the Christianity which should have resisted and conquered it. It is the truths which General Booth embodies in his Salvation Army, not his errors and grotesquenesses, which are its strength; and similarly, if the claims put forward for the Church of England are not true, it is simply impossible to account for the spread of the Catholic Revival. For it must be steadily kept in mind that it is not the pruning of an abuse here and there, the improvement of ritual in this or that particular, which could so revivify a vast society, and win for it a degree of respect and influence which it had not enjoyed for five centuries. The case, we repeat, was staked on the one issue that the Church of England is the Church of God in this country, and Heaven has answered the appeal to its verdict in the affirmative. That is the one sufficient answer to all cavils of whatever kind, whether from the camp of open enemies, or the dynamite factories of domestic traitors.—*The Church Times*.

PULLING TEETH.

"Yes," said one of the committee, "the raising of that last thousand dollars was like pulling teeth." We did not dispute his word, we only thought that if he felt he had been compelled to act the dentist, the subscribers must have felt that they had the greater inconvenience of being the patients. Well, admitting that raising money for church purposes is sometimes financial tooth pulling, the fact remains that it must be done, the few must pull and the selfishness of the many must submit to the pain; consequently the practical question is, what is the best way of getting through the operation?

You would think a man had lost his wits if he said: "I've just come from the dentist's; been to have him break off another piece of my tooth; could not stand it to have it all out at once; so he pulls out a small piece every week." And yet that is exactly the way the majority of men manage the tooth charitable. Instead of pulling it out once for all, instead of saying at the beginning of the year, "My income is about so much. I hereby set apart five, seven or ten per cent. for the glory of God and the good of my fellow men," the average man says, "No; I cannot stand that. It hurts too much. I will give as the occasion arises." And the occasions arise just about often enough to keep the jaw of selfishness in a condition of chronic soreness and irritability, and the benevolent dentist and the suffering patient are made to groan in discordant unison. My dear, tender-jawed, suffering reader, try a new plan with the new year. Pull the whole tooth out at once and be done with it! Perhaps it would be too much to expect you to be as generous as an ancient Jew and pull out a ten per cent tooth. Take one half that size, or even a two per cent tooth to begin with, only in the name of all that is reasonable, do not suffer but once in the pulling of it. When it is out you can divide it as small as you please, and then, instead of hurting, you will find it a pleasure. Said a parishioner of St. Luke's, Brooklyn: "I made up my mind that one-tenth of my income was the minimum sum my conscience would allow me to give. If I should become very wealthy I should consider that altogether too small. Having the total amount settled, I sit down every year and make a memorandum of what I consider to be the relative demands upon me from the various departments of Church work. As the time comes around I meet the demand. I always reserve fifteen or twenty per cent. for special and unexpected calls and never get disappointed. Aside from all questions of conscience in the matter I would not for anything go back to the old way of giving only on call. It is a real pleasure to think upon the needs of several objects and to think how far I will be able to relieve them. Then, too, one is so much more cheerful in giving in this way. You look into the object more carefully and become more interested in what is being done."—*Trinity Parish Record*.

RELIGIOUS TRUTH AND MODERN INVESTIGATION.

BY E. LOCKWOOD.

A recent work by Philip Gilbert Hamerton, entitled "Human Intercourse," contains two chapters which do not seem logically to come under this title. They are devoted to a desultory and irreligious treatment of certain religious subjects. The ordinary mind defines religion as intercourse, of a more or less exalted nature according to the spiritual condition of the individual, between man and an infinite Being; hence would not include religion as falling properly under the head of "Human Intercourse."

In the Essay, "Why We are Apparently Becoming Less Religious," he declares that there "is no nobler or more fruitful instinct in man than a desire to study and imitate high examples of conduct and character."

Then by specious argument and an under play of ridicule he seeks to turn the minds of the young away from the study of the Bible, assuring them that "an active minded young Englishman, cannot find the most inspiring models amongst the ancient Hebrews for the reason that their life was altogether so much simpler and more primitive than ours. They had nothing that can seriously be called science; they had not any organized industry, they had little art, and hardly any secular literature, so that in these directions they offer us no examples to follow." One who yielded to his arguments as he goes on would be led to believe that he must either give up the Bible or all modern advance in literature, art, and science. The Bible is not indeed a hand-book of chemistry, geology, or even of general literature. It came to us as our guide and enlightener in spiritual truth.

Hamerton mentions the names of Buffon and Littré as models for a young man's study, more worthy in his opinion of the mental grasp of the nineteenth century than any of the Bible heroes. He enumerates their virtues, temperance, self-discipline, diligence, perseverance, patience, charity, courage, hope," and adds "Surely, when we think of the virtues which made these lives so fruitful our minds are occupied in a kind of religious thought." No one will deny that these characteristics are all worthy of emulation. But the candid young man should go further and ask if Buffon and Littré exhibited the above named virtues in a degree superior to Moses or St. Paul, and whether the two latter did not excel the former in the completeness of their manhood, notwithstanding his lament that "they had nothing which can seriously be called science."

On this argument, that we must ignore those grand Hebrew types because they were ignorant of modern science, we should be obliged to reject the study of nearly all those heroic souls whose lives gleam like stars through the darkness of the ages. Even our own beloved Washington, to whom we proudly point as the crown and glory of American manhood, what did he know of anything "that can seriously be called science?" He probably never dreamed of being conveyed from place to place in a carriage drawn by steam; or of sending a message through the air or under the sea on the electric wire. The wonderful chemical and astronomical discoveries of the past fifty years would have seemed to him stranger than any page from "Arabian Nights." Shall

we presume to say that he is any the less a model for the young man of today?

God pity the "active-minded young Englishman" or American who cannot find his ideal within the pages of the Sacred Volume! God pity those who are led to look rather to such a man as Littré, who was once rejected as a candidate to the French Academy on account of his irreligious views.

Mr. Hamerton then goes on to ignore the spiritual claims of our nature, and puts man's life on a material basis. He says: "The necessity of an intellectual expansion beyond the limits of the Bible was felt very strongly at the time of the Renaissance. Then came the second great expansion of the human mind—the new scientific expansion." And again: "It is still possible for a mind of very limited activity and range to dwell almost entirely in what was known or felt at the time of Christ; but this is not possible for an energetic and inquiring mind." Why do the men who profess to lead in the advanced scientific thought of the age persist, so many of them, in such unfair treatment of the subject of religion and science? The law of Christ puts no mental or intellectual barriers in the way of progress. Christ came to establish a *spiritual*, not a temporal, kingdom. Devotion to Him does not drag down the aspiring soul, but rather inspires the vigorous intellect to loftier flights and profounder research.

Mr. P. G. Hamerton is a wise man on some subjects, but on religious themes his information is narrow and restricted, if this is his candid conclusion—"To study the universe as it is manifested to us; to ascertain by patient inquiry the order of the manifestations; to discover that the manifestations are connected with one another after regular ways in time and space; and, after repeated failures, to give up as futile the attempt to understand the power manifested, is condemned as irreligious."

What religious body, or what eminent divine, condemns such a course as irreligious? It is precisely what every intelligent Christian maintains that the attempt to understand the power is likely to be baffled. But neither the Bible nor religious men seek to forbid the investigation of the material universe, and it is in no sense inconsistent with the energy of an enlightened literary or scientific life that it should be united with a humble Christian faith.

The two are not antagonistic; on the contrary, the devout and intelligent Christian is of all men the most thankful for the progress of enlightenment. If the fact was once for all accepted that the Bible was an inspired volume, given to man for the training and development of the spiritual faculties, as the highest part of his nature, and not a scientific treatise, the difficulty would vanish.

Hamerton tells us "the new scientific expansion is a region in which authority is unknown—that it is often the most recent writings which are the most highly esteemed; and even these have no authority which may not be called in question." Now if the most approved theories are open to refutation by the constant research of so many men, how can anyone feel certain of overthrowing the established truths of the Bible? One man's discovery throws a new light upon one side of Bible truth; and while he is rending the air with the shouts of self-glorification, another, bending his mental vision to another

and perhaps farther point, reveals new and unexpected light, which throws the discovery of yesterday in the shade; and amid all the restless turmoil of this modern Babel, the great and vital truths of the Bible remain calm, steadfast and unshaken, upheld against all of man's devices by the power of Him who sitteth upon the throne.

At a meeting of the Scottish Purity of Worship Association, held at Dingwall, resolutions were passed against the use of uninspired hymns and organs in public worship. The Rev. Mr. Ross said an organ was as ready to sing "Maggie Lauder" as the 103rd Psalm, and that Christ did not take an organ with Him to the Mount of Olives, nor did Mary and Elizabeth praise Him with the aid of an harmonium. Of course that ends the controversy and the kist o' whistles must go!

The importance of the comma was well shown by a notice recently read in a church in Michigan, which ran as follows: "Dr. ——— will deliver a lecture on Saturday evening of this week, subject, The Circulation of the Blood in the Baptist church."

It was very good in the "Christian temperance workers" to pray for Miss Cleveland, and no one should object; but for them to call on her and leave a gilt-edged album with their purpose and names inscribed, was an unparalleled impertinence.

DIOCESAN CONVENTIONS.

DIocese.	PLACE.	DATE.
New Jersey	New Brunswick	May 5.
Pennsylvania	Philadelphia	May 5.
Springfield	Springfield	May 5.
Alabama	Anniston	May 6.
California	Where Bp appoints	May 6.
Florida	Pensacola	May 6.
Georgia	Macon	May 6.
Massachusetts	Boston	May 6.
Mississippi	Natchez	May 6.
East Carolina	Kinston	May 13.
South Carolina	Columbia	May 13.
Southern Ohio	Delaware	May 14.
Long Island	Brooklyn	May 19.
N. New Jersey	Where Bp appoints	May 19.
Nebraska	Omaha	May 20.
Texas	Bryan	May 20.
Virginia	Richmond	May 20.
Chicago	Chicago	May 26.
Iowa	Clinton	May 26.
Missouri	St. Louis	May 26.
Quincy	Quincy	May 26.
Maryland	Baltimore	May 27.
North Carolina	Asheville	May 27.
Fond du Lac	Fond du Lac	June 2.
Indiana	Fort Wayne	June 2.
W. Michigan	Grand Rapids	June 2.
Delaware	Smryna	June 3.
Easton	Centreville	June 3.
West Virginia	Lewisburg	June 3.
Central N. Y.	Where Bp appoints	June 9.
Central Pa.	Scranton	June 9.
Connecticut	Where Bp appoints	June 9.
Maine	Portland	June 9.
Ohio	Cleveland	June 9.
Rhode Island	Providence	June 9.
Pittsburgh	Meadville	June 10.
Michigan	Detroit	June 10.
Vermont	Montpelier	June 10.
Wisconsin	Milwaukee	June 16.
Tennessee	Sewanee	June 17.
Western N. Y.	Geneva	Sept. 15.
Kentucky	Louisville	Sept. 23.
New Hampshire	Concord	Sept. 30.
New York	New York	Sept. 30.
Kansas	Where Bp appoints	Dec. 2.

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APPEALS.

SEABURY DIVINITY SCHOOL. This school has done and hopes to do an important work for the Church in the Northwest. There is reasonable assurance that in a few years the institution will be sufficiently endowed for all its needs. Meanwhile there is great and pressing need for gifts from without to meet current expenses. Offerings may be sent to Mr. STEPHEN JEWETT, Treasurer, or to the Rev. F. D. HOSKINS, Warden, Faribault, Minn.

PERSONAL MENTION.

The Rev. Geo. Davis Adams has received and accepted an election to the rectorship of St. James's church, Fort Edward, N. Y.
The Rev. Chas. S. Hale has resigned the rectorship of Trinity church, Claremont, N. H. His address is still Claremont, N. H.
The address of the Rev. A. Lechner is changed from 268 S. Morgan St., to 279 W. Taylor St., Chicago.
The Rev. Rodney M. Edwards, of Detroit, Mich. has accepted the rectorship of St. James's church Cleveland, Ohio. Address, 830 Superior St.
The Rev. Charles J. Ketchum has resigned the rectorship of St. Paul's parish, Vergennes, Vt. His address, for the present, is 103 State St., Portland, Maine.
The Rev. C. W. Ward, having completed his temporary term of duties as associate lecturer and preacher in St. Thomas's church, New York, during Lent entered upon his rectorship at Englewood, N. J., on Easter Monday. Address accordingly.

TO CORRESPONDENTS.

L. R. P.—The practice has been discontinued by the present rector.
D.—Certainly not.
K. P.—Write to E. P. Dutton & Co., New York.
DECLINED.—"Easter Candles," "Risen," "An Ecclesiam Catholicam."

OBITUARY.

KELSEY.—Died in the village of Greene, N. Y. March 27th. Mrs. Frances A., wife of William T. Kelsey, and only daughter of George A. Davidson, aged 35 years.
ADRIANCE.—Died suddenly, of heart disease, at his home in Pennsylvania. March 29, 1885, William H. Adriance, eldest son of the late Henry and Mary E. Adriance, of Oswego, New York.
HOFFKAMP.—Fell asleep in Jesus, at Bunker Hill, Ill., on Good Friday, April 3d, 1885, of lung fever, Webb, youngest child of Henry and Lylie Hoffkamp, aged 14 months and 3 days.
The funeral took place from Christ church, at 2:30 P. M., on Monday, the 6th inst.
"Tender Shepherd, thou hast still'd
Now Thy little lamb's brief weeping;
Ah, how peaceful, pale and mild
In its narrow bed 'tis sleeping,
And no sigh of anguish sore
Heaves that little bosom more."
SHAW.—Entered into rest, March 27, 1885, Julie Sophie, widow of Wm. A. Shaw, M. D., of Wickford, R. I., and daughter of the late Peleg Rhodes, of Pawtuxet.
"These eyes, new faith receiving,
From Jesus shall not move;
For he, who dies believing,
Dies safely through Thy love."

THOMPSON.—On Easter Day, received into the Church Triumphant, Mary Genevieve, daughter of the Rev. W. G. G. and Alice Thompson, aged one month. "Beholding the face of the Father."

MISCELLANEOUS.

THE SEABURY DIVINITY SCHOOL.—This school will begin its next year September 29th, 1885. The new Calendar, giving full information, will be ready in June. Students pursuing special courses of study will be received. Address Rev. Francis D. Hoskins, Warden.
A LADY, who is an experienced organist and choir director, desires a situation in or near the city, after Easter. References furnished. Address K. L. F., Room 409, First National Bank Building, Chicago.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada, or to Percival Lowell, General Passenger Agent, Chicago.

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BOOK NOTICES.

CHRONIC SORE THROAT; OR FOLLICULAR DISEASE OF THE PHARYNX. Its local and constitutional treatment, with a special chapter on Hygiene of the Voice. By E. B. Shuldham, M.D. Chicago: W. A. Chatterton. 1885. Pp. 85. Price \$1.

For clearness of treatment, practical advice and general interest this treatise is to be highly commended. All speakers and singers will find it to their advantage to read it.

A TINY FOOTFALL WITHIN THE GOLDEN GATE. By the author of "The Fountain of Living Waters." New York: Thomas Whittaker. Price 30 cents.

"The story of a little life,
So brief, and yet withal so sweet;
'Twould seem a dream, but for the strife
That made the life complete."

THE GATE OF THE TEMPLE; or Prayers for Children. By William Wilberforce Newton. New York: Thomas Whittaker. Price 30 cents.

These prayers are short, plain and direct; printed in large type, illustrated, and with liberal margins.

COPY. Essays from an Editor's Drawer on Religion, Literature and Life. By Hugh Miller Thompson, D.D., Assistant Bishop of Mississippi. Third edition. New York: Thomas Whittaker. 1885. Pp. 360. Price \$1.50.

As editor of the old *American Churchman and Church Journal* Dr. Thompson did some brisk weekly work with a well-pointed and lively pen. "Copy" now reaching its third edition in satisfying calls—is made up of sixty-five of his most noticed articles, on a great variety of topics, and forms altogether an entertaining collection, often no less amusing than instructive, for desultory reading. A good book to travel with.

THE ARMOURER'S PRENTICES. By Charlotte M. Yonge. New York: Macmillan & Co.; Chicago: Jansen, McClurg, & Co. 1884. Pp. 348. Price \$1.50.

Of this book, as of all of Miss Yonge's works, especially her historical ones, we cannot speak too highly. All of them should be in every library, the books of which are read by the young, and indeed it would be hard to find people of any culture too old to enjoy and profit by them.

THE DICTIONARY OF ENGLISH HISTORY. Edited by Sidney J. Low, B.A., and F. S. Pulling, M.A. London, Paris, New York and Melbourne: Cassell & Company; Chicago: S. A. Maxwell & Co. Price, \$6.00.

This book will indeed be a great boon to students and writers; and it is curious that such a necessary compilation was not undertaken before. One may hunt the pages of a history by the hour and not find the date or incident he wants to know about. The editors of this stout volume, Sidney J. Low, B.A., and F. S. Pulling, M.A., have made the successful attempt to give a convenient handbook on the whole subject of English history, and to make it useful rather than exhaustive. The contributors for special articles have been selected from among the best known historical writers in England, and no pains have been spared to make this book complete in the field it has aimed to cover.

THE REVELATION OF ST. JOHN, THE DIVINE, SELF-INTERPRETED. A Commentary for English readers. By the Rev. Samuel Fuller, D.D., Professor of the Literature and Interpretation of the Holy Scriptures in the Berkeley Divinity School. New York: Thomas Whittaker. 1885. Pp. 388 octavo. Price \$2.50.

Dr. Fuller adverts in his preface to the fact that "many Christian people think the Book of Revelation a sealed depository;" which it was certainly and most unaccountably, so far as public reading in the churches, until yesterday. At length, happily, "he that hath an ear" may "hear what the Spirit saith unto the churches." The Berkeley Professor very pertinently remarks that "in Christ's judgment the Book of Revelation is quite as intelligible as are His Parables;" and further that "the book itself presumes that the first Christians comprehended its utter-

ances." "The Apocalypse contains largely within itself the means of its own explanation." Dr. Fuller falls in with many of the old commentators in finding the Church of Papal Rome, its history, persecutions, and inventions of doctrine, a frequent and convenient key for the easy interpretation of many mystical passages, notably of the outpouring of the seven censers. His work evinces much study and meditation, and is sufficiently exhaustive; the historical applications are often ingenious and plausible, and the style of writing not too recondite for the practical understanding of an average English reader, which is saying a good deal for a seminary professor. The manner in which the Scripture text is printed with the comment makes it clear and attractive. The pages are handsome specimens of type-work; the paper is tough, and the book strong enough to bear studious handling.

FROM OPITZ TO LESSING. A Study of Pseudo Classicism in Literature. By Thomas Sergeant Perry. Boston: James R. Osgood & Co.; Chicago: S. A. Maxwell & Co. Pp 207. Price \$1.25.

The aim of this book in the words of the author, is to give a few proofs that the different nations of modern Europe have passed through very nearly the same experience in literature since the Renaissance. Following in the main the line of the literary development of modern Germany, we are led through an interesting study of the various influences under which each author added his quota to the world's literature.

Three stages are noted in the Pseudo Classicism. The first of whom, Opitz, was the founder and leader in Germany, had for its chief aim the revival of the Greek and Latin masterpieces, the second was a form of writing in which elegance and conceits were the most admired constituents, while the third was an adoption of the French Classicism, of which Pope is the example in England. These three stages are analyzed and illustrated with short specimens in a way that is not only interesting but instructive to the ordinary student of literature. Exclusive isolation and provincialism began to draw near their end with the dawn of the Renaissance. From henceforth each of the civilized countries re-acted on the other, and in its true sense, no one produced a thoroughly independent literature.

A carefully prepared index enables the reader to find readily any one writer about whom he may wish to enquire.

"Hints to Sunday School Teachers," by the Rev. George William Douglass, is a most valuable little work and should be in all our schools. The average Sunday school teacher needs even more than "Hints." E. & J. B. Young & Co., New York.

AN admirable manual on Confirmation and First Communion comes from the house of J. Whitaker, London. It is just what a pastor needs to put into the hands of his candidates.

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GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

LETTERS TO THE EDITOR.

CELIBACY.

To the Editor of The Living Church:

In respect to celibacy, I do not believe that any wise person would ever claim a value for it *in itself*. He would not assert that a priest single must necessarily on that account alone be more acceptable in our Lord's sight than a priest married.

In *The Churchman* a reverend correspondent quotes a hymn of the holy Keble as his testimony to the higher elevation of the married state. The idea of Keble is brought out conspicuously in the last couplet as follows:

Such wedded souls our God shall own
For faultless virgins round the throne.

Now there is a profound meaning in these thoughts which the correspondent failed to see.

In the mind of Keble, virgins without fault before the throne were the pure in life, single or married, or children through their innocence, and that his words would not bear the meaning which the correspondent would attach to them is evidenced by Keble's language in other places, as for instance in a letter on "Celibacy as a counsel of perfection," he states in words "that Scripture gives encouragement to persons to devote themselves to a single life as more angelical and enabling them to wait on their Lord with less distraction."

This language of Keble seems to me to be very valuable in exhibiting his own ideas on an important subject, and especially in supplying a complete statement on which it may be based.

I do not question that our great Hooker had the same idea in his calm and judicious mind, when he speaks of "the single life as more angelical and divine." It is a sad fact that in running away from error there has been so much leaving behind of truth, and in no subject does there seem more to be lost in this way than in that of celibacy.

Let a man consider two verses in St. Matthew's Gospel, xix., 12 and 29, in the former of which our Lord presents the idea of a sacrifice "for the kingdom of heaven's sake," and in the latter there is a promise for the sundering of the closest human ties "for His name's sake," and let him receive these directions, suggestions, or intimations, whatever they may be, of our blessed Lord, as the key to the language of St. Paul and to the precepts and practices of the Church from the beginning.

Celibacy is the willing surrender of the highest and best enjoyments of life for Christ's sake, that his earthly steps of hardship and sacrifice may be closely followed.

Celibacy emphasizes the idea of sacrifice. It demands the discipline of the spirit and the subjection of the body in a special way, and thus commends self-denial as the rule of the Christian life to be practiced in degree by all the members of Christ according to circumstances and conditions.

The subject has no necessary connection with "vows" or "orders" so generally associated with it, but is to be regarded in itself. No man can deny that the friendly relations of the Church and the world, and the manifold temptations of the age invite to an easy religion with low ideas of its cost in the blood of its martyrs, the sufferings of its saints, and above all in the sacrificial life and death of our blessed Lord and Saviour.

O. W. T.

THE TEACHINGS OF SWEDENBORG.

To the Editor of The Living Church:

A correspondent in your paper of 11th

April, asks for some work refuting the heretical teachings of Swedenborg.

A sermon preached in Christ church, Gardiner, Maine, on the first Sunday after the Epiphany, A. D. 1858, and published in Hartford, by the Church Press Company, 1870, is a very excellent refutation.

If it is out of print, it is well worth re-printing as a tract. X.

CLERGYMEN'S WIVES.

To the Editor of The Living Church:

Immediately on receiving through THE LIVING CHURCH the reverberation of the sarcastic ring on "Mrs. Proudies" from *Church Bells*, I took paper and pencil and soon had before me the names of fifteen parochial clergymen's wives, all living, I think, and all but three personally known to me; the parishes of the husbands of those three sufficiently known to me to warrant including them in the list. It is well that your bell-ringer said "perhaps it would be hard to find a dozen parishes where at least one Mrs. Proudie is not to be found," for perhaps few, knowing a dozen wives of respectable church clergymen, would find such difficulty. Of the fifteen mentioned above, one, a woman of low and designing disposition, may be said to belong to that disreputable class so graphically depicted as at the bottom of so much parochial deadness; but her late husband married her when both were in middle life, and had he not been of a peculiarly erratic mind and poor health, more disposed to intellectual speculations than to details of parish work so important to parish life, he might possibly have made a better choice; we will admit, however, that had he had a better wife, he would probably have been a more substantial parish priest. Of the other fourteen ladies, I do not think even the bell-ringer could select one illustration for his point, though, like their husbands, all have their share of human imperfections. Nine of them are, or have been, connected with large parishes (six or seven in large cities, and three, wives of successive incumbents of a large parish.) If the implication of the bell-ringer is justified in England by the state of affairs there, it is certainly a matter to be deplored, and we suggest as a remedy, that the English clergy cross the water for their wives, provided they know how to choose, and provided also they come well prepared for the strong possibility that the chosen one may not care to link her fate with his who seeks her. But, in this country, the minister's wife, though doubtless seldom fulfilling all that is supposed to be required by her position, both as to what she should and what she should not do, yet is not only, as our friend seems grudgingly to admit "as in duty bound," "a power for good," "in the parish as well as at home," but "perhaps" the power of the two in Churchly life, quite as often as she is the Mrs. Proudie in whose company, "with equal certainty you will find spiritual work at a low ebb." As for the Church finding an argument here for clerical celibacy, alas for the pastor, and alas for the flock, but perhaps there will be women to be congratulated who are thus kindly cut off from the cares and responsibilities of a self-denying, and conscientious "minister's wife." JUSTICE.

It is those dreamers who talk most of the wonderful things they are going to do in the future, who end by never doing anything at all.

OUR NEW YORK LETTER.

Easter Day was remarkably sunny and bright. The air was just bracing enough to be enjoyable, and a slight shower in the afternoon hardly marred the perfection of the day. The avenues and parks were crowded, while the attendance at the churches was generally considered to have been exceptionally large. At Old Trinity the crowd was so great as to carry away one of the doors, and at many other churches a large number were compelled to stand through the services, while some were unable to gain admittance. At all of our churches the floral decorations were elaborate, and the music was in accordance with the festival character of the day.

In a large number, also, of the denominational places of worship the story of the Resurrection was told, in the language of the flowers and of music, as well as by the spoken word. All this, I think, should be welcomed as a happy sign. Unity will only be possible when we no longer magnify trifling prejudices into insurmountable barriers, but are willing to recognize the great and important points on which we all agree. It is safe to say, at least, that everyone in this city who went to any place of worship on Easter Day knew what day it was, and what event it commemorated. Even the Society for Ethical Culture, as it is called, advertised an address on a subject appropriate to the day.

It seems hard to understand, in view of all this, the great aversion which prevailed only a few years ago against any observance of the Christian year; and yet I have heard it said, by one who was brought up as a Congregationalist in New England, that until he was of age he never knew on Christmas Day that it was Christmas Day, except on one occasion, when the festival fell on Sunday, and the minister reminded him of it, by preaching against its observance.

The early Celebrations on Easter morning were largely attended. In the afternoon many of the churches held festival services of the Sunday schools, with ringing of carols, the presentation of Easter offerings, and distribution of flowers to the scholars. Both in the morning and afternoon the chimes of Trinity church rang out Easter carols specially arranged for them. In the evening there was the usual festival service at St. John's Chapel, the anthem being Stainer's sacred cantata, "The Daughter of Jairus." The music was as good as usual, and the behavior before the service even worse than heretofore. For some reason the doors were not opened until a short time before the hour for beginning, and in the excitement of the rush for seats many of the crowd assembled forgot to remove their hats on entering the church.

In the morning a service was held in St. Ann's church, Brooklyn, in memory of the late rector, Dr. Noah Hunt Schenck. The Bishop of Long Island preached the sermon. A magnificent pulpit which has been presented to the church as a memorial of Dr. Schenck, was used for the first time at this service. It is of massive construction of marble and brass, and is beautifully carved. On the panels are the "Agnus Dei" and the symbols of the four evangelists. The texts of Dr. Schenck's first and last sermons are also inscribed upon the pulpit; "My meat is to do the will of Him that sent me," and "The

poor have the Gospel preached to them." An eagle lectern of brass has also been presented to the church by other friends as an additional memorial of the late rector.

A meeting was held last Monday night at St. Luke's Hospital to consider what steps should be taken to protect the Protestant, Hebrew and unsectarian charitable institutions of this city, from the injustice which will be inflicted upon them if the so-called "Freedom of Worship" bill becomes a law. Officers and trustees of institutions interested were asked to be present. The bill as passed by the State Senate, seems to give power to ministers of one religious body to enter institutions owned and supported by another. The Roman Catholics would therefore, it is thought, be allowed, not only to instruct their own flock in the public institutions, but also to force their way into St. Luke's Hospital and other places controlled by the Church. A committee was appointed to call a public meeting to protest against the passage of the bill.

During the last week society has of course entered with renewed zest into the gayeties which have been more or less put aside during Lent. The superfluous energies of many persons have been exercised in preparation for entertainments during the last week in aid of charitable objects. On Monday evening a musical and literary entertainment was given in the Art Rooms of the Brooklyn Academy, in aid of the colored schools at Hampton, Virginia. A matinee theatrical performance was given Tuesday afternoon in the Madison Square Theatre for the benefit of the Girl's Lodging House in St. Mark's place. A number of young society men acted on Wednesday night for the benefit of the Newsboy's West Side Lodging House. Saturday evening some private theatricals were given in the University Club Theatre in aid of the Relief Department of Calvary parish.

Much solicitude is expressed by everyone for General Grant's health. The prayers of the Church have been read for him, and the papers are eagerly scanned for the accounts of his health. While we all wish to know whether his condition is favorable or otherwise, and a few other particulars, it does seem out of place to spread before the eyes of the public the most minute descriptions of what occurs in his family without regard to any delicacy of feeling for them.

The Cathedral of the Incarnation at Garden City was informally opened last Thursday morning. Besides the regular trains and the gatherings from the neighboring country, twenty-one cars in a special train were filled by visitors to the cathedral. A large crowd were unable to get into the church, but many of these waited several hours until the conclusion of the service in order to examine the building, the stained glass windows and the organ. The surpliced choir from St. Mary's church, Brooklyn, led in the singing. Mr. George W. Morgan presided at the organ, and was assisted by Mr. Woodcock, organist of St. Mary's, who is to be the organist of the cathedral. Eighty of the clergy of the diocese of Long Island were present, and mustered in procession. The bishop took his seat in the throne. The services consisted of Morning Prayer and the Holy Communion. The bishop preached the sermon, in which he expressed his gratitude to Mrs. Stewart for her gift, and reviewed the history of the Church in his diocese. After the service the clergy and a few others were en-

tertained at the See House by the Bishop.

New York, April 13, 1885.

OPINIONS OF THE PRESS.

The (London) Church Times.

ROMAN INFLUENCE IN ENGLAND.—All statistics and evidence prove that the Roman Church is making no way in England. It is not holding its own, and such an experienced proselytiser as Mgr. Capel has confessed that if it were not for the Irish contingent, it would be nowhere now. This he did in a lecture he delivered a short time back in America. Clearly, no blessing from above has rested on the Anglo-Roman mission. Next, the Romanizing clique has established its own powerlessness by its failure to maintain any organ in the press. It may be taken as certain that any and every cause and interest in England which has real life in it, will keep at least one journal going to represent it. Now the Romanizers have started newspaper after newspaper, only to see them perish rapidly one after another, from their own congenital faults, as well as from the lack of a following large enough to support them. Where are now *The Pilot*, *The Church Herald*, *The Church News*, and *The Anchor*? Dead, as the moral influence of the party they tried to galvanize into life. No, our alarmists may calm their fears, and until they see a Romanizing newspaper paying its way, there is no reason for them to trouble themselves.

The Interior.

"IMMERSION."—Our Baptist contemporaries are not yet weary of harping on their favorite Greek word. Will some one or more of them let their light shine into a dark place long enough to let some anxious inquirers know what the object is in their everlasting thrumming on that single string? Is it because they fear that their own people are not sufficiently indoctrinated on the subject? That can hardly be. They cannot intend it for the conversion of sinners, because there is no sort of adaptability of the means to the end. Therefore, it must have for its object the proselyting of Christians from other denominations—to unsettle them in their faith and in their church relations. If this is not the purpose, what is it?

Church Guardian (Montreal).

A WASTED LIFE.—The biography of "George Eliot" is a sad illustration of the hollowness and unsatisfactoriness of a life that is lived "without God in the world." Few women in this or any other generation have been endowed with such splendid gifts of intellect as the authoress of "Adam Bede" and "Romola," but her life's story, as it is told by herself in these volumes, shows the powerlessness of human reason, apart from the divine law, to prescribe a rule of conduct or to confer happiness. George Eliot's abandonment of the simple faith of her early years, led her into moral aberrations of thought and practice which, if generally followed, would dissolve the most sacred ties of society, and the result in her own case, as her letters abundantly prove, was only "vanity and vexation of spirit." We know of no more instructive commentary on the destructive tendencies of religious scepticism than this painfully accurate portraiture of the career of a gifted but misguided woman.

CROOKED ANSWERS.

The knowledge attributed to the proverbial "schoolboy" must always have amazed any person of only ordinary in-

telligence. Recent school examinations have, however, revealed a depth and variety of information possessed by juveniles, which bids fair to make the coming schoolboy throw his predecessors quite into the shade. Amongst many startling items of information may be instanced that "a fort is a place to put men in," and a fortress "a place to put women in." "A famine in the land," it appears, is what made the Tower of Pisa lean; and "'cos the moon is so changin'," is the reason why it is of a different gender from the sun. The surface of the earth consists of land and water, said a bright youngster, but when asked, "What, then, do land and water make?" he instantly replied, "Mud."

In many cases, it is evident that the pupils do not understand what the questions mean. When inquiring "What comes next to man in the scale of being?" it is rather surprising to be told it is "his shirt." It surely must have been the same boy who replied that the chief end of man was, "The end what's got his head on." The first man that went round the world was, in a little girl's opinion, "The man in the moon." A consonant is a "portion of land surrounded by water." It was "Daniel in the lion's den" who said, "It is not good for man to be alone," and "why the Israelites made a golden calf" was, "Because they hadn't silver enough to make a cow."

Reports of School-Board examinations will form quite a comic library. "What would have happened if Henry IV. of France had not been murdered?" The reply was: "He would probably have died a natural death." "Where was Bishop Latimer burned to death?" "In the fire," replied a little fellow, looking very grave and wise. An equally unexpected reply was elicited from a pupil when asked, "What did the Israelites do when they came out of the Red Sea?" "They dried themselves."—"What is the feminine of friar?" First bright boy: "Hasn't any."—"Next." Second bright boy: "Nun."—"That's right." First boy, indignantly: "That's just what I said!"

The following is still more ludicrous. A teacher asked a juvenile class some questions regarding their knowledge of electricity, and inquired which of them had ever seen a magnet. One sharp boy immediately said he had seen lots of them. "Where?" inquired his instructor, astonished at his proficiency. "In cheese," was the ready reply.

But the good things are not all monopolised by the boys. Some little girls were studying the history of David, the passage for the day being that which describes the shepherd boy's victory over Goliath. The teacher asked the question, "Now, can any of you little girls tell me who killed the giant?" Quick as thought, one of the smallest responded, "Jack."—*Chamber's Journal*.

A CHARMING French lady who passed through the painful days of the siege of Paris was relating in her graceful way to a friend some of her experiences. She said that rats and mice, however disguised by intelligent cookery, became quite distasteful; the fattest cats palled upon the palate. If, however, a stray pigeon happened to settle upon the roof, the street instantly became full of people seeking to entrap the delicacy. It often happened, however, that the pigeon turned out to be a messenger bird, and hence as sacred as the ibis of Egypt. "In fact," said the story teller, "this was so often the case that to this day I can never bear to eat a pigeon. I always feel as if I were devouring a postman."—*N. Y. Graphic*.

CHURCH WORK.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church Work."

WESTERN NEW YORK.

MT. MORRIS.—There were three services in St. John's, on Easter Day. Morning Prayer was read at 6:30 A.M. At 10:30 the church was filled with worshippers. The Altar service alone was said at that hour, the rector, the Rev. E. W. Worthington, preaching from 2 Tim. i:10. Then followed the Communion, the entire congregation remaining until the close. Among the offerings placed upon the altar was an Easter gift (\$207) for the rector, from his parishioners. In the afternoon, there was a choral service of the Sunday school. Appropriate carols were sung, and the Lenten offering of the children was presented (\$44.65) for Domestic and Foreign Missions.

PITTSBURGH.

GENERAL CHURCH NOTES.—There is no very stirring news from this diocese, although every item is of course full of interest for those principally concerned. The cause of the Church seems to be progressing in a steady and healthy way. Confirmation classes have been rather larger than usual this spring. During Lent the Bishop made his visitations as follows: St. James' church, Warren, 14 confirmed; Christ church, Tidioute, 3; Good Shepherd, Hazelwood, 2; Grace church, Mercer, 3; Mission at Pardoe, 19; Trinity church, Conneautville, 6; St. Paul's mission, Greenville, 3. In Pittsburgh at St. Peter's church, 22; at St. Andrew's, 26; at Trinity, 29; at St. Luke's, 17; at Christ church, 19; at St. Paul's, 3; at Grace, 6; at St. James', 15; at Calvary, 19; at St. John's, 13; and at St. Stephen's chapel, 6.

At Christ church, New Brighton, 5 were presented, and at Trinity, Rochester, 7. St. Paul's church, Kittanning, added 8; Trinity, Freeport, 8; St. Stephen's, McKeesport, 36; Christ church, Brownsville, 7; and St. John's, West Brownsville, 8. The whole number confirmed since convention is 388, and the northern half of the diocese has not yet been visited. It is hoped and believed that the total for the conventional year will extend the average. At any rate the Church's children thank God for tokens of His favor and blessing.

Easter Day was made notable for the Southern Convocation, by the appearance of the first surpliced choir within its boundaries. This new and auspicious manifestation of advance in the right direction, was made in St. Paul's church, Monongahela City, under the rectorship of the Rev. John P. Norman, M. D. A choir of 24 men and boys, brought together and trained by the rector and his English organist, represents a great deal of pluck and perseverance and tedious labor, all of which have already been rewarded by the heartiness of the singing and responses, and the interest shown in the services by the Church people and by the outside community. The rector of St. Paul's has done a good thing not only for himself but for all his brethren.

At Grace church, Mercer, the experiment has been tried of using a piano instead of an organ in Divine Worship. Combined with a cornet and a violin, the effect is very good, and the time is so well marked that the whole congregation can easily follow the lead, and keep together both in canticle and hymn.

The Rev. W. R. Israel, deacon, has been received from the diocese of Ohio, and is in charge of Christ church, Meadville. The Rev. George Rogers is soon to assume the charge of Greenville, Mercer and Pardoe. The Rev. F. N. Luson, will enter upon his duties as missionary at Wayne Township and Smicksburg, on May 1. The Rev. J. Tragitt has been dismissed to the diocese of Albany. On Friday, March 27, the Bishop instituted the Rev. A. P. Diller into the rectorship of St. Mark's church, Johnstown. The Rev. Richard T. Smith, assisted in the service, and

the Rev. A. S. Woodle of Altoona, preached the sermon.

BRADFORD.—At the church of the Ascension, the numerous Lenten services were well observed, until Holy Week, when sickness prostrated the rector, the Rev. D. B. Willson, who managed, however, to have morning service on Good Friday, and to celebrate at Easter. This parish has lately lost its senior warden, Mr. L. G. Blakeslie, for whom a mortuary service was held on Tuesday in Easter week.

SMETHPORT.—St. Luke's church, as the local papers report, had a large congregation at the Three Hours' service on Good Friday; and also a large gathering of the little folks at the 4 P. M. children's service, on the same day.

The Easter services in this church, in many respects, surpassed those of the largest parishes, especially in the way of Churchly music—introducing such anthems as Stainer's "They have taken away my Lord;" Monk's "Now upon the First Day;" Cramer's "Christ our Passover;" and Eyre's Benedictus and Agnus Dei. Dr. Stainer's "Magnificat" was sung at the evening service. The choir is now probably the best in the diocese.

The Northern Convocation will meet at Miles Grove, near Erie, on Tuesday evening, April 21st.

DELAWARE.

WILMINGTON.—Trinity Parish.—The Lenten services were marked throughout by larger attendances and a more devout interest than during any previous Lent. At Trinity Chapel there were daily prayers, with meditations, by the rector, the Rev. Dr. H. B. Martin. At the Old Swedes' Church there were (probably for the first time in the history of this venerable building,) daily prayers by the assistant, the Rev. Jesse Higgins. On each Sunday night, at the close of the regular service, there was held an "after service," lasting thirty minutes; and consisting of plain talks on "Sin and Its Remedy," accompanied by hymns and collects. On Passion Sunday morning the rector was present at the Old Church, and baptized the infant son of the assistant minister, the churching office being also said for the child's mother. The occasion is worthy of remark, as this is the only child that has been born to a minister in this parish for over a quarter of a century—a period marked by the incumbencies of three rectors and four assistants. On Good Friday there were special prayers and meditations in Trinity Chapel at 3 P. M., while at night the rector delivered a telling sermon to the Knights Templar, a thronged congregation being present. At the Old Swedes' the meditations on the Seven Words were given at night, a large congregation of working people taking an earnest part in the exercises. On Easter Day there were Celebrations at Trinity Chapel at 7 o'clock and at 10:30. Adult baptism was administered at the early service. At the second service the music was carefully and reverently rendered by the newly-organized choir of men and boys, under the leadership of Mr. J. Brown, organist. The decorations consisted chiefly of lilies and other flowers, grouped artistically against the east wall of the chancel and about the font and lectern. The early Celebration at the Old Church was at 6 o'clock; the second at 10:30. Infants were baptized in the afternoon; adults at night. The music throughout was simple, but very hearty and devotional. The central feature of the decorations was a large white dossal, hanging from a rod six feet above the altar. The number of communicants in each church was larger than on last Easter Day.

IOWA.

NEWTON.—St. Stephen's Church.—On Tuesday in Easter week, Bishop Perry visited this parish and confirmed an interesting class of eight members. Besides the rector of the parish, the Rev. J. E. Ryan, the Rev. W. H. Van Antwerp and the Rev. W. P. Law, of Des Moines, assisted in the services. The Easter decorations were simple, tasty and beautiful.

DAVENPORT.—Trinity and Christ Church.—The Easter services of these united parishes (the Rev. David Claiborne Garrett, rector), were unusually interesting. The rector conducted six different services, in the two churches two miles apart. In the afternoon there

was a children's festival of the two Sunday schools. Christ church sent a small army of young soldiers, and the total number of children that came into the church singing the processional was about 300. In the evening, a class of ten, all adults, was presented for Confirmation, making the second class this convention year. The great feature of this service was the singing of the surpliced choir, which the rector has organized and trained by his own efforts. Their success is fairly surprising. This choir sings at Evening Prayer, while an excellent quartette leads the singing in the morning. The Bishop of Iowa addressed and catechised the children in the afternoon and preached in the evening.

BURLINGTON.—Easter Day was a most joyous festival here and will be long remembered. The new Christ church was beautifully decorated with flowers and living plants, and all the services were attended by large congregations.

Additional interest was given to this festival by the gift of an elegant brass eagle lectern, in memory of Jacob Gartner Lauman, placed in the church by his widow.

Shortly before Easter a handsome stained glass window was placed in the north wall of the church in memory of Mrs. Eunice Phelps, the late wife of Judge Charles Phelps, a member of this parish and brother of the newly appointed Minister to England. Other memorial windows are ordered and will soon be in place.

WYOMING.

RAWLINS.—At St. Thomas' church Easter celebrations were unusually happy. A Sunday school festival before the morning service delighted the teachers and scholars. The offerings at Holy Communion amounted to \$83.40. Flowers from California beautifully decorated the chancel during service, and were afterward distributed among the sick of the parish by a special committee. Cards, colored eggs and other Resurrection symbols, were given to all the members of the Sunday school.

LONG ISLAND.

SAG HARBOR.—On Easter Day, a pair of solid brass altar vases and a polished brass altar desk, memorial gifts, were presented to Christ church parish.

ALBANY.

BALLSTON SPA.—Christ Church.—Easter Sunday in this parish, of which the Rev. Charles Pelletrau is rector, was a most satisfying and joyous day. The congregations were very large, and the floral decorations chaste and exquisite. In the evening, notwithstanding a cold rain storm, the church was crowded to overflowing. The offerings in the morning amounted to \$515, and in the evening to \$34.

This being the anniversary of Mr. Pelletrau's rectorship, allusion was made to it in the morning just before the sermon. The rector thanked his people for the courtesy and kindness that had been shown him by every family in the parish, and said he had yet to meet with the slightest exhibition of rudeness or opposition in the prosecution of his work. He had made 612 visits during the year, and was happy as the pastor of a people who had manifested a most loyal appreciation of his labors.

MASSACHUSETTS.

SOMERVILLE.—St. Thomas' Church.—Bishop Paddock visited this church on Easter Sunday morning, and confirmed twenty-one persons. All of them, except one, who was ill, then made their first Communion. The sermon, by the bishop, was one of great power. On the whole this Easter feast was the most delightful one that this parish has ever known. The rector, the Rev. Mr. Durell, is in the twentieth year of his ministry in this city.

NORTHERN CALIFORNIA.

SUISUN.—There were two Celebrations of the Holy Communion in Grace church on Easter Day, twenty-three communicating. The chancel was beautifully decorated with flowers, and the altar and lectern with the handsome new white cloths used for the first time complete. The altar cloth was a

gift of a communicant of the parish. Upon the altar was the new "Altar Service" book, the gift of the Bible class.

The Bishop made his visitation to the parish on Easter night, and confirmed, after the evening service, a class of seven. The offertory in the morning was for the "new church fund," which church is to be a memorial to the late James Lloyd Breck, D.D., who did so much for the work here. At the evening service the offertory was for the missionary fund of this jurisdiction.

QUINCY.

PITTSFIELD.—Easter Day was bright and spring-like, and a full congregation assembled in St. Stephen's church to celebrate the great festival. The rector, the Rev. J. S. Colton, officiated. The services were hearty, and an unusual number of communicants received the Blessed Eucharist. The music was excellent and appropriate, and so aided largely in the due observance of the day. Suitable floral and other decorations added their beauty to the house of God.

INDIANA.

FORT WAYNE.—Trinity Church.—The services in this church on Easter Day were attended by large congregations. The children's celebration in the evening was more than usually interesting and impressive, and drew out an immense congregation, many going away, unable to gain admission.

MICHIGAN CITY.—At Trinity church there were five services on Easter Day. An offering of \$531 was made, of which \$500 went for Diocesan Missions. A most beautiful set of white silk damask hangings for altar, lectern and pulpit, were presented to the church. The Knights Templar attended service in the afternoon. The rector, the Rev. J. J. Faude, accompanied by the choir, also held service at the prison of which he is chaplain.

FOND DU LAC.

FOND DU LAC.—On Easter Day the Bishop confirmed twenty-two persons in the cathedral chapel. The offerings amounted to over \$2,200 of which \$1,600 was for the Cathedral Building Fund.

GREEN BAY.—Mr. Rene Vilatte, late pastor of the Eglise du Calvaire (French Presbyterian), of this place, has been received by the Bishop as a postulant for Holy Orders. On Saturday, March 21st, the Bishop received a most touching petition and appeal from many members of Mr. Vilatte's congregation to be taken under the care of the diocese.

NEBRASKA.

OMAHA.—On Easter Sunday, Bishop Worthington confirmed in the cathedral thirty-eight candidates, a large number of whom were men. The dean will have a supplementary class in May. The offering at the four services of the cathedral on this Sunday amounted to \$1,500. \$569.55 of this was for Diocesan Missions.

MICHIGAN.

DETROIT.—St. Peter's Church.—The Easter services were very impressive and joyful. The church had just been painted outside, newly carpeted and frescoed, and with the elegant floral decorations, made a very attractive appearance. The music was of a high order, and the sermon by the rector was most able and eloquent. A much larger number than ever before partook of the Holy Eucharist. The church was filled both morning and evening. The Rev. Dr. Hartzell with his faithful workers, has by the blessing of the Head of the Church, brought new life and power, new zeal and glory to this parish.

SAGINAW.—St. John's Church.—The Bishop of the diocese made his annual visitation to this church, the Rev. B. F. Matrau rector, on Mid-Lent Sunday and confirmed a class of 43 candidates, 16 of the number coming down from Calvary mission chapel. This makes 110 confirmations in a little less than one year.

Mr. Matrau holds two services every Sunday, morning and evening, at the parish church, and one in the afternoon at Calvary chapel. During Lent he held three services each week at the former and two at the latter church. The aver-

age Sunday attendance at each service at St. John's is 350, and at Calvary 100. The average attendance at the Lenten services at the former was 100, and at the latter 60.

Mr. Matrau has in training a choir of 45 boys, who, properly vested, will render the musical portion of all the services from May 1st.

Mr. Geo. D. Wright, a candidate for Holy Orders, now at the General Theological Seminary, will be ordered deacon in this church on Sunday, June 7, and will then serve as Mr. Matrau's assistant.

On Easter Day four services were held, three at St. John's and one at Calvary. Over 300 persons received the Holy Communion, which was celebrated three times—twice at the former and once at the latter.

There are at present 426 communicants in the parish. The parish is out of debt and exceedingly prosperous.

DETROIT.—*Grace Church*.—On Easter Day forty-one persons were confirmed in this church, of which the Rev. Dr. McCarroll is rector. The offerings amounted to \$1,688. The floral decorations exceeded anything in the past.

MISSOURI.

RECENT CONFIRMATIONS.—Bishop Robertson has confirmed recently as follows: St. Louis, Christ's, 30; Holy Communion 28; Trinity 3; All Saints' 11; St. James' 4; St. John's 27; Grace 23; Columbia 3; Moberly 7; St. Charles 5; Mexico 5; Chillicothe 3.

MACON.—The services on Easter Day in St. James' church were an Early Celebration of the Blessed Eucharist at 6:30, matins and a late Celebration at 10.45. Sunday School service at 2.30 P. M., and choral evensong at 7.30.

The morning music was rendered by the quartette choir and was very beautiful—the evening was by the surplined choir of men and boys which celebrated its second anniversary on that night.

Several new gifts were placed in the chancel—being a brass altar desk, vases and hymn tablet, all from classes in the Sunday School. The next convention of the Hannibal district meets in this church on the 29th inst. The Bishop will visit the parish on the last day of convocation, the 29th, to administer Confirmation.

KANSAS CITY.—*St. Mary's Church*.—The Easter services drew out large congregations both morning and evening. The chancel and sanctuary were made beautiful by a profusion of plants and flowers; the newly-decorated reredos brilliant with a multitude of lights; the resplendent altar, with its ante-pendia of white satin embroidered in gold, also surmounted by a multiplicity of festal lights, and the rich and costly vestments of the Celebrant, all combined to add dignity and beauty to the Eucharistic sacrifice of Easter Day. There were three Celebrations of the Holy Eucharist. The offerings were larger than ever before received in the history of the parish.

FLORIDA.

DARBYVILLE.—The St. James Academy, which for several years has been located at Lake City, is about to remove to this new town, which is more eligibly located in the beautiful highlands of Florida, having made arrangements by which ample means are placed at the disposal of the institution. The buildings now being erected are sufficient not only for present requirements, but will accommodate 150 to 200 pupils, and are probably not surpassed for completeness and beauty in the State. While the school will remain under the general supervision of the present efficient principal—Rev. C. S. Snowden—he will be aided by a board of trustees, composed of prominent men, who will ably second the effort to make this one of the successful educational enterprises of the South. It is a significant fact that one of the great land corporations of Florida has deemed it profitable to furnish the funds for this noble work entirely—a fact that indicates clearly the class of immigration now pouring into Florida.

MAINE.

PORTLAND.—Lent was faithfully observed here in the Cathedral and in St. Paul's. The Bishop visited the latter parish on Good Friday, and confirmed a

class of twenty-one persons, presented by the rector, the Rev. A. W. Little. Easter eve, the Bishop baptized eleven adults at the Cathedral.

On Easter Day, at the Cathedral, the services were of a very interesting character and were attended by large congregations, every seat being occupied both morning and evening. The church was decorated in the usual tasteful style.

An unusually large number of communicants received at both Celebrations. The second Celebration was choral.

The music, under the direction of Mr. Walter Gould, was of a high order, the vocal solos being especially good. Bishop Neely preached in the morning, taking as his text, "Christ is risen from the dead and become the first fruits of them that slept." In the evening Bishop Neely preached a second sermon from Matthew viii:22, "Then said Jesus unto him, follow Me and let the dead bury their dead." A large class was confirmed by the Bishop at the morning services. The Sunday school session, in the afternoon, was of an appropriate character, and four infants were baptized.

St. Paul's church was, as usual tastefully, but not elaborately, decorated with flowers. There was a good attendance at the early Celebration. At the second service the church was filled. The rector, the Rev. Arthur W. Little, preached on St. Mark, xvi:3,4: "And they said among themselves, who shall roll us away the stone," etc. The congregations, the offerings, and the number of Communion made, were all larger than ever before. The class confirmed by the Bishop, on Good Friday, made their first Communion. At the Sunday school service, seven infants were baptized. The services at St. Stephen's were also well attended.

BRUNSWICK.—*St. Paul's Church*.—The Easter meeting of the Board of Missions of the diocese was held in this church on Tuesday and Wednesday in Easter Week. There were present the Bishop and seventeen clergymen, including the rector of the parish, making the meeting more largely attended than usual. The first service was on Tuesday evening. After evening prayer, the rector (Rev. Geo. A. Holbrook) presented four candidates to the Bishop for Confirmation. The sermon was preached by Rev. Dr. Parke of Bath upon "the Christian Idea of Giving." On Wednesday morning, the Rev. Mr. Hill of Exeter was advanced to the priesthood by the Bishop. The ordination sermon was preached by the Rev. Mr. Small of Saco, and the Bishop was assisted in the Celebration of the Holy Communion by Canon Lefingwell, and the rector of the parish. At the afternoon session an exegesis was read by Rev. Mr. Wells of Gardiner. In the evening, after service, the rector presented an additional candidate for Confirmation. Missionary addresses were then made by Rev. Messrs. Gwynne of Augusta and Wells of Gardiner. Rev. Mr. Chamberlain of St. Anne's, N. Y., interpreted the service and the addresses in the sign language to several deaf mutes present, and spoke of the work among this people to the congregation. A large number of the Church people from the neighboring parish of Lewiston came down to the service. After its completion, the people of the parish gave a reception to them and the visiting clergy, at the rectory, which was greatly enjoyed by all present.

WISCONSIN.

WHITEWATER.—The Bishop of the diocese visited St. Luke's parish for Confirmation, on Wednesday in Holy Week. The rector, the Rev. L. DeLancey Townsend, presented a class of thirteen adults. This is the second class presented since January 1st. On Good Friday, the regular services were supplemented by the preaching of the Cross, 12 M. to 3 P. M. Although this is the first time the service was ever held here, it was attended by one hundred and fifty devout worshippers, and produced a profound impression.

On Easter Day, there was an early Celebration. This was the first in the history of the parish, and there were no less than fifty-two communicants who received. Nearly the same number received at the midday Celebration.

The offertory amounted to nearly one hundred dollars, showing an earnest

Lent on the part of the parish.

The present rectory is to be removed and a new one built, this coming summer, after plans by a well-known architect, who generously donates plans and specifications.

The parish has been in a very distressed condition for a long time, being nearly a year without any rector. Mr. Townsend accepted the charge last fall.

LOUISIANA.

CLINTON.—*St. Andrew's Church*.—On Easter Sunday morning and evening, this church was filled with worshippers, standing room being at a premium. The sacred edifice, particularly the altar and chancel, was most beautifully decorated with all kinds of fragrant flowers so abundant in the South at this season. To the choir, too much praise cannot be given for the chaste and elegant music rendered on this occasion. The Rev. E. W. Hunter, Diocesan Missionary, preached an excellent sermon, without notes, on St. Luke xxiv., 6. At the Celebration a large number received the Blessed Sacrament. Eleven persons received Holy Baptism. This parish has been without a priest for some time, but now interest has been awakened it is hoped a clergyman will be called. A large class awaits the Bishop for Holy Confirmation.

TENNESSEE.

FRANKLIN.—*St. Paul's Church*.—Easter was celebrated in this church in the most beautiful manner. The decorations were very tastefully arranged, many floral designs ornamenting the chancel. Some of the flowers were sent from New Orleans by kind friends of the church, who ever remember the parish on Easter day by donations of the rare exotics of the South. The music was choice and well rendered, and with a good sermon and large congregations, the occasion was a most joyous one.

At night there was the children's festival. Each class was named. They presented their offerings and emblems, while appropriate texts were read and Easter eggs given them. During the marching to and from the chancel, bright jubilant carols were sung.

SPRINGFIELD.

CARLINVILLE.—*St. Paul's parish* has been most kindly remembered by friends far and near. St. Clement's Guild, Philadelphia, presented a beautiful altar cloth; the Guild of the Disciples, Boston, sent altar linen of all descriptions, finely embroidered, and an alb; friends in Springfield and Lincoln sent stole, altar linen, and an exquisitely embroidered chalice veil. The midday Celebration on Easter day was choral. A large congregation was present. The priest in charge of this missionary field has found the choral service invaluable as a means of interesting young people. The children's service in the afternoon was quite interesting. Four young persons received Holy Baptism. At night the rector was surprised by some of his parishioners presenting him with a purse. With some nursing help from the Church at large, and much patience and hard work, this small parish may become in the course of a few years strong and self-supporting.

CARROLLTON.—*Trinity Church*.—On Easter Sunday the congregations were very large, and the floral decorations peculiarly chaste and rich. Dean Whitmarsh found waiting him in the sacristy a very rich set of stoles for the four seasons, the gift of the ladies of the church. In the afternoon the dean preached before the local Commandery of Knights Templars, in the largest building in the city which was densely crowded. An offering was taken for the orphanage at Springfield. Trinity church choired in the music, the chants and hymns being finely rendered.

JERSEYVILLE.—*Church of the Holy Cross*.—Dean Whitmarsh preached on Easter Sunday evening. The church was crowded to the doors. The floral display was very fine. A new prayer desk completes the furnishing of the chancel of this most Churchly little building.

The dean is arranging for deaf-mute services to be held this month in several of the parishes of his deanery by the Rev. A. W. Mann.

ALTON.—*St. Paul's Church*.—Easter was a day long to be remembered. The Bishop's visitation, the great popularity of the rector, the Rev. Archdeacon Tay-

lor, beautiful weather, and a general combination of favorable circumstances brought together a larger congregation than the church building could accommodate. Literally the wealth of this parish has been emptied into two St. Louis churches, but Alton is more than holding its own, the church edifice was never so beautiful or the parish so vigorous and healthy as it now is. Improvements are being added constantly, the latest addition being a solid silver Communion set, the material for which was given by the communicants of the parish.

The 10:30 A. M. service on Easter day was supplemented by the Confirmation of a very interesting class of 17 adults, which gave the best possible evidence of the effective work of the rector. The Bishop preached from the first thirteen words of the anthem of the day. He was in excellent voice, and no doubt encouraged by the immense congregation and improved surroundings, delivered perhaps the most effective sermon ever listened to in this church. The discourse and address to candidates were admirably adapted to the day, occasion and nature of the congregation.

After the Celebration the Bishop and Archdeacon rode to Edwardsville, where another immense congregation awaited them. Evening service was held and a class of eight received the rite of Confirmation, making a total of 50 persons added during the seventeen months of the present rector's incumbency. The Bishop again preached.

Edwardsville was a most unpromising field, and but for the Bishop, the unpaid for church building would have been taken by the Romanists; what has been done here is simply wonderful. On Easter Monday evening the Bishop was tendered a reception at the residence of the archdeacon, at Alton, thus concluding the most glorious Easter ever experienced by the oldest parishioner.

INVESTORS should read the ten years business report of the J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$5,580,350 loaned at 7 to 12 per cent. Not a dollar lost.

IF YOUR LUNGS ARE DESTROYED, do not expect that Dr. Pierce's "Golden Medical Discovery" will make new ones for you. It can do much, but not impossibilities. If, however, you have not yet reached the last stages of consumption, there is hope for you. But do not delay, lest you cross the fatal line where help is impossible. The Discovery has arrested the aggravating coughs of thousands of consumptives, cured their night-sweats and hectic fevers, and restored them to health and happiness.

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I've one of my headaches—
I'm sick unto death."
"Take 'Purgative Pellets',
They're pleasant and sure:
I've some in my pocket
I'll warrant to cure."

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The Bailey Reflector Company, of Pittsburgh, have informed us that they recently received orders from Constantinople, Turkey, and Asyoot, Upper Egypt for their justly celebrated reflectors. Churches contemplating a purchase of a reflector should write them.

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"FIRE-PROOF paper may be made," says a scientific exchange, "from a pulp consisting of one part vegetable fibre, two parts asbestos, one-tenth part borax, and one-fifth part alum." It is a pity that such facts as the one following cannot be written, printed or otherwise preserved, upon some sort of indestructible paper. "My wife suffered seven years and was bed-ridden too," said W. E. Huestis, of Emporia, Kansas, "A number of physicians failed to help her. Dr. Pierce's 'Golden Medical Discovery' cured her." All druggists sell this remedy. Everybody ought to keep it. It only needs a trial.

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I am an old man. For 28 years I suffered with ulcers on my right leg as the result of typhoid fever. Amputation was suggested as the only means of preserving life. The doctors could do nothing for me, and thought I must die. For three years I never had a shoe on. Swift's Specific has made a permanent cure and added ten years to my life. WM. R. REED, Hall Co., Ga.

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Purifier

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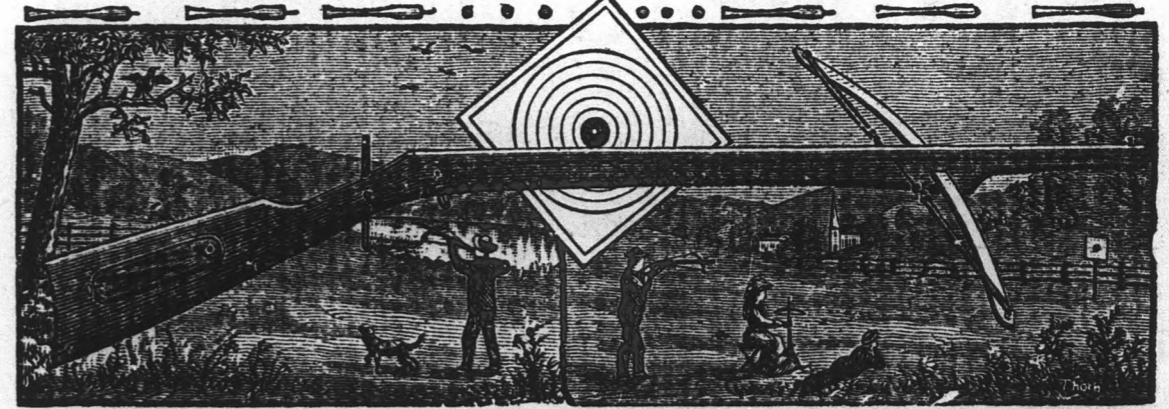
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