

The Living Church.

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

VOL. IX. No. 6.

CHICAGO, SATURDAY, MAY 8, 1886.

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The Living Church.

SATURDAY, MAY 8, 1886.

THE GENTLE STRANGER.

BY REV. R. W. LOWRIE.

Along Judea's twilight way
The two communed with bated breath.
Three days had lapsed, with rayless skies,
Since Jesus' death.

The while to sober language given,
A gentle Stranger draws Him near;
But eye was blind; His usual voice,
Nor heard the ear.

In accents mild and musical,
The Stranger, as they walked apace:
"What converse this, that hold ye twain?
Why, sad of face?"

Then answered Cleopas, and said:
"A Stranger art Thou in the land,
And knowest not the grievous things
At present hand?"

Then all the Scriptures, as they went,
Of Moses, and of prophet's old,
In full recital, wondrous plain,
The Stranger told.

And, now have Emmaus' lamps, like stars
Shone softly thro' the even-tide;
The Stranger hastens; but they said:
"With us abide."

Delaying at their sweet request,
The Stranger sat Him down at meat;
And bread He took, and blessed and brake,
And gave to eat.

Their eyes no longer holden were,
For fell the scales from off the sight;
But scarce they knew the Lord until
He vanished quite!

"Did not our hearts within us burn,
As never burned our hearts before,
The while He opened, by the way,
The Sacred Lore?"

And, lo, with steps retraced, they tell
The wondrous things the Stranger said;
And how the Risen Lord was known
In breaking bread!

NEWS AND NOTES.

It has been decided by the committee of arrangements that the opening services of the General Convention will be held in St. James' church, Chicago.

THE Presiding Bishop has appointed the Bishop of North Carolina to the charge of the congregations of the Church in Europe. Bishop Littlejohn, who has had their supervision for some years, finds his home duties so pressing that he is unable to go abroad, and has in consequence resigned the foreign jurisdiction.

THE Rt. Rev. Henry Cotterill, Bishop of Edinburgh, died on the 16th ult. He was consecrated in 1856 Bishop of Grahamstown, South Africa, and was translated to Edinburgh in 1872, as coadjutor to Bishop Terrot, who died the following year. He visited this country and was present at the General Convention of 1880.

WE have surrendered every possible inch of space in this number to the reports of Easter services, and are obliged to hold over many others for next week. We have been obliged in many instances to cut down these reports as it was simply impossible to publish them in full. We hope our correspondents will make due allowance for our embarrassment of riches, and believe that we have tried to give all due mention.

THE English papers teem with notices of the late Archbishop Trench. We select to lay before our readers the *Rock's* tribute to his memory. Since its reformation, the *Rock* represents the best side of the Evangelical school of

the Church of England. In Ireland at the time of Archbishop Trench's consecration the Orange faction was violently opposed to Churchmanship and gave the new Primate anything but a cordial welcome. The *Rock* tells us how the saintly Bishop disarmed and lived down opposition and won the respect, if not the love, of even Irish Protestantism.

ONE result of the Missions which have been held of late, is to direct the attention of the Christian public to the means of spiritual growth which are provided by the Christian Year. The more such attention is attracted the greater will be the trend of thought towards the Church which furnishes such treasures. As an instance in point we note that at the beginning of Holy Week, the pastor of Plymouth Congregational church in Milwaukee, issued a card to his congregation, headed: "In the Shadow of the Cross. A week with Jesus." It announced "Passion Week Services at Plymouth church every evening, except Saturday." It then enumerates proper portions of Holy Scripture to be read on each day of the week, specifying by name "Palm Sunday" and "Good Friday," and adding "Easter Sunday" sermon at 10:30 A. M., children's "Vesper service at 5 P. M."

THE "Primrose League" which has become somewhat prominent in English politics of late, is an organization of the Conservatives. It takes its name from the favorite flower of the late Lord Beaconsfield (Disraeli). Its object is to uphold the Union and preserve the integrity of the British Empire. Since the agitation of Home Rule for Ireland it has risen to special prominence from the fact that many Roman Catholics have joined it. They are quick to see that if Mr. Gladstone's measures for Home Rule are adopted, the Roman Catholic influence in the English Parliament will be very much lessened by the exclusion of the Irish members from Westminster. Home Rule may be a good thing for Ireland, but it will not help to realize the dream of the conversion of England to the Roman obedience. Hence the English Romanists generally side with Lord Salisbury, and the Primrose League has been adopted as their method of expressing their political convictions.

WE regret to record that the illness of Bishop Robertson terminated fatally on Saturday morning. The deceased prelate was born in New York City, March 2d, 1835. He graduated from Yale College in 1859, and from the General Theological Seminary in 1862. He was ordained deacon and priest by Bishop Horatio Potter. His first charge was that of St. Mark's, Malone, N. Y., which he had resigned to accept the rectorship of St. James's, Batavia, when he was elected Bishop of Missouri in 1868. He was consecrated in Grace church, New York, on October 25th, 1868, during the session of the General Convention. His administration of the diocese of Missouri has been wise and successful. There were eighteen clergymen in the diocese at the time of his election, and that number has in the meantime been swelled to over sixty. The parishes that were deep in debt ten years ago are now entirely free from debt, and more than seventy new churches have been constructed in the

diocese. When Dr. Robertson went to St. Louis there were only five parishes in the city. Now there are fifteen. He was the second bishop of the diocese of Missouri.

AFTER an absence of forty years says *The (London) Church Review*, the greatest living musical executant has once more visited our shores. On Saturday the Abbé Liszt arrived in England, and is now the guest of Mr. Littleton (Messrs. Novello, Ewer, and Co.) On Tuesday he attended the performance at St. James's Hall of his oratorio "St. Elizabeth," which was performed by the best musical talent England can boast, Mr. Mackenzie conducting, and Madame Albani and Mr. Santley being the principal vocalists. The scene at the hall is described as being without a parallel in the history of music, and when the aged *virtuoso*—he is now seventy-five years old—after acknowledging the plaudits of the audience, answered their mute appeal to him to play, a thrill went through the room. With the exception of Paganini there has never been an artist who could make his instrument speak as Liszt can, and though, as he says, his fingers are now stiff with age and rheumatism, his hands have not lost their cunning. On Wednesday he went to Windsor and gratified the Queen by playing to her. "St. Elizabeth," his great work, is a most devotional oratorio, and in it the composer has introduced the divine music of the Church, as well as his own native Hungarian airs. It is not above twenty years ago that the venerable Abbé received, after many delays and refusals, the tonsure and minor orders at Rome; but he is not a priest.

THE Archbishop of Paris has written a notable letter to the President of the French Republic. He laments the growing bitterness of the conflict between the Church of France and the State, a conflict which closely verges on persecution on the part of the State. The State charges that the Church has provoked enmity by her hostility to the political system which the country has chosen. The Archbishop, in exculpating the Church from the charge, points out that the opposition of the Church to Republican candidates at elections, is based, not upon their Republicanism, but upon their antagonism to religion. It is certainly no crime in the clergy to oppose men who seek to overthrow the altars at which they serve and to strike down the Faith which they believe. The last five years have witnessed a succession of aggravated assaults upon the Church from avowed enemies of religion. The French Parliament is discussing a bill to completely deprive education of all Christian character, and one is proposed to repeal the regulation exempting clergy from military service. A Minister of Public Worship has from the tribune of the Senate attacked the essential doctrines of Christianity. The Archbishop shows how inconsistent all this is with the spirit and letter of the Concordat. He closes in these noble words: "Arrived at the close of a long career, I have desired, before appearing before God, to give an account of my administration, to relieve myself of all responsibilities for the calamities which I apprehend. But I will not close this letter without expressing the hope that

France will never let herself be robbed of the sacred beliefs which have been her strength and her glory in the past, and which have assured her the first place among the nations of the earth."

MISSIONS.

AUSTRALIA.—There was an immense attendance on the evening of March 8th, at the Town-hall, Melbourne, on the occasion of the farewell Public Demonstration to Bishop Moorhouse prior to his departure for Manchester. His Excellency the Governor presided, and the platform was occupied by prominent citizens and clergymen of various denominations. The Mayor of Melbourne, on behalf of the citizens of Melbourne, presented Dr. Moorhouse with an address congratulating him on his elevation to the See of Manchester, but at the same time expressing deep regret that the colony should lose a prelate so noted for his catholicity of spirit, intellectuality, and philanthropy. The address was accompanied by a gift of £1200, raised by public subscription. The Governor spoke in a feeling manner of the estimable qualities of Bishop Moorhouse. The Bishop in returning thanks gave his reasons for accepting the See of Manchester. He said the work was of a more important character than that in which he was engaged, and he considered his new appointment opened a larger field for him mentally. He felt no signs of decay, but physically he could not stand the severe strain caused by attending to a diocese almost as large as England and Wales combined, and under most unfavorable conditions for travelling. Before concluding, he counselled the preservation of unity in the Church as the only means by which people could destroy hot-headed annihilators, who sought every opportunity to break down or create dissension in the Christian Church.

NEW YORK.

CITY.—Three months ago the Rev. Spruille Burford began his rectorship in St. Timothy's church, and the fruits are already abundant. The Assistant-Bishop visited the church on Easter Day and confirmed 42 persons. The church which is free, has a seating capacity of only 500 people and already fails to meet the requirements of the congregation. On Easter Day the rector made a strong appeal for contributions in the matter of speedy rebuilding, which was met by offerings amounting to \$17,500, while the Sunday school gave over \$1,300. The sum required is \$60,000, and as there was previously \$25,000 in hand, it is hoped that work may be begun in 60 days. The new church is intended to seat 1,000 people.

In the afternoon of Easter Day, the Assistant-Bishop visited Holy Trinity church, Harlem, and confirmed over 60 persons. Of these, 40 were from the church and some 24 from the chapel. This makes the number of Confirmations in this parish, since January, to have been 95. These exceptional and abundant fruits the rector largely ascribes to the Holy Trinity Mission.

Among the contributions on Easter Day at Grace church was a check for \$45,000, the entire collection amounting to over \$54,000. The check was given by Miss Catharine Wolfe for the purpose of buying St. Philip's church in

Mulberry St., for the use of the Italian Mission. This mission will now have for the first time, a permanent location, greatly to the joy of the minister-in-charge, the Rev. C. Stauder. St. Philip's is in the neighborhood of the Italians, while it is no longer convenient to the colored people who have so long occupied it. It is the intention of the latter to build further uptown, and this noble gift will serve the double purpose of putting the Italians in the way of a good church, and of giving the colored people the means of building a better one. W. M. Kingsland has contributed \$5,000 toward the interior fixtures and decorations.

On Easter Day was opened the new church of the Reformation at Stanton and Norfolk streets. Some little time, however, will be required before the structure is completed. The church is located in the midst of a dense population, and is manifold in its arrangements to meet the varied wants of the people. In the basement is a kitchen, dining-room, bath-room and gymnasium; on the ground floor are spacious rooms for the Sunday school, infant class, Bible class, day-nursery, etc.; while on the story above is the church proper. The amount already expended on this thoroughly substantial piece of work is \$52,000, and some \$10,000 will be needed by way of completion and furnishing. The minister-in-charge is the Rev. E. F. Miles, M. D., who together with his most efficient wife, has been unceasing in his labors to build up the parish. The Sunday school now numbers 700 scholars, while the communicants, numbering 170, will be largely added to in the forthcoming Confirmation.

The last service taken part in by the Assistant-Bishop on Easter Day, was that of the Church Temperance Society, having its headquarters at Annex Hall, 14 and 16 Fourth Avenue. Although he had already spoken six times that day, he made an admirable address in behalf of temperance.

By way of Easter offerings, the church of the Heavenly Rest, contributed \$16,000, and the church of the Holy Spirit \$10,000, with which to discharge the debts attaching to those churches.

NEW WINDSOR.—St. Thomas' parish the Rev. W. H. Burbank, rector, worthily observed the feast of the Resurrection; there were two Celebrations, and at the latter service many gifts presented by ladies connected with the parish, and by the Sunday school, were received and blessed. The Sunday school presented a credence, and different ladies of the parish gave altar cloths, hangings, communion linen, brass vases, cross and altar desk, book-marks and a re-table.

The recently organized Ladies' Society has already sent away a well-filled missionary box, and raised \$500 to re-decorate the interior of the church. *Laus Deo.*

CHICAGO.

CITY.—A most beautiful addition was made to the chancel of Grace church for Easter, in the shape of a superb railing of solid brass with candelabra extending around the whole front of the reading desks, choir seats and pulpit. It was placed there by Mr. Edwin Walker in memory of his son Wilmer, who died about two years ago. A memorial inscription was beautifully engraved along the top.

All Saints' chapel was opened for services on Sunday morning. This is a mission of St. James' church, and is situated at 633 North Clark St., near North Ave. The room was crowded at

the morning service. The Sunday school has increased from 16 to 118 in the six months since work began. The mission is under the immediate care of the assistant-minister of St. James' church.

ELGIN.—At the church of the Redeemer, the Rev. J. Stewart Smith, rector, the Lenten services have been well attended. On Good Friday the services were Ante-Communion, Matins and sermon, the Three Hours, the story of the cross, and Evensong and sermon. Easter day was marked by three Celebrations, the third choral. In the afternoon Bethel Commandery No. 36, Knights Templar, attended in a body and listened to an appropriate sermon by the rector. There was also Evensong and sermon at night. The church was filled to overflowing, and the decorations were unusually fine. A beautiful brass processional cross was presented to the choir by a member of St. Andrew's brotherhood, which has been recently organized and was used for the first time at the high Celebration.

At the annual parish meeting the finances were reported to be in a satisfactory condition and the whole state of the parish is one calling for devout thankfulness from both rector and people.

AMBOY.—Easter services were bright and joyous, beginning with an early Celebration at 7; Morning Prayer and Celebration at 10:30. A goodly number were present at the early service and a large congregation at the midday service. The church was tastefully decorated with cut flowers and potted plants. The singing was hearty and joyous. The offerings during the day amounted to nearly \$40. The children's offerings in the evening were for Domestic Missions. A new black walnut alms basin was given by the Young Ladies' Guild as an Easter offering, to which was added a beautiful embroidered cloth by one of the ladies of the parish.

GALENA.—In this old parish the shining of the Easter sun came from hearts and faces only, for it rained all day. But shine it did, for despite the rain, the attendance upon all services was unusually large. This, perhaps, is best accounted for, from the fact of the unusually large attendance upon the services of Lent, and specially upon those of Holy Week. A devout people who had mourned at the cross on Good Friday would not miss the jubilation of beholding the broken tomb on Easter day.

OHIO.

MOUNT VERNON.—Easter Day was a red-letter day in the history of this conservative old parish of St. Paul's. Beside the usual large congregations, beautiful flowers and large number of communicants, there was an early Celebration, the first in the history of the parish, and a choir of twenty-five men and boys in vestments for the first time took their part in the service. The work of preparation has been done under the direction of Mr. J. De B. Kaye, a student at Gambier, and the Easter services were rendered in a very satisfactory way. Lent was unusually well observed in this parish and so the queen of feasts was celebrated with great joy and heartiness.

GALION.—The Easter Day services in Grace church were very delightful and encouraging. In addition to the floral decorations the ornamentation of the chancel comprised a new set of elegant white hangings of eight pieces, beauti-

fully and appropriately embroidered in gold colored silk, and a handsome brass altar, cross, and pair of vases to match. There were morning, afternoon and evening services, at each of which the church was filled—indeed, it was crowded in the morning and evening. The music, rendered in the morning by a quartette choir of cultivated voices, and in the evening by a choir of four men and twelve boys in cassocks, was a great attraction. Considering the membership, there was a large Communion. Three adults and eight children were baptized at the special Baptismal Service in the afternoon.

SPRINGFIELD.

ALTON.—Maundy Thursday and Good Friday were days of great spiritual blessedness for this parish, of which the Rev. F. M. S. Taylor is rector. On Maundy Thursday night the Bishop preached one of his eloquent and powerful sermons, and confirmed 31 persons, of whom 29 were adults, the majority, heads of families, (there being five married couples), a class promising great additional stability to the parish.

On Good Friday, the Bishop preached a grand sermon in the morning, and in the afternoon, at the Three Hours' devotion, gave a series of meditations upon the Words from the Cross. After this service the Bishop and rector went to Edwardsville, a mission of this parish, where after preaching another profound and interesting sermon to a large congregation, the Bishop confirmed 6 persons (5 adults). A second class of 8 were confirmed at East St. Louis. Easter Monday night, making with 12 formerly confirmed at this mission, 57 persons whom the rector has presented for Confirmation this year. Such is the spiritual state of this parish and its mission. And happily the temporalities correspond with it, the applications from the newly confirmed already more than taking up the few pews that remain to be rented, though many are doubly rented now.

RANTOUL.—Easter Day was observed in St. Paul's church by a celebration of the Holy Eucharist at 7 o'clock A. M.; Morning Prayer and celebration of Holy Eucharist at 10:30 A. M.; a service of sacred song at 3 P. M.; Swedish service at 4:30 P. M.; Evening Prayer and sermon at 7 o'clock. The Rev. A. Almquist was the Celebrant, assisted by the deacon in charge, the Rev. R. Mackellar, Jr. A volunteer choir rendered the music in a highly satisfactory manner. This parish was the recipient of an Easter offering of \$50 from St. Ann's church, New York, through the kindness of the Rev. E. H. Krans. A part of the amount was used to decorate the walls and ceiling of the church which were badly disfigured. This decoration, with the floral display, made the little church shine with beauty. Although a weak parish considerable interest is manifested. A rectory has been built on which rests a debt, to remove which constant efforts are made.

THE DEANERY OF LITCHFIELD.—During Lent Dean Whitmarsh has opened unorganized missions at Roodhouse and Whitehall, arranging to visit each town at least monthly with the Holy Sacraments. The first episcopal visit to Whitehall was paid in Holy Week when the Presbyterian church was crowded. Five have already been presented for Confirmation there as the first-fruits of the work. The Presbyterian church has been offered for use, and an earnest request made for Sunday services. At Carrollton and

Jerseyville large classes have been presented this Lent by the dean. In the former parish Lenten self-denials were asked for church repairs and the response was surprisingly large, while on Easter Day the dean found awaiting him in the vestry, as a gift of love, an embroidered chasuble and alb. At the first (choral) Celebration Dean Whitmarsh referred feelingly to the approaching departure of Mr. Jackson, the zealous choir-master and lay reader of the parish, to whom he presented a token of remembrance and affection from the Golden Rule Guild.

During Lent the archdeacon and dean have presented over 80 for Confirmation in their parishes and missions.

HAVANA.—On Easter Day, the priest in charge of St. Barnabas' church, the Rev. J. M. D. Davidson, addressed the Havana Commandery of Knights Templar. The service was fully choral and well rendered by a number of young ladies and a surpliced male choir.

MOUNT VERNON.—A new set of Eucharistic vestments were worn on Easter Day in Trinity church. The congregations were larger than ever before.

CENTRALIA.—The Knights Templar, Cyrene Commandery, attended Evensong at St. John's church on Easter Day and a sermon was preached on "The Resurrection—its lessons to the Templar and the Christian."

LONG ISLAND.

BROOKLYN.—This Lenten season and Easter Day will long be memorable in the history of St. Ann's church. On Good Friday the Venerable Archdeacon Kirkby presented a class of 74 for confirmation, 32 of whom were men. Tickets of admission were issued to members of the congregation for the Easter services. Three times on Easter Day was the great church crowded to its utmost capacity, while hundreds were turned away. The service was largely choral, and the music was rendered by the surpliced choir of men and boys, assisted by a mixed quartette. The Sunday School festival was interrupted by a visit of the vestry in a body, who presented Dr. Kirkby with a costly watch and chain, \$250 in gold and an engrossed copy of resolutions, signed by the wardens and vestrymen. Dr. Kirkby closed his connection with St. Ann's at the evening service, when he preached with great power and pathos to an immense congregation. His administration of St. Ann's has been a signal success at every point. His successor, the Rev. Dr. Alsop, will find every thing to his hand. Dr. Kirkby goes at once to Christ church, Brooklyn, to be associated with the Rev. Dr. Bancroft. He will be the Sunday night preacher, when the church will be free. On Wednesday, April 28, a handsome reception was tendered him by the rector and vestry of Christ church.

Mr. and Mrs. Wing have presented to the Sunday school of St. Ann's church an oak and brass lectern as a memorial to their daughter.

At Calvary church, the Rev. C. L. Twing, rector, a marble altar and reredos were presented on Easter Day, by Mrs. C. P. Woodworth, in memory of her daughter, Mrs. Nellie Woodworth Boyd.

On the same day, the Rev. C. W. Homer, rector of St. James's, was presented by the Sunday school with a beautiful stole, on either side of which were worked, in gold braid, crosses surrounded with passion-flowers.

At the church of the Messiah, under the rectorship of the Rev. C. R. Baker, a vested choir, numbering 40 men and

boys, took the place of mixed voices. There was also an addition of a new organ, by Jardine & Son, costing \$3,000.

The offerings at St. Peter's church amounted to \$3,500, the Sunday school contributing \$83.50.

GARDEN CITY.—The first Easter in the see city was celebrated in an appropriate manner. Notwithstanding an overcast sky, over 40 persons assembled at the dawn Celebration at 5:30. The service was solemn and impressive, the music being familiar hymns and carols, the *Gloria* being sung to the old plain chant. The choir at this service was composed of young students from St. Paul's school, not members of the regular choir. The Rev. Mr. Locke was Celebrant at this first service.

At 9 o'clock, Matins was intoned by the precentor, the Rev. Mr. Humphreys, and at 9:45 was held the Confirmation service. The class numbered 35, and reflect the greatest possible credit on the Rev. Mr. Locke, upon whose shoulders most of this work has fallen. The candidates knelt during the entire service and the Bishop confirmed sitting. The service was entirely choral. By 10:45, the hour for the choral Celebration, the cathedral was crowded in every part. In the processional a chorister carried a magnificent white satin banner, upon which was embroidered the arms of the diocese, worked by Mrs. Littlejohn. The service was Mozart's Seventh Mass, brilliantly rendered by both choir and organist. The *Credo* was particularly well sung, the *Incarnatus* being solemn and devotional. For the offertory, the solo, "But thou didst not leave," and the chorus, "Lift up your heads," from the Messiah, were given. The offertories of the day were devoted to the charities of the diocese. The Bishop's masterly sermon on the Resurrection was listened to with close attention. A very large number of communicants received, including those just confirmed. At Evensong the cathedral was filled, and by 3:30, standing room was even at a premium. The afternoon service was almost as brilliant as the morning had been, the *Magnificat*, Stainer in F, with the long fugue *Gloria*, was faultlessly given, and the anthem, "I will mention the loving kindness of the Lord," Sullivan, was beautifully sung by Mr. Holgate and chorus. For the offertory, the *Gloria* and *Quoniam*, from Haydn's First Mass, were sung. At the close of the service, the Rev. Mr. Locke christened a number of children.

ALBANY.

ALBANY.—The usual Easter crowds thronged through the entrances of All Saints' cathedral Easter Day. The decorations were not so elaborate as in former years and were confined to the sanctuary. The musical features of the programme of service were magnificently given by the surpliced choir.

The services at St. Peter's, Trinity, Holy Innocent's and St. Paul's, were largely attended; the music unusually fine and the decorations beautiful. At St. Paul's, the efforts of the chorus of 40 voices were highly praised. The celebration at St. Peter's was fully the equal of those of preceding years, both as to music and floral decorations. The three memorial windows of the chancel were unveiled and for the first time exposed to view. For richness of coloring and general artistic effect they stand unrivaled as triumphs of art in stained glass. The music was particularly fine. Seldom has the congregation of St. Peter's listened to so thoroughly satisfactory a musical service. The sermons, morning and evening, were preached by

the rector, the Rev. Dr. Battershall, and were scholarly, eloquent, and appropriate to the occasion. The many recent improvements at St. Peter's have already been mentioned in these columns.

GREENBUSH. (East Albany) — The church of the Messiah was profusely decorated with plants and cut flowers. The services were conducted by the rector, the Rev. E. T. Chapman, a large audience attending each service. The music was well selected and finely rendered by a chorus of 14 boys.

The celebration at the church of the Epiphany was marred by the announcement that the rector, the Rev. Richard Temple, had been taken suddenly ill during the night and could not conduct the services. Mr. Hawley, of Albany, led the services in the morning. The church was neatly decorated with a large number of plants in blossom and cut flowers. The music was admirably rendered.

PENNSYLVANIA.

PHILADELPHIA.—The religious bodies here vied with the Church in the decoration of their houses of worship on the queen of feasts, Easter. In some instances the wealth of flowers and the richness of the music were greater. All this shows the drift of men's minds and that they ere long will in no small numbers, knock for admission to the full privileges of the Church. All the churches were richly garlanded on Easter Day and thronged with earnest worshippers. At St. James's the chancel was enlarged and choir stalls introduced, a beautiful brass lamp hung over the lectern. The male choir which has for years been noted for its superior voices and Churchly rendition of the services, was vested on Easter Day for the first time, and on that day took its proper place in the chancel.

A year ago the new church of St. Andrew, West Philadelphia, was opened for service. The first anniversary was marked by the introduction of a vested choir of 24 boys and 12 men. This choir as well as that of St. James' and several others, is under the training of Mr. Edward Giles, a pupil of Barnby.

The Rev. J. J. Sleeper who has resigned the chief missionaryship of the Seaman's Mission, was the recipient on Easter evening of a handsome pair of bronze mantel ornaments, and a set of engrossed resolutions signed by all the principal members of the congregation. On the evening of Tuesday in Easter week, a large number of his people called upon him at his home and added a handsome Lowell clock and a set of decorated china. During his incumbency the work of the mission has shown a most marked growth.

All the indebtedness of Christ church chapel having been cancelled, the building was consecrated on Tuesday in Easter week, by the Bishop. There were present and assisting in the service, the Assistant-Bishop of Central Pennsylvania, the Rev. Drs. E. A. Foggo, S. F. Davies, and W. P. Lewis, minister-in-charge. The sermon was preached by the Rev. Dr. T. F. Davies. The Rev. Dr. Lewis took charge of the chapel about 5 years ago when there was a debt of \$22,000 in the form of a mortgage which has been all removed. The chapel is a free church and was erected about 10 years since. It is a brick construction having a seating capacity of about 400. It has one of the finest vested choirs in the city and its music, under Mr. B. Monteith, is one of its marked features.

The sixteenth anniversary of St. Mark's Workingmen's Club and Institute, was held at the club building on

Easter Monday evening, when there was a business meeting, a social reunion and a supper. The officers elected were: President, the Rev. I. L. Nicholson, D. D.; vice-president, the Rev. F. A. Sanborn; treasurer, George Hall, Jr.; general secretary, J. C. Donovan; and recording secretary, William Lindsay.

The annual report of the Northwest Convocation presents some interesting facts as to what may be done for missions by systematic efforts; the chief among which is that while, during the year previous, less than \$200 was raised for diocesan missions by the churches within its limits, this year the same churches have paid into the convocation treasury almost \$1,550, besides holding numerous missionary meetings and diffusing a large amount of information about missionary work.

WISCONSIN.

The Rev. Lewis A. Kemper, S. T. D., Professor of Exegesis at Nashotah, and rector of Zion church, Oconomowoc, died suddenly at his home in the latter place, on the evening of Easter Tuesday. Dr. Kemper had been suffering for some weeks from an attack of quinsy, which finally broke in his throat with the result of blood poisoning, which caused his death. He leaves a wife and one son, who is a tutor at Racine College.

The funeral services were on Friday, the 30th ult. A Celebration was held at Oconomowoc, the Bishop of Western Michigan acting as celebrant, assisted by the Rev. Prof. Bigelow, of Racine College. The remains were then removed to the Nashotah chapel, where the burial service was read. The students, in cottas and cassocks, preceded the corpse to the chancel. The sentences were read by the Rev. Prof. Riley, and the lesson by the Bishop of Fond du Lac. The student-choir chanted the anthem, and sung the 187th hymn. The melancholy cortège then proceeded into the churchyard, where the Bishop of Wisconsin concluded the service, the Bishop of Quincy reading the sentences. The pall-bearers were the Rev. Dr. Keene, Dean Mallory, Canon Ten Broeck, and the Rev. Messrs. Dafter, Sweet and Susan.

Dr. Kemper was a son of Bishop Kemper, born in 1829. He was a graduate of Columbia College, and of Nashotah, and had occupied the chair of Scriptural Interpretation and Exegesis at the seminary continuously from his ordination till his death. He had also recently entered upon the rectorship of Oconomowoc, and was in Bishop Kemper's time, rector of Ashippun. Both these villages are in the vicinity of Nashotah. At the episcopal election in 1874, Dr. Kemper received the votes of a number of his fellow-clergymen. He was a member of the Standing Committee at the time of his death. A brother and a sister survive him, Mr. S. R. Kemper, and Mrs. Dr. Adams, both of Nashotah.

MILWAUKEE.—On Easter Day, Celebrations at 6 and 7 at the cathedral, 7:30 at St. Paul's, and at 8 at St. James', in addition to the mid-day Celebration held at each church, were largely attended. A class of 33 was confirmed by the Bishop, at the cathedral. At St. Paul's, a special effort was made to raise \$15,000 to apply on the heavy parish debt, with a result of \$12,000 through the offertory. The floral decorations at this church were, as usual, very elaborate.

An afternoon service at St. James' was of peculiar interest. The two Sun-

day schools of the parish, numbering nearly 300 children, occupied the seats in the body of the church, it being the occasion of their festival. A large wooden cross had been erected at the entrance to the chancel, which was covered with small bouquets of flowers. After the singing of carols, and a short service, each child received a button-hole bouquet from the cross. Various prizes were also presented. The whole service was unique and novel for a city.

The Bishop visited Christ church in the afternoon, confirming a class of 18. This church is a mission chapel in the German portion of the West Side. It has lately been refurnished and decorated. A hearty surpliced choir, about a year old, adds zest to the services.

A full choral Sunday school service was held at St. Paul's church, Easter evening, the prayers being intoned by the rector, the Rev. Chas. S. Lester. Confirmation was also administered at St. Luke's church, Bay View, in the evening. This village is the southern suburb of Milwaukee, and is populated largely by laborers in the furnaces of the rolling mills there situated. The fluctuation of the company's business means life or death to the people, and the church has undergone some serious crises. The missionary, the Rev. David Laseron, is meeting with the co-operation of the people, and a good measure of success.

The Three Hours' service on Good Friday, at the cathedral, was more largely attended than ever before; the addresses were by Canon St. George.

The Rev. C. D. Mack, late of Racine, has removed to Florida.

PORTAGE.—Three times on Easter day St. John's church was filled with attendants upon the various Easter services. The chancel had been beautifully decorated. The usual Easter services in the morning were very attractive and the music was especially fine.

The special services which were attended by the Ft. Winnebago Commandery K. T. No. 4, in a body, occurred at 2:30 P. M. The services were very impressive throughout, a portion being from the ritual of the Templars in which they all joined with solemn earnestness. At the close the Sunday school children had their Easter celebration with songs, the distribution of dyed and decorated eggs, Easter cards and Honor cards sent out by the bishop.

WHITEWATER.—On Easter, in spite of the rain, over 40 received at the 6 A. M. Celebration at St. Luke's church. There was presented and blessed a beautiful new Easter altar-cloth, of silk and cashmere, embroidered in gold. This was the gift and work of the young ladies of the parish, members of St. Agatha's Guild. The newly-confirmed class—the third within a year—received their first Communion. At 10:45 A. M. there was a High Celebration, mostly choral. The music was rendered by a large choir, organ and orchestra, and was really superb. At this service there was a special offertory for the rectory fund. A painted satin pulpit frontal was also given by a member of the young ladies' guild, the design being Easter lilies and a white cross. The flowers and decoration were the gift of the young people also.

At 2:30 P. M. there was a Knights Templar service for the Commandery from Janesville, who chartered a train for the occasion. More than 500 were unable to gain admittance at this service and 200 stood through it all in a pouring rain outside the open doors and windows. The ritual was conducted by the

rector, the Rev. S. De L. Townsend, who also delivered the address. The choir and organ were aided by the band, and the music was a most enjoyable feature of the service.

The rector has been given leave of absence for a much-needed rest from overwork. A number of the parish have contributed a purse to make his trip a pleasant one.

SHARON MISSION.—The Easter service was never so well attended as this year. The decorations consisted simply of a floral cross and vases of flowers. In addition to the usual offering, a pledge was made on the part of the congregation to support the missionary in the negotiations now going on for a valuable site in the heart of the village, and the removal of the chapel thereto the present summer. There is the prospect of a fair class for Confirmation at the promised visitation of the Bishop in July or August.

CENTRAL PENNSYLVANIA.

LOCK HAVEN.—St. Paul's parish is having a new lease of life under the rectorship of the Rev. C. J. Wood, formerly assistant rector of St. Stephen's church, Philadelphia. The parish had been without a rector since December 15th, 1885. Mr. Wood took charge March 1st, since which time he has excited a deep interest in the Church's services and work by his industry in hunting up former adherents of the Church as well as by his scholarly sermons and genial social qualities. During Lent, daily services have been held, and on Easter Day the services were unusually attractive and enjoyable. The church was filled to its fullest capacity. The chancel and altar were profusely decorated with flowers and plants. A special feature of the services was the beautiful music rendered by a double quartette choir, assisted by the organ and an orchestra of five pieces.

The Sunday school, which had been abandoned a couple of years ago, has been re-organized and now consists of 80 children. Their Easter festival, held in the evening, drew an overflowing crowd to the church. Carols were sung by the children in a hearty and enthusiastic manner. The offering on Easter Day amounted to \$108, of which \$90 was offered for the parish building fund.

READING.—On Easter Even Bishop Howe administered the rite of Confirmation to a class of 23 persons in Christ church, and preached on the subject: "Paradise." The words of the venerable Bishop were listened to with profound attention. The candidates were presented by the Rev. Dr. Orrick, rector. This was the largest class confirmed for a number of years.

Easter Day was celebrated at Christ church (the pro-cathedral of the diocese) by full Morning Prayer and Holy Communion. The services were conducted by Bishop Howe, Assistant-Bishop Rulison, and the rector, the Rev. Dr. Orrick. Bishop Rulison preached a beautiful sermon on the text: "I am the Resurrection and the Life," St. John, xi: 25. The music, which was rendered by a choir of 24 men and boys, under the direction of the organist, Prof. Kellar, was excellent. The organist and choristers wore, for the first time on Easter morning, new robes, consisting of black cassock and white cotta. They presented a handsome appearance. The Easter festival of the Sunday school was held in the evening, at which addresses were made by Bishop Howe and Dr. Orrick, and a beautiful

butterfly was made by the united floral offerings of the school.

The Easter festival of the Sunday school connected with Christ chapel, Hampden, was held at 8:30 A. M., at which the Rev. Mr. Batten made an address. Through the efforts of the young ladies interested in the Mission, the chapel has been provided with a new organ, new chancel chairs, and handsomely embroidered covers for the pulpit, reading desk, and prayer desk. The mission is thriving, and a good work is before it.

PITTSBURGH.

GREENSBURG.—Special services during Lent were observed in Christ church parish every day during Holy Week. On Good Friday there was a much better attendance than has been usual. The Easter service consequently was one of joyous heartiness and seemed to be in every way in full accord with the day. An effort was made to have the music as worthy of the occasion as could be. The floral offerings, some of which were superb, made the sanctuary very beautiful, the altar and other vestments being of the proper color, and all so well ordered and arranged as to give the positive tone of praise and worship to the service.

NORTHERN NEW JERSEY.

MORRISTOWN.—On Easter Sunday, the rector of St. Peter's church announced that the \$40,000, the amount required to begin the erection of the proposed new church, had already been paid or subscribed, and that as soon as stone is selected, and working plans drawn up, work will be commenced. The plans accepted, are for a handsome Gothic structure to be erected on the site of the present one. This parish was organized in 1825; the present church edifice erected in 1827, and extended in 1851, is now quite inadequate to the needs of the congregation. The altar in the proposed new church is to be a memorial to the sainted Bishop Doane. The prosperity of this parish is a well-earned reward of many years' intelligent labor by the faithful priest in charge.

WESTERN MICHIGAN.

MUSKEGON.—Easter Sunday in this parish witnessed the first appearance of a boy choir of 30 members, whose assistance in the service gave universal satisfaction. The choir will be taken charge of by a practical chorister. The offerings at the morning and evening services amounting to \$150, were devoted toward the payment of the church debt, and the savings of the Sunday school children during Lent, amounting to \$30, were given to Domestic Missions. The rector, the Rev. J. N. Rippey, has added to his cares a St. Luke's mission near the depot, which is giving him great encouragement.

QUINCY.

QUINCY.—There were three services at the church of the Good Shepherd on Easter Sunday, at 6:30 and 10:30 A. M., and at 4 P. M. A very goodly number gathered at the first service, and nearly 100 received Communion. The church was most beautifully decorated. El-Aksa Commandery, No. 55, Knights Templar, attended the midday services in a body. Upon their arrival they were met at the gates by the choir of men and boys and the rector of the parish, the Rev. Dr. Corbyn, who spoke kindly words of welcome, and emphasized the expression, "Sir Knights, Christ has risen indeed." Morning Prayer was read by the Rev. Father Dyer, of St. John's cathedral, after which the Holy

Communion was celebrated by Dr. Corbyn, assisted by the Rev. Mr. Dyer. The doctor preached a joyful sermon upon the resurrection. While the Nicene creed was chanted, the Sir Knights stood with swords presented. The church at this and the afternoon services was filled to overflowing. The church was brilliantly lighted, and the music was finely rendered. A beautiful sanctuary lamp, the gift of Dr. and Mrs. P. H. Bailhache, of Philadelphia, a memorial to a dear departed friend, hung from the ceiling in front of the altar.

WARSAW.—Easter services began with an early Celebration at 7 o'clock, when a greater number received than ever before. A second consecration was necessary. At 10:30 morning service and a second Celebration, at which the average number received. Sunday school at 2:30 and children's floral service and carols in the evening. A handsome solid silver, gold-lined chalice and paten, a brass altar desk and processional cross were blessed before the early Celebration and then used for the first time. The chalice and paten were made by R. Geissler, of New York, the greater part of the silver and gold being memorial pieces contributed by several of the parishioners. On the base of the chalice is the inscription, "St. Agnes Guild, Easter, April 25, 1886. Memorial." Inside the base the text, "Dominus, Pars, Calicis, Mei." On the paten, "Coeli, Saturavit, Eos."

RHODE ISLAND.

PAWTUCKET.—Never since the inauguration of the mission has the hall been so beautifully decorated and so well filled with worshippers as on the 25th of April. An elegant antependium of fine cream-tinted broadcloth, wrought in gold and subdued colors by a member of the parish, was used for the first time, also a delicate banner of silver-fringed white satin, on which were passion flowers, painted by the same lady. The recess was enlarged and newly carpeted. The offertory amounted to over \$70. A gift of \$10 from "Willing Helpers" was gratefully received by the parish, and also between \$40 and \$50 from a social entertainment given by friends in New York City. At 3 o'clock service the Sacrament of Holy Baptism was administered to 4 adults, and all present must have felt that it was indeed an impressive and sacredly jubilant occasion.

GEORGIA.

CEDARTOWN.—The Rev. J. P. Lytton, who has been staying here during the winter months, returned to his home in St. Louis last week. His departure is regretted, for his presence enabled St. James' mission to have the regular services of the Church every Sunday, which were only semi-monthly when he came. The benefits of regular services and parochial work are already seen in the increased attendance.

The church was the recipient of a most pleasing and timely gift on Easter morning, it being a beautiful and costly Prayer Book and Hymnal for altar use. It came as the Easter offering of the little children of Mr. Lytton, from their home in St. Louis, and purchased by their savings and self-denials through the Lenten season.

CALIFORNIA.

Bishop Kip recently received a beautiful set of episcopal robes from some of the ladies of the diocese. In the letter accompanying the gift occur the following words: "Truly a Father in the Church, you have baptized our little

ones, married our young men and maidens, and laid to rest so many of our loved ones. Time has indeed cemented the tie and brought us closely together in this land of the far West."

Improvements are being made in St. John's church, San Francisco, the Rev. E. B. Spalding, rector. A transept is being built and an organ is to be placed in the church, with a memorial window and accommodations for a baptistery, as soon as the work is completed. The whole is a gift of Mr. H. G. Newhall, of that city.

IOWA.

EMMETSBURG.—The past Lenten season has been one of special interest and blessedness to Trinity church; the attendance at daily service was good from the beginning and continued to increase to the very last. At the Three Hours' service on Good Friday the church was well filled. Easter Even, a new and beautiful altar was placed in the chancel. The altar is the gift of some of the parishioners, as a memorial of blessed ones in Paradise who have died in the parish since its organization. It is of carved black walnut, the panels are white marble, the centre panel being the Lamb and Cross in bas-relief with Alpha and Omega on either side, while the super-altar is a slab of white Italian marble, with the usual five crosses.

With the first Sunday in Lent, the rector, the Rev. Geo. H. Mueller, has begun a weekly celebration of the Holy Eucharist. Only about a year and a half ago the present rector took charge of this struggling parish. Since then he has presented two classes to the Bishop for Confirmation, and a third class is now preparing to receive the Apostolic rite.

DAVENPORT.—The Easter services at Trinity church, the Rev. D. C. Garrett, rector, were grandly successful. People were turned away by the hundreds for want of standing room. In the evening the Bishop confirmed 31, the largest number ever confirmed in the see city and the banner class of the diocese for this convention year. In response to an appeal for an offering of \$1,000, the sum of \$1,150 was placed upon the altar. At the last convention, 97 communicants were reported on the parish list. At the two Easter Celebrations, 104 communed. The rector will report an increase of sixty per cent. in the number of communicants during the past year. The growth in this parish is remarkable.

MINNESOTA.

MINNEAPOLIS.—St. Paul's parish has reason for congratulation. A debt of \$10,000 was liquidated by its offerings on Easter Sunday. The rector, the Rev. Frank R. Millsbaugh, felt that this was the right end to begin, and it seems that he was right, as there were never before so many at the Holy Communion in the history of the parish. There was also a gift of \$50 as a nucleus for a parish library.

HASTINGS.—The statement in a recent issue that the debt of St. Luke's parish, had been entirely paid off was somewhat inaccurate, as the report of the treasurer on Easter Monday showed that it had been reduced since his last annual report from \$1,100 to \$400. The church under the Rev. Mr. Moyses, who preached on mid-Lent Sunday for the first time, is now thoroughly at work again, and the outlook is most hopeful. The Lenten and Easter services were of an instructive and inspiring quality. On Easter Sunday the four services were unusually well attended. The sing-

ing was a marked feature in all of them. The children's service at 3 P. M., was heartily engaged in and most acceptable to both children and parents. The address of the rector on the many types of Easter decoration was both entertaining and appreciated.

MICHIGAN.

DETROIT.—At St. John's church, the Rev. J. M. Blanchard, rector, the Bishop on Palm Sunday confirmed a class of 83 candidates, 17 of whom were from St. Mary's Mission chapel which is supported by St. John's church, and of which the Rev. H. M. Kirkby, is in charge.

At the early Celebration in St. John's church at 6:30 A. M., Easter Day, there were at least 470 communicants. At the 10:30 service the church building, elaborately decorated with white flowers and foliage plants, was filled to overflowing, 250 more receiving the Blessed Sacrament, making a total for the day of 725. At three o'clock in the afternoon the children of the parish Sunday schools assembled in the church for the Easter festival. It was a beautiful sight indeed to see the whole body of the church, filled with children, 520 from St. John's Sunday-school and the goodly number of 307 from St. Mary's mission. Evensong and Easter carols were sung, and the rector and the Hon. H. P. Baldwin, senior warden, spoke to the children.

It is long since Grace church parish has enjoyed such a bright and joyous Easter as this has been. The adornment of the church with a profusion of flowers excelled that of any former year. The church was full to overflowing; the music was of a very high order, and at the two Celebrations there were 300 communicants. The rector, the Rev. John McCarroll, M. D., was assisted (in the unavoidable absence of the Bishop, who had been announced to preach), by the Rev. Dr. Brown of Dearbourne. The Easter offerings amounted to \$1146.59. The fact of a net gain of \$1,846 for pew rents during the past year shows that the parish is flourishing.

In the afternoon of Easter Sunday the Sunday school assembled in the church for the Easter festival. The children were delighted in taking part in a novel and instructive entertainment. Each class had been given a piece of wood; one by one as they were called the scholars brought their Easter offerings and the piece of wood, which was laid on a foundation resembling a rock, and so gradually a complete facsimile of the church building was reared, much to the astonishment of the children who had wondered what those strange pieces of wood were for.

MAINE.

PORTLAND.—Never before has there been so much interest and so good attendance at all the services of Lent and Holy Week as this year, at St. Paul's church. At Vespers, on Good Friday, Bishop Neely visited the parish and confirmed a class of 24 candidates, presented by the rector, the Rev. A. W. Little.

FLORIDA.

GAINESVILLE.—Holy Trinity church was decorated for Easter with more than usual care. The chancel, newly decorated in polychrome (the loving labor of a winter visitor), with its beautiful furniture, flowers, banners and lights, made a worthy setting for the bright services of the day. An early Celebration at 7, a second Celebration, with Morning Prayer and sermon, at 10:30, and a children's service in the evening, were well attended by devout and at-

tentive congregations. The surpliced choir, aided by an auxiliary choir, led the congregation in prayer and praise. The music was congregational throughout. The offering, entirely for extra parochial purposes, was large and liberal, for a little mission church.

MASSACHUSETTS.

NORTHAMPTON.—The Easter services at St. John's church, the music and the floral decoration, expressed the Resurrection joy. The Rev. Mr. Brush's sermon was from 1st Cor., iv: 22, "For as in Adam all die, so in Christ shall all be made alive."

The Sunday service in the afternoon was unusually interesting. The Rev. Mr. Brush told the children he was going to show them some pictures they could see if their eyes were shut; there were two ways of seeing, with the mind and with the eye. He took them into the palace where Jesus was tried, and so along through the scenes of the Crucifixion and the Tomb, and to the Resurrection morn, when He revealed Himself to Mary. The truth impressed was the assurance of our own rising to a new life. The singing was full of Easter joy.

LYNN.—The past Lent has been a very profitable one to the new parish of the Incarnation, and the fruits have been abundant. The services during the entire season were very well attended indeed, and Easter Day the church was filled to its utmost capacity at both services, which were entered into heartily by the people. The rector, the Rev. Jno. L. Egbert, baptized 30 children at the Easter Even and Easter Day services, which makes 42 he has baptized since last October, including 5 adults. The people's Easter offerings (over \$450) were very large, considering that they have given towards land and church over \$9,000, and over \$300 to missions and charitable objects during the past five months, and considering their limited means. A great many English and Nova Scotia Church people who have lived here for years without identifying themselves with the Church in this city, have come forward and entered actively into the work of this new parish. Everything moves on harmoniously and vigorously, and the day is not far distant when this will be among the largest and strongest parishes in this diocese. An elegant set of Easter hangings for altar, etc., was used for the first time on Easter Day, the artistic and beautiful embroidery on them being the handiwork and free-will offering of a devoted and earnest Churchwoman of the parish. On Ash Wednesday there was also a handsome Lenten set presented by three goodly women to the parish.

SOMERVILLE.—Bishop Paddock made his annual visit to the church of St. Thomas, on the evening of Good Friday, and administered the rite of Confirmation to 20 persons. The Bishop is bearing the burden of his great labors remarkably well, and seems to be in perfect health and strength.

GLOUCESTER.—The glorious Easter festival was joyously celebrated in St. John's church. At the early Celebration a larger number were present and received than ever before in the history of the parish. At the midday Celebration, the church was filled with a devout and reverent congregation. Dykes' Communion Service in F was sung, and the service chorally rendered. The offering was about \$250. At the children's festival in the afternoon the offerings of the Sunday school were about \$50. A large congregation was also present at the evening service. Pre-

vious to Holy Week the church had been newly frescoed and carpeted, the expense being borne by the interest of a bequest to the parish by a former parishioner, Mrs. Elizabeth Beach. The treasurer's report at the Easter parish meeting showed the receipts of the year to have been about \$1,700, the largest since the parish was organized. The prospect for the coming year is most cheering, and sanguine hopes are entertained for the future. May they all be more than realized!

INDIANA.

MISHAWAKA.—To the mission parish of St. Paul's, Easter came like a heavenly benediction. The altar was beautifully vested in white, and the floral decorations, though not specially elaborate, were in exquisite taste. The music was well selected and well rendered. About 50 received the Holy Communion, which is a large number for this little parish. The offerings were mainly devoted to the diocesan endowment fund, although the rector was not forgotten in the benefactions of the day. There is in this parish a revival of Church-life, deep and heart-felt, after a long season of discouragement, nay, almost despair. Fifteen have been confirmed recently and there are about ten others preparing for Confirmation. In the afternoon of Easter Day, a service was held by the rector for the Knights Templar of South Bend Commandery. As the parish church was not deemed large enough to contain all those desirous to attend, the Presbyterian place of worship was kindly given for the occasion. A goodly number of Sir Knights was in attendance, and a large congregation of the general public.

BRISTOL.—At St. John's church Holy Week was observed by daily Matins and Evensong until Maundy-Thursday, with sermons each evening on themes appropriate to the week. On Good Friday there was a numerous attendance of devout worshippers. On Easter Day, the rector was absent, but the morning service was conducted by Mr. Chas. K. Seibert, lay reader. The music was excellent, and the floral decorations appropriate and beautiful. The offerings of the day were for the general missions of the Church. This church is soon to be furnished with elegant cathedral glass windows, the result of a year's hard work by the ladies. There is a steady and hopeful growth in the parish, and a zeal and intelligent love for the Church in a large degree. Six have been recently confirmed, and some ten or twelve more will be ready by the next visitation of the Bishop.

LOGANSPOUT.—Easter was a glorious day at Trinity church. On Easter Even the rector, the Rev. H. Thompson, baptized 16 children. The class numbered 23, but seven were kept away by sickness. A good number attended the 7 A. M. Celebration. At the 10:30 service the church was filled to its utmost. An additional choir of eight voices assisted in rendering the music. The boy-choir did good service; it is fast growing in favor with the people. In the evening, the Sunday school held their annual celebration and made their offerings for missions. The Psalter was well rendered in the Gregorian tones. The offerings for the day, for all purposes, amounted to \$275, which, it is hoped, will pay off all the indebtedness of the parish. Through the efforts of the ladies of the parish through Lent, this church was newly carpeted throughout, and some other improvements made, which give the church a bright and cheery aspect.

BOOK NOTICES.

[The ordinary Title-page Summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

ATONEMENT AND LAW OR REDEMPTION IN HARMONY WITH LAW AS REVEALED IN NATURE. By John M. Armour. Third Edition. Philadelphia: The Christian Statesman Publishing Co., and H. B. Garner. 1886. Price, \$1.50.

The vexed question of Atonement has had few abler exponents in recent times than this book reveals. The author is thoroughly in earnest and grapples with his deep theme with the spirit both of a student and a theologian. The central thought of the book, the thought which the author has sought to convey in the very title, is, that there is nothing contrary to law in the idea of atonement. When Christ suffered and died, "the just for the unjust," he was "magnifying the Law." In pursuing this line of reflection, Mr. Armour spends a good degree of attention upon opposing theories, and disposes of them before going on to the labored proof of his own sentiments. As a purely theological work it may be welcomed as a valuable contribution upon a subject of the deepest interest.

THE *American Church Review* for April is a good number. Dr. Huntington treats of the Book Annexed; its Critics and its Prospects. Prof. Richey contributes also to the discussion of the Revised Prayer Book, one of the most valuable articles which has yet appeared on this subject, and which should be in the hands of every delegate to the approaching General Convention. The Rev. F. W. Taylor, who is coming to the front as one of the best read men among the younger clergy, gives an able review of Canon Dixon's valuable history of the Church of England, devoting the paper to the reign of Edward VI. Lord Beauchamp gives a crushing rejoinder to Prof. Wainwright's paper upon "Marriage with a Deceased Wife's Sister."

THE leading article in the *Atlantic Monthly* for May is by John Fiske, on the Weakness of the U. S. Government under the articles of Confederation. W. H. Bishop begins a new serial story, "The Golden Justice." W. J. Stillman contributes "Memories of London," in which are interesting reminiscences of Turner, the painter. Other writers are Edith M. Thomas, Sarah O. Jewett, Maurice Thompson, etc.

The *Century* for May has a war paper from the pen of the late Gen. McClellan, and two from other writers; "American Country Dwellings;" "Flour Mills of Minneapolis;" "The Lick Observatory;" "Hawthorne's Philosophy;" all illustrated, besides many other papers on timely topics.

THE fine assortment of artistic Easter cards by Messrs. Raphael Tuck & Sons, Fine Art Publishers, 298 Broadway, New York, has come to our notice too late to serve our readers this season. The work and designs are of a high order and sure to please and instruct.

St. Nicholas for May is charming, quaint, instructive, elegant, entertaining. Nothing more or better seems possible in the line of periodical literature for the young.

"FIRST the Cross and then the Crown," by the Rev. Geo. W. Shinn, D.D. A manual of devotion. \$1.85 per dozen, single 25 cents. Geo. F. Cook, 30 Music Hall, Boston.

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

THE death of Bishop Robertson, though not unexpected by those who have anxiously scanned the reports of his condition for several weeks past, is an event which brings sorrow to many hearts and mourning to the Church throughout the country. It seems but yesterday that we saw the Bishop of Missouri with his manly form and ringing voice, in the vigor of health and in the prime of life. He was a grand specimen of a Christian man and a Christian bishop, and there seemed before him a long career of honor and usefulness in the great field to which he was called. But his work in the Church Militant was nearer done than any of us thought. By a dark way of anxiety and care, weighed down by the burden of a great sorrow, he approached the valley of the shadow, and the merciful Master would not compel him to return back to his weary work. That he was a faithful, loving, pastor, and a conscientious ruler, none who knew him will deny. Through all the perplexities and annoyances of the recent troubles in his diocese, no one doubts that he acted in the fear of God and as one who must give account; and in the tragic event with which those troubles culminated, none suffered more keenly. His sensitive soul was deeply wounded by the least word of reproach and his finely organized nervous system was shattered by anxiety and overwork. May he rest in peace, and enjoy the perpetual light that leads to the beatific vision!

It is the mistaken ambition of some priests to have large Confirmation classes. Better, in all ways, smaller classes better taught because they are smaller; and a succession of classes, making the blessed work and growth more continuous. Or has the gracious Lord so limited our Christian ability and so narrowly confined the Church's opportunity, that progress in spiritual things can only be hoped for in Lent,

and can then be secured only through the impulse and rush of the crowd, and through an easy letting-down of the labor and discipline of just preparation?

The Churchman makes a good suggestion and one that we think ought to be "passed around." It is this: Inasmuch as certain labor organizations are able to support their members in idleness, to carry on strikes and forcibly hinder other men from working, these organizations are evidently rich enough to take care of their own members in misfortune and illness, and not a dollar of charity should be devoted to aid their members. This will relieve many parishes of a great burden, and they will be able to do more in aid of those who have no claim on these rich unions which advertise \$100,000 to spare for a railroad war.

A SUBSCRIBER requests THE LIVING CHURCH to give a weekly exposition of the leaflet Sunday school lessons. This we would gladly do if our readers generally desired that space should be devoted to that purpose. But we do not think that many have such a desire. We have had no request for this work for several years, except the one here referred to. Some years ago THE LIVING CHURCH made a specialty of this department, and devoted considerable space and money to it, but it was discontinued because it did not seem to be needed. An admirable teacher's leaflet is issued in connection with the scheme of the uniform lessons, and the Church Sunday School Magazine affords to teachers ten times the aid that a general Church newspaper can give.

OUTSIDE THE PARISH.

The tendency in our parochial administration has been to bring our strength to bear almost entirely upon the single purpose of increasing the number of the flock. This is, indeed, the chief end for which a parish exists, but it is not the only thing to be considered. It is time that a wider view be obtained than that which has heretofore prevailed among us. One end of the parish has been exalted with us at the expense of everything besides. The great thing for our clergy and people, during a good part of our existence in this country, has been to make the parish a possibility. It has had to fight its way in American society, and its strength has been consumed upon itself. It has used its forces to make itself strong, forgetful of the fact that it is a social as well as a religious institution.

The continued maintenance of this state of things, now that the times distinctly demand a different kind of administration, is a mistake. It is very clearly seen that the neces-

sity of our American communities is something different in degree, if not in kind, from that which ruled in the days of struggle and small things. The Church at large stands forth in the community as the chief conservative force, and its influence needs to be thrown in the direction of social and moral constructions. There is more necessity for organizing moral power in our town and villages than there was when life was less free than it is now. It is this unrestrained life that is to be shaped and controlled, before much spiritual work can be done, and there is a demand for a larger view of the relation of the parish to the people. It is possible now to organize and develop Church work so that the entire community shall be reached. No parish is properly worked to-day which is not as careful of the spiritual life of the people as a whole, as it is of the religious development of the single individual. The instruments employed in the one case, however, are not the same as those required in the other. What moves the community is not quite the same agent that controls the single person.

It is from this point of view that work outside the parish is seen to be important. If the tone of the social life is raised, the possibility of doing something with the single man is greatly increased. The two agencies act and re-act upon each other. That parish is well administered which exerts its influence both ways. And this double influence is the control which belongs of right to the Church when its full strength is brought out. God is not limited in the operation of the Holy Spirit. Our duty is to fulfil those ends which right reason suggests, and leave the results in His hands. We have bent all our energies to the reaching of individuals, without due regard to the social and general conditions which control the spiritual life of the people. It is one of the special duties of the American Church to present to men this larger conception of the way in which Christ wins to Himself the aspirations of popular feeling as well as gains the control over individual souls. Methods of work can be suggested at another time. The important thing here and now is to emphasize the larger view of the relation of the parish to the people, which has been too little insisted upon in parochial ministrations. The time has come when every religious body is taxed to its utmost strength to keep Christian principles foremost in the life of society. It is the glory of the Church that it has a large capacity for this service, where it is developed to the measure of its capacity. If the parish is widened to the size of the town, in its plan and purpose, there can with

the blessing of God, be but one result. It must fulfil a large mission to society at the same time that it meets the needs of the single soul. It is this wider view of what can be done that the hour requires.

A DARK PICTURE.

A writer in *The Independent* gives a startling picture of the outlook of the world. It is not a pessimistic view of what is coming, but a presentation of facts that have come. It is not the speculation of a student, but the calm statement of one who has seen the world at its best and at its worst; the work of an artist who has sketched from nature every detail of the dark picture which he places before us. The reader who lives in a happy home, within the sound of the church bell, amidst the peace and plenty of a Christian civilization, little dreams of the misery and degradation in which the majority of his fellow-men are dragging out a wretched existence. He is accustomed to think of the age in which he lives as one of progress and enlightenment. The dark ages, for him, are long past; the horrible sufferings of humanity, of which history gives faint glimpses, seem to belong to a world with which he has no connection. The despairing cry of a world sitting in darkness, if it reaches his ear at all, comes muffled and indistinct out of the vague region of the far-off ages. He thanks God that his lot is cast in better times, and hesitates about giving five dollars to the Enrollment Fund because the world seems to be doing so well without much concern about foreign missions!

But what does he know about the world at large? Little or nothing. The telegraph line bounds his horizon. The daily paper is his epitome of the times. So far as he sees and knows the world, the age is prosperous and progressive. The mass of mankind are living in peace and plenty. Comfort, intelligence, morality and religion are increasing. Comparatively few are suffering in the depths of sin and poverty, and these, for the most part, have only themselves to blame. Of the sinning, sorrowing, hopeless millions, without homes, without shelter, without food, without law, without love, without God, he hears nothing, knows nothing, and consequently thinks nothing.

But these millions of despairing men and women are with us, all the same; men, women and children with souls, with nerves responsive to the demands of hunger, with capacity for love and with longing for light; living like the beasts that perish, and without the means of living in any better way unless we help them. They walk erect like men, they laugh and weep and have the

gift of speech, and bear the stamp of that humanity which the Son of God, by the Incarnation, has made to sit with Him in heavenly places. These are thine own flesh and blood, O Christian brother! Will you not help them? Will you not teach them how to live like men, to make homes, to abide in love, to respect law, to honor God?

When we look at the physical, social, and moral condition of the world, outside of the pale of Christian civilization, the view is appalling. The earth is fitted for man's use, and over a large portion of its surface, are distributed the means for securing to its inhabitants a provision for all their needs. But the curse of sin has descended in superstition, ignorance, sensuality, and indolence, and upon two-thirds of the race these cyclones of passion are doing their devastating work. The estimated population of the world is about one-and-a-half billions. Of these not much more than one-fourth are nominally Christians, or partakers of the benefits of Christian civilization. Think of it! There are more than one billion of human beings, practically heathen. An infidel in a Christian community has the benefit of the physical, social, and moral elevation which Christian influences have wrought; but a heathen among heathens inherits only the degradation of a godless race. We must regard these thousand millions of heathens, not as differing from us merely in the matter of a "saving faith," but as utterly unable to meet the issues of their life in this world. The first question is, not how shall they be saved when they die, but how shall they be saved while they live. We should throw a rope to a drowning man without pausing to teach him the Creed, the Lord's Prayer and the Ten Commandments. In other words, we should begin at the base and build up. We should show to these half-naked, starving, lawless heathen, the advantages of industry and intelligence and law, as these have been developed under Christian influences. We should establish among them our schools and shops and hospitals. We should control them as we control children, teach them and lead them in the way of this life while we prepare them for the life to come. We cannot help them to the knowledge of the true God without aiding them to rise above the life of the beast which they are now living. It is a great work for Christian philanthropy, and the magnitude of it is appalling. But we must not quail before it. By our Baptism we are commissioned to do it.

These homeless, half-clad, hopeless, imbruted billion of human beings appeal to us for help. It is to a vast hospital of diseased and suffering and poverty-stricken people that

we are asked to go and minister or to send our offerings. There are millions of men and women digging among the roots and worms of the earth to appease their hunger; there are millions of innocent children pining with inherited disease and wailing in want and pain; for every one of us well-fed Christians there are three or four miserable heathens in the shadow of death, physical and spiritual, living in starless gloom, homeless and hopeless, degraded to the life of the brutes, though made "not after the law of a carnal commandment, but after the power of an endless life."

BRIEF MENTION.

After weeks of work, with nearly all the preachers and daily papers and religious weeklies of Chicago combined to swell the enthusiasm, what is the visible result of the Jones-Small revival? *The Interior*, the Presbyterian organ of Chicago, says: "The preaching of the Revs. Jones and Small in Cincinnati was ciphered down to a comparative failure by our Presbyterian paper in that city, by the arithmetic of visible results. The same could be done here." That is about the measure we took of it at the start.—Mr. Spurgeon said a few weeks ago that English Nonconformity had been "eaten through and through with a covert Unitarianism less tolerable than Unitarianism itself." This testimony was curiously confirmed by the Lancashire and Cheshire Unitarian Assembly, which held its 240th anniversary at Liverpool. The president of that body is reported to have said that "a gradual but depreciable decay of sectarian bitterness was observable in the attitude toward them and each other of several of the Nonconformist bodies, as indicated, for example, in the interchange of pulpits. But he discerned no similar approximation in the Church of England. It still held proudly aloof." Another instance of the arrogant assumption and exclusiveness of the old Church!—Bishop Huntington has obtained the use of a column in the *Syracuse Daily Courier*, to be devoted to the teaching and interest of the Church. Such an arrangement is made by several of our clergy, with local journals, and a good work is done for the Church.—The S. P. C. K. society supplies tracts to poor parishes in the old country, for distribution on Good Friday and Easter. The demand for these is immense. This is an agency which we might develop and ought to use liberally.—*The Afro-American Churchman*, the only Church paper published by colored men, appeals for means to buy a new outfit. Only \$55 more are needed. Address, Petersburg, Va.—The Unitarians in the West have the courage of their

opinions. If we should say that they are not Christians, we should be thought uncharitable; but their Chicago organ, *Unity*, says so in these words: "To our philosophy it appears that Unitarianism is not distinctly Christian, and however much policy would dictate that we should claim the name, we believe that we should not yield to any idea of policy, but be honest with ourselves. If the accrediting of many true and beautiful things to the New Testament and the belief in such things makes a Christian, why, on the same principle, are we not Buddhists, Mohammedans and Confucians? There is no Unitarian who will not concede the true and beautiful to much in these systems."—One of the poorest specimens of prayer-making that was ever incorporated into a book to be perused by Churchmen, is the enrichment entitled, "A Prayer for Merchantmen," among Prayers to be used at Sea.—*The Interior* quotes Mr. Heber Newton as saying, "Scratch a Christian and you come upon a pagan;" whereupon our contemporary cruelly remarks: "That is true of Heber Newton himself, except that the scratching is not necessary!"

LETTERS TO THE EDITOR.

READY AND DESIROUS.

To the Editor of The Living Church:

I was glad to see your recent editorial on allowing members of other "religious bodies," to receive the Holy Communion at our altars. You say "there can hardly be said to be any diversity of practice in this matter, for we presume no bishop or priest would repel any person from the Holy Communion on the spot, except for notorious evil living." It has been my observation that the rubric at the end of the order for Confirmation is quite variously interpreted, in one case so literally as to lead a young priest, earnest and efficient, to say, that should a member of any one of the denominations, whom he knew had not been confirmed and whom he did not know to be "ready and desirous," come to receive the Holy Communion at his hands, he would feel in duty bound to pass him, and seek the first opportunity afterwards in which to point him to said rubric as the ground and authority for his course. The question is a practical as well as a moral one. Can members of other religious bodies receive Communion at our altars? is a question constantly confronting the parish priest. Is it in keeping with the spirit of our Communion of the Church, to refuse to give the Communion to any one, who comes to the altar rails to receive it, except, of course, those mentioned in the rubric at the head of the order for the Holy Communion? Is not that rubric at the end of the order for Confirmation, addressed to the pastor in his direct relations to those under his direct pastoral care, and in fitting them for the inestimable privilege of the Holy Eucharist, he is not to present any one of them, except those who have been confirmed or are ready and desirous? And to those who are not under his pastoral care, is it not in keeping with the spirit of the Gospel, and our Holy Mother the Church, to give

the Communion when they come to receive it, whether they have been confirmed or not, asking no questions, leaving the question of their worthiness to receive, to be settled between them and their God. Thus the priest has violated no principle, broken no rubric, offended no one, and placed himself in an attitude before these people to win them over to Confirmation, and full communion in the Church.

A. A. ABBOTT.

Cathedral, Faribault, Lent, 1886.

WHAT SHOULD A READER WEAR?

To the Editor of The Living Church:

The letter of "Inquirer" in your issue of April 17, together with your answer to him, illustrates the unsatisfactory nature of our existing canon. The canon prohibits the Reader from assuming "the dress appropriate to clergymen ministering in the congregation." And upon this, there are two lines of argument, leading to different conclusions. The first argument is this: Since the choristers, in decently appointed churches, wear a surplice at least, the surplice, or surplice and cassock, can not be considered peculiar to the clergy. Their peculiar dress is the stole, with such other ornaments as were prescribed in the first book of Edward VI. and are still lawfully used in the English Church under the well-known "Ornaments Rubric." And it would be absurd to decide that a Reader may not wear what a chorister may.

The second argument is as follows: At the time when this canon was passed, very few churches in the United States had vested choirs. The surplice was then popularly regarded as the peculiar dress of the Anglican clergy. The intention of the Convention which passed the canon was to prohibit the use of the surplice by Readers.

Consequently the "use" of one diocese is, that the Reader shall officiate in black broadcloth, with a white "choker;" in another, he wears a cassock or a gown; in a third, he dresses like a chorister.

In the proposed canon which you printed for me on March 27, this difficulty is removed. If we say that "the canonical dress of a Reader shall be a short surplice worn over a cassock, without any stole or other ecclesiastical vestment or ornament," we establish a decent use, without compelling the immediate and uniform observance of that use. The consequence will be the gradual adoption of the dress which you have indicated as desirable.

One of our clergy remarked to me, that Readers could not be induced to wear the surplice, and that the people would not like it. He added, that in some places the use of a surplice by the clergy had provoked a laugh. The one statement refutes the other. If the people can learn to tolerate the appropriate vesting of the clergy, they can also learn to appreciate the decent vesting of Readers.

RICHARD H. THORNTON.

Portland, Oregon, April 20, 1886.

CELEBRATIONS ON GOOD FRIDAY AND HOLY SATURDAY.

To the Editor of The Living Church:

The article which you gave from the *Church Times* on "The Observance of Good Friday," will, I am sure, be greatly appreciated by many who wish to follow (as closely as possible) the ancient customs of the Church, but are confused by erroneous or contradictory statements as to what that custom was.

The ancient Roman custom was to have neither Celebration nor Communion on Good Friday or Holy Saturday,

as is shewn in the Epistle of Pseudo-Innocent to Decentius; the same custom prevailed in Spain and France, as is shewn by the decrees of councils and the ancient service books, *i. e.* apparently throughout the West. It is uncertain when and how the custom of communicating on Good Friday from the reserved Sacrament sprang up; but Lesley (than whose opinion none is more weighty, by reason of his rare combination of profound learning with critical acumen), gives it as his opinion in the notes to his edition of the Mozarabic Missal, that the practice probably arose in the monasteries about the middle of the seventh century. (See an excellent article "Presanctified Mass," in the Dictionary of Christian Antiquities.)

Some of your readers may be surprised at the absence of Celebration or Communion on Holy Saturday, but if they have ever attended a Roman Catholic church, they must have been equally puzzled by finding them celebrating a regular Easter Mass on that day! This custom is a curious instance of the perversion of an old custom. The original custom was for the people and the candidates for Baptism to assemble in church at sunset, when the service began with the blessing of the Paschal candle, which was followed by a series of twelve Scripture lessons, the blessing of the font, and the Baptism of the candidates; then followed the Mass and Communion of the newly baptized. This would take place between midnight and dawn, and would of course be an Easter Mass. In later times when Baptism was administered at any time instead of only at Easter, the "Mass of the Vigil" was said in the evening of Holy Saturday and a little *quasi-Vesper* service was tacked on at the end; and now both Mass and Vespers are usually said in Roman churches before mid-day on Holy Saturday! This is not only a total perversion of the original custom, but it is in direct contradiction of the ancient principle which determined that there should be no Celebration on either Good Friday or Holy Saturday, *i. e.*, during the "great forty hours" when the bridegroom was taken away from them.

It may be well to remark that "table-prayers" is by no means a liturgical monstrosity (on Good Friday) but the exact equivalent in our liturgy of the Good Friday service, in the ancient Mozarabic and Ambrosian Uses.

W. C. BISHOP, JR.

SPREAD OF CHURCH PRINCIPLES.

To the Editor of The Living Church:

I am glad to see in your issue of to-day, that "The Church Unity Society" is an accomplished fact, or soon will be. As the plan outlined by the Rev. W. S. Sayres coincides very closely with the one I had formed, I will not suggest any other, but will, as I hope very generally the readers of the LIVING CHURCH will, co-operate with him. The concluding portion of the communication signed "H. L. T." in same issue, suggests another thought in connection with the same subject, viz.: If the object of the society will be to educate others in the "Catholic principles" it naturally follows that the members will themselves be educated to a common standard of Catholicity, and such education, under the circumstances, can hardly be on any other basis than that formed by truths accepted by the Catholic Church when undivided. The only way to convert others is to be loyal to our own cause, anything else would be perversion of our own principles. W. H.

New York, April 24, 1886.

PERSONAL MENTION.

The Rev. G. S. Gassner, assistant minister of Trinity cathedral, Easton, Md., has accepted the superintendency of St. Johnland, L. I. and entered on his duties May 1.

The Rev. John S. Seibold, rector of St. John's, Youngstown, and St. Paul's, Lewiston, has been appointed by President Cleveland to be a post chaplain in the United States army. The Senate has confirmed the appointment.

The address of the Rev. Dr. A. Louterback is changed to No. 596 East Division Street, Chicago, Illinois.

The Rev. Wm. S. Adamson, rector of St. Paul's church, Philadelphia, has been elected rector of Emmanuel church, Geneva, Switzerland.

The Rev. Octavius Parker has resigned the mission of St. Mary's, Eugene, Oregon, and accepted an appointment to St. Michael's, Norton Sound, Alaska.

TO CORRESPONDENTS.

DECLINED.—"Fettered."

A. W.—White is the color for Maundy Thursday Celebration; violet for the daily offices.

ENQUIRER.—The appeal referred to has the endorsement of the bishop and the probability is that it is for a worthy object. If you have any doubts, write to the bishop who makes himself a reference.

J. A. H. The question is difficult to settle. By the first Ordinal, 1552, a deacon's duty was "to baptize," there being no limitation specified. But at the same time there was no office for Baptism of Adults in the Prayer Book. Such an Office was added at the last Revision, 1662, and at the same time the words in the Ordinal were changed to read "and in the absence of the Priest to baptize infants;" thus limiting the power of the diaconate to baptize in regard to the subjects, and the occasion, of Baptism. Moreover, in the English Prayer Book the word Priest is used all through the office for adult Baptism, to designate the ministrant of the Sacrament. In the American Prayer Book, however, the word Priest is changed to Minister in the rubric throughout the office, but the limitation of power as regards a deacon is retained in the Ordinal. Thus we are in a quandary. By the office for Baptism, a deacon can baptize adults, but by the Ordinal he seems to be restrained. It is to be noted, however, that Philip the Deacon baptized adults (Acts viii: 12); and next, that the Church of England in the Middle Ages did not allow a deacon to baptize at all, except in cases of the most extreme necessity. See Blunt on Book Common Prayer, Ordering of Deacons, who gives the authorities. By the Canons of the Primitive Church, a deacon was permitted to baptize by command of the Bishop, or when in charge of a parish without a Presbyter. The ancient canons and customs refused to regard the case of Acts viii: 12, as a precedent. See Smith's Dict. of Christian Antiquities, Art. DEACON. As our formularies stand at present, the case you put is one proper to call forth an official determination from the House of Bishops.

OFFICIAL.

The annual meeting of the Girls' Friendly Society for America will be held in New York City, Tuesday, May 11th. Celebration of the Holy Communion, with sermon by the Rev. F. W. Tomkins, in Grace church, corner of Broadway and 11th street, at 10:30 A. M. Conference of Associates in the Sunday School room of Grace Chapel, East 14th street, at 2:30 P. M. All interested in the work of the society are cordially invited to be present.

LOUISE M. JOHNSON,
General Secretary, G. F. S. A.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts. Many worthy pupils have received aid at St. Mary's, and it is hoped that the liberality of Churchmen will enable the Rector to extend aid to a still larger number.

ST. CATHARINE'S HALL, AUGUSTA, MAINE.

Contributions for the partial support during the next year of from ten to fifteen pupils in this Church school for girls are earnestly solicited. Gifts of from \$25 to \$100 will enable the school to extend its advantages and influence very greatly, and it is hoped that such aid will be freely given by those interested in the progress of the Church in Maine.

Portland, May 1, 1886.

H. A. NEELY.

THE SEABURY DIVINITY SCHOOL.

This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work larger endowments are needed, and also prompt and generous offerings. Address the Rev. F. D. HOSKINS, Warden, Faribault, Minn., or the Treasurer, STEPHEN JEWETT, Esq.

THE BOARD OF MISSIONS

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$400,000 are required for the fiscal year to September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

EASTER APPEAL FOR NASHOTAH.

The undersigned begs leave to remind the friends of Nashotah, that while it is most encouraging to know that bequests of which notice has been received will relieve Nashotah of nearly \$20,000 of debt, and add to her endowed professorship, these good results will not be fully reached for some years to come. Meanwhile there is need of gifts for daily bread—more reason for daily bread than ever before, now that the future of Nashotah seems assured. Open your hearts and hands to give to Nashotah as in past years, and help her to do steadily

her great work of preparing able ministers for the service of our Lord and His Church.

WILLIAM ADAMS,
Pres. and Treas. pro-tem. of Nashotah House.
April 8th, 1886.

OBITUARY.

FLORY.—In Chambersburg, Pa., April 22, 1886; John S. Flory, formerly of Elgin, Ill., in the 34th year of his age. "So He giveth His beloved sleep."

DOUGLASS.—Suddenly, at Loundeshoro, Alabama, in his 17th year, March 17, William McQueen, Douglass, eldest son of Virginia Walker and Clarence Douglass.

DOUGLASS.—Entered into rest, February 22, in her 76th year, Eliza F. Moore, wife of the late Archibald Douglass, of Loundeshoro, Alabama.

MADISON.—On the 4th of April, 1886, in the 22nd year of his age, of wounds received by the hand of a robber while taking a walk on the R. R. at Pigeon River Station, N. C., Monro Madison, oldest son of the late Dr. Robt. L. Madison, Professor of Physiology and Natural History in the Virginia Military Institute, Lexington.

"Thus has departed a choice spirit" of whom the world was not worthy." H. A. R.

IN MEMORIAM.

At a meeting of the Standing Committee of Missouri, held yesterday afternoon the following memorial was adopted:

Forasmuch as it has pleased Almighty God in His wise providence, to take out of this world the soul of our chief pastor, the Rt. Rev. Charles Franklin Robertson, S. T. D., LL. D., Bishop of Missouri; now therefore, be it

Resolved, That the following minute be unanimously adopted and spread upon the records of the Standing Committee.

Called to the Episcopate of Missouri at the early age of 33, in a time of high political excitement in the State and of great weakness in the Church, Bishop Robertson, by the prudence of his conduct and by the indefatigable industry of his official labors, avoided many dangers and achieved success. At his accession to the Episcopate the diocese had no more than twenty clergy. On the first day of the present year that number had been increased to sixty-one and in other respects the increase had been equally great or greater. Throughout the Bishop's life his purity of character, adorned as it was by the marked dignity and courtesy of his demeanor, won for him the friendship and esteem of the community. Careful, prudent, business-like and methodical in all that concerned the duties of the office to which he was entirely devoted, he sought his only recreation in scholarly pursuits, and particularly in the investigation of certain obscure passages of our national history, which had not been sufficiently examined by previous writers. In the councils of the Church he had gradually and unobtrusively risen to a position of influence among his brethren of the episcopal order, and there, as elsewhere, though in the clash of contrary convictions others might differ from him in opinion, there were none who impeached the sincerity of his judgment or the rectitude of his purpose. He has fallen in the prime of his maturity, when it might have been hoped that the ripeness of wisdom, which comes only with hard-earned experience, had prepared him for the best days of his personal and official life.

The place which his early death leaves vacant will not be easily filled, and the diocese will long remember the eighteen years of his devoted services.

To Mrs. Robertson and her bereaved children, the hearts of this committee and of the whole diocese go out with tender sympathy, and with sorrowful prayers that the father of the fatherless and the husband of the widow may wipe away their tears and strengthen them with His support.

M. SCHUYLER, D. D., President.
JOHN FULTON, D. D.
REV. F. B. SCHEETZ,
SILAS BENT,
W. B. POTTER,
CHAS. HOFMAN, Secretary.

THE REV. LEWIS A. KEMPER, D. D.

The trustees of Nashotah House assembled for the sorrowful duty of committing to the ground the body of their honored friend and brother, the Rev. Lewis A. Kemper, D. D., Professor of Exegesis, Biblical Literature and Hebrew, are thankful to be strengthened by the glad memories of this Easter week to believe that only for a little while the grave shall hide him from their eyes. "As in Adam all die, even so in Christ shall all be made alive." To-day in Paradise our brother is alive unto God through Jesus Christ our Lord. Hereafter we shall see him in the flesh and enter with him into heavenly joy.

The trustees recall gratefully the fact that for thirty-four years Prof. Kemper has ably, faithfully and patiently filled the sacred duties of his chair. In his daily life he has illustrated the precepts he has inculcated. Conscientious, accurate, industrious, cheerful, courteous, he has sought to make his students expert in the mysteries of God. He has left a name honored in the diocese with which he was nearly connected, and in the whole American Church.

The trustees, keenly sensible of their loss in the sudden death of Prof. Kemper, are not forgetful of the severer affliction laid by it on those with whom he was closely bound by domestic and pastoral relationships.

God the Holy Ghost comfort his widow and child, and cheer and guide his people. Thanking God for the good example of His faithful servant, the trustees of Nashotah enter on their records this imperfect tribute of their personal respect and love.

At a meeting of the faculty held on Friday, April 30, to take action on the death of the Rev. Lewis A. Kemper, late Professor of Exegesis in Nashotah House, the Bishop of Wisconsin presiding, and the Bishop of Fond du Lac, the Rev. Dr. Adams, and Prof. Riley being present, the following Minute was ordered:

MINUTE.

The faculty of Nashotah House being assembled to attend the burial of their beloved colleague, the Rev. Lewis A. Kemper, Doctor in Divinity and Professor of Exegesis, Biblical Literature and Hebrew, desire to record their sense of the great loss which Nashotah House and themselves are called upon to sustain in his unexpected departure from this life. They remember with thankfulness to Al-

mighty God, that for a period of 34 years he has devoted himself with scrupulous fidelity to the important work confided to him in this institution. Graduated with honors at Columbia College, endowed with gifts which opened to him positions of emolument and distinction, he gave himself willingly and unreservedly to the work of the Church in the West and especially to that of the Diocese of Wisconsin, over which his venerable father presided during the latter years of his life. Professor Kemper's unfeigned modesty rendered him averse to positions of prominence, and made him content to spend his strength and talents in the comparatively obscure, but most momentous, labor of opening to young men—candidates for Holy Orders—the oracles of God. They also remember with gratitude his wise and sagacious counsels as a member of this body; his fair judgment of the character and work of the students; and his patience, forbearance and charity. They commend to the young men of Nashotah House and the Church, his example of humility, self-sacrifice, and persistent and patient labor. For themselves they covet the graces that distinguished him, and hope at last for rest with him in the Paradise of God.

On motion it was resolved that the above Minute be communicated to the family of the Rev. Dr. Kemper, and that it be forwarded for publication to *The Churchman*, *The Living Church*, *The Church Press*, *The Eclectic*, and the diocesan papers of Wisconsin and Fond du Lac.

THEO. M. RILEY,
Secretary of the Faculty.

MISCELLANEOUS.

ORGANIST.—The undersigned would like to correspond with a church in need of an organist who is well acquainted with the drilling of adult and boy choirs, also with the organ for solo playing and choir accompanying. References given as to ability and moral character. Address, ORGANIST, 1323 Washington Ave N., Minneapolis, Minn.

WANTED.—In Church school for girls in Eastern Oregon, a thorough teacher of instrumental and vocal music, who herself is a good soprano singer. It is also desirable that she be well read in English Literature and History, and of sufficient experience to take the position of vice-principal. Address with full particulars and also have references write to THE RECTOR, Ascension School, Cove, Union Co., Oregon.

THE son of a P. E. clergyman with best references as to character and social standing, and who has travelled British Isles, and much on continent, offers his services to take charge of party going abroad. Address TRAVELLER, LIVING CHURCH office, Chicago.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.

REV. A. G. SHEARIS, M. D., Founder of the first HOME SCHOOL, offers a rare chance in his family, New Haven, Conn., for the best training of a few young boys, in health, morals, manners and books. References.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$150 a year.

A COTTAGE BY THE LAKE—at Old Mission, Grand Traverse Bay, near the steamboat building, under the pines; for rent or sale. Seven rooms; ice-house filled; plain household furniture for small family; finest summer climate in the world. Will sell for \$800, rent for the summer \$100. Address Editor of this paper.

A CLERGYMAN in full Orders in Canada, and in good standing, desires a rectorship, or an assistant rectorship in the United States. Address, CLERICUS, Hull, Province of Quebec.

A CHURCHMAN, age twenty-six, with family of wife and child, wishes a situation in city or town where the Church is established. Ten years' in present business, wholesale and retail, flour, grain, provisions, produce, agricultural supplies, seeds and fertilizers. Is interested in agriculture, live-stock and machinery. Would accept office, store or outdoor employment. Prefer entering employ of a Churchman where interested application would secure confidence and a permanent position. Satisfactory references. Correspondence solicited. Address, A. B. F., box 337, Rockland, Maine.

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 St. Louis, St. Louis and Kansas City, Peoria and St. Louis, 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 magnificent 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 Perceval Lowell, General Passenger Agent Chicago.

The Church Cyclopaedia

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH Co., 162 Washington St., Chicago, Ill.

The Household.

CALENDAR—MAY, 1886.

9. 2d Sunday after Easter.	White.
16. 3d Sunday after Easter.	White.
23. 4th Sunday after Easter.	White.
30. 5th Sunday after Easter (Rogation).	White.

EASTER MORN.

BY AMELIA TRUEDELL.

Christ's woe is done!
Let Easter sun
Shout "glorias" to the morn!
For now from earth
In second birth
The Promised One is born.

The smitten grave
Its Prisoner gave,
Nor dares to claim Him—dead;
For glory shone
On virgin stone
Where lay th' anointed Head.

The purple scorn,
The plaited thorn,
For Him beloved are o'er;
The hour of gloom,
The cry of doom,
Shall bow the heavens no more.

From seraph throngs
Grand Easter songs
Ring out through all the spheres,
For now is done
The work begun
In Judah's vale of tears.

Then bind the cross
With softest moss
And wreath with garlands round;
Put lilies fair
In chaplets where
That radiant head was bound.

Aye sing on earth
This heavenly birth,
That all shall live who died,
That Christ has risen,
That Death's dark prison
His form has glorified.

And answer loud
Ye faithful "cloud
Of witnesses" above;
Low at His feet
The song repeat,
Of Jesus' Easter love.

California, A. D. 1886.

DEAN ALFORD, although praising cathedrals as the one surviving bulwark against the advance of Ritualism, yet declared them to be the weakest and the most ineffective part of the whole Church system in England.

"DEAR Madame, how did my sermon strike you?"—young pulpit supply to a pious old lady. "My dear young man," she retorts, "it was all truth—but you hold your fodder too high in the rack, the little lambs can't reach it."

THE famous Lord Clarendon was the first to put into the form of an aphorism the observation that the Anglican clergy as a body; habitually exhibit more inaptitude for the conduct of business than any other class of men. Had he lived till these days, *inaptitude* would have been changed to *aptitude*.

THE Rev. Dr. Littledale says: "Tried by the remorseless evidence of facts, the laity, even in the favorably selected classes of statesmen, lawyers and merchants, do not seem to manage civil affairs by any means so effectually and with such rare failures on the whole average, as the clergy manage parish business of all kinds, despite the exceptional disadvantages under which these latter are placed."

THERE are about two thousand monks in the monasteries of Mt. Athos. Their rules are: 1. No female is ever

admitted to the peninsula, the so-called Holy Mountain. 2. Meat and eggs are never eaten; wine, however, is allowed, in consideration of the severity of winter. 3. Attendance at the daily services in the monastery church consumes eight to fifteen hours. 4. The remainder of the time is spent in manual labor. 5. No records of individuals are kept and no tombstones are placed over the dead.

A METHODIST paper gives the following: "Our Church festival is over. The treasury has \$53.19 net gain—that is, credit side. The debit shows an appalling list of misunderstandings; several cases of dyspepsia aggravated by late suppers eaten on the supposition that Church suppers are not injurious; a thin attendance at prayer meeting the evening following; a spirit of exultation because we cleared \$1.79 more than our Baptist neighbors; a spirit of bitterness because some one said their singing was better than ours."

A NORTH Adelaide, Va., parson was taking leave recently of a congregation with whom he had not lived on the best of terms. "I do not regret our separation, dear brethren, for three good and valid reasons. The first is, that you don't love me; the second, that you don't love one another; and the third, that God does not love you. You don't love me, for my salary is several months in arrears; you don't love one another, or there would be no dearth of marriages amongst you; and God doesn't seem to love you as you ought to be loved, because there have been so few funerals among you lately."

THE four accounts of the Resurrection, at first glance contradictory, are wonderful in their mutual support, when once we perceive that each narrates only a part of the appearances after the opening of the tomb on the first day of the week. Simon Greenleaf, author of a work on Evidence, and one of the ablest of lawyers, wrote a volume to show that on strict legal principles the Evangelists had proved their case. So of other variations. It is only by stupidly supposing that the high priest had one or two instead of a score of servants, to arraign Peter, that contradiction can be imagined between the accounts of his following the captive Christ.

It is curious to note by what trivial accidents ecclesiastical relics are often brought to light. Articles of much antiquity often lie unknown and unrecognized for years, and continue to do so until a chance visit of some archaeological wanderer results in their reclamation. The most frequent discoveries, perhaps, are those of fonts. Within the last few months more than one font has been unearthed. An old stone bowl covered an unused well in Rutlandshire for more than a generation, and this was recently pronounced by the best authorities to be a font of the Saxon period, and was identified as having once belonged to a church some miles distant. A workman engaged in removing a heating apparatus from a chapel in the north transept of Chesterfield parish church was, a few days ago, observed to be bricking up a recess which turned out to be a 13th century piscina, and a further discovery of a five-light hagioscope was then made. On receipt of the order to again uncover the piscina the Derbyshire workman remarked in some amazement: "It's only an owd water-trough, I've seen many of 'em in owd churches."

SNOW-BOUND AT ST. MARY'S.

BY J. C.

A Rocky Mountain missionary has spent a Merry Christmas in Gotham. Returning to his work in the West, he turns aside to tarry for a night in Chicago, intending to resume his journey on the morrow. But the morrow dawns upon a frozen chaos, prophetic of the returning ice-age of the planet. A savage wind comes roaring down from the pole, and hyperborean fiends howl and shriek through the driving snow. The cable-trains agonize along the encumbered avenues, and on all the railways beyond the Missouri, travel is reported suspended. A cold prospect for departure!

Well, the Rocky Mountains will not sink if the missionary wait a week or so. But the longer he lingers, the worse the weather, and deeper the drifted snow. With the mercury from fifteen to thirty below zero, and the daily repetition of a tempest worthy of Nova Zembla, what hope is possible of ploughing through? Days pass, and the westward outlook is no better. A week elapses, and the baffled traveller grows restive and unhappy. His heart is in the canyons and on the *mesas*. Detained here, what can he do, or whither go, to while away the time? What shall beguile the dreary tedium of his detention, till the engines snowed under shall be dug out, and the Spanish peaks again become visible?

"Come with me," says Dr. Leffingwell, "and spend a few days at St. Mary's." No invitation could be more opportune, no use of involuntary leisure more delightful. At noon the next day behold a happy band boarding the train for Knoxville. Two coaches are reserved for the doctor and his pupils, returning to books after the Christmas vacation. Heaven smiles upon the passage, and Boreas furls his wings and holds his breath till we reach St. Mary's. In the frosty twilight a group of joyous girls come forth to greet their returning friends with a song of welcome; and to the music of merry voices, thawing the heart like the first breathings of spring, we march into paradise restored.

Paradise restored indeed it is—paradise restored, enlarged and beautified. Three years ago the buildings were burned, less than two hours sufficing to reduce the vast pile to ashes. Yesterday, the fourth of January, was the anniversary of the dire disaster, which in the rector's absence the family duly commemorated. Over an excellent supper Mrs. Leffingwell entertains us with a lively account of the love-feast, telling how teachers and pupils related their several experiences in the fiery trial, and read letters from others who would gladly have participated personally in the mournful commemoration.

The conflagration caused but a brief suspension. In a few weeks the school was in full blast again, and the energetic rector began rebuilding. Invited to other fields of labor, he promptly declined all calls, and with redoubled zeal devoted himself to the revival of St. Mary's. Friends rallied to his aid, and the Church cheered him on. In a single year the institution had fairly recovered from its calamity, and learned to regard it as a blessing.

The former structure was a noble one, but the present is every way superior. No particular description here is necessary, all having been said, and better than I can say it, by Canon Street in his admirable pamphlet, and the rector in his last annual register of the school. Its fine location, ample dimensions, im-

posing attitude, and modified Gothic architecture, strike the approaching stranger with delight; while all its internal arrangements for heating, lighting, drainage, ventilation, and whatever else is needful to health and comfort, leave nothing in this respect to be desired.

The culinary department is admirable, and the refectory scarcely surpassed. The Bishop's Room, the Ladies' Bower, the Rector's Study, the Artist's Studio, the capacious Study Hall, and last the extensive kitchen and laundry, all challenge the observation of the visitor as attractive features. The chapel, a nave seventy-five feet by thirty, with a capacious apsidal chancel and lateral organ-chamber, is an architectural gem. When the intended stone cloister is completed, connecting this with the main edifice, one might look far over the land without finding anything more convenient or better adapted to its purpose than this picturesque group of school buildings; and its inmates sleep soundly and dream peacefully, fearing no repetition of the accident of 1883, so effectually provided against in the new edifice.

Of the faculty why should I say a word? Their success is historical, and their works praise them in the gates. With an excellent curriculum bringing the most thorough methods of instruction, how can they fail in the development of first-rate scholarship and the most desirable mental culture? The government of this large household is parental, with sufficient freedom under salutary restrictions. In soundness of instruction St. Mary's compares favorably with Vassar and Wellesley, while in several important respects it doubtless excels them both. To render its surroundings more attractive and to keep at a safe distance undesirable neighbors, the rector has bought up at no inconsiderable cost all the adjacent real estate, and built several cottages for the benefit of the institution. Under his faithful oversight the school has been in operation for eighteen years; and during that period has contributed gratuitously, to the amount of at least twenty-five thousand dollars, for the education of clergymen's daughters and other worthy young women.

But while I am thus serenely sheltered and serenely happy, the face of heaven has darkened, the mercury has fallen frightfully, and again the storm-fiends are shouting abroad. I submit to the inevitable, and more than a week remain snow-bound at St. Mary's. But, not permitted to be idle, five times I am called upon to discourse to the young ladies on as many different topics in connection with education and religion. At the re-organization of their Missionary Society I try to stimulate their zeal by a brief account of missionary life in the Rocky Mountains, with some of its numerous obstacles and scanty encouragements. Consecrated incompetency may flutter in silk and lawn around gorgeous city altars, and scholastic theology may fire squibs at the devil over brazen eagle-lecterns, or shed from marble pulpits "showers of shadowing roses" on crowds of slumbering consciences; but I know a missionary bishop, the equal of any of his brethren in sound learning and elegant culture, who officiates often in an *adobe* chapel forty feet by eighteen, with an average attendance of thirty souls, and travels many hundred miles over *mesa* and mountain on a visitation to half-a-dozen families, hungering for the bread of life, preaching with an unction and a simplicity seldom witnessed in metro-

politan cathedrals, and doing a work in the desert for Christ and the Church which shall tell upon the destiny of other generations when all tinselled pageantry and sheet-lightning oratory have gone glimmering through the dream of things that were!

Dear friend, set this down for a digression, and let us return to St. Mary's. The snow-storm has not abated, and we shall have time to talk a little more of educational schemes and appliances.

What is the best mental education? Unquestionably, that which most effectually quickens and invigorates the mental faculties. This is to be achieved, not so much by the knowledge acquired, as by the effort called out for acquiring it. The teacher is to measure his success, not by the amount and variety of the knowledge imparted, but by the mental power and independence awakened. In educating the mind, knowledge indeed must be acquired; but the thoroughness of the education depends no more upon the quantity of the acquisition, than the health of the guest upon the abundance of the banquet. The mental food, as well as the material, requires digestion and assimilation. It follows that those exercises which demand close and consecutive thinking, thorough analysis, clear discrimination, and accurate definition, are best adapted to develop the higher faculties of the mind.

The rector of St. Mary's has certainly chosen wisely in the construction of his curriculum, by a well-proportioned selection of the severer studies preparing the way for the softer æsthetic culture. First the substantial, afterward the ornamental—this is the natural order, to reverse which were to begin building the tower at the top. The very idea of the ornamental supposes something substantial to be ornamented. Who will polish the sponge, or paint a picture on the vacant air, or rear a cathedral on the sunset clouds? There is no lily-bloom without the sustaining stalk, nor magnolia grandiflora without the sturdy and stately tree. "Wood, hay, stubble," are not fit materials for jewelry; but "gold, silver, precious stones," may be wrought into a thousand forms of beauty, sparkling with myriad splendors. The solid marble superstructure, resting upon its deep foundations of granite, firm as the seated hills, can hardly be too finely finished or too sumptuously adorned. Upon a thorough mental culture sit gracefully the plastic humanities, and the mind thus disciplined and furnished, resembles one of those grand old Italian palaces, teeming with all things fair, and vocal with divinest melodies.

Only through Beauty's morning gate
Canst thou to knowledge penetrate;
The mind, to face truth's higher glances,
Must swim some time in Beauty's trances.
The heavenly harping of the muses,
Whose sweetest trembling through thee rings,
A higher life into thy soul infuses,
And wings it upward to the soul of things.

And to all this Dr. Leffingwell has added "the nurture and admonition of the Lord." Church History, Bible History, the Prayer Book, the Catechism, the Collects, the Gospels and Epistles, with other sacred studies, and lectures on Morals and Religion, constitute an important part of his established course of instruction. And these agencies are effectually complemented by the Sunday school, the Bible class, the missionary society, Matins and Vespers in the chapel, a weekly celebration of the Holy Communion, and a constant observance

of all the fasts and feasts of the Church. Thus the rector educates the spiritual nature of his pupils, as well as the intellectual. Making them scholars, he would also make them Christians. Leading them to Parnassus, he would have them go by the way of Calvary. Conducting them to Olympus, he would have them carry the crimson dew of Olivet upon their sandals.

"This also is wisdom." Does not religion favor the thorough discipline and harmonious development of the best powers of the soul? Christianity stimulates the mind to struggle against difficulties, ennobles the struggle by investing it with the dignity of a duty, and renders the duty delightful by the hope of a heavenly reward. "Knowledge is power;" but what knowledge is so mighty as that which Christ brought from the bosom of the Father? Poetry and philosophy have their charms; but what poetry is equal to that of the Holy Spirit, or what philosophy comparable to that of Redeeming Love? God's evangel enlarges and strengthens the mind, by bringing it into contact with the sublimest truths, and making it familiar with the profoundest mysteries. It rectifies our perverted reason, corrects our erroneous estimates, silences the imperious clamor of the passions, and removes the stern embargo which the corrupt heart lays upon the aspiring intellect. It sings us the sweetest songs, preaches to us the purest morality, and presents for our imitation the noblest examples of beneficence and self-denial. Under its influence the soul expands to grasp the thought of God and receive the infinite riches of His grace.

Who would withhold from such an assemblage of immortal creatures

The fountain-light of all our day,
The master-light of all our seeing;
and hand them over, with all their instinctive yearnings after the true and the good, to the blind guidance of an uncultured conscience? Such policy every interest of time and eternity forbids. "Give your daughters divine truth," says Dr. Channing, "and you give them more than gems and gold; give them Christian principles and you give them more than thrones and diadems; imbue their hearts with the love of virtue, and you enrich them more than by laying worlds at their feet!"

But lo! the sun is shining, the train is coming, work awaits me elsewhere, and I must say farewell, and away, though I could patiently endure to be somewhat longer snow-bound at St. Mary's!

EASTER HYMN.

BY W. S. B.

"He is not here; He is risen;
Come and see where He was laid,"
Christ hath burst the rock-hewn prison,
Christ is risen from the dead.
"Tell disciples; go tell Peter,
He is risen as He said."

Christ is risen! Christ is risen!
Preach that word from pole to pole!
With Him also we are risen,
And with Him may gain the goal.
We can rise like Him that's risen,
When the heavens together roll.

Christ is risen! Christ is risen!
Christian, raise thy drooping head!
Christ for thee is interceding!
Christ will raise thee from death's bed,
When the last shrill trumpet sounding,
He shall judge the quick and dead.

Christ reigns here on earth—in heaven;
Through all space His kingdom sways;
Unto Him be glory given—
Unto Him be giv'n the praise,
And to Father, and to Spirit,
Three in One, through endless days.
AMEN.

THE LATE ARCHBISHOP TRENCH.

The late Archbishop had lived his life and done his work, and earned an enduring memory. Some of his books at least are safe for as much of immortality as it is in the power of the English language to bestow. He was a man of a studious, thoughtful, charitable nature, who spent his happiest, and perhaps, his most useful days in the seclusion of the cloisters of Westminster Abbey, and before that in country vicarages. In such comparative retirement he had done a great work as a commentator on many portions of Holy Writ. He wrote indeed many books, and all were received with respect and admiration by the critics; but his books on the Parables, on the Miracles, and on the Epistles to the Seven Churches of Asia, have been a great force in shaping the theological education of our time; they are to be found in every clergyman's library; they have instructed those whose office it is to instruct others. The two first of the books we have mentioned have won their way into every good library, and have been read by many who rarely read religious literature. Other works of the kind have been more or less superseded, but these have retained their permanent place and value. The good achieved, both direct and indirect, was very great. It is, perhaps, much to be regretted that Dr. Trench was not allowed to continue in a position which fitted him so exactly as the Deanery of Westminster, where his definite religious teaching was so ill replaced by the picturesque latitudinarianism of Arthur Stanley. It was intended that he should be Bishop of Gloucester and Bristol, but as the Prime Minister had announced the appointment before obtaining the consent of the Queen, it was cancelled by her majesty. No unkindness was intended to Dean Trench, who, on the death of Whately, was nominated to the Archbishopric of Dublin. It was a gain that he was an Irishman, but it was a loss that, as a High Churchman, however moderate, he was not in accord with Irish Protestantism. Four years after his elevation, like thunder from a clear sky, came the disruption of the Irish Church. For a refined, retiring, scholar to be called upon to bear the burden and heat of such a day, to attend to a multiplicity of business details, to re-organize the shattered Church, was a sore trial, but he endured it with calmness and courage. He hardly manifested any remarkable political or administrative power, but the marvel was that he did his work so well. He strove strenuously for the Church while he could. We, ourselves, heard him plead its cause in the House of Lords, and with a pathetic forgetfulness he addressed his brother peers as "brethren." He accepted the inevitable, and for many a long year he sought to do his best in times of trouble and depression. It may be said of the Irish Church, that despite many losses and sorrows, it has done very fairly well until now threatened again by the portentous measures of its arch-enemy, Mr. Gladstone. There were many good Protestants who on various points could not agree as to the Archbishop, but all recognized his honesty and kindness. When, worn out with years, labor, and sorrows, the Archbishop resigned his great charge, it was with demonstrations of respect, sympathy, and affection only very rarely accorded to a living man.

Looking back on that prolonged and most diligent career, we recall many

points of interesting association. Like the present Archbishop of York, he was once curate to Dr. Wilberforce, and the Bishop of Winchester used to wonder at the unequal lots that made two of his former curates archbishops, while he, so much more astute than either, never attained to that distinction. There was a time when Trench, still young, was looked upon as a great poet, possibly "the poet of the future." With the exception of some of his lyrics, such as his fine poem on the "Battle of the Alma," knowledge of his poetical works will be confined to an esoteric circle. He became known as a traveller and a linguist, and competent to deal, as few men of his time were, with the literatures of Germany, France, and Spain. He was recognized among English divines as possessing a great mastery over patristic literatures, giving the results of his own reading instead of borrowing from others, but he took them simply at their worth, without endorsing the extravagant estimates of Dr. Pusey and his school. He proved himself to be one of the best philologists of the age. His wise little book on *Words* was singularly useful and successful. He was a professor of King's College, and often went out of his way, not without much nervousness, to address and examine a ladies' school. In later years he mainly addressed himself to Biblical study and his public duties, whether in the parish, or the deanery, or the diocese. He was always a very earnest preacher, and his earnestness produced some of the best effects of the highest eloquence. He placed the Church above party. One was his Master, even Christ. "He preached simple Christ to simple men." It was sometimes said that he was a great imitator of Bishop Wilberforce, but facts were just the other way. Wilberforce has been known to say to his friends that he thought Trench the best reader that he had ever heard, and that he had sought to form himself on his model. Trench's volume of *Westminster Abbey Sermons* is perhaps the best and the most popular that have been ever preached in the ancient Minster. He was entirely free both from Rationalism and Ritualism. It was under his rule that the Abbey was thrown open for evening services, an example that has been extensively followed throughout the kingdom. What we know of his private life was in beautiful accordance with his writings. He showed himself to be a man of peculiarly quick sympathy in supplying the wants that came within his range. He was quick to discern the merits of any young author, would offer him his sympathy and invite him to come and see him. If any one wanted advice or information we may be sure that he freely imparted his treasures of intellectual wealth. If any poor clergyman wanted material assistance, this was only limited by his power of helping. He was essentially a man of a meek and quiet spirit. When the doorkeepers of the British Museum drove him away because he had forgotten his reader's ticket, he took it as humbly as when Mr. Gladstone ejected him from the House of Lords. It is not too much to say, that he has laid English Christendom under a very deep obligation to him, for the great object of his writing and teaching was Christ. The bench of bishops is full of men of power, but for the remarkable union of gifts and graces there is none who exceeds the last of the archbishops of the once Established Church of Ireland.—*The Rock.*

Most of our comforts grow up between crosses.

THE SHADOW OF THE CROSS.

BY MARIA BATTERHAM LINDSAY.

It fell upon the lowly shed,
Upon the slumbering Infant's head,
Upon the mother's raptured face,
That filled with light that lowly place.

It shadowed o'er the lowly life
With wisdom fraught, with beauty rife,
And hallowed there the humble toil
That nevermore can manhood soil.

It rested with a roseate gleam
Upon that Form in Jordan's stream;
And darker grew when it would trace
Temptation in the desert place.

It fell upon the faithful head
Of One Who mourned and raised the dead,
Who saved the sinner, healed earth's pain,
And bade the vanquished hope again.

It glowed athwart the Victor's brow,
All radiant and crown-ed now,
But stain'd with blood and stricken then—
When He was crucified for men!

Lent, A. D. 1886.

THE CHURCH'S LACK OF CLERGY.

BY THE REV. WM. CHAUNCY LANGDON, D. D.

But it is answered to all that has thus far been urged, that the sacred ministry of the Church is not a mere secular business. Certainly it is not, either from the point of view of our Blessed Lord's purpose in sending His ministry into the world or from that of our own ordination vows.

If it is then, on that ground, that the Church asks for young men, let her see to it that they are able to serve her on that ground. And let her secure to them that hire which, to the class of men which she most needs, will alone be a sufficient motive to enter that ministry.

It might indeed with entire propriety, be urged, even under this head, that if the Church so sorely needs young men for the ministry, if she wishes and expects fathers to bring forward their sons gladly and gratefully to take up the sacred work which they are themselves soon to lay down, she should see to it that they are not only exhorted, but also enabled "to forsake and set aside all worldly care and studies." As it now is, that exhortation in the ordination service is shameless mockery.

But waiving all such considerations, the Church will get the able and godly young men whom she needs, when she can secure to them:

1. The opportunity and the power to devote themselves, whole-heartedly, to that service for which they are asked to give up themselves.

2. The moral certainty that the continuance of such opportunity and power so long as capacity and life shall last, shall depend only upon their own faithfulness.

3. An undivided responsibility in their ministry, and that only to those who are "over them in the Lord."

4. At least a fair probability that the results of study, larger experience, maturer years and the chastening discipline of life, will enlarge, rather than diminish and finally deprive them of their power of serving the Master in His Church.

When the Church shall offer such hire to her sons, and not till then, she will get them for her ministry, and neither the hardness which they may be called on to endure "as good soldiers," nor poor pay in money, will keep them back. So long as she refuses to do this, not only will young men not come forward, but fathers will feel it their conscientious duty to keep them back; nay if this reform is much longer delayed,

the terrible news of her ministers withdrawing from the useless sacrifice, will be a common thing. But he knows little of the "work of the ministry" in the Church to-day, he must have drawn his conclusions only from his theories, or studied the question only in the exceptionally favorable instances which are found in the best of our large city parishes, who does not know that the Church can now offer to the young men who come at her calling—to give themselves, in their unsuspecting faith and trust and their fresh enthusiasm, to the blessed ministry of Christ—no one of these assurances; or rather, that, so far as she does impliedly give them such assurances, she is unable to fulfil them. For:—

1. The Church has reserved to no one who acts in her name, the authority and the power to send any such minister to the smallest parish in the land. She cannot assure him the opportunity of "exercising, far less of making "full proof of, his ministry." There are no legitimate steps which he can himself take to secure such work. He must take his chances whether any parish shall or shall not have occasion for his services. It matters not how much against his will, the most faithful and self-devoted laborer may, at any time and for years, be "unemployed."

2. The continuance of his ministry in any such parish, when he is placed in charge of one, does not depend upon either his capacity, his fidelity to his spiritual duties, or upon his character; but, far more commonly, upon his success in advancing the business interests of that parish and in pleasing those who bear the chief burden of financial responsibility.

3. Though the Church require of her ministers a solemn promise to "reverently obey [their] bishops and other chief ministers, who, according to the canons of the Church, may have the charge and government over" them, she, none the less, leaves each one practically subject to those laymen, for whom, not to whom, "according to the canons of the Church," he is responsible. If we can not see this, the stranger coming among us from abroad can see it plainly, and the American Church is to-day held up in this particular as a warning to the Church of England. Archdeacon Farrar is reported, in the English press, as using these words: "I will tell you what is slavery, and slavery of the most crushing kind . . . and that is the slavery of the minister to the people on whom he depends for bread."

4. The Church has utterly abandoned the mission of her clergy to the secular representatives of the several parishes, who, having commonly in view, the business interests of the parish-corporation rather than the spiritual charge and duty laid upon the ministers of Christ, almost universally prefer the younger clergy. Those, who for the most part, are alone fitted for the newer and more laborious parishes and mission work and able also to live upon the narrow income of such work, are, as a general thing, brought forward early in their ministry and rapidly advanced to the most important positions, to those commanding largest pay and widest influence. Of these, a few indeed, hold such positions into age and until death. A very few are, of course, advanced to the Episcopate, but for the larger part, as they become older and more experienced, as the interests of this life grow less and those of the future, to which they are drawing near, more important in their eyes, as they become less amenable

to man's judgments and live more and more nearly as seeing Him who is invisible, as the fashions of this world pass away and they approach the time when they shall be received into the immediate service of Him whose ministers they are; as, in fine, they reach that ripe age, at which in all other spheres of duty, men are fittest for their best and noblest and their crowning work, they are retired to the smaller and harder fields of service for which no young men can be gotten; or if, for any reasons, unable to take these, to find themselves prematurely, nay, in the very height of their intellectual and spiritual power, shut out from service and, unless possessed of private means, dependent upon charity.

This is the explanation of the seemingly inexplicable fact that there are 1,500 of the Church's parishes and mission stations without ministers, while hundreds of her clergy, and among them, beyond any question, some of the Church's most hard-working, self-devoted, scholarly and spiritually efficient ministers are "unemployed." These are the reasons why it is so difficult, and why it is every year becoming more and more difficult to induce young men to enter the ministry, and why the sons of the clergy, who have the experience of their own fathers to dissipate all illusions, will not come forward as they once rejoiced to do.

Let the Church then, if she wishes such young men, give them the assurance of that sacred work for which alone they seek the ministry, security in that service, a reasonable prospect that their opportunities for devoting themselves to that service shall depend upon their capacities and their faithfulness to its trusts, and larger scope as they become better fitted for it. Let them be placed in such relations to their work that they shall be dependent only upon the bishops over them, and be enabled to "apply themselves wholly" to that sacred ministry to souls "whereunto it hath pleased God to call" them, and "to draw all their care and studies this way;" let the Church do this, and she will hear no more the lament, the loud cry, for clergy which now comes from every diocese and mission field, from almost every bishop of the Church.

But so long as the Church shrinks from even the attempt to remedy the serious wrongs which are inwoven with her working polity everywhere; so long as she is not willing even to consider so grave a reform as a radical change in the conditions under which the parochial clergy are now placed; so long this lack of clergy will continue—nay, it will grow worse and worse; and the Church at the very time of her most magnificent opportunity to take the leadership of American Christianity, and to enter in and to possess the land for her Master and Christ, will miserably fail.

The question how the Church is to deal with so great evils, entering as they seemingly do, into the very constitutional principles of her organization, is too large a subject for satisfactory treatment here. Besides, it would be useless, while the Church refuses to admit the need of reform. When, however, the Church comes to realize and to admit the necessity of considering these things, it will not be difficult to ascertain how the ministry of Christ can be set free from its present secular dependances and restored to the sacred freedom of the holy service for which they were ordained.

May the Head of the Church hasten that day!

HINTS FOR HOUSEWIVES.

PAPER holders are made of the soft Japanese straw mats. They are bound with ribbon and are turned up half way to form the receptacle for the papers, bows of ribbon finishing the place where the mat is fastened.

OLD newspapers will put the finishing touch to newly cleansed silver, knives and forks and tinware, better than anything else. Rub them well and make perfectly dry. They are excellent to polish stoves that have not been blackened for some length of time.

EGGSHELLS crushed into small bits and shaken well in bottles three parts filled with cold water will not only clean them thoroughly, but make the glass look like new.

BAKED SHEEP'S TONGUE.—Boil the tongues in salted water; remove the skin. Thicken tomato sauce with an egg and bread-crumbs. Lay the tongues in a well-buttered pan; pour the tomato sauce over them, and bake. Eat with parsley salad.

A SWEET DISH.—Boil some rice quite soft, and when it is dry mix it with a boiled custard of three eggs and a pint of milk flavored with vanilla. Add a little stewed fruit or jam and half a pint of whipped cream. Mix thoroughly, pour it into a mold, set in the ice until quite firm, and then turn it into a dish and serve.

SCREEN.—Cover one division of a folding wooden clothes-horse with unbleached muslin, drawn tight and securely fastened at the edges. Upon this arrange Christmas cards with as much taste and design as possible. For the other panel, cover the second division of the clothes-horse with stout black cambric and arrange upon it several black and white pictures. In trimming these care should be taken to cut away all the picture but the figures, if it is a figure picture, and then when you are ready, take a paper of pins and try them until you get the right effect.

SUMMER SLIPPERS.—The uppers are crocheted of "Sea Island" cotton, No. 6, but any coarse, strong cotton or linen thread would answer the purpose. Cut a pattern in paper of the soles from a well-fitting pair of shoes, and with this as a guide cut felt soles from an old felt hat. Measure the foot for its largest circumference and mark the place of this on the sole, then crochet the upper to conform to this measure, so the slippers will be large enough. A crocheted edge surrounds the upper part of the slipper, and into this an elastic is run, which keeps the slipper close to the foot and from slipping off. These will be found very cool and comfortable even during the hot weather.

CROCHET DESIGN.—This design will make nice covers for pincushions and also for toilet mats if lined with colored silk or satin. It is worked in octagons which are sewn together with needle and thread and the spaces between the octagons when joined are filled with embroidery stitches.

Take fine white cotton or ecru macramé thread, No. 70; make a chain of 3 stitches and join into a ring.

1st round: 3 ch to take the place of one treble, 2 trebles under the ring; * 3 ch, 3 trebles under the same ring; repeat from * twice; 3 ch, join to top of first treble (4 groups of trebles under the ring.)

2d round: 3 ch (for treble,) 2 trebles on the 2d treble of the first group of trebles; 2 trebles on the next treble of same group; * 5 ch, 2 trebles on first treble of the second group, 1 treble on next treble; 2 trebles on last treble of same group; repeat from * all around; 5 ch, join to top of first treble.

3d round: 3 ch, 2 trebles on first treble, 1 treble on each of the next two trebles, 2 trebles on last treble of same group; * 7 ch, 2 trebles on first treble of the second group; 1 treble on each of the next 3 trebles; 2 trebles on next treble; repeat from * all around; join to first treble.

4th round: 3 ch, 2 trebles on first treble, 1 treble on each of the next 4 trebles, 2 trebles on last treble; * 9 ch; 2 trebles on first treble of second group, 1 treble on each of the next 5 trebles, 2 trebles on last treble of same group; repeat from * all around; join to first treble. Break off.

This completes one octagon. Work 8 more in the same manner and sew them together to form a square.

TENNESSEE.

SEWANEE.—The interest shown by the students in the Lenten services brought its reward in a glorious Easter. At half-past six o'clock Sunday morning the bells began to call the worshippers to the first Easter Celebration. About 80 communicants were in their places. The chapel was tastefully and elaborately decorated. A white silk altar-cloth has been recently presented by Mrs. Sam'l Wetherill of Philadelphia; it is said to have taken three years in making. The design, which is unique and effective, represents upon the frontal three symbolical peacocks with circular trains displayed, standing upon globes—according to the ancient use—and the intervening spaces filled with wheat outlined in gold. The super-frontal, though less gorgeous, is even more exquisite with ripe pomegranates and golden arabesques of conventional design.

Easter is always "the day of days" at Sewanee, but this year seems to have been an improvement upon anything that had preceded. Besides a great crowd of visitors and other Church people, there were 73 students who made their Easter Communion, 51 of them at the early service. The music was exceptionally fine, through the exertions of the University band under the direction of the Rev. R. E. Grubb. The choir of 30 voices, supported by the organ and a full orchestra, sang Stewart's Communion-service entire with great taste and earnestness. Altogether the day well repaid everyone for the long work of preparation, not simply from the standpoint of personal devotion, but as a witness to all this land of the work for God and Christ which is going on "in the Tennessee Mountains."

NASHVILLE.—Lenten services in the churches at Nashville have been very well attended. In the church of the Advent there was a weekly Celebration, (the usual custom) and a daily Celebration during Holy Week. Morning and Evening Prayer was said daily, with an instruction at the latter. There was a daily celebration of the Holy Communion during Lent in the church of the Holy Trinity, which was remarkably well attended, as were also the other services throughout the season. On Good Friday the "Preaching of the Cross" was observed in Christ church, Advent church, and the Holy Trinity, at each of which large congregations were present. The Easter services may be described in the usual terms—beautiful decorations, grand music, large congregations. At Holy Trinity there was an offering at the early Celebration of fifty dollars in gold, which was for the purpose of getting a solid silver chalice, as a thank-offering by a communicant for the late mission held by Father Convers.

At the church of the Holy Trinity the weekly celebration of the Holy Communion, and daily prayer, will hereafter be observed.

MONTEAGLE.—Easter services commenced in the chapel of the Holy Comforter by a sunrise service at 5 o'clock. Carols were sung by a procession of young ladies from Fairmount college, the Church school of the section, assisted by a quartette of gentlemen from the University of the South. The interior of the chapel is beautified by carving from the hands of the principal of Fairmount, Mr. Silas McBee, Mrs. McBee aiding by exquisite designs. Altar, credence table, and bishop's chair, as well as a beautiful font of limestone, have been given in the year. A large proportion of this small community were present at the Easter service. Native wild flowers, trileums and dogwood, in profusion, made exquisite decoration.

CONNECTICUT.

COLLINSVILLE.—During the bright Easter services in Trinity parish, the Rev. S. Hall, rector, a font of black walnut, of beautiful design and home-workmanship, was used for the first time. In addition to \$25 for library books, the rector received some substantial Easter presents. During Lent a purple altar cloth had been made and presented by the guild of St. Agnes. The Ladies Parish Aid Society, besides village work for the needy, met every Wednesday afternoon in Lent, and were able on Easter Monday to send a valuable barrel of clothing to one of Bishop

Hare's schools, and also something for the Freedmen. A feature of the morning service was the part taken by the children, each class presenting with its Lenten gift for the Board of Missions, a floral offering, by which the blood-red cross was garlanded and changed into one of exquisite beauty and fragrance. These events indicate an earnest progressive spirit, that hopes by steady well-doing to reap in due season.

ILLINOIS.

The provincial synod met at the cathedral, Chicago, on Thursday, April 29. The afternoon session was held in the chapel of the Western Theological Seminary, where the bishops and delegates dined. Bishops McLaren and Burgess were present, Bishop Seymour being detained by diocesan duty. There were about twenty clerical and lay delegates. The session was preceded by the Holy Communion. After organization, Bishop Burgess announced the election, by the bishops, of Bishop McLaren as primum. The Bishop of Chicago, in entering upon the office, referred to the day of small things as to provincial matters, but held that there was a great principle which the province represented and that the day of realizing large results would come. The Church must have provinces, representative bodies between the general and diocesan conventions. Illinois was helping on to this, the missing link of organization in the American Church. Some of our leading bishops recognize this fact. The question of making the office of primum belong to the mother diocese, instead of being elective, was referred to the several dioceses for decision. A report was read of the orphanage of the Holy Child, Springfield, showing a good work done and a fairly adequate contribution from the dioceses, for current expenses. But the amount due on the property had not been raised. Bishop Seymour had given \$2,000, and about as much more was needed. Upon St. Mary's school an interesting discussion was had, the results being embodied in a resolution, especially emphasizing the need of scholarships to aid the daughters of the clergy and others. The most important action, perhaps, of this very crowded session, was the appointment of a committee to memorialize the general convention on the subject of Courts and Appeal, and especially with reference to granting powers to the Federate Council to make operative such a court, instituted by the dioceses in federation. The members of this committee are: the three Bishops; the Rev. Messrs. Toll, Leflingwell, and Davenport; and Messrs. Judd, Williamson, and Foley. The synod adjourned to meet at St. Mary's school, Knoxville, on Wednesday, November 17, 1885.

DELAWARE.

WILMINGTON.—The Bishop of the diocese visited the Old Swedes' church, Trinity parish, on the evening of Maundy Thursday, April 22, and confirmed a class of 17, prepared by the assistant-minister. All the newly-confirmed received their first Communion at the early Celebration on Easter Day. The spiritual effect of Holy Week was greatly helped by the presence of the Rev. D. D. Hefter, chaplain of Selwyn Hall. Reading, who gave addresses on Monday, Tuesday and Wednesday evenings. The Easter Day services in both churches of Trinity parish were of the usual complete and joyous character, a much larger number communicating than on any previous Easter during the present rectorship.

ARKANSAS.

LITTLE ROCK.—In the cathedral at the first Evensong of Easter, there was a Baptism of adults, followed by the admission of the new surpliced choir to their office. On Easter Day, Bishop Pierce celebrated at 7:00, and Dean Degen at 11:00. At 4:00 there was a Confirmation, the Bishop being vested in purple cassock, rochet, cope, and mitre. Eleven candidates were presented. The offerings were \$110, thrice as much as at last Easter. The cathedral was packed, and quite 200 people were turned away, unable to find even standing room.

The Easter Day services at Christ church was very largely attended and greatly enjoyed. At 8 A. M., there was an early Celebration of the Holy Com-

munion, at which there were about 100 communicants. At 9:30 was held the Sunday school festival, which was attended by a crowded congregation of little ones with their parents and friends.

At 11 A. M., there was full service with sermon by Dr. Tupper, appropriate to the occasion. There was excellent music by the choir, under the leadership of Col. W. G. Whipple, and a celebration of the Holy Communion.

In the afternoon the rector baptized several children, and at 8 P. M., the Bishop preached, and administered the rite of Confirmation to a class of 17 persons, making in all 28 confirmed since Easter of 1885.

The church was beautifully decorated with a profusion of flowers.

VERMONT.

ST. ALBANS.—Easter Day there were two celebrations of the Holy Communion at St. Luke's church, 7 and 10:30 A. M., both of which were largely attended. The altar and chancel were most beautifully decorated with flowers. At 6 P. M. full choral Evensong was sung, at which service the altar was brilliant with lights. Easter Even there was Holy Baptism, when a font cover of black walnut with brass cross and ring was used for the first time.

TEXAS.

CALVERT.—The church of the Epiphany never was so handsomely decorated as it was on Easter. The Easter cross was made entirely of white roses, its three steps covered with proper colored flowers, symbolizing the purity, the love, and the death of the Blessed Master. An elegant and handsome carpet, the Easter offering of a number of ladies, covered the alley from the front door to the chancel. The music was carefully prepared, well rendered, and in every respect superior.

Just before the hour for the first bell to ring, the rain commenced falling in torrents. In ten minutes the gutters were full, and the water was spreading out toward the middle of the street. As a result, five out of nine candidates for Baptism were, with a great many of the people, kept at home. The house was, however, more than half filled for the morning services, and there were many visitors during the afternoon and on Monday. As in all other Texas towns, the population is gathered from everywhere, having seen all there is to see in all cities of both continents; and yet, with a single exception, all who saw these splendors of natural art declared that, while they had seen more elaborate decorations, they had never seen anything so beautiful.

At the parochial meeting Monday, the reports showed that the treasurer had paid out a little more than he had received, but there are available subscriptions to more than balance the deficit. During the past year the Baptisms have been four times as many as in any year since 1879. This gratifying increase is, due, humanly speaking, to circumstances, not clergymen. There are now in the parish 50 communicants; Baptisms, from Easter to Easter, 28; Confirmations, 4, and a class of 12 or 15 preparing for the next episcopal visitation. The ladies' guild was re-organized Monday evening, and gives promise of a future efficiency equal to that shown in the past.

ALABAMA.

MOBILE.—Easter was duly celebrated in this city Sunday.

Trinity church chancel was beautifully decorated in honor of the festival. The services were of an interesting character throughout. The choir gave an excellent selection of music, appropriate and well performed. The sermon was preached by the rector, Rev. J. S. Johnston, from the text: "Jesus said: I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live, and he who believeth in me shall never die." The festival of the Sunday School took place in the church at 4.

St. John's was never so profusely or tastefully decorated. The music of the church is congregational in character, led by a choir and the children from the Orphans' Home. The choir consists of eleven voices under the direction of Mrs. W. H. Leslie, the organist. Their rendition of the music showed careful and thorough training. The

Rector, the Rev. G. C. Tucker, preached a brief and appropriate sermon on the text: "For since by man came death, by man came also the resurrection from the dead."

The Easter festival of the Sunday School was held at 4 o'clock. The exercises were highly interesting throughout.

At Christ church the decorations were lovely beyond description. The music was unusually well delivered by the thoroughly trained choir. The Rev. Dr. Tucker took his text from Timothy, iii., xvi.

The church was filled to overflowing at night on the occasion of the Easter festival of the Sunday School. The rector conducted a short service, which included two carols, "How Glad the Easter Tide," and "The Easter Day," sung by the choir and the school. Dr. Tucker announced that the Easter offering of the children amounted to \$148 and the amount contributed for the year \$321. This will be devoted to the building fund, it being the intention to add a Sunday School room to the church.

OPINIONS OF THE PRESS.

The N. Y. Evening Post.

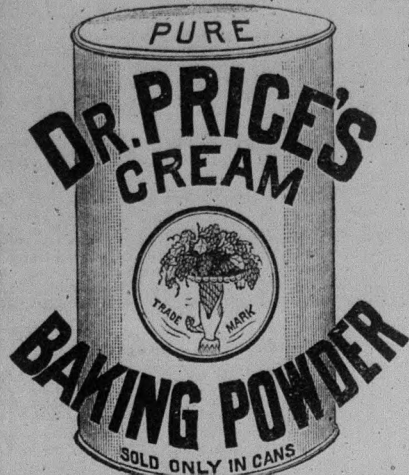
BOYCOTTING.—Now, we would in all seriousness ask Americans, who love their country and its institutions, and believe that some of the best hopes of the human race rest on it, what kind of citizens and voters they think men will prove who get used to the rule of "walking-delegates," instead of the law of the land, and who get used to seeing private business ruined and private lives poisoned and made insecure by the threats and machinations of secret societies? What better off should we be under the sway of boycotters than the Sicilians, who pay annual tribute to bands of brigands for liberty to trade and travel? How long will the traditions of liberty and law survive the frequently recurring spectacles of individuals and firms controlled in the management of their most private affairs by irresponsible committees enforcing their mandates by threats and violence? It is the duty of every one who loves his country to lend a hand in extirpating from the land this noxious foreign weed. Every one should do what he can to support boycotted persons in resisting boycotters, not only by pecuniary assistance and business patronage, but by trying to have the law put in force against the wrongdoers, and by censuring and discountenancing such aid to the boycotters as is given by the grocers who have discontinued taking Mrs. Gray's bread.

Diocese of Arkansas.

EASTER ELECTIONS.—Too often these annual parish meetings are attended only by the vestry, who go through the form of re-electing themselves, because no one else showed interest enough to come and express their wish in the matter. Every regular attendant upon the services in the parish, whether a communicant or not, ought to be at the parish meeting. The clergy will find that it pays to make some extra effort to secure this general attendance; and they should also see to it that the meeting is made interesting to those who come. One way to do this is to prepare statistics of everything concerning the parish life,—the same sort of items that are reported to the Diocesan Council, and in addition to these, the average attendance at the different services during the year, the percentage of increase or decrease, the pastoral visits made, and any other items that would be of interest. This, too, is the best time in the year for the rector to set before his people his plans for the coming year, the mark which he thinks the parish ought to reach by another Easter-tide, and the methods by which he proposes to attain unto it. He should speak sitting, so as to have the talk as informal as possible, and should give them a chance to talk, too, if any feel disposed. So the new vestry will enter upon their duties with a clear idea of what is before them and will hold the office in honor, as one entrusted to them by the general consent of the parishioners; while the parish will begin the year with enthusiasm, because they will have been made to feel that it is their work, and that they are all pushing on together to the accomplishment of a common purpose.

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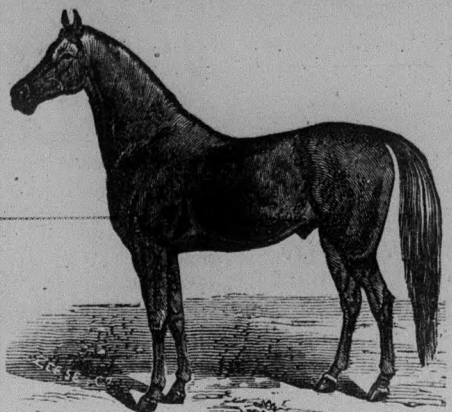
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