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THE LIVING CHURCH

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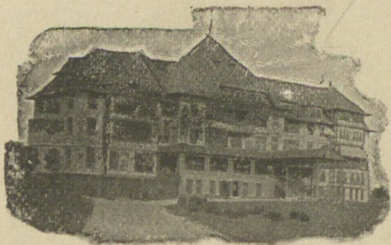
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The Lord is Risen

BY THE REV. DR. JOSHUA L. BURROWS

The stone, the stone is rolled away!
 Angels in white are standing near!
 It is the purple dawn of day,
 The day of days, so bright and clear:
 Let every soul, from greatest to the least,
 Unite to celebrate the glorious feast.

The Lord is risen! He is not here;
 Yet He is nigh to those who call.
 Who would not serve Him without fear?
 Who would not own Him Lord of all?
 Bring we most fragrant flowers and tribute sweet,
 And lay them humbly at the Saviour's feet.

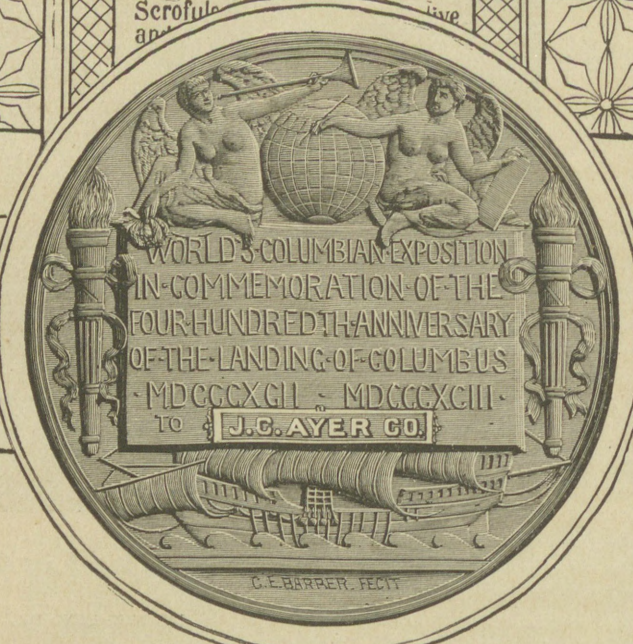
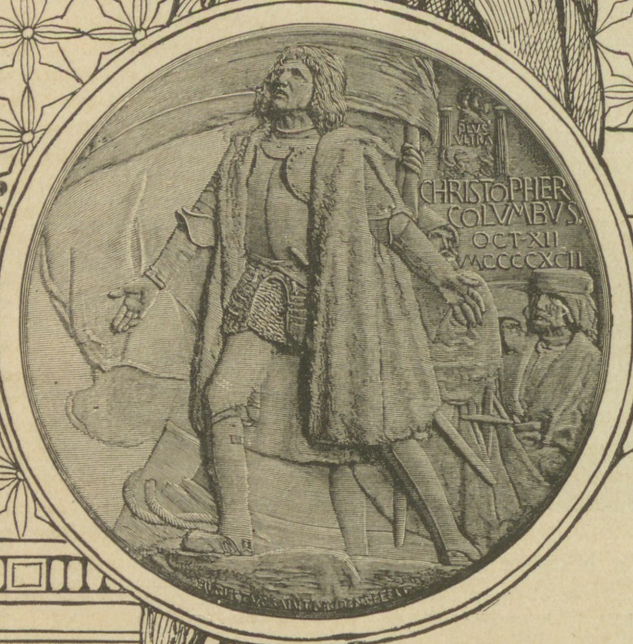
Be lilies in profusion brought,
 And be there holy sacrifice
 To Him who once was set at naught,
 Who died, but lives above the skies;
 The stone from every heart be rolled away,
 And hope arise to bless this Easter Day.

Let angel and archangel praise
 And magnify the King of kings;
 And let our "sweetest, noblest lays"
 Ascend as on the morning wings:
 O'er death and hell let the great Conqueror reign,
 And over all the worlds His power maintain.



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The Living Church

A Weekly Record of its News its Work and its Thought

VOL XIX. No. 1

CHICAGO, SATURDAY, APRIL 4, 1896

WHOLE No. 910

Easter Chimes

BY EMMA PLAYTER SEABURY

Sweet chimes of the Easter dawning,
How merrily you ring!
Let the flowers twine all over the shrine,
Let the sweetest voices sing;
Let the anthems sprinkle the altar,
And float on the perfumed air,
Out through the aisle of the church awhile
To the sorrowing who despair.

Somewhere in a lonely alley,
A Magdalen may hear,
And remember a stone that was not thrown
When all were sinners near;
Perhaps in the haunts of the wicked,
Where the chains of sin bind fast,
From the orgies of night they may wake into light
Some echo asleep in the past.

Perhaps to the sufferer's chamber,
Where agonized pains condemn,
They may fall, and feel like the balms that heal
When they touch His garment's hem;
Perhaps the beautiful lilies
Some faint heart may remind:
He cares for the flowers through winter hours,
And never can be unkind.

Perhaps the world with its sorrows
May hear them and rejoice,
And an anthem of praise all hearts will raise,
When they hear the mighty voice.
Sweet chimes of the Easter morning,
Wake the echoes everywhere,
For the human need, for the hearts who bleed,
For the hope that crowns despair.

News and Notes

WITH this month of April THE LIVING CHURCH completes its seventeenth year under the present manager. It was founded in November, 1878, by the Rev. Drs. Harris and Fulton, and we trust has continued to deserve the popularity and confidence which were accorded to it from the start. With enlargement and improvement from time to time, it has kept its place among the foremost religious journals of the day. The present issue marks another step in its progressive career, and doubtless will be appreciated by its readers and advertisers. No expense or labor will be spared to keep it "up to the times," both as to quantity and quality. At no period of its history has it been so well prepared to meet all the requirements of its constituency, and at no time have its prospects been more encouraging.

COMMENCING with June 1st, the rate at which THE LIVING CHURCH will be supplied to the clergy, will be \$1.50 per year. This advance is not for the purpose of financial gain; rather, that a living price be paid for a live paper. The editor of THE LIVING CHURCH confidently believes that the clergy will appreciate the fact that the rate heretofore in effect was not sufficient compensation, and that they will continue to extend their aid and support. All renewals and new subscriptions sent in previous to June 1st, will be received at the old rate, one dollar a year,

DURING the work of excavation at Hooten Roberts church, near Kilnhurst, the remains of the Earl of Strafford, Charles the First's celebrated prime minister, have been found, and, notwithstanding the lapse of time since his tragic death, the skull was in a state of good preservation, containing a full set of fine teeth. There were the remains of crimson velvet, upon what was originally a very elegant coffin. This coffin, and that of Lady Strafford, were quite unexpectedly found, side by side, only six inches under the chancel floor.

"THE Boys' Brigade" was started in Glasgow, in 1883, among the Presbyterians, and has been very successful. Churchmen, taking the hint, inaugurated, about four years ago, "The Church Lads' Brigade." This also has met with remarkable success. In England and Wales, there are already 100 companies more (of course all belonging to the Church) than the Boys' Brigade now has of all denominations. *The Church Review* remarks upon this, as illustrating the power of the Church, where her own organization is strictly adhered to.

THE announcement that a son of Bishop Coleman has submitted to the Roman obedience, is not a surprise to his intimate friends. It is reported that for some time he has been under Roman influences and instruction leading to the change. Perhaps he will find, as several other perverts have recently found, that "distance lends enchantment to the view." The Paulist monastery holds out a very restful and refreshing prospect, but to the American Catholic priest who is not to that "manner born," the life within is not always satisfying. It is hoped that Mr. Coleman may ere long be convinced of the error of his wandering ways.

SPECIAL correspondents are kept busy chronicling views brought out by new phases of the Africc-Asiatic situation. The British expedition to the Scudan, for which steps were taken without first consulting that monarchical monstrosity, the Sultan of Turkey, has aroused opposition on the part of European powers, and diplomats of all the countries involved are at work on the tangle. There are rumors, and more rumors, of strife and opposition, but it is not improbable the trouble lies largely in words. The subjugation of the savage Abyssinians and Soudanese, by any civilized power, is at least commendable.

MR. LABOUCHERE'S newspaper, *Truth*, has a violent attack upon the Bishop of Stepney for his outspoken utterances in St. Paul's, on the subject of the remarriage of divorced persons. Mr. Labouchere hopes that the next divorcee desiring to be married will break the doors of his parish church,

and have those who try to keep him out given into custody. To this he adds: "If the law would only allow it, I should be glad to see the Bishop of Stepney in a cell, picking his allotted amount of oakum, for a month." The Bishop's sermon, he characterizes as "a disgraceful exhibition of silly fanaticism." Fanaticism is sometimes silly and sometimes brutal. Which deserves the severer punishment? We observe that the Bishop's sermon is to be published by Messrs. Longmans, Green & Co.

AN English paper remarks that the statistics for 1894 contained the names of a larger number of centenarians than any recent period, and the year 1895 would show that the lengthened space of life has been well maintained. One woman died at the respectable age of 112, and leaves behind her a daughter in her 91st year. A lady who had completed her 107th year attended the Mansion House ball in celebration of the jubilee of George III. Three were reported as having passed their 105th birthday, and three others had reached 104. Four women, two of whom were unmarried, lived to the age of 103. A larger number of women than of men seem to have attained these patriarchal periods of existence. The oldest man on the list died at the age of 104. A number of centenarians are reported as still living and in fairly good physical condition. The oldest of these is Mrs. Betty Webster, a Yorkshire woman, whose memory goes back to her Baptism, when she was three years old. Up to a hundred years of age she walked regularly to church every Sunday.

THE astonishing statement is made in the general notes of *The Church Review* that a parishioner of St. John's, Paddington, complains that on three recent occasions the Prayer of Consecration has been omitted at the "Early Celebration." This rightly aggrieved parishioner strangely chose as the channel of his complaint the radical paper called *Truth*. The editor, Mr. Labouchere, very properly asks: "Am I now to be asked to regulate the Church as well as other institutions in the kingdom?" He forgets, however, that he has, without being asked, so far intruded into the domain of the Church as to try a Bishop in his columns, and sentence him to pick oakum in a prison cell for an objectionable sermon. The parishioner explains that he selected Mr. Labouchere instead of the Bishop of London, because the latter would simply acknowledge the receipt of his letter, and there would be an end of the matter. Mr. Labouchere says he does not wish to be considered a suffragan to the Bishop of London, and adds, "I may be asked to hold a Confirmation next." However, he warns the Vicar of Paddington that if he is not careful, he may find that an editor can

make himself more unpleasant than a bishop." In all seriousness, we trust that the report is unfounded. But it certainly indicates possibilities which may arise from individual license.

A CONFERENCE to consider the establishment of a permanent system of arbitration between the United States and Great Britain, has been called to meet in Washington, April 22-23. The call, signed by many of the most eminent jurists, political economists, professional men, and merchants of this country, has been mailed to 1,000 representative men. This movement, the most wholesome of the year, is characterized by the New York *Sun* (one of the national censors), as "sentimental," and the gentlemen behind it "sensationalists." Perhaps it is well that there are in the country some writers whose opinions are never at fault, and who, from an elevated standpoint of ridiculous egotism, can inform such men as Chief-Justice Fuller, John W. Foster, Seth Low, Cyrus H. McCormick, President Eliot, of Harvard, Charles Francis Adams, President Dwight, of Yale, President Angell, of Michigan University, and Cardinal Gibbons, that they are sentimentalists and sensationalists. Possibly there are newspaper writers with sufficient capacity instantly to solve questions of national moment and international importance. Yet this movement for peace will go forward, editorial opinions to the contrary, notwithstanding.

THE Abbe Portal's weekly periodical, published in Paris, under the name of *La Revue Anglo-Romane*, is said to have taken at once a high rank in French theological literature. The Abbe Portal is the ecclesiastic who *almost* was converted to a belief in the validity of Anglican orders, by the influence of Lord Halifax. A book on the subject, from his pen, was the first result of his investigations. The possibility of clearing up some part of the misunderstanding between the two Churches, seems to have emboldened him to undertake his present work. The *Revue* publishes concurrently the works of Anglican and Roman writers. It has given translations in French and Latin of the principal formularies of the Prayer Book and of the Anglican Ordinal. A leading French Catholic newspaper says: "It is impossible to read these traditional formularies, common to the whole Anglican Church, without being surprised to see how slightly they differ from the Catholic formularies." It then comments as follows: "The aspect of things, at the present time, among believers, is indeed sufficiently remarkable. A desire for peace has succeeded to the reciprocated anathemas of former times." While all barriers cannot at once disappear," it continues, "something is already gained, when men seek, hand in hand, a common object." The two parties "may not both be gazing at the same point in the sky, but they are both 'looking up into the same heaven.'"

READERS of the daily newspapers can hardly fail to be impressed with the fact of the fearful increase of crime in our great cities. How it is to be lessened, is one of the difficult, but important, problems of our day and generation. Careful students of the matter recognize that one of the most

powerful elements in the fostering and development of crime, is the crowding of thousands of the population into tenements, with no facilities for cleanliness, health, privacy, and the decent observance of family relations. The conference recently held in New York, on the subject of the housing of the poor, was a valuable one. Bishop Potter defended the tenement-house dwellers from the charge that they do not desire better surroundings, and would not appreciate them if they had them. There should be legislation requiring of landlords sanitary conditions and proper provision of water on every floor of such dwellings. Dr. John Lord Thomas and ex-Mayor Abram S. Hewitt demonstrated that model lodging houses could be built and rented cheap, and yet pay for the investment, and this fact is to be further proven in the erection, by D. O. Mills, the capitalist, of two such houses, where 2250 persons may obtain accommodations, equal to the best supplied by British models, at a cost of fifteen and twenty cents a night. Robert Treat Paine went to the root of the matter, in arguing for independent houses for the families of workingmen. Rapid transit in our large cities will go far toward making these possible, and when these three things are provided—cheap, healthful, separate homes for workingmen and their families; clean, comfortable tenements, for those who cannot afford individual homes, and model lodging houses for single men and women, we shall find a healthier tone of feeling among the people, and an increasing self-respect and desire for better things, which will go far towards reducing the criminal statistics of our land. Let every reader of THE LIVING CHURCH help the good cause on, by voice, and pen, and gift.

LEGAL protection has been given, in some measure, against overwork and unwholesome surroundings for women and girls engaged in factories, but nothing has yet been accomplished in this direction for the saleswomen in stores. Earnest efforts are now being made in New York to better the existing conditions, and a bill providing against more than sixty hours work a week from any boy under sixteen, or any woman or girl under twenty-one, and requiring certain provisions for the health of employes in every mercantile establishment, seems assured of passage. The urgent need of such a bill is evidenced in the testimony of Dr. Rainsford who has personal knowledge of cases where a girl of sixteen worked for nine days before Christmas, from 8 a. m. to 11 p. m., and on Christmas Eve to 12:30 midnight, but was paid only three dollars per week, and received no food; and a woman, aged 24, worked for ten week-days before Christmas, from 8 a. m. to 10:30 p. m., and on Sunday from 9 a. m. to 5 p. m., receiving \$4 per week, with 67 cents extra for the Sunday work, but no extra pay and no food when kept late during the week. Dr. Rainsford adds: "Such work as this simply destroys their youth and prepares them, aye, and many thousands like them, for a faulty and decrepit womanhood." As everyone well knows, such cases are not confined to New York; they abound in Chicago and every large city. It is time we bestirred ourselves to right such wrongs. The recent mass meeting in Chicago to consider the failure of the law to suppress the evils of the sweat shops, indicates urgent

need for action, and we shall do well to heed Bishop Potter's ringing words on such subjects:

"The growth of wealth and of luxury, wicked, wasteful and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty, which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the Church of God to sit still and be content with theories of its duty, outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you and I, and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettanteism of service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope—then verily the Church in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence!"

ACONTEMPORARY rightly objects to the name "God's American Volunteers," adopted by the American Salvation Army. It is a trifling with the holy Name to use it in the title of any human organization.—We have in this issue several letters on "Growth of the Church in small towns," and more letters in hand for the next issue. It is a subject that should be thoroughly discussed.—A London inspector of Church schools says: "I have been told in an excellent school that Moses' mother 'smacked him for three months,' that being the boy's only idea of what is meant by 'hiding.'" But the times are changing; for "we had fewer answers than usual like the following: 'Why is it wicked to steal? Because we shall get locked up.'"—Among the woes of missionary life we find it stated in an English paper that a returned missionary from Manitoba spoke of his wife as having all her teeth "dragged out" by being forced to eat pemmican as the only attainable meat. We fear she was not a woman of devices—Easter is always the first Sunday after the full moon which happens upon or next after March 21, The earliest date upon which Easter may occur is March 22. If the full moon should fall on March 21, Easter is the following Sunday. The latest date upon which the festival may fall is April 25. In 1761 and 1818 Easter fell on March 22, but that will not occur again in this or the next century. In 1886 it fell on April 25 and will do so again in 1943.

Consecration of Bishop Satterlee

At the consecration of the first Bishop of Washington, Calvary church, New York, was beautifully decorated. Hundreds of parishioners and friends of the Bishop-elect endeavored to obtain admission to the church long before the doors were opened; and when the entrance was permitted all the seats not reserved for the participants in the ceremonial were filled in a quarter of an hour. When the services began the entrance doors had been locked for some time. On the altar were lilies in commemoration of the festival of the Annunciation of the Blessed Virgin. The Rev. W. S. Emery, vicar of Calvary chapel, acted as master of ceremonies.

Bishop Williams, of Connecticut, who was to have been the consecrator, was unable to be present, and was represented by Bishop Coxe, of Western New York, who was assisted by the Bishops of New York and Maryland. The presenters were the Bishops of Ohio and Kentucky

and other bishops present and taking part, were the Bishops of New Jersey, Pittsburgh, North Carolina, Georgia, Central Pennsylvania, and Wyoming, and Bishop Penick, formerly of Cape Palmas. The Rev. Dr. Hart, secretary of the House of Bishops, and the Rev. Chas. L. Hutchins, secretary of the House of Deputies of the General Convention, were also present. The attending priests were the Rev. Dr. Randolph H. McKim and the Rev. Walter A. Mitchell, of the diocese of Washington, and the registrar was the Rev. Dr. J. Livingston Reese.

The ecclesiastical procession, numbering nearly 500 persons, was headed by the vergers of the parish, and the vested choir, singing the first processional, "Jesus shall reign where'er the sun." Next followed the students of the General Theological Seminary, in caps and gowns, with the vestry of the church; delegations from the Board of Missions, of Colored Missions, and then the clergy. During the singing of a second procession, "When morning gilds the skies," the clergy of the diocese of Washington proceeded to special seats provided for them near the chancel. Last came the bishop-elect and the bishops. The effect of the long lines of vested clergy and bishops was very imposing, and the array of white was relieved here and there by varied colors of academic hoods.

The preacher, Bishop Huntington, of Central New York, took for his text, St. Luke i: 30-33, from the Gospel for the Feast of the Annunciation. His theme was "The power of the Church in national life," and was treated with great ability and eloquence. He ended with an earnest and affectionate exhortation to the Bishop-elect.

With the hymn, "Thou didst leave Thy throne and Thy kingly crown," the consecration service was begun. Dr. Satterlee was presented to the consecrator, seated before the altar. After the reading of the official documents of the action of the diocese, and of the Standing Committees and the bishops, had been proceeded with, the episcopal vows were administered, the answers of the Bishop-elect being given in a clear, ringing voice, that could be distinctly heard in all parts of the vast congregation. While the episcopal habit was being put upon the candidate, the choir rendered Stainer's anthem, "O that birth forever blessed." Then followed the solemn chanting of the *Veni Creator* by bishops and choir. The consecration was followed by the Holy Eucharist, the final benediction being given by Bishop Satterlee.

At the termination of the service, which lasted three hours, the bishops and others of the clergy were entertained at luncheon by the new Bishop, at Calvary rectory, immediately adjoining the church.

In the evening the church was again crowded at a service at which the Bishop administered the rite of Confirmation upon 150 candidates from Calvary church and Calvary chapel, and preached on the parable of the "Prodigal Son." After the service the congregation lingered, and the Bishop went among them and exchanged personal words of regard. He left for Washington at the end of the week to officiate on Palm Sunday for the first time in his new diocese. On Good Friday and Easter he will again be at Calvary church, and will say farewell to the parishioners, among whom he has been a faithful priest these many years.

Canada

The result of the election of a bishop for the new diocese of Ottawa, was decided on the 19th. The choice has fallen upon the Rt. Rev. Chas. Hamilton, at present Bishop of Niagara. The synod met in St. John's Church Hall, Archbishop Lewis presiding, and about 180 clerical and lay delegates were present. Dean Carmichael, of Montreal, had the largest number of lay votes at the first ballot, but the second gave the preponderance of both clerical and lay votes to Dr. Hamilton. He was in Algoma, doing duty for the Bishop of that diocese, at the time of the election, but telegraphed that his acceptance of

the new diocese would depend upon the decision of the House of Bishops, which will meet in Montreal, on the 16th of April. It is stated that a strong movement is on foot in the diocese of Niagara to invite Dean Carmichael to the episcopate, in the event of the removal of the present bishop to the new see of Ottawa. In response to Archbishop Lewis' appeal for the Armenians, over \$1,300 has already been received. A very fine window has been placed in St. James' church, Perth, in memory of the late Mr. J. T. Henderson. The new diocese of Ottawa includes 53 parishes, and each parish is entitled to three lay representatives, in addition to the rector.

It is proposed that the new church to be built at Listowel, diocese of Huron, to replace the one recently burnt down, shall be of stone, and cost about \$4,500. The insurance only amounted to about \$1,100. Special sermons were preached in many of the churches in the diocese, on the 21st Sunday in Lent, on behalf of the Armenians, and good collections were taken up. A gift of \$250 has been sent towards the purchase of a bell for the new St. Paul's church, Woodstock. The annual meeting of the Woman's Auxiliary of Huron was held on the 10th and 11th, in London, commencing with service in St. Paul's cathedral. The Bishop preached and administered Holy Communion, assisted by Dean Innes. There was a public missionary meeting on the evening of the 11th, when interesting addresses on work among the Indians and Esquimaux were given by the Ven. Archdeacon Tims, of Calgary, and the Rev. T. O. Stringer, missionaries. The latter has just been married, and will take his bride to his distant station on Herschel Island, in the Arctic Ocean, about May 1st. The new church of St. James the Apostle, at Wallaceburg, was opened and dedicated on the 4th Sunday in Lent. An eight days' Mission, commencing on the 13th, was held in St. James' church, Claudeboge, the missionary being the Rev. James Stephens, of the Church of England Parochial Mission Society. He was also to hold a fortnight's Mission in Memorial church, London, during the last two weeks of Lent. There was a large attendance at the annual missionary meeting of Huron College Missionary Association, in the convocation hall, on the 12th, the Bishop presiding. An addition has been made to the chancel of St. James' church, Paris, making room for the new organ and a vestry. The cost was about \$1,500.

The Bishop of Toronto presided at the public missionary meeting held by the students of Trinity College, Toronto, on the 10th. An interesting feature of the service at Evensong in the college chapel, on the 4th Sunday in Lent, and one not often seen in that place, was the Baptism of the first-born child of Dr. Welch, the provost of Trinity. The Bishop of Toronto officiated, and the Dean of Trinity was one of the godfathers. The Bishop of Quebec gave a series of addresses on Wednesday evenings during Lent in St. Mary Magdalene's church, Toronto. The services were well attended. The choir-master of Grace church, Toronto, has given up his position to take up work in Chicago. He has been very successful at Grace church, and his departure is much regretted. A choral performance will be given in the Massey Hall, Toronto, in the first week in May, by the combined church choirs of the city. A new church is to be built at Clarksburg, to cost about \$3,000. Churchmen have taken a strong part in the early closing movement in Orillia, particularly the Chapter of St. Andrew's Brotherhood connected with St. James' church. Brotherhood work, suspended in Port Hope for the last two years, has been revived, and a chapter formed in connection with St. Mark's church.

The Lenten offerings of the Sunday school of St. George's church, Guelph, diocese of Niagara, are devoted each year to the support of an Indian boy in Emmanuel College, Prince Albert, in the diocese of Saskatchewan. A Mission was held in mid-Lent in St. John's church, Elora, conducted by the Rev. E. Howitt, of St. George's church, Hamilton.

The congregation of Christ church, Dartmouth, diocese of Nova Scotia, has decided in favor of free seats, by a majority of 17 votes to 4, at the vestry meeting held in February. The Bishop made a Confirmation tour in March in the western part of the diocese, holding services at Lunenburg and other places. Several improvements in the interior of St. Matthias' church, Halifax, have been decided upon. A daily service for men has been held during Lent at the Church of England Institute, Halifax. A legacy of \$5,000 has been promised to King's College, Windsor, by the Rev. Dr. Mountain, of Cornwall, Ont., on two conditions—that the present debt on the college be not increased, and that sufficient funds are secured to wipe out the whole debt of about \$23,000. A ten days' Mission was held during Lent in the churches of Eastern Passage and Cole Harbour.

The Archbishop of Rupert's Land held a Confirmation at the mission of Erinview, on the 8th. Eight persons, mostly adults, were baptized at this service.

Archdeacon Vincent, at work for some years in the diocese of Moosonee, writes that he has covered 2,100 miles during the past year in his missionary journeys, by canoe and dog train. The mission station of Fort Hope is now regularly established, with an ordained missionary, and a church is being built.

A Confirmation was arranged to be held on Palm Sunday in the church of St. James the Apostle, Montreal. The dean of Montreal visited Quebec on the 10th, to make an address at the anniversary of the Church Society, in that city. The Rev. George Grubb held a Mission in Montreal in the early part of Lent. A new mission has been opened at Eastman, to which a son of Archdeacon Naylor has been appointed. The grammar school at Berthier is to be called St. Alban's School in future. The Rev. C. T. Boulden, of Trinity College, Cambridge, and at present curate at St. James' cathedral, Toronto, has been appointed to be headmaster, who is usually rector of Berthier also. Lenten services have been well observed in the city churches in Montreal.

New York City

Col. H. H. Hadley, of St. Bartholomew's Rescue mission, has just established a branch mission in Long Branch, N. J.

At the church of the Holy Faith, Bishop Potter administered Confirmation on the afternoon of Passion Sunday.

At St. Thomas' church, the rector, the Rev. Dr. John W. Brown, presented a class for Confirmation by the bishop, on the morning of Palm Sunday.

At St. Bartholomew's church, the Rev. Dr. Greer, rector, the class just confirmed by Bishop Potter numbered 110, of whom 25 were grown persons.

It is announced that the vestry of Grace church have been successful in their efforts to sell the ground and building of the former Grace chapel in 14th st., and that the sum realized from the sale is \$100,000. This will be applied toward the cost of construction of the new chapel buildings.

At Columbia University, a request of President Low that the members of the university shall wear caps and gowns at the exercises of May 21, in dedication of the new site, has been received with considerable favor by the students—many of whom will appear in the academic costume.

Grace church, the Rev. Dr. Wm. R. Huntington, rector, received a visitation from Bishop Potter in the afternoon of Palm Sunday for the administration of Confirmation. On the evening of Wednesday in Holy Week, the bishop gave the rite of Confirmation at the new Grace chapel.

At St. Agnes' chapel, the Rev. Dr. Edward A. Bradley, vicar, the free public library has been very successful, and has reached a circulation of over 3,000 per month, a very remarkable showing. The library was increased last month

by the addition of 154 books. The reading-room was used during the same short period by 713 persons. The hospital flower mission has distributed flowers and periodicals to St. John's guild, and the Roosevelt, Cancer, and St. Luke's hospitals.

Mr. Chas. Wm. Ogden died at his home in this city, Saturday afternoon, March 21st. He was born in this city in 1824, and was a descendant of an old family of New Jersey. His maternal great grandfather, Gen. Elias Dayton, fought under Gen. Washington, and his paternal grandfather was the founder of the New Jersey branch of the Order of the Cincinnati. For 20 years Mr. Ogden was senior warden of St. Peter's church. The burial service was conducted at St. Peter's on Tuesday, March 24th, by the rector, the Rev. Olin S. Roche, assisted by the Rev. Dr. Brady E. Backus.

The new addition to Trinity church mission house was blessed on the eve of the Feast of the Annunciation of the Blessed Virgin Mary, March 24th, by Bishop Potter. There were present, and taking part in the service, the bishops of Kentucky, Maryland and Vermont; the Rev. Dr. Morgan Dix, rector, the Rev. Dr. J. Nevitt Steele vicar, and the curates of Trinity church. The little house chapel was crowded with sisters, workers, and friends of the mission. Addresses were made by Bishop Potter, and the Rev. Dr. Dix. The addition to the building was begun in June last, and affords an important enlargement to the facilities of the work which has been here centred for many years. The style of architecture is Gothic, and harmonizes well with the old structure. The interior is handsomely finished and furnished, the reception, school room, and other rooms being spacious and well lighted.

The regular meeting of the Church Club was held at the club rooms on the evening of the fast of the Annunciation B. V. M. March 25th. The special topic of the evening was: "Church work in the hospitals and prisons of New York." Mr. John Seely Ward, of the executive committee of the City Mission Society of the Church, described the work doing by that society at the Tombs prison and the city jails, and at the public hospitals of the city, and the institutions at Blackwell's Island. The other appointed speakers were Mr. John P. Faure, Commissioner of charities, who has been active during the present winter in addressing churches and religious bodies on the charitable work of the city, and Mr. Avery D. Andrews who has seen the darker side of life as commissioner of police.

At St. George's church, the Rev. Dr. Wm. S. Rairsford, rector, the course of work at the trade school covers three years, and is so graduated that the boy when he leaves the school, has been fully instructed in all the details of his trade. This course is the result of three years' experience, and has been tested in actual practice. The battalion club room in the basement of the parish house has been undergoing a transformation. The movement started at the beginning of the present year for a branch of young workers to co-operate with the street cleaning department of the city, has done a good work. The street cleaning commissioner, Col. Waring, addressed the boys and girls interested at the start, and Inspector Doescher pointed out practical modes of co-operation. Two clubs have been organized for this activity, one for boys, and one for girls, each club electing its own officers from among its members. The clubs meet weekly to report what is accomplished, and receive instructions. The members of the clubs are known by a small badge which they wear, which consists of a bit of red ribbon (St. George's color) pinned on with a clasp made of German silver, provided by Col. Waring, and bearing the arms of the city of New York, with an inscription.

At the church of St. Mary the Virgin, the Rev. Fr. Brown, rector, there was rendered on the evening of Passion Sunday, March 22nd, De Grandval's setting of the *Stabat Mater*. The rendition was by the combined chorcel and gal-

lery choirs. The solo singers were Miss Hubbell, soprano; Miss Schmidt, alto; Mr. Stoddart, tenor, and Mr. Vickery, basso. Dr. George B. Prentice presided at the organ, and Mr. T. M. Prentice acted as musical director. The singers and organist were assisted on the occasion by a large orchestra. On Palm Sunday the introit was *Les Rameaux*, by Faure, and the Mass from Wagner's "Holy Supper of the Apostles". The offertory anthem was from Verdi's "Requiem." At Vespers the Psalms were sung to a setting by Gounod, the *Magnificat* to a setting by Ascoli. The *Nexilla Regis* was sung to a composition by Schubert. The anthem was from Gounod's *Gallia*. The *Misereve* was rendered to a setting by Stainer, and the service ended with hymn 250, sung to a composition by Beethoven.

Philadelphia

In the diocesan library at the Church House a fine portrait of the late Bishop Stevens has been placed, the gift of the Rev. Dr. S. D. McConnell.

The choir of Calvary church, Germantown, the Rev. Dr. J. DeW. Perry, rector, rendered Spohr's oratorio of "The Last Judgment" on Thursday evening, 26th ult.

Gounod's "*Messe des Orpheonistes*" for men's voices alone was sung at the High Celebration on Palm Sunday, in the church of the Annunciation, the Rev. D. L. Odell, rector.

On Saturday, 21st ult., the Society of Colonial Wars elected their officers for the ensuing year; the Rev. Dr. C. Ellis Stevens was chosen chaplain.

The treasurer of St. Timothy's hospital reports receipts since January 1st, \$1,499.64, in which is included \$800.38, the proceeds of the bazar held for the benefit of that institution.

The Rev. W. M. Harrison, chaplain at the Episcopal hospital, has been for several weeks very ill with pneumonia, from which it was stated he had recovered. It now appears that he is threatened with consumption.

St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector, appears to be in a thriving condition. One of its devoted members has made possible the removal of a mortgage of \$7,000 yet remaining on buildings and lands.

St. Timothy's Institute and Working Men's Club, at Wissahickon, which has been in existence for over 22 years, has recently been re-organized. The Rev. R. E. Dennison, rector of St. Timothy's, Roxboro, was re-elected president, but changes in the personnel of other officers have been made, and the position of club secretary has been dispensed with.

Early in March, the Rev. Howard S. Clapp, of the church of the Advent, sent to the vestry of that parish his resignation as rector, which was accepted at a meeting held later in the month. Mr. Clapp has left the city for his former home in Connecticut. The vacancy is being temporarily filled by the Rev. N. M. G. Huff, formerly assistant at the church of the Epiphany.

In the estate of Frank W. Armstrong, deceased, Judge Ferguson fled an adjudication on the 21st ult. Among the awards were \$1,000, less collateral inheritance tax, to the trustees of the diocese of the Southern Ohio, for the benefit of St. Mary's church, Hillsboro; and to the trustees of the Episcopal hospital in the same diocese, \$3,000 for endowment in perpetuity of the Armstrong bed therein.

A special missionary service was held by the Bishop Stevens Missionary Association on Sunday, 22nd ult., in Holy Trinity church, when the sermon was preached by the Rev. Dr. George H. McGrew, of St. Bartholomew's church, New York City, who gave an account of his ten years' experience as a missionary in India. He stated that his field of labor was chiefly in the valley of the Ganges, where almost every religious denomination is represented by missionaries. During these ten years, 25,000 natives were converted yearly to Christianity. Missions and churches are being built, and as soon as finished they quickly find a congregation to occupy them.

Notwithstanding the heavy snow-storm on Monday, 23rd ult., there was an immense congregation present at St. Stephen's church, to listen to the opening address of the Rev. W. Hay M. H. Aitkin. Every seat was occupied, the men being seated in the pews of the nave and south aisle, while the women were relegated to the north aisle and the transept. The Rev. Mr. Aitkin took as his text, "One thing is needful," St. Luke, x:42, and spoke on religion as the principal thing necessary for mankind. He followed on Tuesday the same text, showing the one thing needed in commercial life, and also gave another text contained in I. Timothy, iv. 8. "Further reasons why 'one thing needful' is needed in commercial life" was dwelt upon on Wednesday, 25th ult., and continued on the following day; in fact the "one thing needful" was the keynote for the entire week.

The rector of St. Mary's church, Manhattanville, New York city, the Rev. L. H. Schwab, has been appointed by the trustees of the John Bohlen fund, lecturer on the Bohlen foundation for the coming year. The lectures will be delivered in the Church of the Holy Trinity, Philadelphia, according to the terms of the will of the testator, and the lecturer will receive the income of the fund of \$10,000 for the year. The trustees of the fund are the Bishop of Pennsylvania, the rector and church wardens of the church of the Holy Trinity, and certain members of the faculty of the Philadelphia Divinity School. Among previous lecturers on this fund have been Bishop Brooks and Bishop Hugh Miller Thompson. Mr. Schwab is a brother of Prof. John C. Schwab, of Yale University, and is himself a Yale graduate. He is a graduate of the Philadelphia Divinity School, and has been for six years the rector of St. Mary's. He is at present absent in Europe.

The Mission at the church of the Saviour, under the direction of the Rev. W. Hay M. H. Aitkin, began on Saturday evening, 21st ult., with the reception of the missionary, who was heartily welcomed by the rector, the Rev. Dr. W. B. Bodine, to which Mr. Aitkin responded at considerable length. The Mission services are to continue until, and including, Tuesday in Easter week. Meetings for women are addressed by Mrs. Crouch and Miss Ryder, both on Sundays and week days, in the Sunday school room under the church, at 4 P. M. On Sunday morning, 22nd ult., Mr. Aitkin discoursed against "Formality in religion," and in his address to men only his subject was "Spiritual awakening;" at night his text was "Whosoever will let him come." Large crowds are in attendance at every service; and though the weather has been largely of an inclement nature, it does not materially diminish the numbers. Many clergymen are to be seen among the congregations, and ministers of the various denominations are also present. The sermon on Wednesday night, 25th ult., was on the subject, "God's expostulation with ancient Israel;" the text being Jeremiah, ii: 31, 32.

A conference of the Woman's Auxiliary and the clergy was held on the afternoon of the 19th ult., at the assembly room of the Church House, and although the city was visited on that day by the proverbial equinoctial storm, 27 of the clergy and 50 women were in attendance. The singing and the responses were so hearty that it seemed as though the room were full. Archdeacon Brady presided, and made the opening address, which was followed by a few remarks from Bishop Whitaker upon the first subject to be discussed, "Parish Branches of the Woman's Auxiliary." A very interesting letter, from the Rev. James Houghton, was read, which told how a parish branch had been organized, and was now conducted, in the church of the Redeemer, Bryn Mawr. The Rev. John Dows Hills gave a very clear and helpful account of the branch in St. Mary's church, West Philadelphia. The next subject, the "United offering," was merely touched upon as the last topic, "Reports," was also on the programme, and the hour for adjournment was close at hand; this topic was ably handled by Mrs. Neilson. Archdeacon

Brady introduced the Rev. Henry S. McDuffey, of St. Matthias' church, Asheville, N. C., who told of his work among the colored people. His remarks were enthusiastically received, and it was suggested that an offering be made to aid the cause; this was done, and \$50 was the result of this impromptu collection, which was handed to Mr. McDuffey for the special cause in which he is engaged.

Chicago

On Palm Sunday morning the Bishop visited St. Peter's church, and confirmed a class of 55.

The vestry of St. Mark's church, city, decided on Friday evening last to devote the Easter offering to the enlargement of the church. This enlargement will consist of removing the chancel to the rear of the lot, and putting in transepts between the church and the nave.

The annual meeting of the Chicago organization of the Girls' Friendly Society will be held Tuesday in Easter week, at Grace church. There will be a celebration of the Holy Communion at 11 A. M., with sermon by the Rev. Henry G. Moore. This service will be followed by the business meeting, with election of officers, after which luncheon will be served by the ladies of the parish. The business meeting of the associates will be held at 2 P. M. It is hoped that there will be a large attendance of Church women and all interested in the G. F. S. work.

The Rev. Chas Scadding, of Toledo, has been elected rector of Emmanuel church, La Grange, and will enter upon his new duties shortly after Easter.]

The new church building of the mission at Western Springs was opened on Palm Sunday. It is a very complete little frame building, seating about 150 persons. The mission was started about 15 months ago, and has made rapid progress, under the ministrations of the Rev. Geo. B. Pratt. The sermon at the morning service was preached by the Rev. Jos. Rushton, the Bishop's secretary. The altar cloth and hangings, which were beautifully painted with appropriate designs, were given by the young ladies of the mission, and the pews were presented by the Bishop. Two stained glass windows, one over the altar and one in the west end of the church, were presented respectively by a lady in the parish and the Sunday school.

On the morning of March 30, after an illness of three days, Mrs. Geo. P. Plant, a well-known Church woman, entered into rest. She was born in Pennsylvania, her maiden name being Martha Glenn Douthitt. She was the widow of the late Geo. P. Plant, a wealthy miller of St. Louis. Since her husband's death, Mrs. Plant had spent most of her time with her sister, Mrs. Clinton Locke. She went to St. Louis to attend the funeral of Dean Schuyler, of Christ Church cathedral, and took cold during the ceremonies. Mrs. Plant was 60 years of age.

Diocesan News

West Missouri

Edward Robert Atwill, D.D., Bishop

ST. JOSEPH.—At Christ church, the Rev. John Hopkins, rector, it has been an unusually earnest and helpful Lent. Not only have the Daily Evensongs and other services been more largely attended than for many years, but an unusual feature of the Sunday evening services has been the singing of Stainer's "The Crucifixion" every Sunday evening throughout Lent. Rarely, if ever, have such crowded congregations filled the church for so many successive services. The choir numbers 50 voices, and the rector assisted the organ accompaniments on a grand piano. All the working departments of the parish have been very busy throughout Lent, and good missionary boxes will be sent off at Easter, as a result. The Sunday school is increasing in numbers, and the children have been coming to a children's service every Thursday afternoon in Lent. Noonday 20-

minute services, for men only, have been held during Passion Week and Holy Week, the rector speaking on the "Seven Deadly Sins." Everyone in the parish has been planning diligently for the Easter offering of \$1,000, which is needed. A Confirmation class is being prepared to meet the Bishop on Low Sunday.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The Syracuse parishes (excepting Trinity) have united in a service on each of the first five Wednesday evenings of Lent. The services have been held in St. James' church, the Rev. Frederick W. Webber, rector, and the special sermons have been delivered by the Rev. W. W. Battershall, D. D., of Albany; the Rev. Chas. T. Olmsted, D. D., of Utica; the Rev. Wm. B. Coleman, Jr., of Utica; the Rev. Wm. C. Winslow, D. D., of Boston; the Rev. Chas. S. Olmsted, D. D., of Cooperstown, and the Rev. John H. Egar, D. D., of Rome.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop

Henry Melville Jackson, D.D., Ass't Bishop

On Sunday night, March 15th, the venerable Bishop of the diocese held a special service on the anniversary of his 80th birthday, in Christ church, Mobile. There were at least 1,500 persons in the congregation, and many were unable to get admission. The decorations of the chancel with Easter lilies and azaleas were exceedingly beautiful. The clergy of the city were all present. The sermon was by the Bishop who took for his text Psalms cxix, 9: "Where withal shall a young man cleanse his way? By taking heed thereto, according to Thy word." The Bishop made earnest appeal to young men to lead better, purer, and nobler lives, that they might be better fitted for their places in life, and for their reward after death. Before the close of the service, Mr. J. S. Holmes' song "Lead Kindly Light," dedicated to Bishop Wilmer, was sung by Mr. Robert L. Taylor, tenor of the choir. Few have crowned four-score years with honor and usefulness as Bishop Wilmer has done. Few, also, have passed through such eventful periods in the history of a nation—periods whose influence will be felt on centuries yet to come.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Bishop Whitehead visited Erie on Passion Sunday (March 22). In the morning he officiated at St. Paul's, and confirmed a class of 24, presented by the rector, the Rev. E. E. Matthews, who is to leave Erie shortly after Easter. In the afternoon the Bishop visited the new parish of St. Alban, which was started just a year ago, and confirmed a class of 15, presented by the rector, the Rev. Wm. Wirt Mills. In the evening the Bishop held services for the new congregation of St. Mark, which is made up of the old parishes of St. John and St. Vincent, and which is now without a rector.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

On the evening of March 22nd Bishop Davies confirmed a class of 17 at St. Luke's church, Ypsilanti, presented by the rector, the Rev. Wm. Gardam; and the Rev. L. T. Cole delivered a stirring sermon on the duties of communicants of the Church.

A "Quiet Morning" for women engaged in the work of the Woman's Auxiliary was observed at Christ church, Detroit, March 25. After a celebration of the Holy Communion by the Bishop, there were addresses by the Rev. S. W. Frisbie, on "Sanctification by the Holy Ghost," and on "Personal influence," and by the Rev. Louis A. Arthur, on "The motive of work," and "The method of work." There was a gratifying attendance of women, representative of the various branches of the auxiliary in Detroit.

At a meeting, March 26th, of the Committee on Church Extension within the city of Detroit, action was considered relative to the recent commendation of the convocation of Detroit for the appointment of an archdeacon for Detroit and its suburbs.

The offerings at the consecration of Bishop Johnson in Christ church, Detroit, Feb. 24th, amounted to \$400, and were put into the Bishop's hands for missionary work within his diocese of Los Angeles.

As part of the fruit of the very successful Mission recently held by the Rev. A. A. Morrison, Ph.D., of Brooklyn, N. Y., in St. Peter's church, Detroit, Bishop Davies confirmed in that parish, March 22d, the Rev. C. L. Arnold, rector, a class of 23. A supplementary class of 20 will be presented in a few weeks.

Among the enduring tokens in Detroit to Bishop Johnson's forethought and energy, is Epiphany mission, organized a year ago in the extreme easterly end of the city, and now showing vigorous life. On the occasion of the Bishop's last service in Christ church the offerings of the congregation, amounting to \$83.65, were devoted to this work.

The members of the church of Our Saviour, Leesville (now within the limits of the city of Detroit), have recently built a church house on the lot adjoining the church, and Bishop Davies will open this house with an appropriate service on the Tuesday in Easter week. The Bishop is to confirm a class in this church on the Thursday following, the Rev. W. S. Sayre being now in charge.

A small frame church, built a number of years ago at a point from which the Church people had entirely removed of late (but one family remaining within a radius of three miles), has been moved to Sauliac Centre, giving much satisfaction to the members of our communion in that village. This removal is noteworthy from the circumstance that the structure in question was moved somewhat more than eight miles.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—Bishop Paret administered the rite of Confirmation to a class of 50 persons at the church of St. Michael and All Angels', the Rev. C. Ernest Smith, rector, on Thursday, March 19th. The vested choir of 50 voices sang as the offertory anthem, "The Radiant Morn," by Woodward, under the direction of Mr. Charles H. Thompson, choirmaster.

Sister Marie Gavin, of the Sisterhood of the Good Shepherd, St. Louis, Mo., who died in that city Sunday, March 22nd, after a short illness, was a sister of Dr. S. B. Gavin, resident physician at the Church Home and Infirmary, this city. She was a daughter of the late Rev. Daniel and Lucy Cornelia Gavin, of St. John's, Canada.

CATONSVILLE.—St. Timothy's church, the Rev. Percy Foster, rector, has been presented with a large and handsome copy of the Book of Common Prayer by two members of the congregation.

ELLCOTT CITY.—Mr. John Clagett, aged 64 years, who for many years attended St. Peter's church, was killed on Saturday, March 21st, by an accidental explosion of dynamite. Mr. Clagett belonged to the family of Bishop Thomas John Clagett, the eminent divine who was the first Bishop of Maryland, and who died 80 years ago. Throughout this community, where most of Mr. John Clagett's life was spent, he was held in high esteem, and his death is much lamented.

California

William F. Nichols, D.D., Bishop

On Passion Sunday, at Trinity church, San Jose, Bishop Nichols preached an impressive sermon, appropriate to the season, and afterwards confirmed a class of 35, presented by the rector, the Rev. Dr. Wakefield. The Bishop's address to the candidates was on self-consecration to the service of Christ.

Pennsylvania

Ozl W. Whitaker, D.D., Bishop

COATESVILLE.—Trinity church, the Rev. Thomas J. Garland, rector, is undergoing extensive repairs. A large pipe organ is being placed therein, and a new vestry room is in the course of erection.

GWYNEDD.—An addition has been built to the church of the Messiah, the Rev. John H. Burton, rector, and the property otherwise improved.

POTTSTOWN.—The Rev. Charles L. Cooder, rector of Christ church, is very ill; the services on Sunday, 29th ult., were in charge of the Rev. E. G. Knight, of Philadelphia.

WYNCOTE.—The corner stone of the handsome new church edifice to be constructed for the congregation of All Hallows' in this village, was laid on Saturday, 29th ult., by Bishop Whitaker, who also made an address; other addresses were made by Archdeacon Brady, and the Rev. Dr. Edward W. Appleton, dean of the Norristown convocation. The new church is the result of three years' earnest work by the Rev. A. J. P. McClure. The present chapel was enlarged in 1894, but the congregation has again outgrown its accommodation. An extended description of the building, etc., was printed in THE LIVING CHURCH of Dec. 21st, 1895.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—For Easter Day a new stained glass window will be put in place in Trinity church. It is a memorial of Bishop Brooks, and is the gift of Mrs. Whitman's Bible class.

The sixth Price lecture in Trinity church was delivered by the Rev. C. W. Duane. He dwelt upon the necessity of restitution as a part of repentance. "It is no wonder, in view of the trickery, deceit, and fraud of which we hear so much, that many people believe in an alliance between Christianity and cash." He spoke emphatically of the duty of every one attending promptly to little obligations, for who can tell of the distress, and perhaps misery, that a sewing woman may experience if her bill is delayed payment. (How about an editor!)

CAMBRIDGE.—Workers' meeting have been held in Christ church, during Lent. The Confirmation class in St. Peter's numbers 36, the largest class yet confirmed under the present rectorship.

HOLYOKE.—The rector of St. Paul's church recently held a service at Mt. Holyoke College, South Hadley. The congregation numbered about 40.

Springfield

Geo. F. Seymour, S.T.D., LL.D., Bishop

Chas. R. Hale, D.D., LL.D., Bishop of Cairo

DECATUR.—Bishop Seymour visited St. John's church the 5th Sunday in Lent. The Bishop preached two eloquent sermons and confirmed 15 persons, presented by the rector, the Rev. F. N. Atkin, making 41 Confirmations in St. John's church in the past year.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

Referring to the Rev. Harvey S. Fisher's collection of the amount given for relief of the Armenians, it is only due to our correspondent to say that his correspondence was sent before the additional sums were sent in. His statement had reference to the plate collection at the service.

BUFFALO.—So far as heard from, Bishop Coxe has visited this Lent the following city parishes: All Saints, where he confirmed 19 persons; Good Shepherd, 6; Grace, 34, of which one half were men; St. Luke's, 15, there being a majority of males; St. Paul's, 34; St. Andrews, 34.

Arrangements are now being made for the Whitsunday Festival of the Sunday schools. Last year the festival was held in Concert Hall, and was attended by 2,150 children and

teachers, there being no room for the general public. This year it is proposed to divide the Sunday schools into "two bands," and seat the children in St. Paul's and Trinity churches. It is hoped by this arrangement to secure seating capacity for all who attend.

NEWARK.—On the resignation of the Rev. L. B. Van Dyck, D. D., the Rev. Alfred Brittain became rector of St. Mark's church, Jan. 1, but did not enter upon all the duties of his office until the first Sunday in Lent, the Sunday services previous to that date being conducted by a lay-reader. Since Mr. Brittain has entered upon the incumbency, he is encouraged by the increased attendance at the services, and the interest manifested in, and the readiness to labor for, the prosperity of the Church. At the celebration of the Holy Eucharist, on the Feast of the Purification, there were presented and used for the first time, a new Altar Service, Prayer Book, and Hymnal. These books, beautifully bound in purple morocco, are the gift of the altar society. The beauty of the church has been greatly enhanced by the gift of a memorial window, from Joel H. Prescott, Esq., for many years a warden of the parish, to the memory of his wife, Sarah A. Prescott, who entered into the rest of Paradise August 6, 1890. The window, which was made by Geissler, contains a figure representing Faith, holding in her left arm a cross, her right clasping a closed copy of the Holy Scriptures. The veil is thrown back from the face, symbolizing that the Gospel is interpreted intelligently and openly to the faithful. Faith, being ever victorious over the world's trinity, the head of the figure is crowned with a wreath of flowers, emblem of victory and joy.

PALMYRA.—The Rev. Chas. T. Walkley who has recently accepted the rectorship of Zion church, is rapidly gaining the love and confidence of his parishioners, and the work is progressing satisfactorily. The rectory is being thoroughly renovated for the rector's family, who hope soon to occupy it.

HORNELLVILLE.—The parochial chapter Brotherhood of St. Andrew, in addition to its missionary work at the Steuben Sanitarium, under the rector, the Rev. E. S. Hoffman, has undertaken the resuscitation of the old mission at Canisteo. It has been some years since the congregation in that village disbanded. The members have drifted elsewhere. The first services, under the present administration, were held on the Feast of the Purification, at Old Fellows' Hall, the Bishop being present. It is gratifying to know that the new mission starts off with 25 families interested, and, under God's favor, it is expected the venture will be attended with permanent results.

Southern Ohio

Boyd Vincent, D.D., Bishop

Bishop Vincent administered Confirmation to a large class at Trinity church, Columbus, on Mid-Lent Sunday. In the class was a deaf-mute man, presented by the Rev. A. W. Mann, who also preached at the Deaf-Mute School and baptized a child of one of the teachers.

Southern Florida

Wm. Crane Gray, D.D., Bishop

Several years ago it became apparent to certain Church people that something ought to be done, in an organized way, to care for homeless women, and the sick stranger who is often found friendless and helpless in this diocese. This was undertaken in a small way in St. Luke's parish, Orlando, mainly sustained through the generous efforts of a zealous layman. A parcel of ground was secured, containing three small cottages, which served to give a needed home to a few homeless women, and for the care of such helpless sick as had no other reliance. At the convocation of 1894, the jurisdiction undertook the fostering care of the work, and called for offerings from all parishes and missions, and at the convocation of 1895 a board of trustees was constituted (one of which

is the Bishop), through which this institution has been incorporated, according to the laws of Florida, under the style and title of the Church Home and Hospital. It is probably a well-known fact that Florida—especially Southern Florida—is a place of resort for people of failing health, but it is largely a place of *final* resort, as a last hope for some betterment when all else has failed. Invalids come from all parts of the country, and it often happens that they come alone and without means to provide for their needs, and but for some such institution as this—caring for all, without respect to residence or creed—they would suffer the extremity of want. It will readily be seen that such an institution commends itself, in a general way, to all, upon whose co-operation it must, of course, depend. Plans have been formed for the enlargement of the work, to include a home for consumptives, but meanwhile the Church Home and Hospital is doing its present work to relieve the wants of the needy, as far as its means will admit. It is a work conceived in a sense of duty, born of faith, and maintaining its existence in reliance upon the spirit of human brotherhood. An appeal for this institution will be found under the proper heading in this issue.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The financial report of St. Luke's church lately rendered by the treasurer, Mr. William H. Fleeman, shows that while the year, March 1st, 1895, opened with a deficit of nearly \$2,000, March 1st, 1896, begins with a balance of \$279 53. During the year \$15,184.68 was expended in enlarging the organ chamber and rebuilding the instrument, which is now held to be the finest organ in our land, and has been pronounced by two competent critics to be superior to the organs in Westminster Abbey and St. Paul's cathedral, London. The current expenses for repairs, salaries, etc., have been \$15,041.92. There has also been raised towards the extinguishment of the church building debt, \$15,000. These figures make a total of \$45,226 60. In this is not included the amount of offerings for missionary and charitable objects. When the rector, the Rev. Henry C. Swentzel, took charge of the parish, the church debt stood at over \$35,000. It has been reduced to \$14,000, and of this \$8,000 has been subscribed, leaving a net indebtedness of only \$6,000 at the present time. The work of cancelling this is in progress, and it is confidently believed that all will be cleared off, and the church consecrated, by next St. Luke's Day.

New Jersey

John Scarborough, D.D., Bishop

The Rev. E. B. Joyce, rector of Christ church, New Brunswick, has broken down under the heavy strain of the Lenten work in a large parish. His vestry has granted him leave of absence for six months, and he has gone to Watkins, N. Y., to recuperate. The Rev. R. E. W. Cosens, has been called as assistant, and has entered on his duties.

The Rev. Charles M. Parkman is very ill at his home in Elizabeth. He has been practically helpless for some months.

The church of the Holy Comforter, Rahway, built by the late Ralph Marsh on the site of his old homestead, was recently destroyed by fire. There was an insurance of \$4,500, and it is supposed the church will be rebuilt at once.

The vestry of Grace church, Plainfield, has voted an assistant minister to their rector, the Rev. E. M. Rodman. No choice has yet been made. This is a worthy tribute—and unasked—to the long, faithful ministrations of the rector.

The Rev. E. R. Baxton, rector of the church of Our Saviour, Camden, has been asked by a large majority of the people of his charge to recall his resignation of the rectorship. He has consented so to do, and continues rector as heretofore. The church is situated in a poor portion of the city, and its friends, both in New Jersey

and Pennsylvania, have come forward to help it through the hard times.

The Rev. R. G. Hamilton is most acceptably discharging the duties of Lent in the vacant parish of Trinity, Trenton. The congregations are large, both week days and Sundays.

St. Michael's chapel, in the city of Trenton, has made application to become a parish. The Rev. Mr. Craft has done a good work there in the past five years. Of course he will be the first rector of the new Grace church.

The regretted death of the Rev. Elliott D. Tomkins, at Long Branch on March 11th, leaves an important parish without a rector.

The Confirmations this Lent have been very satisfactory. The annual visitation of the Bishop to Burlington was marked by the Confirmation of 30 candidates at St. Mary's church, 13 at St. Mary's Hall, and 4 at Burlington College. The Bishop also confirmed on the same evening a class of 18 at St. Stephen's, Beverly; making over 60 candidates for Passion Sunday.

Kansas

Frank R. Millsbaugh, D.D., Bishop

Grace cathedral, Topeka, at the commencement of the Lenten season, the Bishop of Kansas appointed the Rev. Albert Watkins archdeacon of Western Kansas. He is also empowered to represent the college of the Sisters of Bethany at Topeka, and St. John's Military School at Salina. This gives two archdeacons only for this vast missionary field, 400 miles long and 200 miles wide. There are 900 towns within its confines.

The Bishop visited Hiawatha, on the 8th, and by the courtesy of the Congregational minister, officiated in his church, at the usual hour of service. There are about 2,000 inhabitants of this place, which is the home of Governor Morrill who attended the services, and who is, and has been for 20 years, the custodian of a small sum raised and placed in his bank, by people of our Faith, for the purpose of building a church. The governor has directed that interest be paid on the sum deposited, which had long been lost sight of. A site was selected by the late Bishop Thomas for the building. The work will be carried forward at once by the people. A missionary will have charge of this place and surrounding country. Archdeacon Hill has opened new missions at Severance, where the services of the Church had never before been held, Highland, and Robinson. The Bishop made his visitation to those and several other places in North-eastern Kansas, where, hitherto, a bishop had never been. The people of Seneca, about 50 miles west of Severance will endeavor to build a church. The Bishop has arranged to provide two services a month; the Rev. Jos. Baker will be the missionary in charge. He will also supply Axtel, nine miles from there. The Church people of Irving, Waterville, and Blue Rapids, five miles apart, have agreed to move the Church (which for many years has not been in condition for use) at Irving to Blue Rapids; they have at the latter place two lots, given many years ago. The church will be placed upon those lots, and fitted up for regular services. There will be over 30 communicants to undertake the work. Blue Rapids is a growing town, a large plaster and cement plant is in operation, working up and transporting the product of an immense mine of gypsum.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—March 21st and 22nd Bishop Leonard confirmed in Trinity church, 22; St. Paul's, 12; St. Andrew's, 10; St. Luke's, 4; St. John's, 4.

Trinity church and all the other parishes, as well as the community at large, are about to sustain a serious loss in the departure to La Grange, Ill., of the Rev. Charles Scadding. His five years of faithful service in Trinity have left a deep and lasting impression for good upon the church. The perfection of organization in all the societies, the choral serv-

ices, the large increase of attendance, especially at the evening service, are a few of the features in this rectorship.

The increased influence of the Church is registered this year in the Second Congregational church, where the pastor has service every night in Holy Week, with a sermon on the Passion of our Blessed Lord.

Connecticut

John Williams, D.D., LL.D., Bishop

The archdeaconry of Fairfield Co. met in special session at Trinity church, Bridgeport, on Monday, March 23d, to nominate to the Bishop, a successor to Archdeacon Tatlock, deceased. There were but two nominees, the Rev. Henry M. Sherman, rector of St. Paul's church, Bridgeport, and the Rev. Louis French, rector of St. Luke's church, Darien. On the first ballot, Mr. Sherman received a large majority of the votes cast, and was on motion duly declared the unanimous choice of the archdeaconry. The office of archdeacon in this diocese is a very important one; as that official has charge, subject to the Bishop, of all the missions in the archdeaconry, and is presiding officer at all meetings of the same excepting when the Bishop is present. It is his duty, under advice of the Bishop, to appoint all missionaries, and such lay helpers at each mission as may be necessary. He must also visit, either personally, or by deputy, each mission, aided parish, or unoccupied town, at least once a year. All funds for the support of diocesan missions are raised by the archdeacons, of which there are six, and the money so raised is disbursed upon orders signed by the archdeacon. The elevation of the Rev. Mr. Sherman to this important office is an evidence that a prophet is not always without honor among his own people; as he was born and reared in this country, and has spent his entire ministry within this diocese. Mr. Sherman was for several years archdeacon of Litchfield and resigned that office six years ago, to accept the rectorship of St. Paul's in Bridgeport, his old home. He has been for a number of years, a member of the Standing Committee of the diocese, and is now secretary of that body. In his 32 years of ministry he has done loyal service for Christ and His Church. St. Paul's parish of which Mr. Sherman is rector, has a vested choir in training, and on Easter Day it will make its first formal appearance in the festival service. This makes four vested choirs within the limits of Bridgeport.

St. John's church, Bridgeport, the Rev. W. H. Lewis, rector, is to have a chime of bells. The tower is now in process of preparation for it, and it is expected that it will be rung for the first time on Easter morning. The chime is to consist of 12 bells, each by a different donor, as a memorial to some friend who has passed to the rest of Paradise.

St. Luke's parish, West Stratford, has, under its new rector, the Rev. Mr. Gill, taken a new lease of life. Large congregations and renewed interest in things spiritual are the order of the day.

Trinity church, Newtown, the Rev. George T. Linsley, rector, is having its organ rebuilt, so that it will be practically a new instrument.

BRIDGEPORT.—A chime of bells is being placed in the tower of St. John's church, and will ring out the glad tidings of the Resurrection for the first time on Easter morning. The bells are memorials of deceased members of the parish. Easter Day will also be the 5th anniversary of the rectorship of the Rev. W. H. Lewis. The placing of the bells will practically complete the church building in every respect. Since the rectorship of Dr. Lewis the debt has been paid, the tower built, and a mission and chapel added to the church. Its prosperous condition is owing to the indefatigable efforts of the rector. St. John's is one of the oldest and strongest churches in the diocese, and the mother church of Bridgeport.

WINDSOR LOCKS.—A large congregation, which more than filled St. Paul's church attended the

service of blessing the new memorial organ, on Monday evening, March 16th. The organ is the gift of the late James B. Colton, of Warehouse Point, and was built by J. W. Steere & Son, of Springfield, Mass. It is a fine instrument, and has been greatly praised by musical people. The singing during the service was by the boy choir of Trinity church, Hartford. The prayers were intoned by the Rev. E. De F. Miel, and the lesson was read by the Rev. J. K. Cook. The prayers of blessing were read by the rector, the Rev. John Williams, and addresses were made by the Rev. Messrs. J. P. Faucon, A. H. Wright, and F. W. Harriman.

HARTFORD.—Extensive repairs and alterations have been made at the biological laboratory at Trinity College, necessitating the closing of the rooms for a short time.

New York

Henry C. Potter, D.D., LL.D., Bishop

SING SING.—St. Paul's church has been temporarily served during Lent by the Rev. Charles Martin Niles, formerly of St. Albans, Vt. His services have proved so acceptable that the vestry have elected him to the rectorship, and he has signified his acceptance.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The Rev. O. S. Barten, D. D., rector of Christ church, Norfolk, is still confined to his house though improving. Dr. Barten was expected to deliver the Reinicker lecture at the theological seminary, Alexandria, on March 17, but owing to his illness this was postponed until March 31.

On Tuesday evening, March 17, there was given at St. Luke's church, Norfolk, a service of Church music, with an address by Mr. Thomas W. Surette, organist and choirmaster of Christ church, Baltimore. The chorus for this interesting occasion, was formed by the choirs of St. Luke's, Christ church, and St. Peter's, Norfolk, and Trinity, Portsmouth. Mr. J. J. Miller, organist and choirmaster of Christ church, Norfolk, conducted, and Mr. Surette presided at the organ, assisted by Miss Elizabeth Moore.

On Friday, March 20th, Bishop Randolph visited St. Luke's church, Blackstone, and confirmed a class of 4. The Bishop took occasion to congratulate the congregation on occupying their new building.

On Monday, March 16, Bishop Randolph visited Galilee chapel in Lynnhaven parish, and confirmed 3 persons, and the following day visited the Eastern Shore chapel in the same parish, an old Colonial church, built in 1754, the foundations of which, are known to have existed prior to 1720, and after preaching, confirmed a class of 11.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—On Sunday evening, March 15th, the Daughters of the King held a special service in St. Anna's church. The rector, the Rev. E. W. Hunter, preached on parochial organizations. At this service a lovely banner of pale blue silk with white cross, was presented to the young ladies by the men of chapter 333 Brotherhood of St. Andrew. On the banner are the words *Magnamiter Crucem Sustine*, and Chapter 218 Daughters of the King. The presentation was made by Dr. D. C. Miller, director of chapter 333 Brotherhood of St. Andrew. The service consisted of a procession of members of the organization and vested choir, followed by Evening Prayer and sermon. On Passion Sunday, March 22nd, Bishop Sessums visited St. Anna's parish and confirmed an exceptionally large class, numbering 53. At 11 A. M., the Bishop celebrated the Holy Communion, the rector serving. The service began with a procession through the church and ended in the same manner. On the Feast of the Annunciation, at 7:30 A. M., the members of the Daughters of the King received Holy Communion in a body.

The Living Church

Chicago, April 4, 1896

Rev. C. W. Lellingwell, Editor and Proprietor

He liveth unto God. ALLELUIA!

V. Open me the gates of righteousness.
ALLELUIA!

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

NOTHING that has ever occurred in this world has such a bearing upon human destiny as the Resurrection of Jesus Christ. It set the seal of truth to all his teachings, vindicated all his claims, assured the fulfillment of all His promises, demonstrated the supernatural character of His career. But for the Resurrection the events of Bethlehem and Calvary would have been as idle stories of the old mythology, powerless to affect the heart or destiny of men. Without the Resurrection, the self-assertion of the Son of Man would have been blasphemous. Nothing but the literal and complete fulfillment of His declaration that He would rise again, could have restored the faith of his followers and commanded the confidence of the world.

THE event upon which such tremendous issues depended was not an illusion, as some would have us believe. It was accepted at first, and has ever since been regarded, as a literal resurrection of the body that was crucified. The tomb was empty; the angel that rolled away the stone declared "He is not here, He is risen as He said." The body was not there. The holy women and the disciples conversed with the risen Lord; some touched his body and partook of food with Him. To represent these scenes as only spirit manifestations, is to degrade the grandest event of history to the level of a "seance," to doubt the intelligence or truthfulness of all the founders of our religion, to discredit the whole Gospel. We do not follow cunningly devised fables nor keep a round of saints' day festivals in honor of fools or knaves.

The Sacred Heart Review (R. C.) seems especially interested in the affairs of the Anglican communion. One of its recent declarations is that "Even the Anglican ecclesiastical authorities admit that the ritualistic members of the clergy in the Established Church are drifting nearer and nearer to Rome, and, in large numbers, eventually cross the dividing line." It would be interesting to know what our contemporary refers to as "the Anglican authorities." There are no official documents, reports, or public utterances that we know of which admit anything of the kind. There are people who are always croaking about "Romish tendencies," but nobody takes any notice of them now except occasionally the editor of a Roman Catholic paper. Who can give the statistics as to the 'verts and converts?

The Incarnation and the Resurrection

V. Christ is risen!

R. He is risen indeed.

The doctrine of the physical resurrection is absolutely essential to Christianity. It assures us that the Incarnation of our Lord was no temporary circumstance, but that it remains as an ever existing fact. He who assumed our humanity into union with His own Divine Person did not strip Himself again of that humanity to return as the eternal Son to the bosom of the Father. In His Resurrection He still retained the nature of man, body and soul, which He had once taken, and bore it with Him to the right hand of God.

There are many proofs, from the history of the race, from the literature of civilized men, and still more from the universal ideas which even among savage tribes are reflected in their folk-lore and their superstitions, or have taken concrete shape in religious rites and common institutions, that the old saying of St. Augustine is true: "Man was made for God and finds no rest until he rests in God." In the life of nations and the fundamental convictions which, though not always expressed in words, do yet utter themselves in unmistakable signs, the thought of incorporation with that which is divine is ever present.

This thought, this yearning for participation in the divine, needs an answer which shall include the whole man, both on the material and on the immaterial side. It is just here that the attempts on the part of men to achieve this divine union have always failed. Among the lower races the answer to the universal yearning has been sought through the material. In the "Totem" worship which has prevailed so widely among primitive races, among peoples as far apart as the Semitic tribes of Asia and the Indians of America, we see this idea struggling for realization in a grossly material form. In their sacrificial feasts they fed upon the bodies of those animals which they revered as divine, the manifestation of some great prototypical "totem," and they deemed that in this way they became partakers of the characteristic attributes of the objects of their veneration, of strength or courage, on the one hand; of wisdom, craft, or cunning, on the other. It is plain that underlying all this was some dim and vague perception of a mysterious common life and of building up humanity through participation in that life.

These strange but significant rites, and others of a kindred nature, have been so widely distributed in the world among the most diverse races, that students of comparative religion have been led to conclude that we have here the primitive religious institutions of mankind. They cannot be ascribed, like certain historical cults, to the agency of individual minds. They must be either debased

expressions of some primeval revelation, or else they are the spontaneous embodiment of instinctive ideas common to mankind. Although predominantly gross and material, it is still possible to discern in them an attempt to express principles which approach nearer the fundamental truth than those systems of philosophy or religion which rest upon the foundations of positive and deliberate thought, on the part of great intellectual or religious apostles. That truth is that the union with the divine which nature itself prompts men to seek, is an organic union in which the whole of human nature is embraced, and not one sphere of it alone.

Here lies the error, on the opposite extreme, the error of great leaders and founders of new religions. In these systems, one and all, notwithstanding their lofty pretensions, violence is done to humanity. The material, the physical, is condemned as evil, or scorned as non-existent. The idea that the being we know as man, a composite being, may, losing nothing that belongs to his nature as man, come into organic and vital relation with God, the Immaterial and Infinite, is rejected as inconceivable. It is a union of spirit with spirit that is looked for in these great religions which have so fascinated the minds of many thoughtful and intellectual men, and which of late have sometimes been upheld as superior to Christianity. The material, the physical, in one word, the body, and with it the whole mould of distinctive human nature, is rejected as having no part or lot in the eternal destiny of man.

The path upward, according to these systems, is by the way of "knowledge," and through abstract contemplation, until the spirit can effect its escape from the body and attain to the divine. It is the man, moreover, who is to effect this for himself. There is no movement on the part of God. He is the Immense, the Eternal Silence, the universal but slumbering soul of the world. The inevitable end is the extinction of the person, the individual, and his absorption into that which is called God. The fact is that these systems have their foundation in pride of intellect, and their end is destruction. It is certainly significant that while St. Paul speaks of the primitive religions, along with Judaism, as containing "first elements," poor and beggarly, enough no doubt, yet "elements" of truth, carrying some degree of preparation for the Gospel, he gives no such place to those systems which aimed through the intellect alone to pierce the mysteries of the universe and establish relations with the Infinite. These he simply opposes with all his force.

It is in the Gospel only that the synthesis is presented which alone can fulfil the desire of all nations. Here is the only system which claims to include not only all men but the whole of man. It declares that God has moved in this matter; that it has not been left to lofty

philosophic souls through abstract contemplation to struggle towards some shadow of God, but He Himself has approached man. This great message has been announced by St. John, in these wonderful words, "The Word was made flesh." In the Incarnation the great gulf was bridged, and humanity, taken into union with God, reached its highest goal.

Furthermore, that this was no transient phase, no simple exhibition of possibilities, but a permanent fact, is proved to us by the Resurrection, in which Christ appeared to His Apostles, not as a spirit or ghost from the region of departed souls, but with "flesh and bones." By this convincing and infallible proof, presented repeatedly through forty days, He made it clear to them that He remained still clothed with that humanity in which they had known him all along. And thus, when unchanged in this respect they saw him ascend on high, they knew that the Incarnation, wherein the human was united with the divine, was a fact once accomplished, never to be undone. And soon they understood that, through participation in Him, all men might share in that transcendent and glorious unity. The divine humanity is not, so to speak, circumscribed. It is communicable and capable of indefinite extension. And thus He Himself has connected our resurrection with a participation in that true humanity, a humanity of flesh and blood, in which He arose from the grave and ascended into heaven: "Whoso eateth my Flesh and drinketh my Blood, hath eternal life; and I will raise him up at the last day."

This transcendent and glorious doctrine has been the constant teaching of the Christian Church, the teaching of St. John, St. Peter, and St. Paul, of the great fathers and doctors of all ages, and of our best Anglican teachers, among the rest. It is the religion which filled the souls of the purest, sweetest, and bravest of the saints, which dictated such books as the "Imitation of Christ," and the sublimest of the Christian hymns, and which reared the soul-inspiring cathedrals of the ages of faith.

It is not surprising from any point of view that the Resurrection of the Lord was the great theme of apostolic preaching in primitive days, or that Easter has ever been the queen of festivals in the Christian Church. At Christmas, the "Word made flesh" came to dwell among us, but the message of Easter assures us that the "Word made flesh" is to persist as an eternal fact. It is not a mere proclamation of the truth of the immortality of the soul, but it assures us that the deepest instincts revealed in the religious history of the human race, after a real union of man with God, are fulfilled already in Christ, and will be fulfilled in all who come to a participation in His humanity.

The salutation, "Christ is risen!" and "He is risen indeed!" rings through the Christian world on Easter morning

as the gladdest words men's tongues can utter, because in that event is signified, and by it is secured, the highest destiny of the creature, remaining man, yet becoming partaker of the Divine Nature.

Five-Minute Talks

BY CLINTON LOCKE

LIX

The editor thinks it will be a good plan now to vary these talks a little, not to confine them so exclusively to religious matters, but to give them often a wider range, literary, political, social. We will try it for a while on that line. This present one is an account of how I kept two Easters in one year. Do not say this is as impossible as two popes at one time. There have been three popes at one time, and I have actually kept two Easters in one year, and came very near keeping two Christmases. Let me tell you how it was done.

The regular, orthodox Episcopal Easter, I kept on the regular orthodox day, the first Sunday after the first full moon after the vernal equinox, in the holy city of Jerusalem. It was a warm, bright, sunshiny day, the 25th of March, 1894, and early in the morning I came down from the hotel outside the walls, passed through the Jaffa gate, and along by the tower of David to the English church, which stands with its schools and offices quite conspicuously opposite the great tower, where Turkish soldiers are always lounging, and where a Turkish band discourses most unearthly music. It is a modern Gothic church, just like a thousand country churches in our own land, nothing remarkable in its architecture, and nothing very much out of taste. Forty or fifty Americans and English were gathered for the early Communion. The service was conducted on the lowest Church lines conceivable, dull, cold, bare, not even one little flower on the altar, and the ministers in funeral stoles, but the words of the Office were the same dear words in which I had joined all my life, and the place and the hour well served instead of ceremony. One did not need lights and flowers and song to make the heart beat faster, when you found yourself in the very city where the great Head of the Church had suffered under Pontius Pilate, was crucified, died, and was buried, and on the third day rose again, scarce an arrow-shot from the spot where you were kneeling. I would have preferred to have gone for my Communion to the Bishop's chapel, where there is a little more warmth and much more ceremony, but it was too far so early in the morning.

These English churches are most admirable for the large number of English-speaking people who usually visit Jerusalem, but as to any impression made on the Jewish and Turkish population of the city, I should say it was very shadowy. Jerusalem has about forty thousand people, and there are no less than twenty-four religious bodies in it, who hate each other as only religious bodies can. About half of these are Christians, and no little Western village was ever more divided and torn up by sectarianism than the Holy City. A large guard of Turkish soldiers is always kept under arms within a few minutes' walk of the church of the Holy Sepulchre, so that they may be ready to put down the riots and fights which Greek and Latin Christians are ever ready to get up in that world-famed sanctuary.

The Russian peasants, of whom there are always thousands in Jerusalem, seemed to me the most truly religious of all present. Of course they are very ignorant and very superstitious, but it shows a great, if a simple, faith, to take this long journey, and part with their hard-earned money to take it, and their every action shows how thoroughly in earnest they are. The Russian government takes splendid care of all these pilgrims. Enormous barracks are put up, kept scrupulously clean, where they are lodged and fed at small prices, and there are fine churches exclusively for them. I hope sincerely that Russia will one day own the whole place and drive out the Turks, though, after all, it is just as much a place of pilgrimage for them at certain times of the year as it is for Christians. They even come from India to pray in the mosque of Omar on Mount Moriah.

When you see how cramped the situation of Jerusalem is, and how it never could have been a large city, you wonder how the immense crowds which came up to the Passover could have been accommodated. But the rabbis had a convenient way of playing that everything was Jerusalem as far as Bethany at Passover time, and so there was a very wide territory in which people could lodge or camp.

But let us go back to Easter Day. As soon as the early Communion was over in the English church, I hurried off to the church of the Holy Sepulchre, to see the ceremonies there. You go down a street called Christian street, if you can dignify that narrow lane with the name of street. It has small shops on either side of it, a wretched pavement, and is crowded with picturesque groups—Bethlehem women in loud clothes of glaring pink and blue, with unveiled faces; Turkish women swathed in blue, with only their eyes visible, the eyelids all blackened; wild Arabs, dirty Russians, and still dirtier Jews, with little side curls on their temples, and all these trying to get out of the way of the donkeys loaded with vegetables, disgusting-looking meat, lumber, and building stones. Then you turn down a short, narrow, very dirty street, lined with shops for the sale of candles to burn at the tomb on Calvary—and very handsome candles they are—beads, crosses, and all that olive wood and mother of pearl work, known all over the world as Jerusalem work, and in a moment you are in the paved square before the church of the Holy Sepulchre. Many Russian peasants were there kissing the filthy pavement, though not in honor of Easter, for being of the Greek Faith, our Easter is nothing to them; they were in the middle of Lent, and the pavement kissing was in honor of the holy place.

Through the church door I passed, casting a glance of scorn and dislike at the supercilious old Turks squatted on a divan just inside the entrance, drinking coffee, smoking, reading the Koran, and evidently sneering at the excited crowd of Christians. I felt exactly like throttling one of them, but it would have been madness, for I would have been landed in a few minutes in a Jerusalem jail, which is about equal to an American pigpen. I had immediately before me, on entering, the "stone of unction," where our Lord was anointed for his burial (I accepted in Jerusalem without comment all the great holy places, and did not worry about their genuineness); this was surrounded by devout Russians, kissing and crossing

themselves with great fervor. Turning around that, I found myself before the tomb of our Lord. It was blazing with light; ornamental candles and magnificent lamps of gold and silver, the gifts of kings, covered it from top to bottom. The chapel of the Greeks is just opposite the tomb. It was empty and desolate. The door was closed and locked, and in front of it the throne of the Latin patriarch was set up, on which he was seated. Around him was grouped a splendid cortege of European gentlemen, mostly French, in full uniform, or full dress, with orders gleaming on the coat breasts. There were many ladies in plain clothes, for only American women have the bad taste to wear expensive dresses to church, and there was a great crowd of bishops and priests in glittering vestments, and many monks of all sorts. The patriarch himself was a perfect blaze of jewels. By slipping a fee into the hand of the porter at the Greek chapel, I managed to get in there, and climbing up into the narrow gallery over the entrance, the whole scene was just beneath me. In fact I had "the best seat in the house."

Within the tomb services were being held, which of course I could not see, but very soon the procession was formed to go three times around the sepulchre. Turkish soldiers kept off the crowd, and a most striking and impressive scene it was—the gleaming crosses, the banners sparkling with jewels, the countless candles, every one bearing one, and the gorgeously dressed ecclesiastics. Women took part in the procession as well as men. Hymns were sung and psalms chanted, though I could not distinguish the words; and after the third round, the whole magnificent spectacle moved off to the Latin chapel on the other side of the church, and the little Jerusalem street boys resumed their game of tag around the tomb, for the irreverence one sees in this ancient church is very shocking. The moment the Latin procession had moved away, the throne was carried off, the lights put out, the seats piled up, the Greek chapel thrown open for the Lent services, and the lugubrious Lenten chants took the place of the joyous Easter music of the Latins. What a commentary on our divided Christendom. Evening Prayer on Easter, I enjoyed at the Bishop's chapel, a delightful contrast to the cold, barren English church in the city. After prayers some of the congregation went to look at a new Calvary and Golgotha which have just been found out, but the old one was good enough for me.

So passed one Easter; the other, the Greek Easter, was kept a few weeks later in Constantinople. There are twelve days difference in the Greek Church time and ours, arising from the fact that when Pope Gregory reformed the calendar, the Greek Church refused to adopt it, and stuck to the old style. Full moons, however, that year made the difference much more than twelve days, and it was not until the fifth Sunday after our Easter that the Greeks in the city of the Sultan gathered for the Feast of the Resurrection. There had been no sleeping for anybody in Constantinople after midnight on Easter Eve; for tin horns, pistols, yells, and all sorts of hideous instruments for noise are considered there the proper things to usher in Easter, as here to herald Fourth of July. I went to the early Communion at the beautiful English church, the walls of which are covered with tablets in memory of soldiers who perished in the Crimean war, and to some of whom every article of the

church furniture is a memorial. As soon as that was over, I hurried to the water's edge, and was soon in a caique, skimming over the blue waves to the Greek quarter, where in the ugly little cathedral the Easter services were to be held. What a crowd and what pushing and fighting, two or three thousand trying to get into a building which would scarcely hold five hundred. A polite official, however, escorted me to a front seat, so raised above the crowd that I was safe from the pushing, and could see the procession, which was much hustled, and nothing like as fine as the Latin one in Jerusalem. The services were short, done without any reverence, and utterly incomprehensible to me. A handsome priest with long curls read the Gospel in two or three languages; the singing was very poor, and the only really fine things were the jewelled mitres and robes of the bishops and the patriarch. Nobody seemed much impressed, and I was rather glad when it was over, and I could breathe pure air once more.

The Power of His Resurrection

BY FREDERICK W. TAYLOR

"That I may know Him, and the power of His resurrection." Phil. iii: 10.

To know Thee, Lord! I thought it untold bliss
When first Thou calledst me Thine own,
But Thou gav'st me a blood-stained rood to kiss,
Sweet joy and comfort both were flown.

A blood-stained rood! Temptations, trials, fears,
Sad falls, and sorest grief within,
A burden heavier with the numbered years,
The tense death struggle with my sin.

In agony I cried, "How long, O Lord!"
There was no respite from my pain;
But fiercer yet, as with a fiery sword,
It clave my trembling soul in twain.

And then I saw Thee—knew Thee—Risen Lord!
Thee and Thy Resurrection's power!
My smitten soul Thy conquering might adored,
For Thine was my Cross in that hour!

Passion-tide, 1896.

The Wisdom and Power of God

BY THE REV. A. W. SNYDER

VII.

Aside from anything that revealed religion teaches, there are certain common conclusions which men have arrived at with respect to God; and this belief—like belief in our fellow-men—is founded on inference. It is a result of reasoning from the known to the unknown; from the seen and temporal to the unseen and eternal. We know that we are here; that the world is here; that the universe stretches everywhere around us; that we and this whole seen environment belong to the realm of created things, and had a creator. As Mr. Herbert Spencer says: "The assumption of the existence of a first cause of the universe is a necessity of thought;" and as Mill confesses, "The argument for a first cause admits of being and is presented as a conclusion from the whole of human experience."

This first cause we call God. We believe that "it is He that hath made us, and not we ourselves." We believe Him to be the "Maker of all things visible and invisible." Now from His works what can we infer with respect to Him? When a man shows us the works that his hands have made we infer certain things as to the man himself. If his works exhibit thought, wisdom, foresight, t

we unhesitatingly conclude that these qualities characterize the man himself. In identically the same way we draw certain inferences with respect to God. We see everywhere throughout the universe manifestations of a practically almighty power. On this we found our belief in the omnipotence of God. Further, we see everywhere around us manifestations of the most surpassing knowledge, thought, wisdom, foresight, the most wonderful adaptation of means to the accomplishment of desired ends. We observe everywhere how things quite separate and distinct in themselves are correlated the one to the other for the production of certain results which would otherwise have been impossible. Thus, we find men endowed with organs of speech and hearing, an elaborate and wonderfully adapted mechanism most admirably suited to answer a specific purpose. But neither the organs of speech nor of hearing would be of the least possible avail but for the air we breathe, which acts as a conductor of sound, thus making speech and hearing possible. Here we have three entirely distinct things, each serving a certain necessary purpose, and each absolutely necessary to a certain result. And such adjustments, adaptations, and correlations exist everywhere throughout the universe in inconceivable number and to an inconceivable extent.

No man can reasonably believe them to be the result of chance. No man can reasonably believe them to be the outcome of blind, unintelligent forces. In fact, so far as we know, no such forces exist. It is quite unreasonable to think that there are any such forces.

No, these marvelous adaptations and correlations are manifestations of the Infinite thought, wisdom, foresight, and power. And as all these are seen on so vast a scale throughout the universe, and may reasonably be thought to exist on a still vaster scale beyond our powers of observation and knowledge, they are manifestations not only of the infinite power but of the infinite knowledge and wisdom of God. Furthermore, we know that these are attributes of personality. They do not inhere in inanimate things. Thought implies a thinker, and a thinker is a person. And, since we see the manifestations of thought everywhere throughout the universe, we are inferentially led to believe not only in the infinite power and wisdom of God but in His personality as well.

Deposed Ministers

BY THE RT. REV. GEO. D. GILLESPIE, D. D.

Among the many painful letters a Bishop receives are the notices of the deposition of priests and deacons. And how frequently they come, sometimes two or more in a mail. The writer has in his twenty-one year's episcopate, made record of 231 such depositions, the average increases, with the increase in the number of the clergy.

Strange, that so large a number who have been solemnly set apart to life-long service of the altars should abandon or be driven from their ministry, and it attract no attention. The laity are not aware of the fact, save as they may be in convention and hear the bishop's address; the clergy generally do not note the frequency, and the bishops report the cases without comment. The elaborate report of the Committee on the State of the Church to the last General Con-

vention left the deaths and depositions of the clergy unnoticed. Is not this a matter that ought to have investigation? And when we state that 54, nearly one-fourth the number, were deacons, we may repeat the question with emphasis.

No one knows the causes of the depositions. The canonical notice merely states the fact, with reference to the Digest, with occasionally the equivocal "for causes not affecting his moral character," "or at his own request."

When we say the number demands inquiry, we are mindful of such causes as these: A lack of holy purpose or mental ability in seeking Orders, either cause nullifying the being "inwardly moved by the Holy Ghost;" failure to realize the aims and hopes of sincere purpose; inability to secure food and raiment for a family; with the passing away of youth, the rejection of services by parishes in favor of young and inexperienced men.

When we note the number of those deposited in the first months or years of their ministry, we can but ask: Has our mode of training for the holy office no explanation to offer? And especially when we count in the year 1895, thirty postulants and candidates dropped.

Is there not something here for the Church to look into? Something that may lead to the serious conclusion—these things ought not so to be?

Are we asked: "What would you suggest?"

That a record of each case of deposition in its circumstances, should be submitted to the Presiding Bishop, or to a standing committee of the House of Bishops, who should triennially at least submit to the bishops in council a report on the same. No one bishop can be informed, he knows only the cases in his own diocese. Such an examination of facts might throw light upon what has been at least once proposed in General Convention, that a justifiable withdrawal be under gentler sentence than "deposition," "degradation."

The writer makes no claim in calling the attention of the Church to this subject. Bishop Vail in his life time, through the press, referred especially to the number of deacons thus dismissed from the ministry. A distinguished layman, Richard H. Thornton, of the Law School of the University of Oregon, little more than a year ago wrote an able article for the diocesan paper.

The Church Paper

In the minds of a great many Churchmen and women, the support which should be accorded Church papers of a general circulation, is a mooted question. Without taking into consideration the function of Church papers, many look upon a subscription purely in the light of a financial transaction, and too many times the solicitor is turned away from a door, with the words: "We do not care to take your paper."

In cases where strict necessity does not debar a Church paper from the home, the most charitable view which can be taken, is that a refusal of subscription is given thoughtlessly. Let us think for a moment of the function of a Church paper. It is to Church men and women what the trade paper is to tradesmen, it covers a field not touched by the daily or weekly papers; it is the medium of thought, news, and work of the Church, giving information essentially

necessary to the spiritual welfare of both clergy and laity. Who does not read the secular press? Is it less essential to be informed on ecclesiastical than secular affairs? No Churchman will base a refusal to become a subscriber to a Church paper, on such an assumption. Why then is it that a greater percentage of the 500,000 communicants of the Church, are not subscribers?

Many offer as an excuse: "We are supporting our diocesan paper and do not need another." Does the diocesan paper represent the Church as a whole, or merely one of the units of the whole? Can we gain the knowledge of the whole Church, requisite to good Churchmanship, from a medium calculated to represent nothing broader than a parish, or diocese? Is it not true that a paper, which strives to expand the work of the Church, is entitled to the support of Churchmen?

Cases where lack of means stand between the Churchman and a paper, are rare. And where the means are at hand, a Church paper should have a place in the home.

The Last of Lenten Rays

BY WM. B. CHISHOLM

In Easter Even's glow,
Upon the lingering snow,
Or on the dawning bloom
That nestles round the Tomb,
Ere yet the Lenten violet
Yields to the Paschal white;
Ere yet the wondrous night
Droops down—hast thou no lingering regret,
Oh heart, oh soul! that this thy Lenten tide,
Cannot abide?

From thorns are roses sprung,
From glorias unsung,
From saddest litanies
Yet shall a psalm rise
To the near Easter skies,
And from Gethsemane,
Shall spring new blooms of Paradise for thee.

Good bye, dear Lent, good bye!
The grave takes from the sky
Its gladdest ray;
The Cross of yester e'en,
Transfigured o'er the scene,
Is green with victor's bay;

Is roseate with hope,
Ere yet death's gates shall ope,
As angels touch the springs;
No more on plaintive strings
Shall the shrill wail of *miserere* sweep;
But in the thunderous swell
O'er mount and plain and dell,
Some saintly Israfel
Hath with his harp
Breathed o'er the mortal sleep.

Farewell, dear Lent, farewell!
Let horn and trumpet swell
The music of His rising e'er the day;
Yet fondly shall we turn,
And hearts within us burn,
To thy dear theme in this thy dying ray!

Letters to the Editor

STILL UNMOUNTED

To the Editor of the Living Church:

Two mission churches, eleven miles apart, services every Sunday during the summer, and no end of parish work. All in the White Mountain region, where horse hire is expensive. A wheel would be invaluable. UNMOUNTED.

WANTED—A TYPE-WRITER

To the Editor of the Living Church:

Having read the appeals from the unmounted company in your paper, the idea has occurred to me that possibly some of your readers may have an old type-writer, which though out of date, and possibly repair, may yet be made serviceable at a small expense. Such a ma-

chine, while not of much use to a business man, would be an inestimable boon to a poor clergyman. If, therefore, anyone has such a machine and is willing to donate it to such a purpose, I beg leave to state he will find a grateful recipient in
POOR SCRIBE NO. 1.

AN INTERESTING CO INCIDENCE

To the Editor of the Living Church:

Easter of this year is of singular interest, in that it falls upon the same day of the same month of the first Easter, April 5th.

The Prayer Books at my hand give the years in which this co-incidence has occurred, from the year 1661 to 1931, which I send as of interest to those who value accuracy in matters of religious knowledge.

Years in which Easter falls on its first month and day, April 5th: 1795, 1801, 1863, 1874, 1885, 1896, 1931.

HENRY REED HOPKINS.

Buffalo, March 25th, 1896.

RECTOR OR VICAR

To the Editor of the Living Church:

I should like to ask the question, for information, are any of the clergy of the American Church "rectors" in the proper sense of the word?

Would not "vicar" more appropriately serve? Is not the definition of a "vicar," a priest who is perpetually or temporarily in charge of a parish held by a religious corporation?

Now, as the American Church parishes are all practically "religious corporations," there being no official connection with the government or State, are we not all "vicars?" B. T. F.

SUNDAY SCHOOL SERVICE BOOKS

To the Editor of the Living Church:

In answer to your correspondent, J. Francis, I would say that after an experience as teacher, superintendent, and rector, for full forty years, I have no hesitancy in saying I would discard all service books and hymnals except the Prayer Book and Hymnal which mother Church has placed in our hands. In a few years the children of to-day will be the fathers and mothers, and we want them familiar with the Prayer Book and Hymnal. A thorough training in these will, in all probability, make good Churchmen and Churchwomen of the pupils.

I have had ladies who read every Sunday a good part of the Morning or Evening Prayer, paging out the parts, so that the children can follow, and I have known this to result in great gain to the Church, sometimes of children who before knew nothing of the Church's ways. As to lesson papers, I have always looked upon them as a last resort. The Church Catechism simplified, Beaven's Helps to Catechising, and the Bishop Doane series, properly taught, will make well informed Church men and women. When teachers and pupils tire of these, I sometimes humor them by trying a Bible class with the lesson papers as a guide.

R. HEBER MURPHY.

Port Republic, Md.

LIFE OF BISHOP SEABURY

To the Editor of the Living Church:

A book written some years ago by the late Rev. E. Edwards Beardsley, D.D., LL.D., formerly rector of St. Thomas' church, New Haven, Conn., entitled "Life of Samuel Seabury, D.D., First Bishop of Connecticut and of the Episcopal Church in the United States of America," is one of the "Heroes of the Cross" series, published by John Hodges, Strand, London, England, price (probably net) 3s. 6d. Strange how comparatively little is known about so great and wonderful a prelate, and stranger still, that one has to send to England for that valuable book (it now being out of print here) when, only little more than a century ago the Church of England refused to have Seabury consecrated a bishop. I have just read the

book, with the greatest possible interest, and advise all Church people in general, and Connecticut ones in particular, to do likewise, and just now while the Church has been celebrating the centennial anniversary of this prelate's death. What a self-sacrificing, noble, champion of the Holy Catholic Church Bishop Seabury was! Would it not be well for some energetic Church bookseller to import now a large number of copies of this work? John Joseph McVey, bookseller, 39 N. 13th st., Philadelphia, imported the copy form.

Philadelphia, Mid-Lent, 1896.

THE NEW PRIMATE OF IRELAND

To the Editor of the Living Church:

Recent numbers of THE LIVING CHURCH tell us of the elevation of the Bishop of Derry and Raphoe to the primacy of the Church in Ireland, and also of the election of Dean Chadwick, of the "Old Cathedral" at Armagh, to the bishopric of Derry and Raphoe. Such information must be pleasant to the heart of every Churchman, but especially to a native of that island (Armagh), who knows well what prejudice, both inside and outside of the Church, exists there towards anything Catholic.

All know of Bishop Alexander's "great learning and Catholicity." In both these respects a more worthy successor could not be found in the Church of Ireland than Dean Chadwick. His staunch Churchmanship and his ability to defend the same were very creditably brought out some fifteen years ago in his controversy with Dr. Elliott, a prominent Presbyterian minister of Portadown, county Armagh. It was the writer's privilege to read "Replies and Counter Replies" which were published in pamphlet form at that time. It is certainly a sign of great hopefulness to see two such elections. Possibly the recent escapade of the Archbishop of Dublin in connection with the Spanish schism may not have been an unmixed evil. The discussion which it called out may contribute something toward causing the Old Historic Church of Ireland membership to rise and claim their full primitive and Catholic heritage, and be willing to be known outside of the church walls by the name they declare in the "Credo" inside. May the dear Lord speed the day.

JOHN BRANN.

Worthington, Ind., Mch. 19, 1896.

UN-CHURCHLY DOCTRINE

To the Editor of the Living Church:

"A priest's duties are to bless, pardon and offer sacrifice." The italicized portion of this answer to the question: "What are the duties of a priest?" (*Church Lessons' Leaflet*, Sunday next before Easter, the Rev. Elliot White, editor,) I spoke of, in a recent communication, as un-Churchly doctrine. Replying, the editor says: "Both the question and answer refer to the priesthood of our Lord, spoken of in the previous question: 'How is the Blessed Lord our priest?' The pardon of sins could, in fact, be referred to no other source. The mere juxtaposition of the question and answer to what goes before it does not, however, make this great truth sufficiently clear, for the language of both is very general. There should be no ambiguity of meaning, or chance for it, in the language of instruction. The editor speaks of the question, 'Who can forgive sins but God only?' quoted by me, 'as one of the 'Seven Foolish Questions,' condemned in the Bible.' The question was foolish only in those who then asked it, for it was a denial of Christ's divine power. We can ask the same question as our definite belief. It is, virtually, asked in the Absolution, the Form and Manner of Ordering Priests, the Holy Communion, the Visitation of the Sick, etc. All the texts bearing on the priestly power of remission or forgiveness, are interpreted by the Anglican and by the American Church as asserting that Christ's ministers have a special commission to declare authoritatively God's pardon and absolution of sins to penitents, on the necessary condition of faith and repentance.

We cannot go as far as the editor of the leaflet, when he says: "To say that a priest forgives sins" (italics ours) "is a portion of the pure milk of God's word, and not too strong for the children of the Church." One of the very passages he quotes, II Corinthians ii:10, to show this, has as its last clause the qualifying words, "in the person of Christ."

MARCUS H. MARTIN.

Grand Rapids, March 20th.

THE BROTHERHOOD OF THE SEA

To the Editor of the Living Church:

In these days when the war fever is so easily excited by repeated calls "To Arms," it is refreshing to read the address of Hon. Thomas F. Bayard before the "Seaman's Hospital Drednought Society" on the "Brotherhood of the Sea," showing the strong connecting tie woven by the seamen of the two countries. One feels proud of our representative at the Court of St. James' in expressing such sentiments before an audience so responsive.

In this connection, I venture to recall a visit to the Canadian provinces in 1887, under direction of the Maryland Diocesan committee, to promote the reciprocity above mentioned, on which occasion I consulted with bishops and laity, made addresses, and was so encouraged that on my return I sent through the British minister at Washington a letter to Mr. Gladstone as to his views on promoting such brotherhood; referring to the vast benefits conferred by the sailors of the two nations; the moral and spiritual neglect which these "toilers of the sea" received; their influence for good or evil in the various ports visited; the reciprocal goodwill between the two nations by kindness in distress; that however difficult might be reciprocity in commerce, a much easier and equally beneficial result would come from societies in British and American ports, which under proper regulation would welcome the incoming vessels, guarding the strangers from perils on shore greater than those at sea, inviting them to public worship, and giving that attention which created a home on both sides of the Atlantic ocean, no longer separating but uniting the two nations. To this Mr. Gladstone replied, approving highly of such brotherhood, as conducive to permanent peace, and at the same time advising voluntary associations, rather than dependence on governmental influence.

This address of Mr. Bayard is of the highest importance at the present time where there is special need of increasing brotherhood, and also because of religious societies recently organized to care for the unprotected. How closely related is the Brotherhood of St. Andrew with the "Brotherhood of the Sea!" How reactive on the two nations this reciprocal welcome to the British and American sailors." Here is the expulsive power of a new affection repelling the demon war. Here is a continuous arbitration of reciprocity dispersing the clamor of belligerents.

GEO. A. LEAKIN.

Lake Roland, Md.

"BY TWO AND TWO"

To the Editor of the Living Church:

May I venture to suggest to your readers a subject which seems to me worthy of the serious attention of the Church? When our Blessed Lord sent forth the Twelve and the Seventy into every city and place whither He himself would come, St. Mark tells us that He sent them "by two and two." When, after His ascension and the coming of the Comforter, the Apostles began their missionary labors, they by divine appointment still went "two and two." "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." It seemed good to the Holy Ghost and to those assembled in the Council of Jerusalem to send Judas and Silas to Antioch. Following these precedents, we find the early missionaries of Christianity, as a rule, going out from Jerusalem "by two and two." We seem thus to have discovered an important feature in the work of the Christian

ministry, originating from its Founder, adopted by His Apostles, made the rule of the primitive Church, but abandoned now and seldom used. The association of two fellow-workers, of equal rank, with equal powers, but with varied gifts from the Holy Ghost, seems to be one of the most prominent features of Apostolic Christianity. Why do we not find it equally prominent in the Church of to-day? Have we done wisely to let it go into disuse? Is the plan which our Blessed Lord deemed wisest for the introduction and extension of His kingdom, out of date? Have we put anything better in its place? We send out lonely pioneers into the remote villages and mining camps of our vast Western States and Territories, into the midst of almost utter heathenism, with nothing to sustain and stimulate their own spiritual life, but with everything to dishearten them and drag them down to despair. We send our young deacons out from our seminaries to grapple as best they can with the awful problems presented by broken down, divided, or dead parishes, which would have driven St. Paul himself into hopeless despondency. They cannot even utter his pathetic plaint, "Only Luke is with me." They are utterly deprived of the fellowship of kindred minds and often given up to a living martyrdom. How different their whole life and ministry might be if they were sent "by two and two" to comfort and cheer each other in their work! And how much greater enthusiasm and energy would thus be stirred up, as day by day they provoked one another to good works! If contentions arose, as at Antioch, Barnabas and Saul could each go his own way, not alone, but with some new companion of his choice. This then is the question which I beg to suggest: Can we afford entirely to abandon this apostolic principle in favor of a parochial system which chills the enthusiasm of our young men and leaves our scattered workers the prey of loneliness and despair?

Rockford, Ills.

WYLLYS REDE.

MISSIONS, INTENSIVE AND EXTENSIVE

To the Editor of the Living Church:

Diocesan missions are as truly missions as any other kind, in so far as they are extensive and aggressive in character. From another point of view, diocesan missions are so truly intensive as to merit the phrase which has been applied to them—"diocesan-parochialism."

Whether the total extensive work of the Church be represented by less than 5 per cent., or whether it be as much as 8 per cent. of the amount spent on parishes (including charity), the question which I desired to raise, recurs: Is the percentage high enough?

I believe the Church to be the divine body whose main object is to christianize the whole world. It is the Christian missionary society by its divine constitution. The parish is a stronghold from which the Church should issue in strength to do its work. But as a matter of fact, the parish organizations absorb the strength of the Church for their own support. Out of a total of \$38,373,259.41 raised for all purposes in the past three years, \$31,634,243.60 goes to the parish organizations (including charity). (See Journal of the General Convention, p. 439.) I am familiar with the statement that we cannot estimate these matters in dollars and cents, and yet I am convinced that we do well to ask ourselves the question: "Are we not spending too much of the strength of the Church on souls which are inside parochial boundaries? We can estimate the number of souls added to the Church by Baptism. If one soul is as precious in God's sight as another, are we not spending too much strength upon the missionary agency known as the "parish?" Does the parish really become a stronghold out of which issues the missionary army and the financial support thereof?

The Churchwoman who writes on "The Church in Small Towns," lets in some light upon this question. If a writer were to treat the subject, "The Church and the Masses," more light would be admitted without doubt. Is the

Church wedded to the parochial system to the exclusion of other and better agencies?

LAYMAN.

THE CHURCH IN SMALL TOWNS

To the Editor of the Living Church:

In your last issue a correspondent writes of a subject which is of great concern to the Church in this land, and especially to the Church in the West, "The Church in the Small Towns." The church is just beginning to awaken to a realization that it most do something outside the larger cities and towns. The great difficulty to overcome is the Congregationalism that seems to be gaining ground in some of the parishes all over the country. Men and money are needed to make the church known in the small towns and country places, not any and every kind of man, but men with a peculiar fitness for the work they have to do, men who are in earnest and are willing to deny themselves for the sake of the dear Lord whose servants they are, men who are ready to hold two or three services a day.

We need a body of missionaries who are good preachers, who would be willing to devote from two to ten years to the services of the Master for their bare living. The Methodists will send a man to a country neighborhood where there are but one or two of their brethren, and hold a revival, and by dint of hard work succeed in getting up a small congregation which can support a man one-fourth, one-third, or one-half the time, and a place once taken possession of is seldom abandoned. Then the Methodist bishops have the power of mission which our bishops have only in theory, and a man who has done good work in a small place and on a small salary, is after a time promoted to a better field, while our bishops are powerless to do any thing. They can recommend to a parish a man who they think can do good work, but if the vestry does not feel inclined to adopt the recommendation it ends there. Give to the bishops the power of mission, and the means and the Church will grow and prosper all over the land. In case that is found impracticable or impossible, let a number of men who are preparing for the sacred ministry resolve to devote a certain number of years to the Church before marrying, and offer themselves to the bishops, willing to labor in any part of the Lord's vineyard, for barely enough to live on. Let them go into these small towns and preach a mission of from two to three weeks, depending on the offerings to pay their way, and you will see the Church grow as never before in this land of ours. Another plan would be for each priest in a diocese to pledge himself \$10 a year towards the expenses of one good missionary, who should go about the diocese preaching the Gospel and explaining the Church and her position in the world. These missionaries would have to be brilliant preachers, men especially fitted for the work. Of course these last two suggestions would have to be approved by the bishop of the diocese before they could be put into operation.

W. M. PURCE.

St. George's Rectory, Farley, Iowa.

The Uplifted Cross

BY CARLOS A. BUTLER

Have you seen the cross, as it moved along
The hallowed aisles, with its measured song?
Its white-robed bearer with decorous mien,
As aloft it wavered with mystical sheen?

Could you help but bow as it passed you by,
Redemption's symbol pointing high,
Telling of One who at infinite cost
Ransomed the wanderer, wayward and lost?

Did you join the anthem floating there
Like sweetest of odors pervading the air?
Could you smother the utterance for a moment
represt—
Thy name, O Jesus, forever be blest?

As it halts at the threshold where angels have trod,
All worship and reverence, at the Altar of God,
Was your spirit swayed by a chastened emotion,
Absorbed in a quiet, and secret, devotion?

Where ministering spirits continually are
Dispelling the sorrows and burden of care,
Translating the soul to the region of joy
Where the song of redemption the ages employ?

Then, pilgrim, oppress with the battle and strife,
You have tasted the waters at the Fountain of Life

Where the rod of the Master the hard rock has riven,
For the House of the Lord is the gateway of heaven.

Lent, 1896.

Personal Mention

The Rev. W. L. Bevan has resigned Trinity church, Concord, and St. George's mission, Maynard, Mass.

The Rev. W. F. Dawson has taken charge of Trinity church, Freeport, and St. Mark's church, Ford City, Pa.

The Rev. J. Kirkpatrick has resigned the care of St. George's church, Pittsburgh, and accepted the charge of the church of the Epiphany, Louisville, Ky., not St. Andrew's, as reported last week.

The postoffice address of the Rev. B. A. Rogers is changed to No. 1316 Boulevard, Houston Heights, Tex.

The Rev. Robert Scott's address is Dolgeville, N. Y., diocese of Albany.

The Rev. Charles Scadding, rector of Trinity church, Toledo, has accepted the rectorship of Emmanuel church, La Grange, Ill., and will enter on his duties May 1st.

Rev. W. Sharp, Jr., expects to return to this country in April, and would be glad to meet with some appointment. Correspondence is solicited. Address care of Messrs. James Pott & Co. 114 Fifth Ave., N. Y.

Died

WALLIS.—At the residence of her son, F. A. Wallis, Lanford, Md., March 2nd, Emily, wife of the late Francis L. Wallis, in the 93rd year of her age.

HALL.—At her late residence, Mount Holly, Baltimore, Md., on Tuesday, Feb. 25th, after a brief illness, Louisa Polk, wife of J. Bannister Hall.

MORAND.—At the residence of his son-in-law, the Rev. Spencer Gough, Barningham rectory, Barnard Castle, England, on March 9th, 1896, Augustus Morand, aged 78 years, of Philadelphia, Pa.; brother of the late George and Phillip Morand, of New York.

"Lord all-pitying, Jesu blest,
Grant him Thine eternal rest!"

MCCAMUS.—Entered into rest, at her home in Waterville, N. Y., Friday, March 27, Lucia Catherine, only daughter of the late Julius Candee, of Waterville, and widow of Edward McCamus, of Schenectady, N. Y.

MITCHELL.—Entered into rest, on Sunday, March 22, at Linden Hill, Flushing, N. Y., Mary Bedinger, daughter of the late Hon. Henry Bedinger, and beloved wife of John F. B. Mitchell.

"There remaineth a rest for the people of God."

SWORDS.—At Newark, N. J., on Monday, March 23rd, James Grinnell Swords, son of Marie Louise and the late Robert S. Swords.

Ordinations

On the Feast of the Annunciation, the Rev. C. D. Frankel was ordained priest at St. Paul's cathedral, Fond du Lac, by the Rt. Rev. the Bishop of Fond du Lac. The Rev. Canon E. B. Taylor was precentor and master of ceremonies; the Rev. B. Talbot Rogers read the litany and acted as bishop's chaplain; the Rev. J. M. Roker was deacon, and the Rev. C. E. Taylor, sub-deacon. The Rev. Fr. Frankel is in charge of the mission at Bayfield, Wis.

To Correspondents

N. C.—Maundy Thursday evening and other evening Celebrations, while not unlawful, are exceptional. They have no claim to Catholic use.

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

OFFERINGS in all congregations are urgently requested early in the year.

Remittance should be sent to the order of the Society, 281 Fourth ave., New York; communications to the Rev. Wm. S. Langford, D.D., general secretary, Church Missions House.

WE wish to purchase a site and build a church at once for St. Thomas' colored mission, Jackson, Tenn., organized 1894, having already 22 communicants, but no church. More than \$100 has been subscribed in the place, and some other donations have been given. We require \$1,000. The prospects of the mission are excellent. Will your readers please send us offerings for this very important work in a city of 12,000 inhabitants.

ROBERT C. CASWALL, M. A.

Archdeacon of Tennessee, for Colored Work.
Columbia, Tenn., March 23, 1896.

I heartily commend this appeal.

(Signed) CHAS. TODD QUINTARD.

Bishop of Tennessee.

THE Church Home and Hospital cares for the helpless sick who come to Florida from all parts of the country as a last hope. Christian charity requires that these be cared for when reduced to want. It is a work of mercy that appeals to every one to lend a helping hand. Help is needed for daily supplies, and for other and better buildings. See descriptive letter in this issue. Send contributions to H. W. Greetham, treasurer, Orlando, Fla.

ST. JAMES CHURCH, PAYETTE, IDAHO

To the Faithful: Who will help us, if only a little Our little church is greatly in debt—\$1,000. For eight years two faithful women struggled and prayed for a church—we have it now—a beautiful sanctuary right down in the desert. Cannot do more than meet the interest. The faithful pay their clergyman more in kind than any other way. Send to Rev. A. O. Worthing. ■
Payette, Idaho. ■

Church and Parish

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The Editor's Table

Kalendar, April, 1896

1. Wednesday before Easter.	
2. MAUNDY THURSDAY.	Violet.
(White at Holy Communion.)	
3. GOOD FRIDAY.	Black.
4. EASTER EVEN.	Violet.
(White at Evensong.)	
5. EASTER DAY.	White.
6. Monday in Easter.	White.
7. Tuesday in Easter.	White.
12. 1st Sunday (Low) after Easter.	White.
19. 2nd Sunday after Easter.	White.
25. ST. MARK, Evangelist.	Red.
26. 3rd Sunday after Easter.	White.

Exultemus Gaudio

BY WM. HUNTER BIRCKHEAD

Ring jubilant, ye pealing Easter bells!
Ring your glad message over all the earth,
That Christ to-day assumes his heavenly birth,
That man is saved, that death no more shall reign,
That Christ has lived and died and lives again.
Ring jubilant, ye pealing Easter bells!
Exultemus Gaudio!

Ring down the ages, to all after times,
How God the Father sent His only Son
To save mankind from doom their sins had won,
How, scoffed of men, by men reviled, betrayed,
He faltered not, nor once His purpose stayed.
Ring jubilant, ye pealing Easter chimes!
Exultemus Gaudio!

Ring to all the world what this love foretells,
This strife with death, this Resurrection morn,
That man, through Christ, may once again be born,
That Christ in dying helps our sins forgive,
That erring man may hope once more to live,
Ring jubilant, ye pealing Easter bells!
Exultemus Gaudio!

Ring to all time, that Christ with man still dwells,
That in high heaven for man He still doth p'ead,
That trusting Him He fails not at our need.
Ring far and wide the risen Lord to-day,
Ring forth the Christ to whom the nations pray.
Ring jubilant, ye pealing Easter bells!
Exultemus Gaudio!

Amen.

In 1880, the Rev. Dr. Gibson, late editor of *The Church Eclectic*, wrote as follows, and we value the testimonial very highly:

As former Editor of *The Gospel Messenger*, so largely taken in this city and diocese before its suppression in 1872, I wish most sincerely and earnestly to commend the LIVING CHURCH, of Chicago, as fully supplying in its principles and tone the place which *The Messenger* once filled. I have had it among my exchanges since its foundation, and I hereby express my conviction that there is now no weekly publication in our Church in this country, so full and fresh in its information and so well adapted in all respects to make intelligent and consistent Churchmen. I should like to see it in every Church family in our city.

The Indian Churchman comments upon the difficulty of getting a speech or sermon properly reported in Calcutta. An instance given is the following: The Metropolitan, preaching on Sunday observance, spoke of the feeling of sympathy on the part of man with the lower forms of life, shown by our allowing them to share in our weekly rest, and remarked that we could appreciate the sentiment which makes some even hesitate to pluck flowers on Sunday. Whereupon one reporter states that his Lordship took a very strict view of the Sabbath, and said it was wrong even to pick flowers on Sunday. Another goes further, and accuses the Bishop of saying that even the flowers should not be allowed to continue their growth on Sunday. It was a compositor of

one of the University presses who set up in type the words: "Printers have persecuted me without a cause." The sentiment comes home to many who have been the victim of misprints or absurdly incorrect reporting.

A correspondent thus affectionately records "A Memory of the Rt. Rev. G. W. Doane." He seemed the personification of all that was "lovely and of good report"—a veritable successor of the beloved Apostle, St. John! His gentleness was shown in his gracious words to the poor and afflicted who crowded around him in the Church after service, each of whose faces he remembered from year to year. Children loved him. Crowds followed to the railway station to do him honor, and his sweet smile beamed upon us as far as our eyes could follow the swift train which bore him away! His brilliant mind has left its traces in his sermons and poems—no unnecessary words in either; concise, clear and "telling," were all his sentences; this, from his hymn "Thou art the Way," is a good specimen of his concise style:

"Thou art the Way, the Truth, the Life:
Grant us that Way to know
That Truth to keep, that Life to win
Where joys eternal flow."

"Persecuted for righteousness sake," he endured patiently, and gratefully remembered the attached friends who stood by him in his trial. Saddened more than by all his other sorrows by the latest blow—the perversion to the Roman Faith of his younger son—he unselfishly gave us his best, while his great heart bled. Peace be with thee, Reverend Father in God! May we, thy Children of the Lord's Supper, cluster round thee in loving gratitude in the world to come!
L. B. L.

Easter and its Lesson

Easter again is with us, with all the glad ideas which it brings. Once more the songs of the Resurrection will be heard, and our churches will be filled with the fragrant forms of sweet flowers; and blessed memories of the dead will come to us, and we shall remember with tears and hope "them that sleep." It will be well for us if our Easter-tide shall all be filled with the grand theme of "Jesus and the Resurrection," and that our thoughts are not turned from the grand doctrine of the "rising again from the dead" to a sentimental emotionalism and a mere worship of the powers of nature as symbolized in Easter eggs and Easter flowers, which all speak first to us of that which is of the earth, earthy, and do not necessarily set forth at all the Lord from heaven, even Jesus our Saviour risen from the dead. Let us test our Easter joys by the rule which the Scriptures lay down: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come, and even now already is it in the world." The spirit of our Easter joys can be in like manner tested; if our joys do not centre about the empty tomb of Christ, they are in danger of being anti-Christian. Flowers and eggs and songs of the budding branches of the woods in spring, may all be indulged in, but the great point should not be unheeded, which is that Easter is the great festival of

the resurrection of the body, and the life everlasting for us, with Christ our risen Head.

EASTER MUSIC

In remarkable accord with the spirit of Christian pictorial art through all the ages, is the musical art of our own Handel. Take the oratorio of the "Messiah;" there is Easter music in that one work for many successive generations of the Church's life. It is true that we must have faith to sing Handel's music, for the words give the real purport to the tone masses. The mere harmonic and melodic progression of the "Hallelujah Chorus," apart from the words, may be sneered at by a modern musician, but if sung with the nerve and vigor of the Yorkshire chorister, who declared his feelings, when taking part in a Crystal Palace festival, in this quaint fashion: "I let them know," said he, "when I sang, that the Lord God omnipotent reigneth,"—with such devout fervor, and with a fair amount of good hard work in learning Handel, any village choir could do the choruses respectably, and accomplish ever so much more for the Faith, than if they sang about buds and flowers all the Easters of their life.

The immortal solo of "I know that my Redeemer liveth," with the two quartettes and two choruses following, in the words, "Since by man came death, by man came also the resurrection of the dead," and, "For as in Adam all die, even so in Christ shall all be made alive," would make a thrilling and teaching anthem in any church, and never would tire. Then there is "Worthy is the Lamb" and the "Hallelujah Chorus," and the aria, "Thou did'st not leave His soul in hell,"—all these are glorious for each recurring Easter. It would be a good thing for many churches, especially with choirs of men and boys, if the music sung for anthems were restricted to a few works, such as Handel's "Messiah," the "Elijah" and "St. Paul" of Mendelssohn, with perhaps "The Hymn of Praise," and possibly also, Spohr's "Last Judgment." There would be music enough in these immortal works for every season of the Christian year, and the more it was learned, and the better it was known, the more liked it would be and the less worn out. But choirs love variety, and they may not relish the steady wholesome diet which is indicated above. We need not be too severe in the matter, but choose some of the best compositions of English writers. Such anthems are, "Blessed be the God and Father," Wesley; "They have taken away my Lord," Stainer; "O give thanks," Goss, and possibly some anthem which the organist himself might compose, and be glad enough, the next year, to go back to Handel and the Messiah.

A very good way to emphasize the proper musical feeling of Easter is to select a Communion Service in the *Credo* of which the part of the Resurrection is especially marked. Indeed, this principle may be applied to all the festivals of the Church. In such a dramatic service as Gounod's *Messe Solennelle* it is not easy to decide which point is most elaborated in the *Credo*. Such a service is alike useful for Christmas or Easter, for the "And was incarnate" is most majestic and lovely, while the gradual building up of the portion of the Creed beginning with "And the third day," is especially descriptive of the dawning on one's soul of the stupendous fact of the Resurrection. Another thought with regard to

Easter music is this,—in ordinary choirs the Easter music should be always that which is thoroughly well known. An entirely new service never should be used on such a day; better far the old and well-known, than the strangeness of a new service, with all the incidental nervousness of a first attempt. Immediately after a great festival the music for the next recurrence of that festival should be laid out. Then its various parts could be occasionally used during the year; they would thus become familiar to choir and people, and the complete work, already well known and familiar, would have the attractiveness of an old friend, and have an added splendor from its completeness, when thus sung as a whole.

EASTER DECORATIONS

Speaking of decorations for Easter, it will be well not to overdo the matter in flowers. Doubtless it will seem to some almost a heresy not to "deck the font with roses," or some equivalent blossoms, but it is really not reverent to use the bowl of the font as a jardiniere. It is the instrument of the sacrament of the new birth, and that is a birth which is above nature, and nothing of the earth can duly symbolize it. It is of "water and the Holy Ghost." Better to leave that laver of regeneration clear and pure within, or filled with water, ready for any possible Easter Baptism. The idea of Easter decoration should be one of cleanliness and purity, and the absence of aught that could offend; but temporary shelvings, and wet moss, and moist flower pots are not agreeable or suggestive of the purity of the unleavened. How much better would a more sparing use of flowers be, and a renewal of the old-time use of festival tapestries or hangings of rich stuffs on wall, pilaster, and pillar. They could be of the choicest fabrics, rich, white damask, even of silk, or delicate material of white wool with proper patterns in applique, or alternate stripes of yellow golden satin, with pure white, capable of being further enriched by embroidery. Such adornments would be as a clothing of wrought gold, and the Church itself be as the bride adorned for the bridegroom, and not like a window of the florist's shop, before service, and like a littered market-place afterwards. One of the loveliest of Easter effects was once produced by a skillful draping of pure white linen on an architectural form of wood, as a temporary reredos, behind the altar. All the unused napery in the little village parish was levied on by the enthusiastic rector, and the result was, on Easter morning, a reredos of spotless white, with flutings and mouldings as if done by a sculptor's chisel; and, as it were, draperies in solid marble, after the fashion of the Renaissance. For a simple and temporary decoration it was unique and effective. But panelings of pure white linen, or cheaper material, could transform many a chancel into a thing of beauty for the queen of feasts. It is of course easy enough to pander to a lower taste and an incorrect theology, and spend all one's force on flowers, eggs, and sentimental nature worship; but better the clear white daylight of sound dogma, and the unearthly music which tells of death conquered by the risen Christ, and not a flower or shrub in sight, than the overloaded sanctuaries where the Faith may be slurred over, and the resurrection of this our flesh, through the power of the incarnate God, may remain untaught. K.

The Resurrection in Art

BY MRS. HORACE B. HUMPHREY

"Painters," it has been said, "are but the hands, and poets but the voices, whereby peoples express their accumulated thoughts and permanent emotions."

Art, with her double mirror, on one side reflects her own face, on the other that of the age she represents.

Her mission is ever twofold. Serenely immortal, with one hand she beckons the present generation onward, while with the other she points succeeding ones to the achievements of the past.

For such power and such equipments no subject could be worthier than the crowning fact of Christianity.

A few simple, direct words are sufficient to set before us the closing scenes in the earthly life of our Lord.

Insensate fury and implacable hate—all the pent-up torrent of human passion surging about the Cross—had done their worst; even to death they followed him, "for so it behooved Christ to suffer." Thus far, but no farther. Henceforward only the pitying tenderness of friends may approach Him. Against the luridness of that awful day are silhouetted the silent, mournful forms of the few faithful ones who lower the Sacred Body from the Cross and prepare it for the tomb. And when He leaves His three-days

prison it is only those tear-dimmed eyes whose awed surprise is swiftly changed to joyous certainty, which may behold the risen Lord, forever beyond the power of sorrow and evil, no longer bound by material laws, and loosed from the hampering frailties of a mortal body; in some strange



Fra Angelico

ly mysterious way set apart even from the most adoring of his worshipers, yet more subtly, constantly, sympathetically, present with them than ever before; upon the earth, yet not of it.

In the portrayal of these scenes early Christian art found itself confronted by no light task. Mistrustful of all plastic representations, as the familiar symbols of paganism and idolatry, yet feeling the need of some visible emblem of a common Faith, the early Christians first employed most

guardedly mere symbols of their essential doctrines. These they used not so much for the edification of the living as for a sort of silent sign-manual of the dead. Thus we find in the catacombs the Resurrection represented by the phoenix or peacock, types of eternity. Old Testament history also furnished safe scriptural analogies. The story of Jonah seemed a direct prototype, while Daniel among the lions, and the three Hebrews in the fiery furnace, had a more latent symbolism.

A later embodiment of these typical ideas took form in the "Biblia Pauperum," "Books of the Simple," in which the miniaturists of the fourteenth century, with labor-



Bouguereau

ious pains, adapted the incident of Samson carrying off the gates of Gaza to the Resurrection, Reuben searching for Joseph in the well to the Marys at the sepulchre, and the daughter of Sion, discovering her spouse, to the appearance to Mary Magdalen.

With advancing years and riper experience, this instinct for representation in art grew, reaching to the portrayal of Christ Himself in the scenes of his earthly life. Here the truth-loving artist was met by the fact that the actual Resurrection had no witnesses. It must be remembered that the only ground upon which art could be reconciled with the ascetic principles of early Christianity, was as a teacher. As such, in those days of the unlearned masses, she became an ally too powerful to be disregarded. In her adherence to, or divergence from, the strict lines of Gospel truth may be found an index of the wax and wane of faith. In the insidious in-creeching of fancy and fable, may be read an epitome of religious belief throughout the middle ages.

In the absence of eye witnesses of the actual rising of the Lord, early artists employed attendant scenes to indicate the Resurrection. The Marys at the tomb are seen repeatedly in all the earlier forms of art. In mosaic, enamels, on church doors, and ivory book covers, we find them, at first stiff and crude, but as time goes on, gaining in force and expression. In the early years of the Renaissance, when the spirit of the subject began to breathe in the action and expression of the figures. Duccio, in the fourteenth century, shows a distinct advance in grouping and expression.

Gradually, however, the first steps in the decline of faith, the first inroads of scepticism, seemed to demand a more definite proof of the actual occurrence. To this we owe the pictures, imaginative, of course, of Christ in the act of rising from the tomb, which date from the thirteenth and fourteenth centuries. Imagination having gained foothold, proceeded to assume many liberties. From the first attempt of the daring Giotto new developments were constantly occurring. Soon the guards, in various attitudes of stupor or heavy sleep, are dragged into undue prominence. Then to satisfy the increasing demand for proof of this central doctrine of Christianity, one or more of the guards appear with wide-open eyes as witnesses, while further to sustain the miraculous nature of the event, in later paintings the tomb is ostentatiously sealed. In one instance a guard lies sleeping on the closed tomb, while the risen Saviour soars above, not as one rising, but merely floating as a glorified body.

In the midst of this unrestrained riot of imagination the conception of Fra Angelico, which is here reproduced, seems singularly reserved. This picture, a part of a fresco

in the old Florentine convent of San Marco, shows one of Fra Angelico's own angels seated on the empty tomb. A glory surrounded figure of Christ, above and outside of this cut, radiates the light on the picture. Shielding her eyes from this brightness, one woman bending looks into the tomb, while the four others, the number being for some reason increased from the conventional three, are grouped in sympathetic attitudes. In execution it is fairly representative of an art just emerging from the bondage of meaningless Byzantine types, and trying its newly found wings in the freer air of expression in face, form, and attitude.

During this period the companion scene of the appearance to Mary Magdalen, commonly known as the "*Noli me tangere*," underwent similar transitions. Affording as it does, one of the most dramatic inci-

hardly be expected to surpass this master. Henceforward, until modern times, the beauty of the Magdalen lends the chief charm to these pictures. Almost every artist has depicted her, usually in her accepted character of the most beautiful of penitents. Among many others Titian, Correggio, and Rembrandt, are specially happy in treatment, though the latter clothes the Saviour in the habiliments of the gardener; but the crown of honor, to quote Mrs. Jameson, is due to a later artist, "who alone in his generation, gazing mentally upon the scene, saw it all centred in one wonder and joy-smitten face. The single head of the Magdalen, by the lamented Ary Scheffer, hearing the one word 'Mary!' gives the very quintessence of fact and doctrine."

The figure of the risen Christ presents a stupendous problem to art—that of an adequate conception of the transfigured human face in which dwelt a certain subtle accession of the spiritual and divine—a face glorified not merely by divinity but by experience of supreme human suffering, eyes that have looked into the very depths of the grave—these must be added to the "Son of Man" already idealized under the master-hand of Leonardo da Vinci. Doubtless we may look here for the reason for a fact which becomes more and more evident as art advances; viz., that, although a frequently chosen subject, no artist has reached his acme of achievement in depicting scenes of the Resurrection. Here and there an artist in a "Descent from the Cross," a "Pieta," an "Entombment," may find the fullest expression of his genius, as in the case of Rogier vander Weyden, the humble Brussels painter who conceived an intensity of repressed grief, a touching pathos of heroic resignation, for which greater masters strove in vain; or in the "Descent from the Cross" of Rubens, which has been called the *chef-d'œuvre* of Flemish art. But the greatest as well as the least have a baffling sense of failure in attempting to portray that mysterious, subtle, spiritual essence which



Ploekhorst

dents in the life of Christ, it has been an almost universally treated and a much abused subject. Duccio gives us touching simplicity in his modestly adoring Mary, and his passionate though glorified Christ. Giotto's conception is broader, including the two angels who point the sorrowing woman to the Lord. Albrecht Durer and Martin Schon in Germany have noble types. But here again the emphasis of the trivial and unessential began to mar the ideal. Christ in the form of a gardener superseded the original lofty type. This conception grew rank and descended to inconceivable depths of incongruous profanity. A clumsy, low-born peasant shouldering a spade is all that Raphael gives us, while Mary is a self-conscious beauty, whose chief anxiety, as she kneels, seems to be the preservation of her costly drapery. Contemporary artists could

set apart alike from human contact and pictorial suggestion the risen Lord, against whom death and hell had no more power. It was reserved for "that Dutchman, who occasionally transfigures vulgar forms with a glory that hides every blemish" to reveal a glimpse of this new supernal Resurrection face. Rembrandt's "Supper at Emmaus" gives us a Christ in which is an ineffable blending of the human and divine. We almost echo Mrs. Van Rensselaer who says: "The impossible has for once been accomplished!" Well may we repeat the lines of a kindred artist soul:

"Wise Rembrandt! thou couldst paint, and thou alone,
Eyes that had seen what never human eyes
Before had looken on; Him that late had passed
Onward and back through gates of death and life."

The more modern examples here given gently recall our straying thoughts to the

immediate subject. They speak for themselves, hardly needing suggestion. Bouguereau is perhaps one of the most successful in combining dignity of subject and traditional form with the demands of modern realism. There is wonderful impressiveness in his grief-worn faces. Looking from one to the other, one feels the quiet resignation of unwavering faith, the choking sense of surprise, and not less the impetuous eagerness of the eloquent back. Ploekhorst gives us more beautiful conventional types. His Magdalens, both in the group within the tomb and in the "*Nolime tangere*" are those well-known, but always appealing ones of the beautiful face and golden hair, while his angel has a satisfying purity of feature. Other modern representations vary only in details. Burne-Jones has improved this opportunity to indulge his propensity for the weird and mysterious; but Hoffman, after years of study, has given us an idealized type of the weeping Magdalen, which, in purity of conception, simplicity of design, and reverent self-restraint in the Christ figure, has few equals in contemporary art.

In his "Renaissance in Italy," John Addington Symonds tells us that painting no longer has any deep hold on our inmost life. As an expression of the æsthetic, it forms a delightful adjunct, but its mission as the exponent of intellectual activity ceased with the close of the Renaissance. Modern ideas are too abstract to be successfully handled by the figurative arts; in religion, even, our deepest thoughts about the world and God are incapable of personification by any æsthetic process. Be this as it may, that art can by no means be said to have outlived its usefulness which affords at once a beautiful, lofty, pure, and ennobling view of the central fact of Christianity; which fixes the attention upon those supreme scenes of all history, sacred and profane; which still inspires such lines as these:

"Oh! Risen Lord! speak thou to me,
By 'still small voice,'
And I will keep Thy precious words
Enshrined within my heart like flowers,
That their sweet perfume may refresh
Some weary, heavy-laden soul,
Led gently to my side by Thee."



Ploekhorst

Monographs of Church History

(Second Series)

EDMUND RICH, ARCHBISHOP AND SAINT—Continued

BY K. F. J.

Edmund had refused many offers of preferment, but at last accepted the trusteeship of Salisbury cathedral, offered him by Bishop Poor who was then much interested in the building of that cathedral. The dean and chapter had given largely towards the great work, and had pledged part of their income for the next seven years, and Edmund's private means helped him to defray many expenses connected with his office.

The earl of Salisbury—a half-brother of King John—had led a wild and lawless life, but was converted by a vision, when in great danger at sea. His pious wife Ella followed up the effects of this vision by persuading him to see Edmund, who by the purity and holiness of his appearance gained a great influence over the earl, who persevered in his repentance. After his death his countess kept up the friendship with Edmund, and in a few years founded two religious houses, one at Hinton, and another, of which she herself became prioress, at Laycock. Here Edmund frequently visited her.

He held the office of treasurer, with a small living nearby at Calne, for eleven years or more, devoting himself night and day to study. Often he would rise at night

while residing in Salisbury, visited his old friend Stephen, abbot of Lexington, and the latter on one occasion remonstrated with him on his carelessness about money matters and worldly affairs, which oftentimes it was his duty to consider. In after years his great carefulness in all business connected with his office of archbishop showed how well he profited by this advice. The dean of Salisbury was wont to say that Edmund was not so much the treasurer as the treasure of the cathedral.

The see of Canterbury became vacant on the death of the Archbishop, Richard Grant, in 1231. Then followed a series of elections by the chapter, which failed of confirmation by the Pope. An iniquitous arrangement had been made between the king, Henry III., and the Pope, at the election of the late Archbishop, by which the king promised the Pope a tenth of all the income of England if he would confirm Henry's candidate—Richard Grant. The Pope had fulfilled his part of the bargain, but when the king proceeded to perform his, there was general indignation throughout England. The barons flatly declared that England was no fief of Rome, and that they would not give a penny towards the Pope's war with Germany. There was much grumbling on the part of the clergy, but they could not stand against both king and Pope, and at last gave in, fearing excommunication. Roger of Wendover tells us how grievously this demand fell on bishops and clergy, and how merciless the legate was in carrying it out, even insisting on a tithe of the crops of the coming autumn, which were still in the blade.

"The prelates then, having no other resource, took the chalices, goblets, phylacteries, and other holy vessels from the churches, some of which they sold, and pledged others at interest. The country was filled with incessant though secret maledictions, and all prayed that such an exaction might never be productive of advantage to their exactors. Ralph, earl of Chester, was the only one who refused to reduce his territory to bondage, and did not permit the religious men and clerks to contribute these tithes from his fee, although England and Wales, Scotland and Ireland, were

all compelled to pay them." Another tyrannical measure was opposed by the English clergy. Orders were sent from Rome to the effect that no Englishman should be appointed to benefices by bishops or nobles until they had first appointed five Romans and provided for them at one hundred marks each. This "insolence of the Roman clergy," as Wendover calls it, was too much to bear. A secret society was formed under the leadership of a knight whose name was at first concealed, but afterwards proved to be Sir Robert de Twenge. He went by the name of "William the Nitherer"—*nither* meaning to scatter—and although his followers were said not to exceed eighty in number, they struck terror to the hearts of

to study the Holy Scriptures. He never wearied of reading and meditating on the word of God. He had few other books at this time, and we are told that the only time in his life that he gave way to anger was when one of his companions lost his copy of the Bible when they were traveling together. The Holy Book lay always upon his desk, and close by was a carving in ivory of the Blessed Virgin, surrounded by signs of the mysteries of the Faith, and here he would spend hours in study, meditation, and prayer.

In 1227 he was appointed to preach the sixth crusade. He bore all the expenses of this preaching tour himself, refusing to be a burden on the Church, and miracles were reported as marking his success. He often,

all compelled to pay them." Another tyrannical measure was opposed by the English clergy. Orders were sent from Rome to the effect that no Englishman should be appointed to benefices by bishops or nobles until they had first appointed five Romans and provided for them at one hundred marks each. This "insolence of the Roman clergy," as Wendover calls it, was too much to bear. A secret society was formed under the leadership of a knight whose name was at first concealed, but afterwards proved to be Sir Robert de Twenge. He went by the name of "William the Nitherer"—*nither* meaning to scatter—and although his followers were said not to exceed eighty in number, they struck terror to the hearts of

the usurping Roman clergy, so well and secretly were their plans laid. They circulated letters bearing the device of two swords, with the inscription "*Ecce duo gladii*." These letters were sent to the monasteries and influential laymen, whose cause was one, ordering them not to pay tithes from the produce of their lands to the Roman interlopers. They would then descend suddenly—a band of masked men—on the foreign clergy—throw open their barns, and sell the corn and hay to the poor at low prices. The frightened Italians hid themselves wherever they could till the indignation should pass. The Pope interfered in time, and at last Sir Robert de Twenge threw off his disguise, and, having a personal grievance against the court of Rome which it could not choose but hear, he departed thither to demand justice, which he obtained.

Such was the miserable state of the English Church when Edmund was called from his studious seclusion at Salisbury to guide her counsels. Three elections of the cathedral chapter were rejected, and the Pope at last really nominated Edmund, although there was a pretense that the election came from the chapter. He was acceptable alike to king, clergy, and Pope, but he was most unwilling to accept the high office, for which he considered himself unworthy. He was at his little parish of Calne when the messengers came to him, and some one rushed into his presence with the tidings, but was instantly dismissed, nor did Edmund come forth to meet them until his usual hour for leaving his room. Then, in spite of the cries of joy from his friends and attendants, he protested against the honor done him. It was long before his opposition could be overcome. At the earnest persuasion of his b'shop and friends, he at last consented, but their glad *Te Deum* was broken in upon by his tears. He was consecrated at Canterbury, on the 2nd of April, 1234.

It was no easy task which lay before the new Archbishop. He was a patriot, loving his mother-land and Mother Church. The former he saw invaded by greedy foreigners—favorites of the weak, extravagant king; the latter was the prey of the avaricious Roman court. It was the bold stand taken by Church and by people—the united action of barons and clergy, that had forced the great Charta from the despicable John. There only hope now lay in drawing closer those ties. The Pope's party was supported by his devoted friends, the friars whose zeal a few years before had seemed to put new life into the Catholic Church throughout the world, but who were now arousing the jealousy and enmity of regular monks and parish priests by unwarrantable invasions of their rights. The king had introduced foreign mercenaries into the land, and the Pope had forced foreign clergy into the benefices. Of these last many were non-resident, enjoying the revenues of cures while the Lord's flock was un-shepherded, as Dean Hook well says: "There was, in fact, a foreign invasion headed by a traitor king."

While yet only archbishop-elect, Edmund found it necessary to call a council. An address of remonstrance was made to the king, which, after laying before him the evils to which he had subjected his kingdom, made it very plain that if he did not dismiss the foreigners from his councils, the Church would not hesitate to ex-communicate them and the king himself,

The two especially obnoxious to the people were Peter de Roches, Bishop of Winchester, and Peter de Riveaulx.

A second council, after the consecration of the Archbishop, was held, and demanded of the king that he should speedily fulfill his promises. This he did, as both he and his favorites were now thoroughly alarmed, and at a third council, held in Gloucester, matters had almost come to a happy conclusion, when the sudden news of the death in Ireland of the much-loved Earl Marshall, earl of Pembroke, and the tidings that he had been murdered in fulfillment of orders under the king's name and seal, struck horror to the hearts of the assembled barons and clergy.

The poor, weak king with tears confessed that he had allowed his two unworthy favorites to write dispatches under his seal, of whose contents he was ignorant. The Archbishop addressed him thus:

"Examine your conscience, my king, for all those who caused those letters to be sent, and were aware of the treachery intended, are just as guilty of the murder of the marshall as if they had slain him with their own hands."

The king in fear and remorse did all that was required of him, and for a time the hated foreigners were removed from his councils.

But not for long. The self-indulgent Henry, seeing that the Archbishop had the good of the people at heart, and that he would withstand to his utmost any invasion of the rights of his country and his Church—secretly demanded a legate from Rome—that his presence might be a continued check upon the Archbishop who interfered too often with the king's peace and comfort.

(To be continued)

My Brother

(The Rev. J. M. C. Fulton, S.T.D.)

BY THE REV. S. C. FULTON, A.B., PH.B.

I.

My thought with thee has ever been,
Lamented brother, loved, revered,
Since that dark shadow by man feared,
So silent, swiftly came between

Thy life and mine, so closely wed
By strongest ties of brotherhood,
By early training pure and good,
By thousand bonds of heart and head.

Bonds growing with the growing years
In sacred numbers, manly strength,
Until as one we grew at length;
Bonds sundered now midst burning tears.

II.

Thy soul I knew as thou knewest mine,
From boyhood's hour to manhood's day;
We were together in our play,
One love did our glad hearts entwine.

One mother love did us enfold,
Holding our hearts in blest embrace,
'Til shone her sweet, angelic face
With radiance from the streets of gold.

And 'ere she passed there came to cheer
Our wedded lives with wifely love,
Those who were gifts from God above,
And daughters of one mother dear.

III.

And one were we in work as love,
In labor for our blessed Lord;
His holy calling: "Preach My Word,"
Did both our willing spirits move.

So side by side our lives sang on,
As blending streams from one pure spring,
Until, alas! one ceased to sing;
The purest, strongest, best, was gone.

The lesser onward silent moves,
And lonely, toward the shoreless sea,
Called by frail men Eternity,
Until it join the one it loves.

IV.

Alas! our journey so long planned,
Thro' elder countries orient,
And mainly where our dear Lord spent
His life divine in Holy Land—

Itinerary seemed so near
Our waiting hope, but yet delayed,
Will never by us both be made—
That looked so bright, but now so drear.

Since thou on journey, long and last,
Hast passed into that Holier Land,
Alone in my great grief I stand,
In shadow which all lands o'ercast.

V.

But doleful feelings must away;
Thy strong, bright soul such will not please,
Who sought not night or selfish ease,
But toiled while heaven gave thee day.

Nor ever put thy labor by,
Tho' weary oft, and sore opprest;
Nor sighed for thy eternal rest,
Until was earned the right to die.

To die, O, no; more grandly live,
And labor in God's temple high,
Made without hands, far in the sky,
A holier service there to give.

VI.

For as a child lost in the storm
Of wintery night upon the moor,
Unwitting tries some yielding door,
And finds his home all bright and warm!

So, in that darkness strange and cold,
That swept o'er thee with biting blast,
That proved of all thy storms the last,
The everlasting doors of gold

By kindly Death were opened wide,
And lo! ablaze with light and love,
It was thy Father's house above
That beamed on thee whom we said died.

VII.

I see thee in fair picture stand,
Preserved by love and kindly care;
Thou hast been chanting psalm and prayer
With God's own altar close at hand.

With music jubilant ye gave
Your joyous offered sacrifice;
The while thy gift on altar lies,
Thy song rings thro' the aisle and nave.

Ye followed, too the holy Cross
With eager step and cheerful song,
And taught thine own, and all the throng,
For it to "count all things but loss."

VIII.

So runs this symbol of thy life,
Whose hidden meaning I unfold;
May all who read be strong and bold
To vie with thee in holy strife.

And tho' I sing in minor strain
My lonely song of love and grief,
In thy blest way I'll seek relief,
And not in sorrow's sad refrain;

And blend in trinity so blest
My work and song and sacrifice,
Until, like thine, my spirit flies
At once from all, with thee to rest.

IX.

O, quiet form that came and went,
Borne on love's hands with tender care,
As if once more thou wouldst share
The blessed, holy Sacrament.

No marvel, rarest flowers exhaled
Sweet incense on the fragrant air;
No wonder, joy rose everywhere
That day in hearts by grief assailed:

God's soldier had laid down his sword,
At his loved Captain's high behest;
The warrior who had fought with zest,
Was crowned with glory by his Lord.

Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

V.

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The influence of the Renaissance movement was not confined to Europe, but reached this continent, through England, in the 17th century, in the form known now as Old Colonial. It also came, through Spain, to Spanish North and South America, somewhat earlier. The Old Colonial style was prevalent over the whole of the territory afterwards formed into the original States of this Union, but reached its highest development, probably, in New England, Virginia and Maryland, although interesting examples are to be found in all the thirteen States.

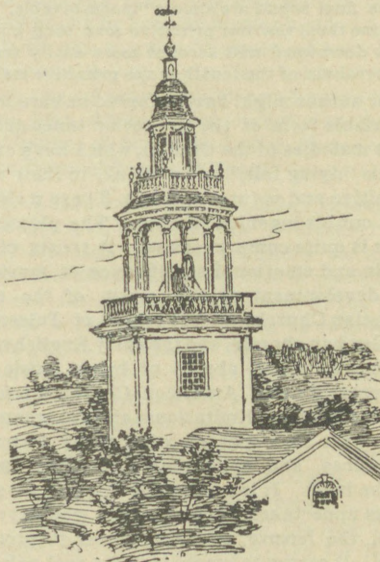
The characteristics of the style as first adopted in important buildings show the

ings. It is to be admitted that many of the buildings show crudity of design and false treatment; as, for instance, in the copying, in wood, of chamfered joints on the face of the walls, to represent dressed stone, but defects of this nature were to be expected in the working out of such a novel and important problem; and, on the other hand,

built in England in the 17th and 18th centuries by Wren and his followers, consisting, generally, of a square base rising somewhat above the ridge of the roof, and upon this base a spire of two, three, or more stories, each containing a Roman classic "order" of cornice and column, and each story slightly receding from the face of the one below, and generally decreasing in height in the same way, the whole surmounted by a small pointed spire or roofed cupola, producing the general outline of a Gothic spire.

The stories of the spire are sometimes open and sometimes closed, but in the best examples are generally closed, with arched windows or louvres for bell chambers; the plain portions of spire are shingled.

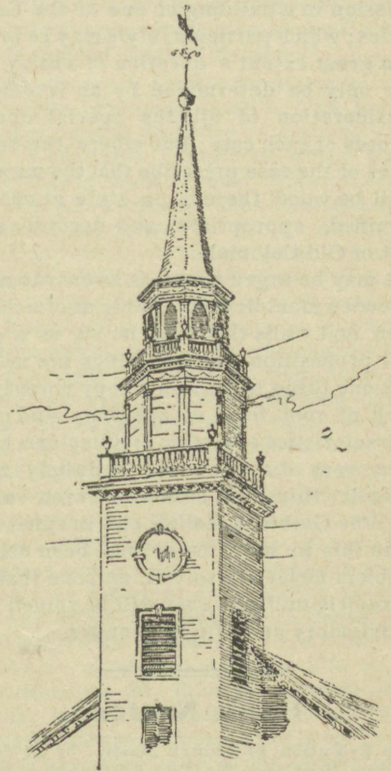
The porticos are mostly of a Greek order, more or less severe. the columns being often of plastered wood. The roofs are of a pitch between 25 and 45 degrees, and are shingled. The window openings are some-



ASHFIELD, MASS.

there are also very many examples where the treatment of the material is perfectly honest and truthful, and the result correspondingly good. The better class of colonial mansions are, indeed, so far as design goes, often models of all that a home should be. Of the churches, there are two broad types; one with a tower and one with a portico. Of these types, that of the tower is probably of a more churchly character than the other. A tower is a generally accepted distinguishing feature of a church, so general, that if we see a tower we at once assume that there is a church attached to it; whereas, a portico conveys no such idea; a building with a portico may be a church; it may also be a court house, a town hall, or a barn; hence, we may take it, that the tower type for a church is the more correct and appropriate.

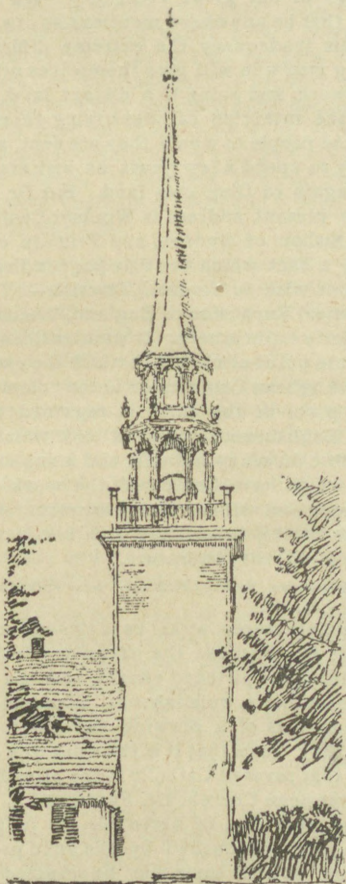
A building having a tower may also have a portico, and this gives a third composite



WEST SPRINGFIELD, MASS.

times semi-circular arched, but are more often rectangular, with a classic architrave moulding around, which is, in many instances, surmounted by a moulded pediment. The window panes are generally small. The door openings are more elaborately decorated, and are often of great beauty and delicacy, having enriched classic columns, carved caps, and elaborate cornice with pediment or other ornamental finish. The interiors are plastered, and decorated with pilasters, arches, cornices, and other classic features.

There are many old churches and meeting-houses in this style that might replace the modern alleged Gothic frame edifices of this country, to the great satisfaction of true lovers of the beautiful and appropriate in art. The fact is, that, up to the present time, the construction in wood of the intricate features of Gothic architecture has presented a problem which has been too difficult of solution by the architects and builders of this country; and, while it may be too much to assume that some modification or adaptation of a conventionalized Gothic is impossible in wood, yet it certainly has been found so up to the present time.

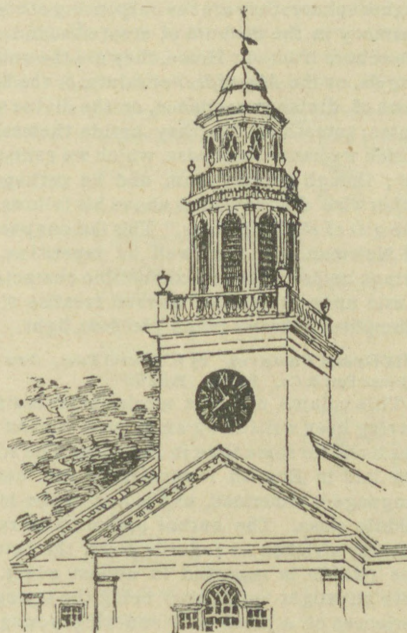


FARMINGTON, CONN.

classic origin, as the cornices, mouldings, and forms of openings, are of a decided Roman cast, while many of the buildings have porticos copied from drawings of Greek temples, and all show a refinement and delicacy of taste which is remarkable in so young a country.

The Colonial buildings in this style were first of brick (imported from England) with wooden cornices and other architectural features, but as the builders became more familiarized with the style, and the artisans more expert with their tools, many of the better class of buildings for all purposes were built in this style, but of wood, the architectural features being adapted to this material, and very many of the homes of the colonists testify to this day to the ability and taste of their designers.

It may, indeed, be claimed for the colonial builders that they solved a problem which has nowhere else been solved, and this in a highly satisfactory manner; namely, the application of true architectural features to the construction of wooden build-



LENOX, MASS.

type, of which there are many pleasing examples. The towers used in the Old Colonial style are based, in design, upon those

The structures which, in many cases from force of circumstances, have to be built for Church use of wood, are, in almost every instance, when a pretense is made of a Gothic character, models of what to avoid, and erections that are calculated to "make the judicious grieve." It is to be deplored that there is on the part of the authorities controlling the erection of churches a conviction that the fitness of things demands that a Catholic church shall always, and under all circumstances, be a Gothic structure, while there is a sensible and beautiful native style, of which every American should be proud, available for this purpose, and which, if used with taste and judgment equal to that displayed in the old examples, would produce churches of beauty and adaptability never excelled.

If a church can be built of stone there is no question that the ritual and custom of the Catholic services reach their highest expression in a building of one of the Gothic styles; which particular style may be best, is to a great extent a question of outlay, and can only be determined by an intelligent consideration of all the special circumstances of each case; but where the necessities of the case prescribe that the material shall be wood, there is no style at once so dignified, appropriate, and decorative as that of Old Colonial.

It may be urged that it is as easy to make a wooden moulding of a Gothic as of a classic form, and while this may be so, as a general proposition, yet mouldings are not all. It is one thing to slavishly copy mouldings, pitch of roof, form of openings, and other characteristics of Gothic architecture, but it is a very different and infinitely more difficult thing to build a church which shall be Gothic in feeling and in spirit, and to do this in wood is, as has been said, a problem never yet solved, and one that it is extremely unlikely ever will be solved in a satisfactory and artistic manner.

Book Notices

The Evolution of Church Music. By the Rev. F. Landen Humphreys, Mus. Doc., S.T.D., with preface by the Rt. Rev. H. C. Petter, D.D., LL.D., D.C.L. New York: Charles Scribner's Sons. 1896.

A charming piece of book-making, and the pleasing evidence of a cultured taste devoting itself to a labor of love in the music of the Church. It is a treatise not merely on the evolution of Church music, but rather of music in itself. Much that is strictly philosophical, and, if we may so speak, the interior life of that mystic realm of sweet sounds is brought before us in warm and impassioned dissertation. There is much in these pages that is of interest to the learned musician, while the amateur will be charmed by the brightness of the style and the new light which is thrown upon the progress of the art. The book does not profess to be a manual of instruction; it presupposes in the reader a more than usual advance in musical science. But the statements made, the apt quotations from remote sources, skillfully interwoven, and the historical information imparted, all combine to make it a most readable volume. There are many original views presented; one as to the evolution of the primitive musical scale is quite striking. The author says:

We have so long thought of scales as built upward that we forget that they might just as well be built downward. Those who have studied Oriental music closely have observed that their scale tends downward, and, taken in connection with other facts, it is believed that this is the primitive practice. In proof of this, take the *leading note*, which in our (modern) harmonic scale tends upward, is always employed in the final cadence, and

rises upward to the tonic, or key-note. Now, the natural instinct entirely reverses this process, and the very significance of the word "cadence" implies a falling instead of a rising inflection. The natural cadence in speaking also tends downward. It is only in expressions of astonishment, or in questions, that the voice rises at the end of the sentence. Pure vocal art follows the rule of the inflections in speaking; and in melodic systems, which are so much influenced by the voice, cadences which rise to the final sound are almost "inconceivable." To imagine then, that our primitive man sang his few notes downward will account more easily for the universal use of the fourth in the primitive scales.

Our author might have referred us here to the invariable form of the Gregorian tones and ancient melodies of the Church, which have exactly this "dying fall," so to speak, in their truly primitive and natural endings. These melodies bear out his ingenious theory. The plan of the book is quite comprehensive. It treats of the origin and emotional significance of music; of the development of the music of the early Christian Church; of the school of Palestrina, the German chorale, and the early English style; of some uses and abuses of hymn music past and present; and American Church music, its development and limitations; all thus treated in lucid style interspersed with many historical references and enlivening anecdotes, make up the book. It is a pleasant thing to see such works undertaken by our clergy who have the taste, the leisure, and the power to produce them. It serves to emphasize the real value of music and its infinite capacity, which Newman so eloquently describes in one of his famous sermons. "Music," he says, "is an outward and earthly economy, under which great wonders unknown are typified. There are seven notes in the scale; make them fourteen, yet what a slender outfit for so vast an enterprise! What science brings so much out of so little? Out of what poor elements does some great master in it create his new world! To many men the very names which the science employs are utterly incomprehensible. To speak of an idea or of a subject seems to be fanciful or trifling; to speak of the views it opens upon us, to be childish extravagance; yet is it possible that that inexhaustible evolution and disposition of notes, so rich, yet so simple, so intricate yet so regulated, so various, yet so majestic, should be a mere sound, which is gone and perishes? Can it be that those mysterious stirrings of the heart, and keen emotions, and strange yearnings after we know not what, and awful impressions from we know not whence, should be wrought in us by what is unsubstantial, and comes and goes, and begins and ends in itself? It is not so, it cannot be. No, they have escaped from some higher sphere; they are the outpouring of eternal harmony in the medium of created sound; they are echoes from our Home, they are the voice of angels, or the *Magnificat* of saints, or the living laws of divine governance, or the divine attributes; something are they beside themselves, which we cannot compass, which we cannot utter; though mortal man, and he perhaps not otherwise distinguished above his fellows, has the gift of eliciting them." This famous passage of Newman will bear well its repetition, and brings before us the inexhaustible character of music upon which the learned treatise of Dr. Humphreys throws much pleasant light.

Mid Green Pastures. By E. Rentoul Esler. New York: James Pott & Co. Pp. 193. Price \$1.

This volume of short stories bears marks of having been written by an English woman who has lived for some time in America. The scenes are laid in English lower-middle life, but the language is American, and is also of the lower-middle class. The author seems to be rather poverty stricken as regards plots, the favorite one (which is repeated in almost every tale with but slight variations) being the trying experiences of a jilted and suffering young woman driven by her woes into the arms of him who was all the time her own true love. We could wish that the stories had more literary merit, vivacity, and variety. Suffering females are not the most entertaining creatures in the world, and one can get too much of them.

The Story of the Other Wise Man. By Henry Van Dyke. New York: Harper & Bros. Pp. 84. Price \$1.50.

Both outwardly and inwardly this is one of the most charming books we have seen in a long time. It is printed, bound and illustrated in exquisite taste. In the purest and most perfect literary style it relates the apocryphal history of Artaban, the Magian, who (delaying to do a deed of charity) was left behind by the three who set out for Bethlehem and never found his Lord in the flesh. The story of his thirty-three years' search for Christ and his costly benefactions is most beautifully told, and takes strong hold upon the heart. The book would form a most elegant gift for any season of the year, especially for Epiphany-tide. Its closing scenes make it almost as appropriate for Easter-tide.

The Ecclesiastical Expansion of England in the Growth of the Anglican Communion. By Alfred Barry, D.D., D.C.L. Price, \$1.75. New York: Macmillan & Co.

This volume contains the Hulsean lectures for 1894-95. The author laments in his preface "the inadequacy of our efforts to rise to the height of our great vocation." We do not know that he anywhere mentions as one reason for this inadequacy the extreme difficulty of finding men who will give themselves utterly to their work, and going to a distant land, do so with the intention of identifying themselves with the people to whom they are sent, and not simply to spend a few years as visitors, to return again to their own land. But Dr. Barry, whose present address is Windsor Castle, was once Bishop of Sydney, and Primate of Australia, a fact which the title page indicates he does not wish to forget. The title—"The Ecclesiastical Expansion of England," seems to be peculiarly unfortunate. It unintentionally betrays the point of view with which the extension of the Anglican Communion in the colonies and other parts of the earth is regarded by too many Englishmen; a point of view which is responsible for many failures, and many obstructions which have hampered the work of the most able and self-sacrificing missionaries. The volume itself is interesting and fills a needed gap in missionary literature.

Wild Flowers. By Mary H. Ewer. New York: Crothers & Korth. Pp. 113.

A quaint interest attaches to this collection of poems; it embraces the irregular effusions of babyhood, the girlhood efforts, and the poems of the author's womanhood. Churchmen will feel conscious of a drawing towards the book when they learn that it is the work of a daughter of that revered Catholic in the priesthood of the American Church, Dr. Ferdinand C. Ewer. The earliest bits of verse are, we judge, and wisely, left untouched by the hand grown in cunning, and the same may be assumed of the poems of the writer's girlhood, the longest and most striking of which is undoubtedly "Crazy Nell," a most pathetic fancy, under the motto, from Goethe: "A man's love is a thing apart, 'tis a woman's whole existence." The later poems exhibit the development of native powers in a skill of thought and mode acquired in the practice of increasing years, and at many a turn they are impressive. A very pretty conceit is shown in the slight double stanza, "Tears." The two to her father and to mother, are all that they should be, and one reads the first and then the other in reverence and with a hushed heart. "The Guiding Light" in the third part, a narrative in verse, is of remarkably pure and beautiful conception, and is exceedingly well done.

The Law of Sinai; Being Devotional Addresses on the Ten Commandments. By the Rev. B. W. Randolph, M.A., Principal of Ely Theological College, Honorary Canon of Ely, and Examining Chaplain to the Bishop of Lincoln. Pp. 94. Price, \$1.25. New York: Longmans, Green & Co.

The Decalogue has been put by the Anglican Church into a position of great prominence. She evidently regards it as one of the chief bulwarks of religious morality and insists upon the fundamental and permanent value of the Law of Sinai. And yet we have a deep conviction that the Decalogue is not explained and enforced by our clergy as it ought to be. Our

people are allowed to think of it as practically repealed by the Sermon on the Mount. They need to have it impressed upon them that our Lord did not substitute a new Law but rather made the old Law cut deeper down into heart and life. It is not to be studied by us as ecclesiastical antiquarians interested in "comparative religions," but as living men who desire to live for God. It needs to be practically brought home to us in our daily life. This is admirably done in the book under review. We have never seen it done so well, and we regard this book as one of the most important contributions made to theological literature in our day. Canon Randolph is evidently well-skilled in the science of theology, and grasps his subject with a firm hand. He is master of a clear and vigorous literary style, which makes his meaning luminous and strikingly impressive. One feels that here is a man who knows exactly what he is talking about, has something to say, and is worth listening to. We wish all our clergy might read and ponder what he says and when work it out in the pulpit, each in his own way. They would find it a great help to their own inner life, and would give a tremendous stimulus to the cause of true religion in their parishes. It furnishes exactly the sort of spiritual food of which our clergy and people stand most in need in these days when all the old foundations of morality and religion are thrown out of course. It deserves to go on the same shelf with the valued works of Newbolt, Lid-don, and Mac Coll.

FOUR very dainty Easter booklets have come to us from Messrs. E. P. Dutton & Co. They are all made by the celebrated publisher, Ernest Nister, of Nuremberg, whose name is a guarantee of fine work. "Violets" is exquisitely gotten up, the sweet flowers seeming as if just dropped upon its pages; while the accompanying lines harmonize in refined sentiment; "Vesper songs" is a reproduction of *Magnificat, Nunc Dimittis*, and *Deus Misereatur* in fancy type, printed in red and gold with exquisite full-page illustrations; *Te Deum Laudamus* is similarly gotten up, and "The Gates of Paradise" is a prose story illustrated.

The Editor has received the following from The Christian Literature Co., Astor Place, New York: "We are sending you for review, 'The age of Hildebrand,' which is the fifth volume in our 'Ten Epochs of Church History' series, although the first to come from the press. Inasmuch as our original plan contemplated volumes ranging in size from 280 to 360 pages, in the usual binding, while the present volume is much larger and more handsomely and expensively bound, we have found it necessary to limit the time for the acceptance of orders at \$1 a volume to May 1st, 1896, after which date the full price of \$1.50 a volume will be in force.

Magazines and Reviews

Pleasant Hours, for Boys and Girls, an illustrated monthly for the young folks, has just completed its first volume. It is very attractive and its contents seem well adapted for entertainment and instruction. With the low subscription price of one dollar a year and continued excellence, it cannot fail to be popular. The editor announces a new serial to begin in the April issue, by Horatio Alger, Jr., and another by Evelyn Raymond.

St. Nicholas closes Vol. XXIII with the April issue which contains the index. It is a good number, which may indeed be said of every number, but this is unusually good. The frontispiece, a fine specimen of the engraver's art, illustrates a capital story, "Stalled at Bear Run," describing the relief of a snowed-in train by a brave boy who found among the passengers some of his kin and was taken with his mother to an eastern home. "About Flying Machines," will interest ingenious youths and perhaps encourage them to try their wings. There are papers about whales, and Olympian games, and tricks, and all sorts of things, and

numerous pretty bits of illustrated verse, all attractively presented, with several series that are looked for every month with great interest.

Louisa M. Alcott is said to reveal herself in a most interesting way in a number of letters (written to five little girls) which appear in the April *Ladies' Home Journal*. These letters were written during the busiest period of Miss Alcott's life, and present a pen picture of the author drawn by her own master hand. In these she talks with singular frankness of herself, her work, her aims, her home, her spiritual belief, and of the influence that directed her to literature. John Philip Sousa contributes the musical feature of the April *Ladies' Home Journal*, "The Colonial Dames Walzes."

Mr. Leslie Stephens in *Littell's Living Age* for March 14th, discusses the "Evolution of Editors," from the days of Johnson's dictionary, when their office was rather that of publisher or commentator, to the development of the "we," and the organism too complex to represent a single person. "Socialism for Millionaires," and "Some more recollections of Jowett," are among other able and interesting articles offered readers of this issue of the magazine.

Even Englishmen themselves cannot help acknowledging the "Fiasco in Armenia," under which title Dr. E. J. Dillon severely criticizes the policy or lack of policy of the late liberal ministry, in *The Fortnightly Review* for March. Another writer scores past governments in general for their uncertainty and vacillation in Indo-China, and this paper added to the former makes a respectable "British Growl" of the traditional sort. Mr. Gossip writes again on the Venezuela dispute from the American point of view, and if a plain statement of facts can convince our British cousins that we are in dead earnest in regard to the Monroe doctrine he will succeed in doing so. One of the most interesting contributions in this number is by the late Eivind Astrup, "In the Land of the North-eastmost Eskimo," and those who read it will regret the loss of one so well qualified to do valuable work in the Polar zone.

In *The Westminster Review* for March it is rather surprising to find a severely adverse criticism of the Monroe doctrine, whereas we meet with the contrary opinion in the conservative magazines. Mr. George Osborne Morgan, M. P., under the title, "The Church of England and Christian Reunion" pours out the vials of his wrath upon the Church for its influence in overthrowing Lord Rosebery's government and defeating Welsh disestablishment. An excellent paper on "The Practicability of Vegetarianism" is contributed, (very appropriately indeed) by Mr. O. A. Shrubsole. A great deal of pleasant information is given in "A Pilgrimage to the Temples of Java," by Mr. Roland Riving-

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

ton. There are the usual notices of contemporary literature, among them a caustic review of "The Life of Cardinal Manning."

The Nineteenth Century for March is an exceptionally interesting number. The Marquis of Lorne defends the policy of granting privileges to chartered companies, with a strong side glance at recent events in South Africa. The solid and excellent traits of the Boers are generously described by Mr. H. A. Bryden. American readers will be as surprised as gratified to read Mr. Francis Comyn's article, full of solid facts, on "The Seamy Side of British Guiana," and it will hardly prove acceptable information to those who approve of Mr. Chamberlain's colonial policy in that quarter. There are several timely "war papers," of which the most suggestive is "Australia as a Strategic Base," by Mr. A. Silva White. Capt. Mahan, by this time, must be getting pretty well accustomed to being the author most frequently quoted by English magazine writers. Mr. W. B. Richmond, R. A., contributes a highly appreciative article upon Lord Leighton and his Art. The methods of Self-help among American College Girls are pleasantly described by Elizabeth L. Banks. The most interesting article of all to a Churchman is the reply of the author of the Life of Cardinal Manning, Mr. Edmund S. Purcell, to his critics, suggestively entitled "Poisoning the Wells of Catholic Criticism," and in our humble opinion he has the better of his adversaries: at any rate, it is most refreshing to see that he is in no-wise terrified by them, which may indeed be to them an evident mark of his perdition; but honest men will be quite willing to go along with him.

- ARMSTRONG & McKELVY Pittsburgh.
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storms

The Weather Bureau employs a skilled force of men, supplied with the most delicate scientific instruments, to foretell the weather. Perhaps you know when a storm is brewing without any word from the papers. Your bones ache and your muscles are sore. Your chronic muscular rheumatism gives sure warning of the approaching storm.

Scott's Emulsion of Cod-liver Oil, with Hypophosphites, would be a most valuable remedy for you. The oil, with its iodine and bromine, exerts a peculiar influence over the disease, and the hypophosphites render valuable aid.

SCOTT'S EMULSION has been endorsed by the medical profession for twenty years. (*Ask your doctor.*) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-liver Oil and Hypophosphites.
Put up in 50 cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.

An old colored preacher was asked how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder." "What is the trouble?" and he replied: "De 'cieties, 'cieties. Dey is jist drawin' all de fatness and marrow outen de body and bones ob de blessed Lord's body. We can't do nuffin widout de 'ciety. Dar is de Lincum 'ciety, wid Sister Jones and Brudder Brown to run it; Sister Smith mus' march in front ob de Daughters of Rebecca. Den dare is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies." Well, you have the brethren to help in the church," we suggested. "No, sah, dar am de Masons, de Odd Fellows, de Sons of Ham, and de Oaklahoma Promised Land of Pilgrims. Why, brudder, by de time de brudders an' sisters pays all de dues an' teuds all de meetin's, dere is nuffin left for Mount Pisgah church but jist de cob; de corn has been shelled off an' frowed to dese speckled chickens."

Best

Results indicate great merit. No other medicine equals Hood's Sarsaparilla in sales, in cures, in popularity. Hood's Sarsaparilla purifies and enriches the blood, creates an appetite, overcomes that tired feeling, eradicates scrofula, salt rheum, and cures all forms of blood diseases. Hood's Sarsaparilla is the best spring medicine and the true nerve remedy because

Hood's

Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1.
Be sure to get Hood's and only HOOD'S.

Hood's Pills do not purge, pain, gripe.
All druggists. 25c.

The Household

An Easter Prayer

BY MRS. J. D. H. BROWNE

Out of the passion and pain,
Out of the turmoil and strife,
The toiling for things that are vain,
The stress and the struggle of life,
Lift us, O Lord!

Out of the pressure of care
That weighs down our souls to the dust,
The clinging to all that is fair,
Yet food for the moth and the rust,
Lift us, O Lord!

Out of our poor human pride,
Pride that dare live in Thy sight,
Out of the doubts that may hide
Thy mercy, Thy Love, and Thy light,
Lift us, O Lord!

Out of the self that would hoard
Thy gifts and leave others the tears;
Out of life's weariness, Lord,
That grows with the growth of the years,
Lift us, O Lord!

Into the light of Thy love,
Thou who didst die and art risen,
Into the peace from above,
Out of sins's sorrowful prison,
Lift us, O Lord!

Oh, to be risen with Thee,
And in Thy victory strong!
Then like the shadows should flee
Faithlessness, weakness, and wrong,
Lift us, O Lord!

Bound hand and foot, Master see,
Oh, of Thy mercy so sweet,
Loose us and lift us, so we
May kiss the dear print of Thy feet,
Lift us, O Lord!

Easter, 1896, Pomona, Cal.

Joe's Easter Day.

BY MIRA L. COBBE

The great temptation of Joe Knowlton's life came to him one day in the early part of April as he stood at his desk making entries in his cash book. Joe was book-keeper for the house of Dingley, Burroughs and Dingley, wholesale coffee merchants, and had remained in its employ since he entered it sixteen years before, as an office boy. From time to time he had been promoted until he had reached his present position and now enjoyed a liberal salary, but not large enough to justify his aspirations to the hand of Adelaide Burroughs, only daughter of one of the members of the firm. Joe had loved Adelaide from the time he had been sent to the house on errands and she, then a tiny baby of three would run to meet him. A few months before this day upon which the temptation came to him, Adelaide had returned from Vassar and he realized how dear she had become to him. She had not discouraged his attentions either, and tomorrow he was to accompany her to church to hear an elaborate Easter service. Sometimes he fancied that a little of his affection was returned, was returned, but until he could offer her as comfortable a home as she was accustomed to, he felt he had not the courage to confess his love.

He was thinking of this lack on his part of what he deemed a necessary requisite to winning her hand and wishing for the thousandth time that he could make a fortune without delay, when his attention was attracted by the conversation of two men who were waiting for Mr. Burroughs.

"I say Bob," one of them was saying as he lighted a cigar, "you know the Ten Strike Mine in which we lost all our money? Well a tenderfoot, some runaway relative of the company's first president, who you remember was strung up for losing all our money, struck some paying rock and there is going to be a big run on the stock. Only four or five know of it and if it is kept quiet we can make a big haul."

"Is this a straight tip?" asked the other man looking meditatively at the wreaths of smoke which curled round his companion's head.

"Sure," returned the other.

"Then we'd better buy up all the stock we can get hold of," said the second speaker, rising and going over to the water cooler.

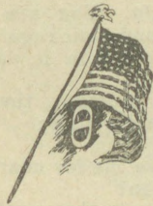
Joe heard no more. His brain was on fire with a sudden idea which seemed to have taken possession of him. Here was the opportunity to win the fortune he had been so eagerly striving for. With it would come the love of Adelaide and a future of happiness so great that he scarcely dared think of it. All he needed was a little ready money, for some of the stock of this very mine had been offered him several days before at a ridiculously low figure, and with the boom which was sure to come he could realize the fortune he was so eager to secure.

Restlessly he walked from his desk to the vault where the large safe was kept, and back again. It would be very easy to borrow a few thousands from the house for several days. He could do this and no one would be any the wiser or the worse off. Where would be the harm he argued. He would pay them a good rate of interest and he was certain to realize from such an investment. There might not be any harm, still he hated to do it. It was not honest, he knew that, and no reasoning could convince him to the contrary, but still was not Adelaide's love worth risking everything to secure? All afternoon he fought with the temptation, losing ground inch by inch and finally just as the clock struck the hour for closing he seized his pen and dashed off a note to his friend who had offered him the Ten Strike mining stock, asking him to bring it around on Monday.

"There, the deed's done" he muttered to himself as he blotted the firm's signature and folded the letter which had cost him so much. "Guess I won't send it tonight. I'll wait and send it over Monday morning by an A. D. T. boy, that will be safer." He placed the envelop in his pocket and gathering up his books, locked them in the vault. As he left the office he looked around the room where he had passed so many useful, honorable years, and shuddered as he realized there would be a blot on his career which nothing would ever efface. He paused a moment, then left and hurried down the street, trying to forget, if even for a moment, the perfidy he contemplated.

The following morning as the Easter bells were chiming out their glad invitation, he walked up the steps of St. John's at Adelaide's side, and under the influence of her happy smile forgot his temptation. Adelaide had never looked prettier than she did this morning in her new

Chosen by the
Government



The War Department proposes to test the bicycle thoroughly for army use, and recently advertised for proposals for furnishing five bicycles for the purpose. Result: Bids from \$50 to \$85 each for other machines; our bid of \$100 each for Columbias, their invariable price. And the Government selected

Columbia
Standard of the World **Bicycles**

The experts who made the choice decided that Columbias were worth every dollar of the \$100 asked for them. If YOU are willing to pay \$100 for a bicycle, why be content with anything but a Columbia?

Handsome Art Catalogue of Columbia and Hartford Bicycles free from any Columbia agent; by mail for two 2-cent stamps.

Pope Manufacturing Co., Hartford, Conn.

Branch Houses and Agencies in almost every city and town. If Columbias are not properly represented in your vicinity, write.

New Subscribers Wanted!

❖ The Living Church ❖

is now making an attractive offer to those who will contribute to this result.

For One New Subscription, accompanied by two dollars in cash, sent direct to this office, and **not** through an agent, **The Living Church** offers either of these standard works:

The Life and Epistles of St. Paul,
By Conybeare and Howson,

Or,

Smith's Bible Dictionary.

The regular retail price of these books has been \$4.50 each, but by a special arrangement with the publishers the foregoing offer is made possible.

This Should Attract You.

Easter gown and hat, and to him she was as sweet as the bunch of fragrant violets, his gift, she carried in her hand. His heart swelled within him as he realized that within a few days he could tell her of his love and obtain a confession of hers.

All unconscious of the thoughts of her companion Adelaide entered the sacred edifice and led the way to the Burroughs pew, Joe following. As they took their places Joe's face expressed his admiration of the beautiful decorations, and he drew a deep breath of satisfaction, settling back in the soft cushioned seat. Great banks of roses and hyacinths filled the deep window sills; vases of stately calla lilies were on the smilax trimmed pulpit and lectern, while Easter lilies formed the decoration of the altar. A heavy fragrance of flowers mingled with the perfume of incense, and the soft tones of the voluntary turned the thoughts of the congregation to heavenly things. As the voluntary deepened into a well-known Easter hymn, a chorus of boyish voices swelled into exultant melody and the white-robed choir marched down the aisle behind a glittering, jeweled cross.

Joe had never attended an Easter service before. Under the barren creed of his religion one day was the same as another, and the celebration of Easter unknown. Thus it was that the flowers, music, and deeply religious atmosphere appealed to him with an almost irresistible force. As the service continued and he began to appreciate the full significance of the day, the struggle began again, and he sought in vain to convince himself of the worthiness of his object.

Adelaide knelt beside him, her pure,

girlish face lifted to the cross upon the altar, and he wondered what she would say could she know the crime he was contemplating. Yes he was obliged to confess it was a crime. No matter how he might gloss it over, to take money that did not belong to him was a theft and nothing less.

"I don't care," he muttered, wiping the beads of perspiration from his brow, "it's for a worthy cause. I'll be able to win my darling's love." Tenderly he gazed in the face of the young girl. It was a sweet face and to him she was the most beautiful woman in the world, and what was better still, the best. Having known Adelaide from an infant Joe watched the child blossom gradually into the charming woman, and he knew her life was as pure and innocent as her face. No thoughts of evil ever found lodgment in her breast, and this being true, what would she say to him. How dare he aspire to winning her if his hands were stained with a dishonest action.

"My darling, oh my darling," he groaned. "If there were only some other way to win you. I wish I'd never come to church. My mind was made up and I'd resolved not to worry any more over the matter and now I'm in a perfect torment again. How happy everyone seems. No one is miserable but me, but perhaps they are all better than I am."

As he thus struggled the clergyman entered the pulpit and announced his text. What it was Joe did not know, for his mind was occupied with his own painful thoughts, but suddenly his ear caught the words: "Each one of us has to pass, like our Blessed Master before us, through our temptation in the wild-

erness, but unfortunately for us and humanity, we do not all come out triumphant. To some of us there is never an Easter of conquest of sin, nor to us is given the palm of victory. The great trouble lies in tampering with temptation. Instead of following our divine example, we sit down and chat with the devil in place of bidding him get behind us."

Joe heard no more of the sermon, these words were enough. He was in the wilderness of despair and the temptation was before him. Could he conquer it? Scarcely with Adelaide's face beside him. How could he give her up?

"No one will be wronged," he argued again and again. "I've served them faithfully for sixteen years and never misappropriated even a postage stamp. I'm not stealing the money. Every cent of it will be returned."

"But it's not your own to take," his conscience whispered.

"I'm not going to take it, I'm only going to borrow it, and I'll pay the firm good interest."

The train of his thought was broken by the congregation rising at the close of the sermon, but the struggle was resumed immediately.

"They'd lend it to me," he whispered softly, "if I cared to ask them for it."

"No, they would not," returned his conscience, "for Mr. Burroughs objects so strongly to speculation of any kind."

"If I could ask Adelaide's advice," poor Joe thought glancing at the girl whose lips were whispering the responses, but he immediately abandoned this idea. "Poor Adelaide, how shocked she would be if she knew I contemplated robbing her father to make a fortune

with which to win her," and he shuddered.

Argument after argument did he bring up to convince his better self of the right he had to pursue the course he had mapped out, but, just as the benediction was pronounced, the influences of the day and the words of the clergyman prevailed against the temptation, and Joe took out the note he had written the night before and silently tore it in two. The moment he had done this a great weight seemed lifted from his shoulders and he raised his head, feeling able to again look every man squarely in the face. Sin had not gained the victory over him!

All unconscious of the battle which had been fought and won by her side Adelaide wondered at the joyous light which illuminated Joe's face, but asked no questions. The influence of such a service as that in which they had participated was enough to bring joy to every heart. Joe was strangely silent

on their way home and refused Adelaide's invitation to dinner. He felt he must be alone the rest of the day and not expose himself to feelings of regret over the loss of Adelaide, for such he knew would be the result of his decision. While he waited to earn, in a legitimate manner, sufficient to support her comfortably, some one else would step in and win his prize. Still, for all this he did not regret that he had turned aside from temptation. Better lose her love than go through life feeling unable to look any honest person in the eyes.

"Why if I'd been dishonest I would never had the courage to tell Adelaide of my love. How she would have despised me had she found out how base I'd been," he mused during the lonely walk he took that afternoon.

The following morning when Mr. Burroughs reached the office he called Joe into his private room and after commending his business ability, offered him a partnership in the firm with a largely

increased salary, as a reward of his years of faithful service. That night Joe called upon Adelaide and told her, without any circumlocution, the story of his temptation and explained what had made resistance of it so difficult.

"Did you think it necessary to be rich in order to win my regard?" asked Adelaide softly.

"Well, no, not exactly. You see I aspire to something beyond your regard. I want your love. Have I won it, darling?"

Adelaide hesitated a moment, then, laying her hand in his said gently:

"You know you have."

"And you don't despise me for nearly yielding to this temptation?"

"You didn't yield," was the gentle answer, "and I don't believe you would have done so anyway."

"You don't know how great the temptation was, dear."

"Perhaps not, but I do know you, and the Joe I know and love, would never wrong anyone," and as he drew her head to his shoulder Joe felt doubly thankful that he had been able to withstand the wiles of the tempter.

You have not read this before!

The "Pass-It-On-Society."

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. J. M. Farrar, D.D. of Brooklyn, who writes, on February 8, 1895: "My Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the 'Pass-It-On-Society.'" On December 5, 1895 (ten months later), Dr. Farrar writes: "I believe it is a real blessing to the afflicted." If you are suffering with **Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Hay Fever, Rose Cold**, or any similar disease of the respiratory organs, send for **HYOMEI**, the new and wonderful *Australian "Dry-Air" treatment* comprised in

Booth's "Hyomei" Pocket Inhaler Outfit, by mail, \$1.00.

Your friend would not "pass-it-on" to you unless convinced of its merit. In **ASTHMA** Hyomei gives *instant relief*, stops the cough, the wheezing and gasping, and makes breathing easy in a few moments time. In **CATARRH** it removes the offensive accumulations, clears the head, removes catarrhal deafness and purifies the breath. It cures **BRONCHITIS** permanently and robs **CROUP** of its terrors.

HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Griffin, Ga., July 8, 1895.
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.

C. I. STACY, Sec'y Y. M. C. A.

Buffalo, N. Y., Aug. 21, 1895.
In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I endorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."

S. H. MORRIS, M.D., 159 Franklin St.
P. S.—You are at liberty to use this as you may deem best.

Pass Christian, Miss.

I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.

MISS BERTHA B. STEWARD, Harrison County.

HYOMEI is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure. Consultation and trial treatment free at my office.

Hyomei Balm.—An antiseptic skin food for weak chests, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

New York, Feb. 1, 1895.

I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.

HALSEY FITCH, 170-172 Chambers Street.

(Dr. Farrar's reply is given above).

Greensboro, Ala., Sept. 15, 1895.

Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society."

Yours truly,
W. M. SEAY.

New York, Sept. 20, 1895.

I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited. I want to "pass-it-on."

A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44, 46, 48, Cedar St., New York, February 19, 1896.

Please find enclosed one dollar for which send one Pocket Inhaler Outfit to my friend, D. S. Walton, 134 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 12 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.

Very truly yours,
J. S. NUGENT (Treasurer).

Albany, N. Y., July 3, 1895.

I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant; when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.

Mrs. SARAH E. BANTHAM, 359 Clinton Avenue.

Cures by Inhalation

R. T. BOOTH, 23 East 20th St., New York.



Why are Americans Noted the World Over as Meat Eaters? :: :: :: ::
Because their Cereal Foods are Deficient in Life-Sustaining Elements. ::

Prof. SHARPLESS, of Boston, says that 75 per cent. of food value is withdrawn in bleaching flour.

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Fine Flour of the Entire Wheat

contains the full complement of bone, muscle, and nerve food. Is easily digested, and cheap, because it goes far. Ask for it to-day, and diminish the meat bill. If your grocer will not supply you, write us for Special Offer.

Readers mentioning THE LIVING CHURCH may have a neat little book of recipes, and a half tone reproduction of a beautiful picture entitled "An Early Breakfast" FREE on request.

Franklin Mills Co., Lockport, N. Y.



Children's Hour

Between the dark and the daylight,
 When the night is beginning to lower,
 Comes a pause in the day's occupations
 That is known as the Children's Hour.

Easter Morning

BY ANNA SWAN REYNOLDS

Oh, list to a story of wind and rain,
 As it fell the whole night through,
 When the rain-drops blew softly against the pane,
 And earth was made anew.
 While you, my dear children, were sleeping sound
 In your little beds so white,
 And the grain stirring silently in the ground
 Leapt gladly to the light.
 This morn the sun shines, the clouds are white,
 What a vision meets my view!
 Each blade of grass bears a jewel bright,
 The birds their songs renew.
 The brown, frozen earth is green again;
 I can smell the wild-flowers sweet,
 I can see a blue-wing, I can hear a wren,
 The swallows spring do greet.
 The buds are swelling on shrub and spray:
 Earth is happy that winter is gone,
 And the wind and the rain now have passed away
 As breaks this Easter dawn.
 And this is the lesson taught by the rain,
 As you heard it fall last night—
 That our lives may be dark with sorrow and pain,
 Yet wake in heaven's light.

Easter 1896.

A White Easter

BY L. M.

Helen had lived in the South all her life, until this year, when, her mother having to go abroad for her health, the little girl went to visit her aunts, in a colder climate. So it seemed very strange to Helen to wake up on Easter Even and find everything covered with snow. She was a little inclined to be cross about it, for she was tired of playing in the snow, being a cold little body, fond of the fire-

side; so when after breakfast, she went with one of her aunts to the little country church, to make ready for the next day, she had a very sober face, as she trudged along.

"Aunt Mary," she said after awhile, "I have my pyramid money and my Church money, you know, and I have just ten cents besides, to get a flower for the church—a growing one. I always got a flower at home, to put in the church at Easter."

"That was a nice thing to do, dear," said her aunt, "but where will you get your plant?"

"I used to get it at the greenhouse, or the market. In market, at home, there were lovely geraniums, heliotropes, and pansies, for even five cents apiece."

"But we have no market, pet, and no greenhouse."

"Why, where do you get flowers, then, for Easter?" asked Helen, in surprise.

"We send to the city for cut-flowers, and the blooming plants are given by our own people, from their window gardens."

"Are you going to give yours, Auntie? Your beautiful azalea, and the oxalis, and the hyacinths?"

"Yes, darling."

"I wonder if I could buy one from anybody," mused Helen. "Oh, yes! there's Patty Rayburn, she has lovely geraniums. Perhaps she will sell me one for ten cents. May I ask her, Aunt Mary?"

"Yes, you may go over and ask her now, while I see if the flowers have come."

So Helen ran across the road to Patty, who was rather sorry to part with her dear geraniums, but thought ten cents would help her pyramid, so she let Helen take one, with bright red flowers. It was tucked up, from the cold, in soft paper, and when Helen got to the church, she unwrapped it, and her aunt admired it to her heart's content. The cut-flowers had come, so Helen helped to put them in water; the lovely white

lilies, the beautiful roses, the fragrant narcissus and hyacinths—how the little flower-lover praised and petted them! There was one little bunch of violets among them.

"These," said Aunt Mary, "are not well fitted for use in church, so I will take them to poor little Nan; I am going to see how she is."

Nan was one of her Sunday school scholars, who had been ill all the winter. So after they had dusted the chancel, and put everything in neat order for the evening service, they called on Nan. The poor child was suffering sadly, and her face was flushed with fever; but she smiled at sight of the violets, put them against her hot cheek, and kissed them.

"I never saw such a child for loving flowers," said her mother. "She did have a growing plant a neighbor gave her, but it got frozen in one of the cold snaps, and Nan has grieved about it ever since, though it was only green leaves anyhow."

Helen thought of the pretty geranium with its bright blossoms, and there was a little struggle in her mind. She ran to her aunt and whispered in her ear: "Don't you think our Lord would like me to give it to her?" And her aunt whispered back, "Yes; I am sure of it."

Then Helen said: "I have a pretty plant, Nan, that I will give you to make you a happy Easter. I meant it for the church, but I would like to give it to you instead." Nan was not sure she ought to take it, but before she had made up her mind, Aunt Mary and Helen had brought the plant, and Nan's eyes brightened as they rested on the fresh green leaves and glowing blossoms.

"Oh, how good of you to give it to me! Thank you, dear Helen," she said.

All the way home Helen wondered how she could get another flower for the church, but she had no more money, so had to be content with her aunt's assurance that the gift to the sick child

was a gift to God, as truly as if it had been offered in church.

It was a white Easter Day, but, oh, how gloriously the sun shone! Helen went with her aunts, to the early service, and as they came home she skipped along the snowy path, singing a carol, and feeling very happy, in spite of being away from home in such a cold part of the world. As they came to their own garden, Aunt Mary cried, "Oh, look, Helen!" But Helen had already spied the dear little yellow crocus, brought out by the warm sunshine. There it stood in the snow, holding up its bright golden cup, as if to say, "I could not stay in the ground this happy Easter morning."

"Oh, you dear thing," cried Helen, as she stooped down and kissed it softly.

"Here is your Easter flower after all, pet," said Aunt Mary. We will push the snow away, take it up, and carefully put it in a pot, and you may take it to the church."

Helen was delighted. At breakfast, she had some bright colored Easter eggs, a letter from her mamma, a pretty Easter card from papa, and a lovely white hyacinth, which kind Aunt Mary had saved from her own, feeling sorry for Helen's disappointment. Happily they returned to the church, after breakfast, and Aunt Mary placed the white hyacinth with the others, near the altar, while the tiny golden crocus shone out at the base of the font, in the rays of the Easter sun. Helen's eyes often glanced at it, during the beautiful, joyous morning service. "I wonder," she said, as they came home, "what it thought when it found itself in the church; it deserved to be there, because it was so glad to bloom in the snow."

In the afternoon, the Sunday-school

sang carols and brought their pyramids for missions. Then the rector spoke to them, and what was Helen's surprise when he told the story of a little crocus which although it was so cold and lonely for a little flower, worked along through the hard earth, put up its head and opened its golden cup, to tell the story of the Resurrection to all who saw it. "So, dear children," he said, "some of you have worked hard and borne trouble that you might have an offering for missions, and help to tell the story of our risen Lord, to those who never heard it. And some day we must all be buried in the earth, like the little crocus bulb, and sleep there for a while; but we surely shall awake, like it, on the great Easter morning, and rise to a beautiful, wonderful new life—a life that shall never end."

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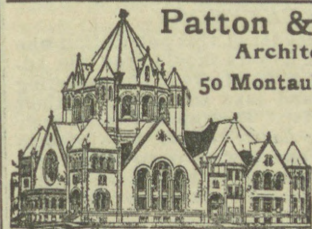
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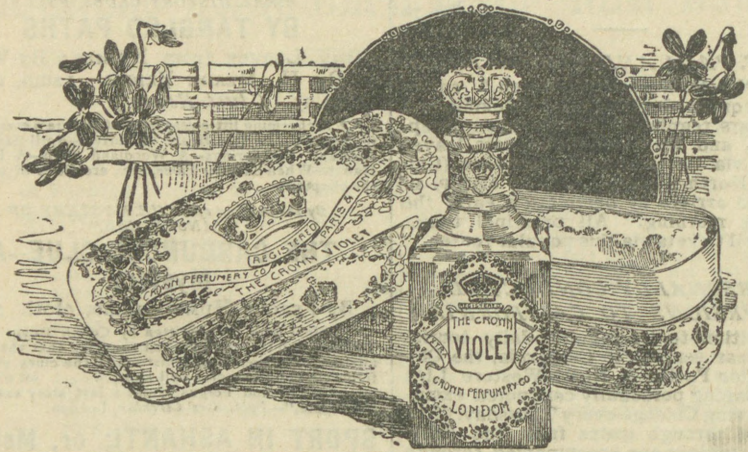
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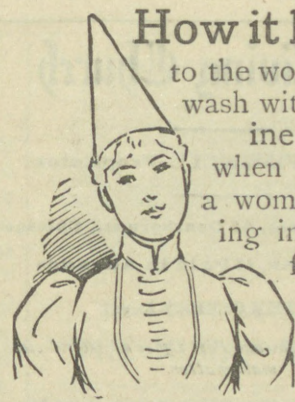
It is priceless for its convenience on the toilet table; used to wash the head—as much as one can hold in the hollow of the hand to about a quart of water—it destroys dandruff, it allays the heat of sunburn, bleaches out tan and redness, helps freckles and moth to a great degree, in a weak solution relieves inflammation of the eyes—as after crying and in rheumatic affections—and is an invaluable ingredient in almost every dentifrice, and cure for canker in the mouth, and for any gumboil. It cleans the brush and comb, and is a whitener and purifier everywhere, used with discretion, as too much of it is too drying; it is good in the general bath after one has been exposed to contagion, and it is very efficacious as a gargle in mild sore throats. Care, however, must be taken to swallow none of it, as, although a few accidental drops swallowed might do no irreparable harm, large or frequent quantities are capable of ruiding the kidneys. Moreover, if the spot of a mosquito bite is wet and borax plastered upon it, all sting and itching cease very shortly. It has all these uses for the isolated individual, the lodger, the camper-out. But to the housekeeper it is unspeakably more valuable.

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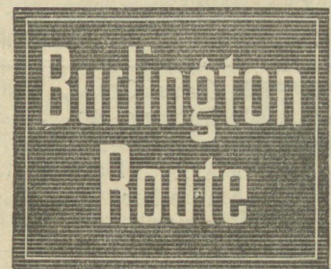
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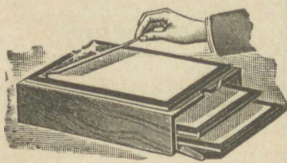
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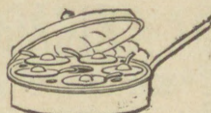
I'll Have that Apple.

BY E. D. PRESTON.

A boy walking home from school saw a mellow apple lying on the ground in a yard of a large house. It looked very tempting, and he realized that he might, with a little effort, reach it. Suddenly he heard the words: "Thou shalt not steal." He started; had some one spoken to him? No, it was only his heart that had repeated one of God's commands. He reached through the fence with a stick, and was just drawing the coveted bit of forbidden fruit to him, when it rolled away down a little grade. By a great effort he could still reach it, and he spoke aloud in his excitement; he said: "I'll have that apple."

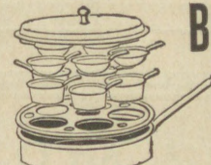
A laugh startled him, and looking towards where the sound came from, he espied a boy sitting in the tree top—a smaller boy than he. He immediately dropped his stick and ran. Wasn't that strange that he should fear a little boy's voice and not the voice of God?

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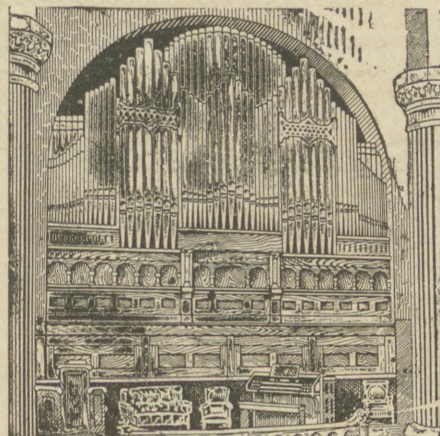


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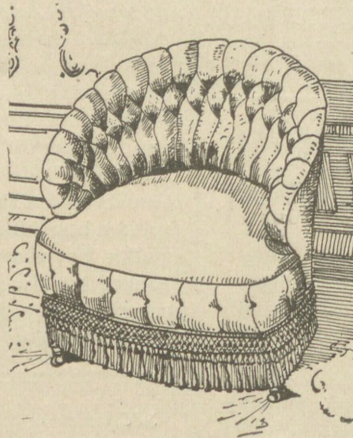
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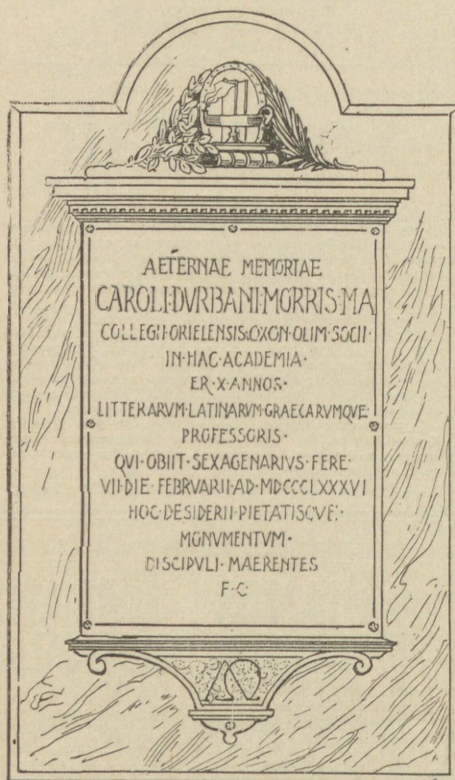
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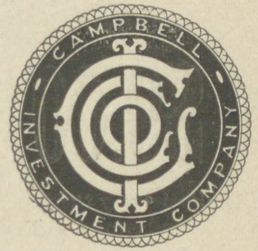
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