

The Living Church.

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

VOL. II. NO. 21.

CHICAGO, THURSDAY, MARCH 25, 1880

WHOLE No. 73.

Therefore Let Us Keep the Feast.

One of the facts earliest recorded about Easter, was a difference about the proper day for observing the Feast. One writer says, "At first the bond of charity was known to be stronger than all, and difference of calendar made no difference in the Gospel law of love;" but in time bitter dissensions arose. The "Paschal Controversy," lasted for some centuries, and made confusion at the most solemn period of the Christian Year. Some Churches celebrating Easter, while others were still keeping Lent. The Asiatics commemorated Christ's death on the fourteenth of Nisan, according to the Jewish calendar; so Easter was celebrated any day of the week upon which it happened to come. But the more general practice was to observe the day of the week on which Christ rose, so that Easter should fall upon the Lord's day.

The controversy finally ended, and uniformity prevailed, in the Western Churches. According to the present reckoning, the earliest day for Easter is March 22d. It fell upon that day in 1818, but it will not occur so early again, until 2285. The latest day upon which it can fall is April 25. Though the directions for determining Easter are so explicit, it is related that the almanac-makers of England, on one occasion, unanimously fixed upon the wrong day, and the Festival was held out of season, except by one clergyman who did his own reckoning.

In the Primitive Church, Easter began the Ecclesiastical year. According to a description of the services, "Easter was ushered in by a vigil kept up through the previous night, in brilliantly illuminated churches. The Eastern Church still keeps up the custom. The profusion of light showed that the darkness of sin is resolved; for, on the Paschal vigil, lights are lavished in public and in private, till the night is as bright as the day. There was a symbolic appropriateness in the display of light, for it was the time of spiritual illumination."

In the fifth century, there was a Midnight Service, at which "The Joyful salutation, 'The Lord is risen indeed,' passed from mouth to mouth. Neophytes, in sacramental garments, were admitted to their first Celebration. The austerities of Lent resolved in the jubilant "Alleluiah" and "Agnus Dei" of the Morning of Resurrection. The fragrance of flowers brought in from the country, to deck nave, chancel, and altar, made the midnight service of the Paschal vigil, a time never to be forgotten."

According to the code of Justinian, every adult was required to communicate, at the Festival of Easter, on pain of forfeiting Church privileges during life, and of being deprived of Christian burial at death.

Easter day is called in Russia the Bright Resurrection, or the Bright Sunday, and the whole week the Bright Week; from the white garments then worn by the newly baptized and others, as well as from the spiritual brightness of the festival. In the Russo-Greek Church, so much importance attaches to Easter, that it is called the "Festival of the year." The Tyrolese keep the Festival of Easter with every ceremony. The Resurrection of Christ is still for them a tangible proof of Revelation, and they honor the anniversary accordingly. Bands of musicians traverse every valley, singing beautiful Easter hymns to the accompaniment of their guitars; calling out the people to their doors, who join them in the choruses, and together rejoice in the glad anniversary. The hats of the musicians are decorated with bouquets of flowers. Crowds of children accompany them.

When the darkness of night comes on, torches of pine-wood throw grotesque shadows over the spectators, and the picturesque wooden huts. The eggs, which have formed a part of all Easter offerings for centuries past, are not forgotten. Some are dyed in the brightest colors, and boiled. Others have suitable mottoes written on the shell, and made ineffaceable by a rustic process of chemistry. The good wife has these prepared, and when the children bring baskets, they are freely given. At the higher classes of farmer's houses wine is brought out, as well as eggs, and the singers are refreshed and regaled in return for their music.—[Chambers' Book of Days.]

A traveler gives the following account of a ceremony among the modern Greeks, preceding Easter: "A small bier, prettily decked with orange and citron buds, jasmine flowers and boughs, was placed in the church with a Christ crucified rudely painted on a board for the Body. We saw it in the evening; and, before daybreak, were suddenly awakened by the crackling of a large bonfire, with singing and shouting in honor of the Resurrection. They made us presents of eggs and cakes of Easter bread."

In this country, with every passing year, the observance of Easter is growing more general. Nearly all religious denominations recognize the day, more or less, in their services. Most of the current publications devote considerable space to poems, stories, and historical items, relating to the day. This year, the variety and beauty of the Easter cards is wonderful. Centuries hence, it can easily be imagined, that lovers of antiquity will be much interested in reading descriptions of our Easter cards,—the designs and the rhymes that adorn them.

An English clergyman presents in a forcible way, the arguments for the Church custom of commemorating the most important events of the Saviour's life. "By the teaching of Collect, Epistle, Gospel, and Proper Preface in Holy Communion, and Proper Lessons on various days of the Church's Year, we soberly and reverently connect the very passage of time with the great facts of redemption. The year in its silent course, preaches the very Gospel of Scripture."

Church people understand, that disciples should keep the anniversaries of the Lord's death and rising again by the same cycles that Himself chose. He selected the Jewish Passover as the time. That was marked by the first full moon after the Vernal Equinox. So the moon must always mark by its full circle the return of this Holy Week. Yet it is a matter of interest that this year the solar and lunar days agree exactly. The full moon, at whose return our Lord was crucified, occurs on March 26th. Accurate calculations show that in the year, in which the cross of our Lord Jesus Christ was set up, the full moon was upon March 26th, Friday,—Good Friday, as it shall be forever named.

Gregorian Collects.

FROM THE GOTHIC MISSAL.

O God! Who, by Thine Only-Begotten Son, hast overcome death, and opened unto us the gate of Everlasting Life; grant us, we beseech Thee, that we who celebrate the solemnities of our Lord's Resurrection, may, by the renewing of Thy Spirit, arise from the death of the soul; Through the same, Jesus Christ our Lord. AMEN.

O Almighty God! hear Thy people who are this day met to glorify the Resurrection of Thy Son, our Lord; and guide them from this Festival, to eternal gladness; from the exulting joy of this solemnity, to joys that have no end. For this is the Day of man's Resurrection, the Birthday of Eternal Life; in which we have been sanctified with Thy mercy, in the morning in which the Blessed One Who cometh in the Name of the Lord, and Who is our God, hath shone upon us. AMEN.

Grant, we beseech Thee, Almighty God! that we who have gone through the Paschal Festival, may, by Thy bounty, still keep it in our conduct and life, through Jesus Christ our Lord. AMEN.

Bright Easter Skies.

BY THE BISHOP OF QUINCY.

Bright Easter skies!
Fair Easter skies!
Our Lord is risen:
We too shall rise.

Nor walls of stone, hewn firm and cold,
Nor Roman soldiers brave and bold,
Nor Satan's marshalled hosts could keep
The pierced hands in deathly sleep;
Just as the Easter day-beams dawn,
Our buried Lord is risen and gone!

Loud Easter bells!
Rich Easter bells!
A ransomed world
Your chiming tells.

Let hills and rocks your gladness peal!
Behold the stone and broken seal!
Angels in white from heaven's bright way,
The useless clothes together lay;
Then sit serene, at head and feet,
The earliest saints with joys to greet.

Green Easter fields!
Fair Easter fields!
Heaven's first ripe fruit
Death conquered yields.

In Church-yards wide the seeds we sow,

Beneath the Cross the wheat shall grow;
One Easter Day death's reign shall end,
And golden sheaves shall heavenward send.
Hail the blest morn, by whose glad light
Angels shall reap the harvest white!

Sweet Easter flowers!
White Easter flowers!
From heaven descend
Life-giving showers.

Each plant that bloomed at Eden's birth,
Shall blow again o'er ransomed earth.
Pluck lilies rare and roses sweet,
And strew the path of Jesus' feet;
Throw fragrant palms before our King,
And wreath the crown the saved shall bring!

O Christian child!
O Christian men!
Our Victor Lord
Shall come again.

Wake our hearts at His command;
Lift we our love to His right hand;
With warmest hopes, to Easter skies,
Stretch we our arms and fix our eyes:
Till in the clouds His sign we see,
And quick and dead shout Jubilee! AMEN.

Queer Customs of Easter-Tide.

A work on Antiquities gives account of various superstitions that crept in among the rites of Easter Even; such as putting out the fires in churches, and kindling them anew with flint; blessing the Easter wax, etc. In England, it was customary to light the churches with Paschal Tapers. The custom of watching the Sepulchre at Easter, was a ceremony used in churches, in remembrance of the soldiers watching the Sepulchre of our Saviour. The making of the Sepulchre was a practice formed upon an ancient tradition that the second coming of Christ would be on Easter Eve. The ceremony continued in England until the Reformation. The rites varied in different places.

The custom in question is still kept up in Baltimore, unless recently abolished, at St. Alphonso's German Catholic Church. There are three altars at the end of the church. One of the side altars is removed before Good Friday, and the representation of a grotto substituted for it. The sides, of sanded, marbled paper, give the effect of its being cut from the solid rock. Numerous gas jets burn at the sides of the grotto; and as they are shaded with glass of all colors, a dazzling effect of light is produced. At the entrance, is an arch of the most beautiful flowers and vines, so artistically arranged, that one can easily imagine they grew there. At the end of the grotto is a figure, representing Christ, with an angel at the head and at the feet. On the chancel steps a crucifix is placed; and there, devout worshippers pay a small sum for kissing each wound of Christ. Those who can afford it kiss them all. Before the altar, a company of children chant continually. This singing is kept up day and night. When one party of singers is exhausted, another takes its place. The church is crowded day and night. As all the ceremonies are observed in a very sincere and reverent manner, it is a touching spectacle even to those who call it "superstition."

The day before Easter is sometimes called "Holy Saturday." On the evening of this day, in the middle districts of Ireland, great preparations are made for finishing Lent.

Many a fat hen and dainty piece of bacon is put into the pot, by the cotter's wife, about eight or nine o'clock; and woe to the person who should taste it before the cock crows. At twelve, is heard the clapping of hands, and the joyous laugh mixed with an Irish phrase which signifies, "Out with Lent." All is merriment for a few hours, when the people retire; but they arise about four o'clock, to see the sun dance in honor of the Resurrection.

This custom is not confined to the humble laborer, and his family, but is observed by many highly respectable and wealthy families; different members of whom I have heard assert, that they had seen the sun dance on Easter morning. In a rare book entitled, "Recreations for Ingenious Head Pieces," 1667, I find this popular notion alluded to in an old ballad: "But Dick she dances such a way, no sun upon an Easter day, is half so fine a sight."

There was an ancient custom, at Twickenham, according to Lysons, of dividing among the young people, in the church, upon Easter Day, two great cakes; but it being looked upon as a superstitious "relick," it was ordered by parliament (A. D. 1645) that the parishioners should forbear that custom; and, instead thereof, buy loaves of bread for the poor of the parish, with the money that should have bought the cakes. It appears that the sum of one pound per annum is still charged upon the vicarage, for the purpose of buying loaves for poor children, on the Thursday after Easter. Within the memory of man, these loaves were thrown from the steeple to be scrambled for.

A practice formerly prevailed upon the continent of Europe, of abstaining from eating flesh upon Easter, to escape a fever for the whole year. This custom was condemned by the Provincial Council of Rheims in 1583, and by that of Toulouse in 1590.

There was formerly a superstition that one must wear something new on Easter Day, in order to ensure good luck during the year.

In England, in the early part of this century, it was deemed unlucky for Easter to occur near Lady-day (March 25). In 1818, Easter was the 22nd of March; in November of that year Queen Charlotte died. In 1826, Easter came on the 26th March; that year great distress prevailed in the commercial world. These coincidences served to confirm the belief of the superstitious.

Easter Eggs.

In St. Petersburg, Easter eggs play a very important part. It is customary, on meeting an acquaintance, to press an egg into his hand. It is said to be amusing to visit the markets, where the painted eggs are sold. They are decorated in a variety of patterns; but the usual inscription is the general Easter greeting, "Christ is risen," or "Eat, and think of Me." The wealthier classes do not content themselves with veritable eggs, but they profit by the occasion to show their taste and gallantry. Scarcely any material is to be mentioned, that is not made into Easter eggs.

At the Imperial glass-cutting manufactory, there are two halls filled with workmen, who do nothing but cut flowers and figures on crystal eggs. Part of these are for the Emperor and Empress, who give them away to members of the Court, and they, in turn, give them to their friends the next Easter, so that these Easter eggs often travel amazing distances. It is said that one which came from the imperial palace, passed through numberless hands, high and low, till at last, its possessor let it fall, and broke it, and its fragments were pitched into the Black sea.

The wax-fruit makers, and confectioners produce some pretty pieces of workmanship, in elegant boxes filled with eggs of all sizes, from the weighty ostrich egg to the nightingale, all in wax and sugar. Some very costly presents are offered in egg shells. Some are transparent, and in place of yolks contain fairy bouquets. Some have magnifying glasses set in them, and display houses, and trees, and beautiful tiny angels on couches of roses.

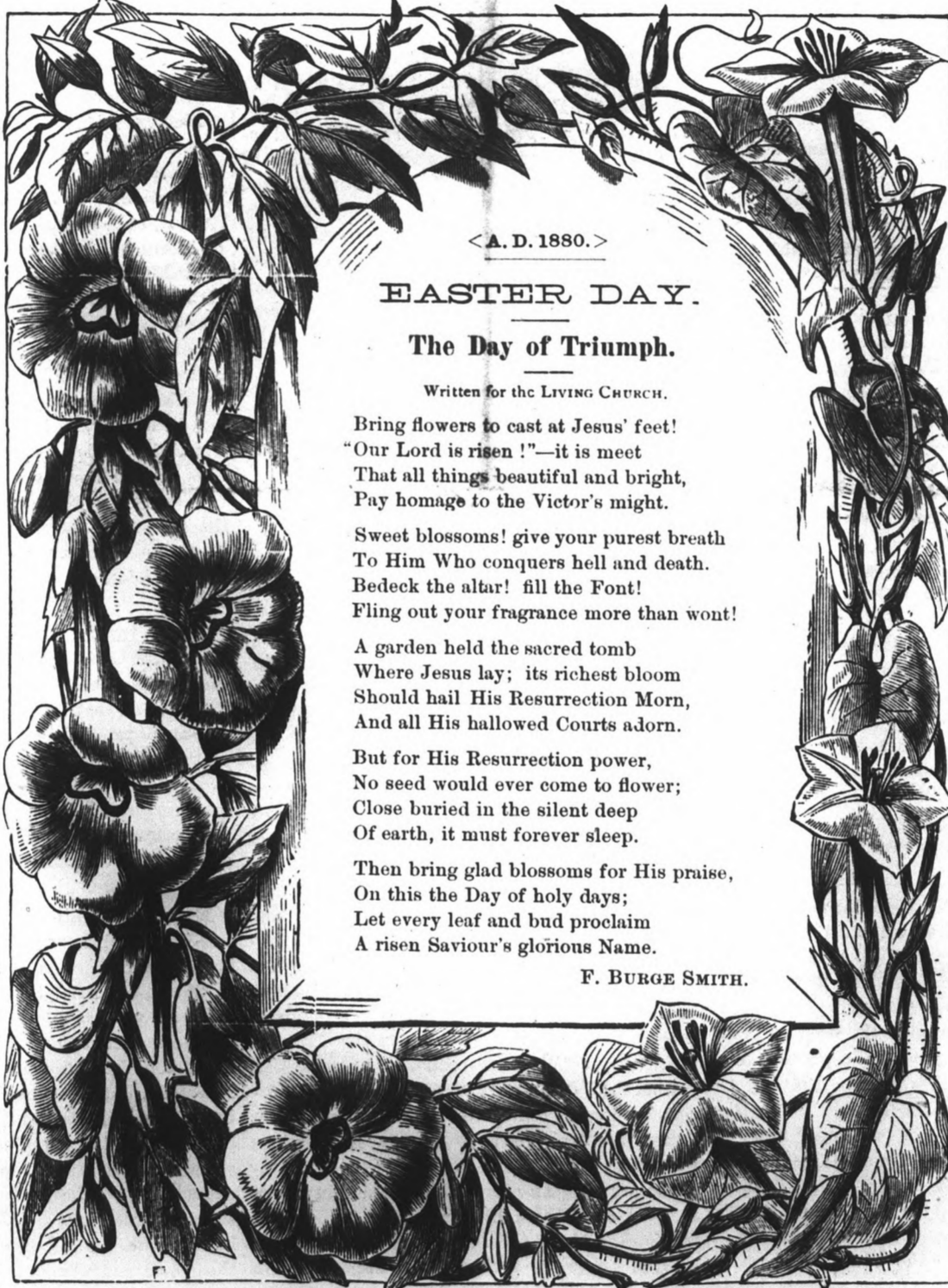
In England, in the household of Edward the First, one item of expense, as communicated to the society of Antiquaries, is this: "Four hundred and a half of eggs, eighteen pence."

In the north of England ancient customs have not altogether disappeared yet. In some villages, eggs are heated and an inscription made on them with tallow, then the egg is placed in dye and colored, while the inscription remains white. Or, the egg being colored, an inscription or design is cut on it.

In some northern villages, these eggs may be seen preserved, in long, deep-stemmed ale glasses, through which the inscription may be read. Probably many of these now remain in Cumberland, that would afford as good evidence of dates, in a court of justice, as a tombstone or a family Bible.

In Germany, at Easter, prints are sometimes presented to one's friends. One of these can be seen in the print room at the British Museum. Three hens are represented as upholding a basket, in which are placed three eggs, ornamented with illustrations of the Resurrection. Over the centre egg, the *Agnus Dei* with a chalice, representing Faith; the other eggs bearing the emblems of Charity and Hope. Beneath all, the following lines in German:

"All good things are three;
Therefore I present you three Easter eggs:
Faith and Hope, with Charity.
Never lose from the heart,
Faith in the Church, Hope in God,
And love Him to thy death."



< A. D. 1880. >

EASTER DAY.

The Day of Triumph.

Written for the LIVING CHURCH.

Bring flowers to cast at Jesus' feet!
"Our Lord is risen!"—it is meet
That all things beautiful and bright,
Pay homage to the Victor's might.

Sweet blossoms! give your purest breath
To Him Who conquers hell and death.
Bedeck the altar! fill the Font!
Fling out your fragrance more than wont!

A garden held the sacred tomb
Where Jesus lay; its richest bloom
Should hail His Resurrection Morn,
And all His hallowed Courts adorn.

But for His Resurrection power,
No seed would ever come to flower;
Close buried in the silent deep
Of earth, it must forever sleep.

Then bring glad blossoms for His praise,
On this the Day of holy days;
Let every leaf and bud proclaim
A risen Saviour's glorious Name.

F. BURGE SMITH.

The Lord is Risen Indeed!

Written for the LIVING CHURCH.

THE LORD IS RISEN INDEED! Oh hasten with
the tidings;
He liveth who was dead—the Victor-King.
Death hath no more dominion: sing, oh! sing
exulting;
Haste with this message to the sorrowing.

THE LORD IS RISEN INDEED! The path of life
He shows us;
Sing, O ye heavens! and earth responsive raise
Loud Alleluias, while on earth is dawning
The Resurrection Morn, the Day of days.

THE LORD IS RISEN INDEED! Oh haste then to
adore Him.
Behold, 'tis He from out whose pierced side
Was poured the life-blood that should be thy
ransom.

Behold, He liveth! He Who for thee died!
THE LORD IS RISEN INDEED! Rejoice! for since
He liveth,
Ye too shall live who of His death partake;
Partakers also of His resurrection,
Ye in your Saviour's likeness shall awake.

THE LORD IS RISEN INDEED! Amen and Alle-
luia!
Where is thy victory, Grave? where, Death,
thy sting?

THE LORD IS RISEN INDEED! Awake the peal-
ing anthem;
Around the circling earth let Alleluias ring!
Y. Y. K.

The Cross.

Dim with the mist of penitential tears,
Hallowed by all the pilgrim's hopes and fears,
Stained with the sacred Blood, to us appears
The Saviour's Cross!

Shrouded in gloom beneath a darkened heaven,
Trembling with sighs from Christ's own heart-
strings riven,
What mighty love and grief on Thee have striven,
O cruel Cross!

Thus have we knelt on Friday's noon of anguish,
Lowly beneath the Cross where Thou didst la-
guish;
Thus we have learned, with Thee, all woe to van-
quish,
And pain, and loss!

Glowing with roses in their sacred thorn,
Silvered with lilies 'neath the Day-Star born,
Purpled with pansies, on the Easter morn,
We see the Cross!

Vision of Triumph in the strife for right!
Symbol of victory to the ancient knight!
Sign by which martyrs won their crowns of light!
Hail, Christian Cross!

To find the gold, we separate the dross,
There is no gain unless there first be loss,
To win the Crown, on earth we bear the Cross,
The Saviour's Cross!

CLARA J. WILSON.

St. Mary's School, 1870.

Church News.

CONNECTICUT.—An Eastern correspondent has kindly sent us an extract from the New Haven Journal and Courier, which, with very slight abridgement, we publish with much pleasure:

Rev. Dr. Powers, of Bridgeport, preached last eve, at St. Thomas' church, in this city, the fifth "Thursday evening Lenten Union" discourse. Some eight clergymen were present, the Rev. Messrs. Lines and Andrews saying evening prayer. The sermon was from St. Matthew v. 8, a most interesting and masterly discourse, delivered with much earnestness and unction. It was much to be regretted that the gifted clergyman was not heard by a larger audience, only so small on account of the inclement evening. We believe Dr. Powers has visited our city but two or three times before, when he was received with especial favor.

A native of Amenia, N. Y., an alumnus of Union College, which gave him his Doctorate, a former president of a Western college, and favorably known for years at Chicago, we trust he may again soon visit our city, when our readers may have a better opportunity of listening to his genial words. Besides standing high as an art critic, poet and author, he is an excellent companion, and looks well to all the interests of his parishioners, temporal as well as spiritual.

The sum of \$10,000 is being raised in Waterbury, to meet the legacy of the late Samuel Hall, Esq., of an equal amount, for the purpose of founding a Church Home in that city. Active steps are being taken in New Milford, toward the erection of a new church building. Ten thousand dollars has been already advanced, to secure the land; and it is hoped the corner-stone of the church may be soon laid.—Mrs. Mary Wray Jackson, widow of the late Rev. Dr. Jackson, president of Trinity College, Hartford, died in that city on last Saturday. As Miss Cobb, of Boston, she was married to Dr. Jackson just before he became president of the college in 1867. She had always been active in all Christian work, devoting her best energies to the relief of suffering and the promotion of God's glory. It was due to her thoughtful liberality, that her husband's library was secured for the College; though it had been his intention to have it so. She also founded two prizes in the College—the "Jackson Philosophical," and one for proficiency in French. She always took a warm and lively interest in college affairs. She was a woman of rare qualities and of lovely character.—There have been confirmed, at Manchester, 15; at Oxford 5; and at Ansonia 28.

CENTRAL NEW YORK.—We spoke in our last issue of the Parish Calendar, a parochial sheet, published by the Rector, in the interests of St. Paul's church, Waterloo. One of its most noteworthy features is the great number of Special Offerings appointed to be made throughout the year; on the first Sunday of each month for the poor, and on each third Sunday for Diocesan missions. In addition to these, there are as many as eighteen public occasions, on which collections are made for one special object or another. Besides the parish church, there appear to be two missions (St. John's and St. Peter's), each having its Sunday school. We see mention, also, of the "Woman's Missionary Association, The Mite Society, The Sewing School, and the St. Paul's Guild (composed of young ladies).

But the most important of the Parochial Institutions, we judge, must be the parish school, of which we have spoken before. After having been closed for nearly a quarter of a century, it was re-opened something over a year ago, under the most favorable condition. A bequest made by the late Mr. Thomas Falzinger, added to various other benefactions, realized, by investment, sufficient to secure the continuance of the school. Of its great success under the present management, it is unnecessary for us to say anything more than we have already said in our former notice of it.

WESTERN NEW YORK.—The churches in the two towns of Lewiston and Youngstown, on the Niagara frontier, are served by a clergyman who holds services every Sunday in each place; with week day services on the great Festivals, so arranged that each parish shall in two years have the full services that would be given if it were his sole charge. Youngstown is a garrison-town, having quite a large government reservation, on which is stationed one company of Artillery. During the past two years, through the efforts of the officers of the Fort, seconded by the village people, a neat little church has been built and paid for, at an expense of over three thousand dollars. During this holy season of Lent, the Rector (the Rev. G. W. Knapp) is delivering at the week day services, a course of lectures on the following subjects: 1st. The value of an Immortal Soul in God's sight; 2nd. God's Omnipotence and Man's free will, and the moral means employed by God to counteract the evils of sin.

There seems much interest awakened; and the hope is entertained that the series may produce good, in leading many to consecrate themselves to God's service in His Holy Church.

A SUBSCRIBER.

MARYLAND.—The Bishop recently confirmed thirty-three at Mount Calvary church. The new church of St. Michael and All Angels was opened on the 3d instant. Ascension church is nearly freed from debt, the Rector, Dr. Fair, ending the subscription with \$3000. On Easter Sunday it is hoped that the entire amount needed will be realized. The Episcopal church Rooms are removed to 191 Madison Ave. For these items we are indebted to our excellent exchange, the Episcopal Register.

MINNESOTA.—Our esteemed brother, the Rev. D. D. Chapin, Rector of St. Paul's Church, Stillwater, we are glad to learn, is enjoying improved health. He is hard at work in his parish; holding four services weekly, which are well attended—better indeed than they have ever been before.

ILLINOIS.—The Missions at Rochelle and Oregon were visited by the Bishop of the Diocese on the 1st and 2d inst. These are new Missions, which have been fostered by the clergy of the Northern Deanery. The Rev. John Blyman is now in charge. Notwithstanding some unreasonable opposition, the work is going forward slowly but satisfactorily. There is some prospect at Rochelle that a church may be built at no distant period. The LIVING CHURCH bids the faithful handful of Church people be of good courage.

On the 9th inst. the Bishop visited Trinity Church, Aurora, and confirmed seven persons, presented by the Rev. Edward Benedict, Rector. There was a large congregation; and (in addition to the Bishop and the Rector), the Rev. W. W. Estabrooke, of Iowa, the Rev. C. D. Mack, of Colorado, and the Rev. S. F. Clarke, of Aurora, were present. The parish is in a more favorable condition than it has been for some years. Mr. Benedict is much respected for his faithful and self-denying labors. It is very desirable that the old church on the West Side, should be put in thorough repair. We hope the old and original members of the parish will feel a pride in entering upon this work during the coming Summer.

Bishop McLaren visited Christ Church, Ottawa, on the 10th inst., and St. James' Mission, Seneca, on the 11th. At the former place, 16 were confirmed, and at the latter, 4. This was the first Confirmation ever held in Seneca, and was witnessed with evident interest by a congregation composed of many from the various denominations. The Rector (the Rev. F. B. Nash, Jr.), in charge of both places, has baptized one hundred persons within the last two years.

On the 5th Sunday in Lent, the Bishop visited Trinity Church, Chicago, in the morning, and St. Paul's Church, Hyde Park, in the evening; confirming—at the former church, and—at the latter. The church and rectory at Hyde Park have recently been re-painted.

At Tonica, LaSalle county, a new Mission has lately been started, and the Bishop has appointed the Rev. W. W. Heermans, of Amboy, to the immediate charge of it. He gives services there every alternate Monday. Two infants and two adults have been baptized. There is some prospect of a church building.

We are much rejoiced to learn that there is a prospect of the building of new churches, at Lawndale, Riverside, Elgin, Austin, and Wheaton; and that the new churches at DeKalb and Batavia will be ready for Consecration this Summer.

QUINCY.—The Lenten appointments at Saint John's (Rev. E. H. Rudd, Rector), were—Service every Wednesday and Friday P. M., with a lecture on Holiness at each service, and every day during Holy Week. The lectures on Holiness prepared the way for Confirmation lectures, which the Rector is now giving, with the prospect of a goodly number of candidates after Easter. The attendance has been unusually good; the general expression being that they have never before had such interesting Lenten services, nor so well attended. The same opinion seemed to prevail in regard to the Thanksgiving and Christmas services. Indeed, the parish seems to be waking up. All the services are earnest; and the singing; led by the pupils of the Sunday School, is congregational and hearty. Easter is to be ushered in with an early choral service at half past six (a new departure in Kewanee), and the children of the Sunday School are all carefully tending their plants, which each pupil is to provide for the Easter decorations.

PENNSYLVANIA.—The second Annual Meeting of the Philadelphia Board of the Mexican League, was held in that city on March 5th, the Bishop of Kansas presiding. The Report states that the Mexican Liturgy has received the highest possible commendation of the Mexican Commission, and that it agrees in every essential point with the Book of Common Prayer. Of course, the Liturgy has been laid before the Society, or they could not pronounce upon it. Why has it not been laid before the Church? Is the Philadelphia Board of the League of more consequence than the whole American Church? This Branch of the League has contributed about two thousand dollars to the cause; a generous sum, for local effort; but why make it local? Why carry on this work on the close-corporation principle, when the whole Church might be interested and enlisted in it?

RHODE ISLAND.—The Bishop of the diocese is making his annual visitation.—The Rev. Mr. Odell of St. Mary's, East Providence, has in successful operation an orphanage.—The Rev. A. T. Parsons, late of Danielsonville, Conn., has become Rector of St. George's, Central Falls.—It is understood that the Rev. Mr. Fulton, of Brandon, Vt., has accepted the rectorship of the church of the Epiphany, Providence.—Trinity Parish, Newport, has one church building, three chapels and one reading room.—A clerical association, with Providence for the place of Meeting, has just been organized.—The Rev. W. F. B. Jackson, at one time Rector of a parish in Chicago, is now in charge of St. James' church, Providence.—At Trinity church, Newport, the Rector is delivering, every Friday evening, a course of lectures on the "Sermon on the Mount," to unusually large congregations.—In St. John's chapel, the assistant has for his theme the Closing Events in the Life of our Lord.

WESTERN MICHIGAN.—On the fifth Sunday in Lent, the parishes at Kalamazoo had their official visitation from the Bishop. He preached in the morning at St. Luke's Church, and confirmed a class of nine persons presented by the rector, Rev. J. F. Conover. In the afternoon, he confirmed one in private for the rector of St. John's, Rev. C. T. Stout; preached at St. Bar-

nabas chapel, and in the evening preached at St. John's, and confirmed a further class of sixteen. These parishes have been holding union Lenten services with great success and benefit. The attendance at all of them has been excellent; the interest has been well sustained, and future good results may be expected. At this visitation, the attendance upon all the services of the day filled the churches, and the Bishop's congratulatory remarks might have been taken as the expression of the heartfelt gratitude of rectors and people.

PITTSBURG.—The six counties which compose the Warren Deanery, have a population of about 80,000 souls, and a territory of 4176 square miles. Ten years ago only two clergymen of the Church ministered in this large district, which then contained four parishes in union with the convention of the Diocese. Now there are five resident clergymen, seven parishes, and eight other points where Church services are held. At still other places of importance services are called for, but, until more help can be secured, they cannot be supplied. It was the rapid development of this portion of the diocese that made necessary the creation of the Warren Deanery, which was originally a portion of the Erie district.—Episcopal Register.

NEW JERSEY.—A Retreat for Lay people is being held this week, by the Rev. A. G. Mortimer, in the House of Prayer, Newark. The order of services is as follows:—

Tuesday: Instructions on the objects and end of a Retreat, 5 P. M.

Wednesday and Thursday: Holy Communion, 6, 7 and 9 A. M.; Morning Prayer, 9:30 A. M.; Meditation, 10 A. M.; Litany, 10:45 A. M.; Instruction, 12 M.; Meditation, 4 P. M.; Evening Prayer, 5 P. M.; Meditation, 8 P. M.

The Retreat will close to-morrow (Friday) morning, with the 9 o'clock Celebration.

MISSISSIPPI.—At Trinity church, Natchez, 42 persons have been confirmed during the nine months last past. The congregations are unusually large; the parish is growing and out of debt.

FOREIGN.

ENGLAND.—On the 18th ult., there was a Te Deum at the Russian chapel in Welleck street, London, in thanksgiving for the providential escape of the Emperor of Russia. The Duke of Edinburgh, son-in-law to the Emperor, attended the Service, in state. It lasted only about twenty minutes.—The magnificent new church of St. Augustine, Kilburn, which, says the Church Review, "is now, we believe, the grandest parish church in the diocese of London," was consecrated on St. Matthias' Day. It has an open ambulatory around the chancel and high altar (for there are two altars); two transepts; two great aisles, north and south; and a large clerestory gallery around three sides of the building. The organ occupies the north clerestory in the chancel; the opposite clerestory is vacant, but the clerestories on the north, south, and west sides of the nave are fitted up as galleries, and were filled on this occasion with worshippers. There is, also, a side chapel, with altar, etc., complete, and with curtains so arranged as to shut it off from the rest of the church, when required.

On occasion of the Consecration of this church, there were twenty-four clergy present. The sermon was preached by the Lord Bishop of the diocese; his subject being "Christian Unity." The Church Review says that his lordship's theological definitions of "The Faith," chiefly taken from the Athanasian and Nicene Creeds, were clearly put, in the simple and intelligible language of true scholarship.—The same paper, speaking of the late meeting of the S. P. G. says: "We must, in all fairness, admit the great ability and patience displayed by the Archbishop of Canterbury, who had a difficult task to do, and did it well."—The Tablet, the Roman Catholic organ in Dublin, referring to the absurd stories about propositions made by the Pope to the "Ritualists," says: "We have authority to state that neither the Vatican nor the congregation of Propaganda, nor any other authority or organization at Rome, has been engaged in any negotiations whatever with the Ritualists, or anybody representing them. The whole thing is merely one of those legends which the Roman correspondent of the Standard and the Daily Chronicle are in the habit of serving up to tempt the appetites of a public, which must by this time have become shy of such provender."—A meeting of an important character was held recently in St. James' Hall, London, with the object of protesting against any legislation, that should admit of "marriage" with the sister of a deceased wife. The Dean of Canterbury was in the Chair. The following are the Resolutions which were carried:

I. "That the law of the land prohibiting marriage with a wife's sister, being consonant with the law of God, and in harmony with the religious convictions of the country, ought to be maintained in its integrity." II. "That, inasmuch as the countries which legalize the marriage of a man and his wife's sister, also sanction other marriages most revolting to the feelings of this country, this meeting denies the validity of any argument drawn from the example of Continental nations." III. "That inasmuch as the existing marriage law rests on the clear principle of the equality of relationship by blood and relationship by marriage, while the promoters of change propose no intelligible principle for family life, this meeting pledges itself to resist, in the interest of domestic purity and peace, any relaxation of the existing law." IV. "That this meeting condemns the pernicious agitation in favour of this measure, which, notwithstanding occasional success from time to time in the House of Commons, has been repeatedly rejected by that branch of the Legislature, as well as uniformly by the House of Lords, as disgusting to domestic affections and injurious to public morals."

One of the most significant features of this meeting was, the fact that among its promoters were men of very opposite views in many other respects. "High" Churchmen, and "Low" Churchmen, Presbyterians and Orangemen, nobles and commoners, occupied the same ground on the subject in debate.

ITALY.—Feb. 20, being the second anniversary of the election of his Holiness LEO XIII., was kept with rejoicing in the Vatican. The Pope held a reception in the great hall of the library, at which thirty cardinals, many bishops and prelates, the members of the Academy of Noble Ecclesiastics, many of the Roman nobility, and some distinguished foreigners were present; and, sitting in the midst of them, his Holiness carried on a familiar conversation with them for some time. The scene is described as having been of the most brilliant and animated character.—

INDIA.—The Maharajah of Cashmere has offered timber for the proposed cathedral at Lahore, for the establishment of which an appeal has been made.—The Roman Catholics in Cochin, South India, having lately obtained possession of a church which had belonged to the "Syrian" Christians, proceeded to search the houses in the village for Bibles and other books which the people had bought from a C. M. S. colporteur, and yet they would have us believe that the spirit of Rome has changed.—Rock.

CHINA.—An anonymous donor has offered the sum of 10,000l. as the nucleus of an endowment fund for a new bishopric in North China. The Archbishop of Canterbury has accepted the offer and approved the proposed new see, which is to be regarded as a missionary, and not a territorial one. It has been decided that the minimum capital for endowment shall be 13,000l. The primate will have the selection of the first bishop, and it is anticipated that an appointment will soon be made.

THE NESTORIANS.—At the meeting of the Christian Knowledge Society, on Tuesday, a sum of 1,200l. was voted for educational purposes to the Assyrian Christian Church (commonly called the Nestorian), at the suggestion of the two archbishops. A grant was also voted of 1,000l. towards Sunday schools (for building and rent). Notice was also given of a grant of 1,000l. towards the new bishopric to be founded in North China.

A Veteran at the Outposts.

To the Editor of the Living Church:

I have received an interesting letter from the Rev. Joshua V. Himes, missionary at Elk Point, Dakota, and although it was not designed for publication, I am induced to send some extracts from it, believing the friends of the Church will be interested in the work of a missionary, ordained at the age of 73 years, and now in his 75th year, actively engaged in laying the foundation of churches, in a missionary field. Mr. H. says the cordiality and kindness extended to him by the clergy and laity, since his entrance into the Church, have done much to compensate the loss he experienced by the severance of the fraternal ties, which half a century of mutual labors, hopes and aspirations, had created and made very dear to him; and also that he enjoys the services of the Church more and more; that he finds the Prayer book like the smitten Rock in the wilderness; its waters gush out on every side.

Mr. H. further writes, "When I came into the Church, my beloved Bishop expressed his fears that I might be disappointed if not disheartened in my work, that I would no longer work on the emotional principle of moving the passions, but on the educational principle, which is a slower process than I had been used to. I am happy, however, to say, I am not disheartened, but on the contrary feel hopeful in my work, and am satisfied that the principle adopted by the Church is the right one.

My appeals, Bible in hand, from the plain word of God, have not been in vain. Some have been reached and are now living new lives in Christ, but I fail to see the degree of success my heart yearns for. After my Ordination I was sent to the front to work as best I might, at Elk Point and Vermillion in Dakota, and Ponca in Nebraska, but have devoted most of my time at the former mission, thinking it best to build up one church at a time. The first thing which seemed necessary to success, was to put the chapel in a comfortable condition for the worshippers, which I have done, chiefly with my own hands, with the aid afforded me by benevolent clergymen and laymen in the Eastern States. In about three months, by much hard labor and toil, our chapel that stood on piers, was put upon a solid brick foundation, and the whole building, within and without, so much improved that it is now a gem of a mission chapel. I began the Sunday school with four scholars and two teachers, which has been increased to fifty scholars and teachers. I regard this school the best part of my work; we are educating and sowing seed, which with God's blessing, cannot fail to produce fruit that will ultimately redound to the growth and prosperity of the Church. Some kind friends have helped us to books for the children which have proved of great value, but we need more help in this direction. There are but few members remaining in the Church, so it has really yet to be built up and established; this is being done slowly, but I trust permanently. The elements out of which the Church has to be gathered here, are not, to say the least, of the most favorable class; still I toil on in faith, "if by any means I might save some." With my stipend from the Mission Board, and the addition made to it by the people here, I have not suffered for bread, but am obliged to practice severe economy and self-denial; yet I am contented and happy in my position. My health is good, and I work with ease and comfort, and can do as much now as I could at the age of fifty."

Now, Mr. Editor, if what I have written should influence the donation of books or money to Mr. Himes, my object in writing it will have been accomplished, and the comfort and efficiency of an aged and worthy missionary promoted.

S. M. HUNT.

Jesus Christ, the Crucified.

Ask me what great thing I know,
That delights and stirs me so?
What the high reward I win?
Whose the Name I glory in?
Jesus Christ, the Crucified!

What is Faith's foundation strong?
What awakes my lips to song?
He Who bore my sinful load,
Purchased for me peace with God;—
Jesus Christ, the Crucified!

Who is He that makes me wise,
To discern where duty lies?
Who is He that makes me true,
Duty, when discerned, to do?
Jesus Christ, the Crucified!

Who defeats my fiercest foes?
Who consoles my saddest woes?
Who revives my fainting heart,
Healing all its hidden smart?
Jesus Christ, the Crucified!

Who is life in life, to me?
Who is death of death, to me?
Who will place me on His right,
With the countless hosts of light?
Jesus Christ, the Crucified!

This is that great thing I know,
This delights and stirs me so;
Faith in Him Who died to save,
Him Who triumphed o'er the grave,—
Jesus Christ, the Crucified!

Easter Hymn.

Thou knowest He died not for Himself, nor for
Himself arose;
Millions of souls were in His Heart, and these
for one He chose;
Upon the palms of His pierced Hands engraven
was thy name;
He for thy cleansing has prepared His water and
His flame.

To Emmaus see thou lose not the narrow path,
for there
With open face He tarries, to give thee angel's
fare.
Where all His saints assemble, make haste—ere
twilight cease—
His Easter blessing to receive, and so lie down
in peace.

—Keble.

Goethe's Description of Easter Morn.

Chorus of Angels.

Christ is from the grave arisen;
Joy is His! For Him the weary
Earth has ceased its thralldom dreary,
And the cares that prey on mortals;
He hath burst the grave's stern portals.
The grave is no prison;
The Lord hath arisen!

Faustus.

O, those deep sounds! those voices rich and
heavenly!
How powerfully they sway the soul, and force
The cup uplifted from the eager lips!
Proud bells! and do your peals already ring,
To greet the joyous dawn of Easter morn?
—Dr. Austin's Translation.

In the Island of Crete, a popular ballad begins:

"It was Sunday morning,
And the bells were chiming free
To welcome in the Easter
At Haghigh Hostandi."

Easter Eggs.

The egg entered into all the mysterious ceremonies called "apocalyptic;" and the Persians, who present at the commencement of the new year, know that an egg is the symbol of the world. The Druids had the egg in their ceremonies; and near Dieppe is a Druidical barrow where a fete used to be held by the country people, up to the time of the Revolution.

Early on the morning of Easter, in the towns and villages of Lancashire, England, where wooden clogs are worn, you may hear a strange clatter on the pavement under your windows. It is the children running to and fro, begging their "Pace eggs."—Howitt.

BEFORE any one has said a word about it, and so before there could be any personal interpretation given these words, let us resolve to come to Easter in the Church's spirit, and not in the world's. There is a custom among many, who are really devout, to try and get some new article of dress to wear on Easter Day. Whatever the origin of the custom, it is now more honored in the breach than in the observance. It has brought reproach on the Church in some cities; it has compelled thousands to labor harder in Holy Week than at almost any other time of the year; it has diverted the attention of many from the great facts and truths of the season; it has been a sad exhibition of how secularized the Church may become, when souls which have gone through Lent, saying the solemn words of penitence, pledging themselves anew to Christ and His glory—souls which have knelt beneath the Cross on Good Friday, are in an anxious state on Easter Eve, whether some article of dress will come in time; and will offer to the Lord on Easter Day less than they have just spent upon themselves. If all the congregations in our land would resolve to appear in the old apparel in Easter Day, but clothed in righteousness, renewed in heart and mind, surely we should have the best Lent we have ever had.—The Epiphany.

ANECDOTE OF CHARLES FIFTH.—While passing through a small village in Arragon, on Easter, he was met by a peasant, who had been chosen Paschal or Easter King of his neighborhood, according to the custom of his country, and who said to his majesty very gravely: "Sire, it is I that am king." "Much good may it do you, my friend," replied the Emperor. "You have chosen an exceedingly troublesome employment."

Church Calendar.

1880.

- March 25. Maundy Thursday, and Annunciation, B. V. M.
- " 26. Good Friday.
- " 27. Holy Saturday or Easter Eve.
- " 28. Easter Day.
- " 29. Monday in Easter Week.
- " 30. Tuesday in Easter Week.
- April 1. Friday—Fast.
- " 4. 1st Sunday after Easter.
- " 9. Friday—Fast.
- " 11. 2d Sunday after Easter.
- " 16. Friday—Fast.
- " 18. 3d Sunday after Easter.
- " 23. Friday—Fast.
- " 25. St. Mark, 4th Sunday after Easter.
- " 30. Friday—Fast.

GOOD FRIDAY.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me.

LAMENTATIONS i. 12.

Among all the deadly sorrows of His most bitter Passion, this, even this, seemeth to be the greatest of all, and that which did most affect Him, even the grief of the slender reckoning most men have it in, as if He had done or suffered nothing at all for them. For lo! of all the sharp pains He endureth He complaineth not, but of this He complaineth; of no regard; that which grieveth Him most, that which most He moaneth is this. As if He said, "All that I suffer, I suffer willingly, if this I may find at your hands, regard." And indeed the pain of the body is but the body of pain; the very soul of sorrow and pain is the soul's sorrow and pain. By Thine unknown sorrows and sufferings, have mercy upon us, and save us!

BISHOP ANDREWES.

None ever knew such pain before,
Such infinite affliction,
None ever felt a grief like His
In that dread Crucifixion.
Eor us He bears those bitter throes,
For us those agonizing woes,
In oft-renewed affliction.

LATIN HYMN.

EASTER DAY.

Alleluia! Alleluia! Alleluia!

Very early in the morning, . . . when it was yet dark, . . . the Angel of the Lord descended from heaven, and came and rolled back the stone.

S. MATTHEW xxviii. 2. S. LUKE xxiv. 1. S. JOHN xx. 1.

An angel in a sepulchre is a very strange sight: what doth an angel there? Indeed no angel ever came there till this morning. Not till Christ had been there; but now he hath left there *odorem vitee*, and changed the grave into a place of rest, why not the bodies in the grave to be in heaven one day, as well as the angels of heaven to be in the grave this day?

BISHOP ANDREWES.

It was at the matin hour, early before the dawn, The prison doors flew open, the bolts of death were drawn.

It was at the matin hour, when prayers of saints are strong, Where two short days ago, He bore the spitting, wounds, and wrong.

From realms unseen, an unseen way the Almighty Saviour came, And following in His silent steps an angel armed in flame.

The stone is rolled away, the keepers fainting fall; Satan's and Pilate's watchmen, the Day has scared them all.

The angel came full early, but Christ had gone before, The breath of Life, the living Soul, had breathed itself once more

Into the sacred Body that slumbered in the tomb, As still and lowly, as erewhile in the undefiled womb.

JOHN KEBLE.

Hades—Gehenna—Tartarus.

Written for the LIVING CHURCH.

The unfortunate failure—on the part of the translators of our English Bible—to distinguish between *Hades* and *Gehenna*, has led to ignorance and confusion in many minds as to the doctrine of our condition after death.

The English word "Hell" is from the Anglo Saxon *Helan*, to cover or conceal, and denotes an unseen receptacle. It corresponds very closely to the Greek, *Hades*. Now there are three words in the New Testament Greek which are translated "hell,"—"Hades," "Gehenna," and "Tartarus."

I. *Hades*: the obscure or dark place; the invisible receptacle of the dead. It is a compound word signifying "unseen," and is the translation in the Septuagint, of the Hebrew word, "Sheol," which in the Old Testament Scripture is rendered "hell." It is the place of departed spirits, and never, (like "Gehenna"), means a place of punishment and torment. In *Hades* the spirits of the dead are reserved until the final judgment:—the wicked dead, like Dives, given up to their fearful anticipations of judgment and "the second death;" the holy dead, like Lazarus, blissfully awaiting the beatific vision and the joys of Heaven. Abraham and Lazarus were in that part of *Hades* which can be none other than Paradise, and which was separated by an impassable gulf from those who had died without God.

Our Lord's assurance to the dying thief, that he should be with Him in Paradise and should be with Him there *that very day*, should here be borne in mind, in connection with the statement of the Apostles'

Creed, that after His death, our Lord "descended into *Hades*." Both He and the penitent thief descended into *Hades*, and yet they met in Paradise. The conclusion is inevitable. Paradise, which in the Greek signifies a pleasure park, is in *Hades*; and there lies between it and where the unchristian dead are reserved, "a great gulf." The parable of Dives and Lazarus clearly points to this fact, and such seems to be the general teaching of the Church. Shadowy as is this outline of *Hades*, the immediate state of the soul, it is all that our Lord has seen fit to give to us.

II. *Gehenna*: a word borrowed from the Septuagint. It is the Greek form of two Hebrew words signifying the "Valley of Hinnom." This valley was a deep gorge to the west and south of Jerusalem, out of which arose in rocky steepness Mount Zion, the City of David, the impregnable Citadel of the Holy City.

This valley of Hinnom had been the scene of those abominable sacrifices in which the idolatrous Jews burned their children alive to Molech, Baal and the Sun. From this, and because it continued, even after the reformation of King Josiah's time, to be a place of abominable filthiness and pollution, the Jews in the time of our Lord used the word *Gehenna*, for the place of the damned. The valley seems to have been not only the receptacle of garbage, but also the place where were thrown the carcasses of man and beast. In Mark ix: 43, 44; our Lord seems to allude to the worms that continually preyed on these carcasses, and to the fires there kept up to consume them.

This "Gehenna" the Christian Church has always held to be the place where the wicked shall be sent after the final judgment, where they leave God and the company of the elect, forever. What shall be the *Gehenna* experiences of the lost soul, God alone knows. We cannot dogmatize. We must leave the matter with Him.

III. *Tartarus*: Among the Greeks it signified a dark abyss, as deep below *Hades* as earth below Heaven. Here the ancients held that the Titans were imprisoned. It was considered among them a place of torment as opposed to the Elysian fields. In New Testament Scripture it is used but once (2 Peter ii:4) where it refers to the place into which the fallen angels were cast. The word is never used with reference to man.

Such briefly seems to be the doctrine of the Christian Church with reference to "Hades," "Gehenna," and "Tartarus." It may be well to collate all the passages of New Testament Scripture in which these words occur, and transcribe them. A little careful study will bring out their force.

And, first, as regards the word—"Hades." Matt. xi:23. shall be brought down to *hell*. xvi:18. the gates of *hell* shall not prevail. Luke x:15. shall be thrust down to *hell*. xvi:23. in *hell* he lifted up his eyes. Acts ii:27. wilt not leave my soul in *hell*. ii:31. his soul was not left in *hell*. i Cor. xv:55. O *grave*! where is thy victory? Rev. i:18. have the keys of *hell* and death. vi:8. was Death and *Hell* followed. xx:13. death and *hell* delivered up the dead. 14. death and *hell* were cast into the lake.

The next word to be considered, is—"Gehenna." Matt. v:22. shall be in danger of *hell* fire. 29. whole body should be cast into *hell*. 30. whole body should be cast into *hell*. x:28. To destroy both body and soul in *hell*. xviii:9. two eyes to be cast into *hell* fire. xxiii:15. more the child of *hell* than yourselves. 33. can ye escape the damnation of *hell*? Mark ix:43. having two hands to go into *hell*. 45. having two feet to be cast into *hell*. 47. having two eyes to be cast into *hell* fire. Luke xii:5. hath power to cast into *hell*. Jas. iii:6. (Of nature); and is set on fire of *hell*.

There only remains now for consideration, the term "Tartarus," occurring nowhere but in 2 Peter ii:4. but cast them down to *hell*.

These are all the New Testament passages in which occur the words "Hades," "Gehenna," and "Tartarus." It will be seen that the only places where there can be a dispute as to the meaning of "Hades," and as to the possibility of it implying a place of punishment, are Matt. xi:23, and Luke x:15, where Capernaum is spoken of; and Luke xvi:23, where Dives is alluded to as being in torment. In the former texts in which it is prophesied that the city of Capernaum should be destroyed, there can be no other use of the word *Hades* than by way of a contrast to the physical heavens. "And thou Capernaum, which art exalted unto heaven shall be brought down to *Hades*." Capernaum was a city of lofty situation. It was built upon a hill. But as Christ's anger was kindled against its inhabitants on account of their unbelief, He declared that the city of lofty situation should be laid lower than the dust, even cast down to *Hades*. This prophetic curse has been literally fulfilled. The very site of the city is unknown.

As regards the latter text, where Dives is said to "lift up his eyes in *Hades*, being in torment," Archbishop Trench remarks: "As 'Abraham's bosom' is not heaven, though it will issue in heaven, so neither is 'Hades,' *hell*, though to issue in it, when cast with Death into the lake of fire (*Gehenna*) which is the proper *hell*," (Rev. xx: 14). It is the place of painful restraint, where the souls of the wicked are reserved

to the judgment of the great day: * * * * * for, as Paradise has a foretaste of Heaven, so has the place where is Dives, a foretaste of hell. Dives being there is "in torments"; stripped of all wherein his soul delighted; his purple robe a garment of fire; or as he himself describes it, he is "tormented in this flame." Thus for Dives, *Hades* is a place of torment and punishment; the torment of the craving of passions which cannot be satisfied; and the punishment of inability to escape impending doom. But, for Lazarus, it is a place of comfort and joy.

A study of the texts above quoted under the word "Gehenna," will bring out clearly and satisfactorily the meaning of the term. After the judgment, the wicked will be sent away forever from the face of God. This sending away will be to them, their second death, their *Gehenna*, their *Hell*.

As to Tartarus, and the expression in 2 Peter ii:4, "cast down to hell," it has reference to the fallen angels only, and indeed more reference to the fact of their expulsion from Heaven, than to the place whither they were sent. It has no reference to our condition or habitation after death.

It is needless here to more than state that the "Hell" mentioned in the Creed, whither our Lord descended after His death, is *Hades*. What He did in *Hades*, during the three days in which his soul remained there, is a matter of entire uncertainty. We learn from 1 Peter iii:19, that He preached unto the spirits in prison. To go into the discussion raised by this text would be to transgress the limits and purpose of this article, which is not intended for Theologians, or Greek scholars, but for those earnest seekers after truth, who have neither time nor opportunity for independent study and investigation; and to whom the English Bible is the Word of God.

EDWARD M. MCGUFFEY.

"What's in a name?" Ah, William, you didn't know everything that's certain. Salt can be bought for a few cents a quart, but call it chloride of sodium, and the apothecary will mulct you to the tune of half a dollar for one poor scruple.

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PROVE HOP BITTERS

The Living Church.

March 24, 1880.

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C. W. LEFFINGWELL, 76 ASHLAND BLOCK, CHICAGO.

Life by the Resurrection.

"The first man Adam was made a living soul," and God breathed into his nostrils the breath of life. He had more than an animal life; he had a spiritual vitality, by the inspiration of the Almighty. But he lost this through sin. "Thou shalt surely die," was fulfilled in the day that he ate of the forbidden fruit. The breath of the Divine Life left him, and he became dead in sin.

By our descent from Adam we are all under the same law. He could not transmit to his posterity what he had lost. The stream can never, of itself, rise above its source. "In Adam all die."

But God so loved the world that He sent His Only Begotten Son, that we might again have life. "The last Adam became a quickening Spirit;" and that quickening power was manifest in our humanity, by the Resurrection of Jesus Christ. As we inherit death by natural descent from the first Adam, so we inherit life by spiritual descent from the Second Adam. The law of the spirit of life in Christ Jesus has made us free from the law of sin and death. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

The mystery of the returning Life of God manifested in the Resurrection, is no less adorable than the mystery of the love of God manifested on Calvary. It is the culminating point in the progress of our redemption—the very end for which love wrought in sacrifice. "I am come that they might have life, and that they might have it more abundantly."

It was not chiefly to demonstrate His Divinity—to give value to His sacrifice, that Christ rose from the dead. It was, that He might finish the work that the Father had given Him to do; that He might bring life and immortality to light; it was that He might breathe again the breath of His quickening Spirit into the dying souls of men, and make them once more to be living souls.

God in our human nature was obedient unto death, that He might bring up from death our humanity obedient unto life. Through Him, that life is derived to us all, by the mighty working whereby He was raised from the dead. He hath begotten us again to a lively hope, by the Resurrection of Jesus Christ. In His Resurrection we have passed from death unto life, and death's dominion is broken. It is not a far off hope. It is, even here and now, a present possession. We are risen with Christ, and we have a life hidden with Christ in God.

"He that hath the Son, hath life." He that is related to the Second Adam partakes of His life, just as he that is related to the first Adam partakes of his death. In each case, the state is one of inheritance. Our first parents left us a legacy of disease and death; but the gift of God is eternal life through Jesus Christ our Lord.

In God's Word it is plainly taught that life should enter again through Jesus Christ, and that we should partake of that life by partaking of Christ. We must be related to Him mystically, as we are related to sinful humanity naturally; so that His life-current may pass to us by a law of descent. We must be "born again;" we must receive, in a mystical manner, His Body and Blood, as truly as we have received, in a natural relationship, the sinful body and blood of humanity.

Becoming partakers of the Divine Nature in this wonderful union with our risen Lord, we are transformed by the renewing of our minds; we are made to sit with Him in heavenly places; and we look forward with supreme hope to the general Resurrection in the Last Day, when these bodies of our humiliation "shall be fashioned like unto His own glorious Body."

Please send a gift to Nashotah to aid in preparing Candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wisconsin.

A Question and an Answer.

And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and prayers.—Acts.

Why are we told about the Apostles' doctrine and fellowship; but not about the succession? Will the LIVING CHURCH be pleased to tell us why?—Covenant.

1. It pleases the LIVING CHURCH to tell you, that—when our Lord was about to ascend into heaven, He spake thus to the Eleven Apostles:—"All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatever things I have commanded you. And lo, I am with you always, even unto the end of the world. Amen." That is, with them unto the end of this, the Christian, dispensation; and therefore, (since they fell asleep in due time) with those who should succeed them, in rendering obedience to the command to teach and to baptize.

2. The very first act of the Apostles, after having received this Commission, was—To provide that the Succession might be kept up. Judas by transgression fell from his Apostleship, and Matthias was selected to succeed him. (Acts i)

3. The Twelve however were not the only Apostles. Others were added. We read of "Paul an Apostle," Eph. i:1; 1 Cor. i:1; Rom. i:1. St. Barnabas is twice called an Apostle. "Paul and Silvanus and Timotheus unto the Church of the Thessalonians." * * * We might have been burdensome, as the Apostles of Christ." (1 Thess. i. 1:ii. 6.)

4. The Apostolic work of St. Paul abounds in evidences of his care to provide for the Succession, and for the perpetuation of episcopizing and ordaining. Here is what he writes to Titus (i. 5.) "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and ordain presbyters in every city, as I had appointed thee." Titus was Apostle—Bishop of Crete. To Timothy, who held the same office at Ephesus he wrote, "The things which thou hast heard of me, the same commit thou to faithful men who shall be able to teach others also." (2 Tim. ii. 2.) St. Paul addresses Timothy as one who had received a gift of God by the imposition of his (St. Paul's) hands, (2 Tim. i. 6.) and to whom he had given the solemn injunction to "lay hands suddenly on no man." (1 Tim. v. 22.) The New Testament was not written to decide controversies that began in the sixteenth century, (for no one doubted the Succession until then), but it is nevertheless a clear and emphatic witness to the fact that our Lord committed the Apostolic Ministry to men of His choice, commanding them to commit the same to men of their choice; and that this was to continue as a permanent law of the Church, for its propagation and perpetuity "to the end of the world."

The LIVING CHURCH regrets that the Covenant does not receive the testimony of Holy Scripture, but recognizes the phenomenon, running through all History, that men cannot find in the Bible what they do not desire to find. Of course, in the exercise of that magnanimity toward those who differ from us, which we try to cultivate, we would gladly give full weight to any thing the Covenant, of A. D. 1880, might say as against the teachings of God's Word; but, if we are to give weight to any extra-scriptural testimony, we must prefer to listen to writers who, having lived almost within the lifetime of the Apostles, have stated distinctly what the belief of the Church respecting the Apostolic Succession was, in their time. We think they were in a position to know, rather than Editors of papers published in the nineteenth century. Out of a vast accumulation of such testimonies, a few specimens may be quoted.

St. Clement, the fellow-laborer of St. Paul (see Phil. iv. 3), and third bishop of Rome, in an epistle which is still extant, writes thus: "Our Apostles knew, through our Lord Jesus Christ, that there would be strife on account of the Office of the Episcopate. For this reason, therefore, inasmuch as they (the Apostles) had obtained a perfect knowledge of this; they appointed those ministers already mentioned, and afterwards gave instructions that when they should fall asleep, other approved men should succeed them in their ministry."

St. Irenæus, in his great work against the Valentinians, written A. D. 170, says "To this Clement (of Rome) there succeeded

ed Evaristus. Alexander followed Evaristus; then sixth from the Apostles, Sixtus was appointed; afterwards Telesphorus, who was gloriously martyred. Then, Hyginus; after him, Pius; then after him, Anicetus. Soter having succeeded Anicetus, Eleutherius does now, in the twelfth place from the Apostles, hold the inheritance of the Episcopate. In this order, and by this Succession, the ecclesiastical tradition from the Apostles, and the preaching of the Truth, have come down to us." "We are in a position to reckon up those who were by the Apostles instituted Bishops in the Churches, and to demonstrate the succession of these men to our own time; those who neither taught nor knew of anything like what these heretics rave about."

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Brief Mention.

President Hayes asserts, in a Message to Congress, the right and duty of the Government to maintain control and authority over any interoceanic canal across the isthmus that connects North and South America. But we want the canal, all the same.—We do not need to call attention to our Lent and Easter numbers. The work that the LIVING CHURCH is doing speaks for itself. We are glad to know, from many correspondents, that it is appreciated.—It increases our faith in the permanence of American institutions, to observe that common sense and human rights are triumphant in San Francisco, and that the antagonisms of Celt and Mongolian are not sufficient to prevent the enforcement of the laws.—The Foreign Mission Committee of the United Presbyterian Church and of the Presbyterian Church of England are in communication with reference to the transfer by the former of their North China Mission to the English Church.—The Alliance says: "Saving the disgrace, an innocent man might happily be placed on trial for a misdemeanor, before a jury of twelve good men, as for a pulpit before the larger jury of an average Church. It takes a unanimous vote to condemn the former; the latter, unless the vote be nearly unanimous in its favor, is condemned.—What are the Romanists going to do about it? Thomas Aquinas, whose writings the present Pope highly recommends, taught that the Blessed Virgin Mary was not "conceived immaculate." If Pius IX. was infallible, Aquinas was a blind guide.—Dr. Dix has been recently very much annoyed by some unknown parties writing letters and transacting business in his name. Detectives are on their track and the public are thoroughly informed through the press.—The Article "What is Nihilism, in our last number, by the editor of Foreign Notes, was of special value and interest, as several readers have assured us. We regret that it was crowded out of its rightful place on the first page.—"If ye were of the world the world would love its own." There has never been, perhaps, a Lent of more constant devotion and consistent observance in the Church, than the one now closing; yet, never before, we believe, has the observance been so misrepresented and maligned by the secular and Sectarian papers, as during this season.—Thomas Aquinas, "the moral master of Christendom for three centuries," held that reason may be free and not opposed to Faith. His works will have to be expurgated to be fit for use in the Vatican.—A farmer in Illinois (Congregational) has left to his aged pastor, in his will, \$1,000. "Remember them who have spoken unto you the Word of God."—In Dr. Raleigh's recent London discourses, the *Advance* points out the following in agreement with Dr. Magoun's criticism upon Phillips Brook: "This so-called liberal movement in theology will cease to be liberal at the very point where it ceases to be true; and it will cease to be true at the very point where it ceases to be Evangelical, if, as we hold, there is an unchanging substance of the Evangelical faith."

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Matins and Catechising in the Study Hall, at 11 A. M.; Laying of the Corner Stone of North Wing at noon, with address; dinner and speeches; Evensong at 7 P. M. and Reception. The Annual Sermon will be preached on the evening preceding, by Bishop Seymour. The three Bishops of the Dioceses in Illinois are all expected to participate in the exercises of anniversary. This will be their first meeting for public service or conference. An invitation is given to the clergy and other friends of the school.

Church News.

QUINCY.—On the fourth Sunday in Lent, the Bishop visited Macomb, the county seat of M'Dougal Co., a town of about thirty-four hundred inhabitants. He held service and preached, morning and evening. In the afternoon, he baptized nine infants. The interest at all the services was very marked. Though the number of persons present who were acquainted with the ritual, was small, the responses were strong, and the chants and hymns well sung. The Bishop preached (as he usually does on his visitations,) without notes; holding closely the attention of the congregation. The services were held in the Presbyterian church, cheerfully furnished for the occasion. No Church services have been held here for fifteen years. The people are ready to do their best toward the partial support of a clergyman; and a house for worship can easily be rented. It is believed that Macomb can soon have a priest, and the sacred privileges of the Lord's day and the Church, once or twice a month.

On Sunday, the Bishop administered Confirmation in the cathedral to twenty-nine persons. These were all from the cathedral congregation. The time for Confirmation at the church of the Good Shepherd, has not yet been appointed. The sermon was omitted. The Bishop addressed the Candidates, presenting (in accordance with the events and scriptures of the day), the one King and Saviour and the meaning and force of confession where Jesus is seen, the Lamb slain, and the Lord of all Lords. Holy Week is to be kept at the cathedral, by two services each day, and on some days three; by the Holy Communion on Maundy Thursday, and the three hours solemnities on Good Friday; a sermon or address accompanying every service.

On Monday last, the Bishop visited St. John's Parish, Knoxville, and confirmed eleven; of them, ten were pupils of St. Mary's School, all dressed in white. The Bishop's address was beautiful and tender, closing with a picture of their entrance into the everlasting Kingdom, clothed in white robes and bearing palms of victory. The Rector of St. Mary's officiates in the church on Sundays, the parish being without a rector.

At noon of the same day, ground was broken for the foundation of the north wing of St. Mary's school building, the Bishop leading off with pick and spade, followed by members of the faculty and several pupils. The work will be pushed forward at once and completed before the opening of the next school year.

ILLINOIS.—Bishop McLaren confirmed seven persons in the church of the Epiphany, on Thursday the 18th inst. The Rector, his father (Rev. Dr. Morrison), and the Rev. Luther Pardee were in the chancel.

In his sermon at St. James' church, in this city, on Friday last (March 19th), the Bishop alluded to the fact that it was the anniversary of Dr. James De Koven's death. The subject of his discourse was, "The Communion of Saints."

Bishop McLaren confirmed twenty-nine persons in Grace Church, Chicago (Rev. Dr. Locke Rector), on the evening of Palm Sunday.

Concerning Lenten services at St. Paul's church, Kankakee, the Rector reports an attendance and degree of interest never seen before in the history of the parish. Four regular services are held each week, besides the occasional services at the Parish missions.—During Holy week, services every day, with Holy Communion on Maundy Thursday. A short extempore address is given at each of the services, except those of Wednesday evening, when there is a reading and meditation. For the first five weeks of Lent, the average attendance (by actual count) at the week-day morning services has been fifty-one; at the evening services seventy-two. Of these about one-third are men. The hearty congregational singing, attentive listening, and full responses, show that the services are enjoyed.

The Sunday services show a corresponding interest. Since Sept. last, the Sunday evening service has averaged considerably larger than that of the morning; being attended chiefly by young people, who have been especially addressed on these occasions, on subjects connected with right living, and the Christian life.

PITTSBURG.—From Grace church Parish, Ridgway, Pa. of which the Rev. H. H. Hewitt is rector, we have an interesting account of Lenten and other parochial work.

On Ash Wednesday, there was organized a guild called "Grace Church Guild of Ridgway," the object of which is to create more interest in the executive management of parish affairs, to assist in defraying the current expenses of the church, and for purposes of mutual improvement, by means of essays and discourses, and plain talks on Church polity and discipline. A meeting is held every Saturday evening, at the rectory. A regular order of business is observed. The Constitution provides that the Provost shall always be the Rector of the parish, and gives him the power of veto, when in his judgment any action is taken in violation of the Constitution of the Guild, or of the Laws of the

Church. The literary portion of the guild seems to be most appreciated by the members, thus far. Some interesting topic, connected with Church history, is brought up and discussed, with an apparent zest and interest, which is very gratifying. Should the essayist be absent, or fail to be prepared, "we always," says our informant "find in the LIVING CHURCH, something to supply the defect." There are, to begin with, sixteen members, with the prospect of a considerable increase. The object in view is, as soon as they get settled, and feel that there is some permanency about their plans, to hire a room in town for a Free Reading Room, where the young men of the community especially, may resort to inform their minds, from the best Church and Secular papers, magazines, books, etc., that can be procured; and to arrange for public lectures, and such amusements of an instructive and cultivating character, as they may be able to afford. The effort to advance in good Churchmanship, and to gain a more extended knowledge of the Church's holy ways, is the supreme object. The next thing that the pastor made it his desire and effort to establish, is a Rector's Bible Class. Besides catechising "openly in the Church, so many children" in the parish as are sent to him, he has a separate class at the Rectory, on Tuesday evenings, for those who are far enough advanced to be interested in Bible lectures of a plain and familiar character; and to be instructed by Catechetical lessons and explanations, on the Apostolic Rite of Confirmation. The work laid out for the season of Lent, in addition to the above was: Services on Wednesdays and Fridays throughout Lent, until Holy week; when morning and evening prayer were to be said, daily; and sermons and addresses delivered, as might seem most desirable.

Notes from Abroad.

The Irish Famine—The Northwest Passage—The Jesuits in France—China on the War-Path.

The Irish famine shows but little signs of decreasing. Bishop Loyne telegraphs that in Donegal alone there are 73,000 people needing relief; that the distress is increasing, and will not decrease until August. Meanwhile, all over the world, by Catholics and Protestants, collections are being made. The Canadian money is to be taken for the fishermen, to replace their nets, boats, &c. In our city, and indeed everywhere, throughout the country, the Irish showed how much they were in earnest, by giving up their processions (and who does not know that the St. Patrick's Day procession is dearer to a Paddy than his life almost?) and applying the money to relief purposes.

We have often spoken of the brave achievements of Prof. Nordenskiöld. It must have been a proud moment for him, when—after so many months of imprisonment, the little "Vega" passed from the Atlantic into the Pacific; and the problem of the Northwest Passage was solved. How many noble ships and noble men have perished in the last three and a half centuries, in the effort to do what this brave Swede has done! He has sent to the King of Sweden a Report on the practical effects of his discovery. His conclusions are as follows:

It is perfectly practicable to establish regular navigation between the North Cape and the mouths of the Ob and Yenisei rivers. A vast quantity of corn will thus admit of being exported from the Ob and Yenisei provinces, and agricultural machinery be cheaply sent to the very heart of Siberia. As regards regular navigation between the mouth of the Lena, its practicability may be considered extremely probable. To form a communication between the mouth of the Lena and Europe, will be only possible by devoting two successive summers to the journey and return journey. The Russians look upon the discovery of these important facts, as the beginning of a new agricultural and commercial era for Siberia.

After weeks of weary debating, and after every brilliant writer in France has had his fling, the French Senate has refused to pass the clause debarbing the Jesuits from having schools. The majority against it was very large; enough, we should think, to make the Ministry resign. We cannot but think that the Senate has done wisely. Jesuits are troublesome, indeed, and thoroughly disloyal; but Republics must bear these things; and to treat them with indifference robs them of their sting. There is no doubt that the Jesuit schools in France are most excellent; but they take the greatest care (physical and intellectual), of their pupils; and there is no doubt from figures that a great many people like them, and want to educate their children at them. It seems to us abominable tyranny that they should not be allowed to do so. The telegrams which recount the defeat of this seventh clause, state, that the defeated Ministry are going to put in force all the obsolete laws against the Jesuits. It is getting hot for the sons of Loyola; but they have generally fallen—like other felines—on their feet.

The Chinese are coming to the front. Pigstails are being polished up, large stores of chop-sticks laid in, and the army Commissaries are advertising for large supplies of rats and kittens. China is preparing for war; and this time, it is for war with a powerful foe—Russia. Joking apart, it is a serious matter for the whole world. China is a formidable foe. The latest inventions in cannon and military equipment are being carefully studied by her government, and she is said to have raised \$80,000,000 for war preparations. Japan is likely to take a hand with Russia, as there is no love lost between her and China; and the Loo-Choo islands will easily furnish the cause of quarrel. Gen. Grant probably prevented that war from breaking out last summer. We hope that American diplomacy will exercise all its powers; for a war between China and Japan would only be cruel, and fruitless.

Our New York Letter.

From our New York Correspondent. NEW YORK, March 20, 1880. St. Patrick's day,—contrary to all known precedents—was bright and clear. It is thought it may be owing to the fact that, for the first time in many years, it passed by without a procession of Irishmen, or any attempt to stir up the bitter faction-fights that on that day are characteristic of our Celtic brethren, wherever their lot may be cast. It was only after much and angry discussion, that the procession was given up. It was very hard to make them see, that there was any inconsistency between their making an appeal to the community at large for money to relieve their suffering countrymen, and their spending thousands of dollars upon a vain parade, which under any and all circumstances had better be omitted. The press poured in its heavy shot. The wiser part of their own countrymen joined in the cry of "Shame;" and, at last, to everybody's joy, the most obstinate of them were routed, and the procession was abandoned. Heretofore, they have been allowed, at their own sweet will, to blockade our streets, and to paralyze all business; and the only satisfaction the rest of the community receive is in the fact, that the procession, in the cold and cheerless rain, is always covered with mud, and well drenched. During the last week, some of the advance guard of what is called the Salvation Army has reached our shores. They applied to our authorities for permission to preach on the street corners, and were at once denied. It would gather a crowd, and obstruct business and travel. So does the procession of St. Patrick's Day; but those who walk in it have votes, and are never denied any privilege they may want. Instead of a procession, the day was celebrated by entertainments and parties; and the proceeds are to be added to the Relief Fund.

For some six months past, the Rev. Dr. Dix of Trinity Church has been the subject of a singular persecution, growing either out of the malice of some individual, or of an attempt to black-mail. At first, it was kept quiet in the hope of detecting the miscreant; and the matter was known only to a few of the Doctor's personal friends and those with whom he had taken counsel. But the cunning of the persecutor baffled detective skill, and at last it was thought that a publication of the facts would put an end to the business. Forged letters and postal cards were sent broadcast through the country to all sorts of people, and in the Doctor's name; sometimes to tradesmen and manufacturers, sometimes to public institutions, and sometimes to individuals. They have brought upon him an avalanche of correspondence and personal annoyance. Sometimes clergymen of repute have been invited to spend an evening at the Doctor's, or to dine with him in order to meet the Lord Bishop of Exeter, or some other dignitary of the English Church. Principals of Female Seminaries all over the country, in answer to what they supposed a request of the Rector of Trinity, have been sending in their lowest terms for the education of one or more girls; and Reaper and other manufacturers have been offering supplies of their goods, according to the tenor of what they supposed was Dr. Dix's proposal. Leading dry goods merchants (like A. T. Stewart & Co., Lord and Constable and others) have been embraced in the pretended correspondence, and have been obliged to explain, that they have not neglected orders, which they have never received. Not long since a letter was sent to Dr. Dix, saying if he would pay \$1000, the annoyance would be stopped, and if he intended to do so, he was to put a personal in the Herald. It was now thought there was a chance for detection, and the personal was inserted; but, lo and behold! in the same issue, there were several other personals, identical in form, and so no clue was given. Dr. Dix is utterly at a loss to surmise the source whence the letters come, or what can be the object of the annoyance, if it be not black-mail. It is very certain indeed, that the man, whoever he is, is familiar with the affairs of Trinity Church, and of the Church in the city. He makes no mistakes in the address and in the titles of those to whom he writes, and the forged letters are all in one hand. Those that come in response of course are genuine.

Deaths.

BARNES—At his residence, 216 Cass St., Chicago, on Friday evening, 19th inst., in the 29th year of his age, Cecil Barnes, formerly of Portland, Maine. STICKNEY—At his residence, 105 Pine St., Chicago, March 20th, Mr. Edward S. Stickney, aged 52 years. RANSOM—Entered into rest, at El Paso, Ill., on the eve of Thursday, March 10th, 1880, Helen, wife of P. C. Ransom, in the 52d year of her age. "Blessed are the dead who die in the Lord." Interment at Peoria Ill.

Society for the Increase of the Ministry. Formed 1857; Incorporated 1859. Neither partisan nor sectional in its aims or methods; aids Postulants and Candidates for the Ministry; 450 of its scholars are at present in Orders: 75 in New England, 140 in the Middle States, 71 in the Southern States, 132 in the Western States, 24 in Domestic and 7 in Foreign Missionary jurisdictions; asks general contributions, that its contributions may also be general. Rev. ELISHA WHITTLESEY, Cor. Sec., Hartford, Conn.

FRENCH PROFESSOR.—Any School or College desiring the services of a native French Professor, a Clergyman of the Church, will do well to correspond with Rev. Dr. John Fulton, Milwaukee, Wis.

The Audiphone.

The Inventor at the Deaf and Dumb Institute at Nebraska.

A TRIAL WITH GRATIFYING RESULTS.

We clip the following from the Omaha Daily Republican of March 19th:

A representative of The Republican paid a visit to the Nebraska asylum for deaf-mutes at the invitation of Prof. Gillespie, the principal of the institution, in order to be present at a trial of the audiphone, that wonderful instrument invented by R. S. Rhodes, of Chicago, by which a deaf-mute is enabled to hear, and possibly to talk.

Arriving at the institution the reporter found Mr. Rhodes giving an audiphone lesson to fifteen deaf-mutes, who were assembled in the parlor. Each pupil was using an audiphone with results that were certainly astonishing.

One young man told the reporter that until yesterday he had never heard a sound, but could read and write well. With this instrument he pronounced the letters of the alphabet plainly, and we venture to say in a very few months he will be able to talk well. The first trouble seems to be in the use of the tongue and lips to make sounds never heard before. Miss Collins, of Falls City, tried the instrument and could hear well, but not her own voice, but when she was handed the double audiphone, where the two discs with their lower edges united, caused her to hear her own voice for the first time. Words cannot express her astonishment. And all this is through the auditory nerve, with a connection of the teeth. The carbonized disc of rubber, like a fan, is held between the teeth, and the external ear has nothing to do with the sound.

After the experiments by Dr. Rhodes, Prof. Gillespie, who has perhaps given more attention to the oral instructions of the deaf and dumb than any other teacher in the west, took the class in hand. It is well known that persons afflicted with deafness watch the lips. To prevent this lip reading the professor held a book before his mouth and told the pupils who were standing with the audiphone between their teeth, to indicate how many times he said "O," either once or twice, and one or two fingers came up from the whole class as he called the letter.

He then went over the scale rising an octave, and each pupil singly followed the intonation of his voice. He then went to the other side of the room, out of their sight, and called out letters and words which were promptly repeated, and all this was done with only two days' instruction. The great success of opening a world, a new world as it may be truthfully said, to these deaf-mutes is a grand work, and to stand among these intelligent faces, who before never heard a voice or sound, and see the pleasure exhibited at the prospect of hearing and speaking is a better entertainment than the world of fashion can offer.

Amongst the bright scholars are two sisters from Furnas county, who seemed so apt to learn the use of the audiphone, and Mrs. Grundy might straighten back when we say that they are Indians. Yes; two girls whose color would not indicate the fact, but whose future will demonstrate two women educated at this institution such as the world wants. State institutions should be placed in the hands of men who will look at the future of those in their charge, and this great western field for active labor of brains and muscle is open. A great man once said, "Nature is true to herself," and so it has proved with those who have no chance to hear the singing of birds or the voices of the winds among her pines. A keener perception, a deeper thought, a realization of nature's works is all within the minds of the deaf and dumb. This great invention opens up a new world to them.

Mr. Rhodes was so much pleased with the successful operation of his invention, and the practical results to be attained under the instruction of Prof. Gillespie—who is so earnest in the work—that he made a donation of the audiphones needed for the use of the institution, charging the professor to let the pupils take them home during vacation and astonish father and mother by showing them that they could both hear and talk.

Mr. Rhodes, who uses an audiphone himself, says that holding a watch between his teeth first attracted his attention to the possibility of the audiphone, which is proving so great a success.

The LIVING CHURCH has spoken of the merits of the Audiphone several times, but every day brings new proofs of its value.

It is now in successful operation in six Deaf and Dumb Institutes in the United States. It is working a complete revolution in the teaching of deaf mutes.

Classes have been formed in all of the six institutions and the deaf not only hear but are learning to talk, and it is an interesting sight to see the eagerness with which they apply themselves. The Audiphone has already become a blessing to thousands of afflicted people. Parlors are now open in many of the leading cities where it may be seen and purchased. We are glad it was invented by so reliable a man as Mr. Rhodes and parties writing from a distance may know they will be honorably dealt with.

Their address in Chicago is Rhodes and McClure, Methodist Church Block.

St. Luke's Hospital, Chicago.

CHICAGO, March 24, 1880. The Treasurer of the fund for the "Incurable Cough" acknowledges the following additional contributions: Mrs. L. I. Tilton, Chicago, \$20.00; Mrs. Orson Smith, 5.00; Wednesday Collection, 2.60; Mrs. Roys, 50; Six little boys, Mackinac, Mich., 5.00; Grace Industrial School, 1.65; Previous contributions, \$34.75; Total, \$1,020.02; MISS OLIVE LAY, Treasurer.

Everybody knows of Gunther's Candies. Our friends from the country should always make a point of taking home a box when they are in the city. He has an immense variety of Easter Eggs this year.

John Kranz, 78 and 80 State St., has a fine show of Easter Eggs. While you are there looking at Easter goods, don't forget to sample his Caramels.

New Map.

A new map of Palestine representing the travels of Jesus, in chronological order, by the Rev. Andrew F. Stout, has just been issued by F. S. Horton & Co., Indianapolis. Every one should read the advertisement of it. It is highly recommended.

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From these assorted samples customers can readily select such as suit them, and order by mail. Easter Egg, tied with silk ribbon. Illuminated covers and filled with appropriate tints. A very beautiful present, 50 cts.

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Home and School.

Lines for Holy Week.

The way is long and dreary—
The path is bleak and bare—
Our feet are worn and weary;
But we will not despair.
More heavy was Thy burthen,
More desolate Thy Way.
O Lamb of God, Who takest
The sin of the world away,
Have mercy on us!

The snows lie thick around us
In the dark and gloomy night;
And the tempest walls above us,
And the stars have hid their light.
But blacker was the darkness
Round Calvary's Cross that day.
O Lamb of God, Who takest
The sin of the world away,
Have mercy on us!

Our hearts are faint with sorrow,
Heavy and hard to bear;
For we dread the bitter morrow—
But we will not despair.
Thou knowest all our anguish,
And Thou wilt bid it cease.
O Lamb of God, Who takest
The sin of the world away,
Grant us Thy Peace!

—A. A. Procter.

Resurrection of Christ.

TRANSLATED FROM THE GERMAN.

When the cup of death is tasted,
For us his terrors all are wasted,—
Where is his sting? what can he do?
Jesus lives!—His saints He numbers,
His voice shall wake us from our slumbers,
And then our graves be empty too.
Those who did His promise trust,
He'll raise them from the dust,
"Victory" shouting,
The voice—it comes—
"Leave now your tombs!
Arise and triumph with the just!"

What a day of bliss surprising,
When now the Sun of glory rising,
Shall scatter Death's long-gathered gloom!
Oh what joy and wonder blended,
When all our night of darkness ended,
The Morn shall break upon our tomb!
Great Leader! guide our way
On to that glorious day—
Lo, we follow!
Yes! though Thy path
Shall lead through death,
We'll follow Thee without delay!

—B. Muentzen.

Good Friday.

The following extract from a Good Friday Sermon is from the Rev. Frederick Brooks, whose sad fate the readers of the LIVING CHURCH may remember. Mr. Brooks was for some years Rector of St. Paul's Church, Cleveland, Ohio. He was a native of Boston. One September evening, 1874, he was going from Lowell to Boston on an evening train. The train was detained just outside the city, and he started to walk. In attempting to cross a bridge, he fell into the river, and was drowned. It was five days before his body was recovered. His brother, the Rev. Phillips Brooks, writes of him:

"His work on earth was done; as simple, true and brave a work, as full of the strong and happy love of God and love of fellow-man, as any servant of the Master ever did."

The Crucifixion, even in its sadness, is the glory of all else. There would be no light upon any day, but for the day when all light was darkened. It is as when some life among us has been shadowed by a great and deep sorrow, and the once merry and lightsome friend goes among us quiet and chastened. And yet from that subdued life, a deeper happiness is shed upon others among whom it moves. The sorrowful are consoled by its presence. The sick forget their pains in its love and sympathy and resignation. The quarrelsome are ashamed by its peace into the happiness of reconciliation. Complaining stops at sight of its patience. Duty is more content, watching its devotion. In all its sadness, it is the brightness of the house or the world in which it is placed. And so, pre-eminently, is Christ among men the Man of Sorrows, and yet the Giver of peace and joy. And so is the Crucifixion among events, the event of sorrow, and yet the glorifier of all else. So Paul gazes at it; and to his mind there is no true glory on earth which does not come from it. "God forbid that I should glory save in the Cross of our Lord Jesus Christ." If I cannot find its principles in my happiness, may God forbid that happiness may go from me. The Cross, the centre of the glory of life; the Lamb, the Light of life; all other glory false, which does not shine from the uplifted Cross of Calvary.

Easter and the Children.

Wherever Easter is celebrated, the children have an important part. In Germany, families place sugar eggs, filled with candies or small toys, and real eggs in nests, and hide them in the house or garden. The children search for them when they rise at break of day.

In the moorland part of Scotland children hunt wildfowls' eggs at Easter, and it is considered lucky to find them.

In the English counties of Cumberland and Westmoreland, boys beg eggs on

Easter Eve to play with. These eggs are hardened by boiling, and tinged with colour. The boys go out into the fields and play with them; rolling them upon the ground, and tossing them up into the air like balls.

In the north of England, it is still customary to send presents of Easter eggs to the children of one's intimate friends.

In Dorsetshire, during the last century, it was customary for boys to form a procession on Easter Eve, bearing rough pine torches, and a small black flag. Each boy would chant the following lines:

"We fasted in the light,
For this is the night."

Easter sports have never been introduced in this country to any great extent. A few years since the boys of Baltimore devoted themselves, during Lent, to making collections of eggs; we do not know whether the present generation continues the custom. The boys of twenty years ago had a "marble season," a "kite season," and all other "seasons" in due course. Lent was the time for "trying eggs." When one boy met another, the greeting was, "Got an egg?" If the reply was in the affirmative, there followed a trial of strength between the shells of the eggs owned by the respective boys. Each one held an egg in his hand, so that only a small portion of the end was exposed, then the two ends were knocked together. The boy who owned an egg that had broken twenty-five or thirty others, was quite a hero. It is a sad fact, that there were youthful swindlers in those days, who carried guinea hens eggs with them, and so defrauded their comrades; and some of the boys obtained unlawful spoil by the use of china eggs.

The children of this generation, like those who have preceded them, delight in colored eggs; and the little ones have their share of the pretty Easter cards.

In all Church Sunday-schools, the day is a memorable one for children. They sing beautiful carols; and in many places, they carry their Easter offerings to the altar in baskets of flowers. One clergyman of our acquaintance tells a delightful Easter story to his Sunday-school children. That seems a good example for others to follow. The story, of course, conveys some useful lesson, in the way that is least apt to be forgotten. In many small cities and villages, the children outside of the Church know nothing of Easter. They lose all its innocent pleasures and holy lessons.

"Risen."

AN EASTER HYMN. BY THE AUTHOR OF "GOD'S TENTH."

Easter bells, ring out! ring out!
Respond, my soul! with joyful shout;
Afar the new-born tidings speed:
"The Lord, my Lord, is risen indeed!"
Nor death, nor hell could dare retain
The King Whom wicked hands had slain.
Ring out, ring out, each sweetest bell,
Whilst angels unto Mary tell—
"He is risen!"

My risen Lord, no longer now
The cruel thorn may pierce Thy brow;
But—kingly crowned—Thy beauty shines,
Concealing cruelty's deep-cut lines
That marred Thy visage—marred it more,
Than ever man's was marred before.
Haste, O my soul, be first to tell
Yon weeper whom He loves so well,
"He is risen!"

Risen! O earth, repeat the cry:
Alive! He never more can die!
Risen! O sea, prolong the sound,
And bear it o'er thy depths profound;
To every nation now proclaim
A living Saviour's deathless Name;
From hill to hill let echoes swell
That song of joy ineffable,
"He is risen!"

A living Christ—or what were worth
His days of shame and grief on earth?
A living Christ—or who could now
Write "pardoned" on stern Sinai's brow?
A living Christ is all to me;
O sinner, what this Christ to thee?
Oh, what the news that Easter tells,
Soft chiming from those cheery bells?
"He is risen!"

Oh, what to thee is in this thought?
"Salvation now is fully wrought;
Triumphphant from the bloody strife,
Undying Love is crowned with life.
Oh, what to thee that Jesus rose,
If thou art numbered with His foes?
More dread to thee than funeral knell
Must sound to-day that Easter bell—
"He is risen!"

But come, poor soul, come now away,
Behold the place where Jesus lay;
Melt, stony heart! it was for thee
He tasted death—to set thee free.
He rose again; He shows thee now
Where deep the plowers drove the plow,
With malice nought but blood could quell;
Yet, at that whispered word it fell—
"He is risen!"

A living Christ meets every need;
He lives for thee to intercede;
He lives to draw the sinner nigh
To God, from Whom he fain would fly;
He lives to send His Spirit down,
His living love with grace to crown;
He lives that we may with Him rise
To blood-bought mansions in the skies.
Ring out, ring out, ye Easter bells,
Ye speak not half the joy which tells—
"He is risen!"

OUR NEW VICAR.

By the late Rev. J. S. B. MONSELL, LL.D.,
Rector of St. Nicholas, Guildford, England.

XVII.

Since I last wrote, we have had a regular row in the parish, about Church-rates. Strange to say there never had been a difficulty about them here before, in the memory of man. Nor would there have been any trouble now, but for a few strangers, who have lately come into our village, Dissenters who, with that disagreeable doctor I mentioned before, had been making bad blood in the parish.

He and the Dissenters put their heads together, and what with the agitated state of men's minds about the Vicar's doings, and the dread of popery which such doings occasion, and a few petty grievances (got up about the distribution of the charities,) a spirit of discontent with the Church and the Vicar had been engendered, out of which the Dissenters hoped to make a good thing, by the erection of a chapel.

I had no idea that matters had gone so far as the result of our last vestry showed. When we thought everything would have been just as usual, and came down, in very small numbers, to the church to do our business, in our own quiet routine way,—what should we find, but the vestry-room full to overflowing of those who seemed ready for mischief! And mischief no doubt they did. After a great deal of bitterness and bad language, an amendment was carried which got rid of the Church-rate.

The Vicar was evidently deeply pained. But he said not one unkind word, and, on his way home, went to visit the dying child of one of those who had been amongst his bitterest opponents; taking with him wine and other comforts which he had brought from the vicarage, and with which and higher and better consolations too, he had been twice a week for the last six months, at that same cottage door. I hear that her father on his return, flushed with the triumph of his victory, opened the door of his house just as the Vicar was praying by the bedside of his child; and hearing the solemn voice, and knowing well whose it was, and the mission it was on, drew back and slunk away.

Last Sunday, however, the Vicar—who, instead of preaching vague generalities, which fly over men's heads, walks straight into their hearts with his plain conversational style, and his talk about every-day topics—spoke freely but gently about the events of the week previous. He regretted the heart-burnings which such disputes create, and said that, as far as he was concerned, he would be no party to their continuance. He would no longer take part in such proceedings as he had presided over last week; the pain and vexation of which were deepened by their bitterness and sin. So he would henceforth do what he had a right to do, as a part of the order and service of the Church—he would collect the Offertory each Sunday, and devote the money so raised to the maintenance of the Church and her services.

I never saw people more astonished by any announcement. They could not deny the truth of what he said, and to themselves they felt they owed the fix in which they were. There are great murmurs in the parish, and whisperings of what will be done. Some threaten to leave the church; others say they will not give a farthing. But the Vicar is very quiet, and does not seem to mind it at all. They know that he will carry out what he says.

It seems to me the right thing that our contributions to support God's House and service should be free gifts, not legally recoverable payments; and that they should be as a part of our worship, offered up to Him with prayer, and laid solemnly on His altar.

XVIII.

I am sorry you have let your Church-rate go so easily. It is a very old and very legitimate claim upon the soil, which the Church has had through generations past, for the support of her sacred services.

The conscientious objections of Non-conformists I respect. But now-a-days their objections are rather political than conscientious. We may gather this from the following reasons.

First, it is pretty well known and admitted now, that the Church-rate does not really come out of the pocket of the Dissenter. When he bought his land, or took his farm, or rented his house, he gave for it a sum, which was the clear net value of the property, after all necessary deductions. Those deductions are head-rents, tithes, poor-rates, and Church-rates. The lump sum which he paid if he purchased, or the rent which as a tenant he agreed to pay, was an equivalent for the net, not the gross value of house or land. And thus he, getting his property so much cheaper for these deductions, never purchased the outgoings, and therefore never really pays them. They were given by those who originally agreed to such a tax, and the payment of them should no more affect his conscience, than the payment of some long-standing mortgage, laid upon his land by its original possessor; who, having been an Indian nabob, left a certain annuity for the perpetual repair of some temple or tomb, in which an old Indian friend lies buried.

Secondly, I believe that really conscientious (which of course means religious) Dissenters, are by no means hostile to the Church. They do not hold her doctrines, or follow her practices, but they are honest enough to admit that she holds what they deem the great truths of Christianity, and that she is the great bulwark of religion in the land. And, as a proof of this, I have always observed that the really holy Dissenters were not the promoters of dissensions at parish vestries. They keep aloof from such things; and to the less gentle and conscientious are left the bitterness and rancour of political opposition.

I am, therefore, very sorry that you have so easily given up Church-rates. But, having done so, then what a blessing that the Church has her Offertory upon which to fall back! And I do not wonder that your Vicar feels it to be a grateful relief from any possible return of such painful scenes as you describe, that he may henceforth gather in peaceably, at God's altar, whatever He puts it into His people's hearts to give, for the maintenance of His House and service.

The opposition you speak of, as likely to be made to it, is perfectly natural at its first establishment. All men dislike giving, and next to giving, they dislike the odium of not giving, when others give. Therefore they resist the introduction of a custom which either compels them to be liberal or brands them as illiberal. Depend upon it, the real ground of resistance to the Offertory lies here. It is no more a conscientious difficulty with the Churchman, than the payment of Church-rates is with the violent political Dissenter. But this will soon pass away. Men will fall into the habit of it. They will feel, after a while, that the tax is really small—may be as small, or as large, as each man feels he can afford. It is, in fact, in his own power, and entirely between him and that conscience which he once made the plea of his resistance.

I am quite certain that the Offertory is a valuable help toward the formation in men's hearts of a deeper sense of personal responsibility toward Him with whom they have to do; and that true religion is more likely to flourish in a congregation where it exists, than in one where there is wanting this practical self-test placed within reach of every worshipper, every Sunday.

There is another good which must arise from it too,—that is, the greater love which men always have for that which they provide for themselves, above that which is provided for them. As a general rule, none but communicants ever give in those churches in which is no Offertory, except, it may be, at some rare charity sermon. Thus, the larger portion of the flock have no share in anything done for the service of God's House; and so their interest in it is proportionably small.

Without the Offertory also, the service is incomplete. The rubric before the Sentences, the Sentences themselves, the Offering Prayer at the close, all show that offerings are considered by our Church an essential part of worship. So, for all these reasons, I am glad this important step has been taken; and though I regret the loss of the Church-rate, I consider that you have gained more than you have lost, when you exchanged it for the Offertory.

You have changed a civil contract for a religious rite, a bone of contention for a bond of unity, that which never made any man religious, and which made many of the enemies of the Lord to blaspheme, for that which can hurt no man, and will help every one, who uses it rightly, nearer to God.

The duty of fasting has more connection with this duty of almsgiving than people generally imagine. In the Sermon on the Mount, we find "fasting," "almsgiving," and "prayer," side by side. And if you will recall what I said about fasting in a former letter, you will see that the cost of a luxury given up, or a meal foregone, ought to go into the sacred treasury, for the benefit of others; not into our own pockets, for the enriching of ourselves. If "fasting" only make our expenditure less, it but pampers in another way; our purse becomes more plethoric, in proportion as our person becomes less so.

The Offertory, then, with the prayers which offer it, comes in to help us out of this difficulty, and to correct any possible evil, to which, in the exclusive performance of one duty, we might tend. If we fasted without almsgiving, we might get miserly. If we did either without prayer, we might get proud. Fasting puts the larger gifts into our hands; and Prayer, offering our Alms to God, feasts upon the very sacrifice that makes our poor mite acceptable in heaven.

I have known, in my experience, one or two instances in which the practical truth of what I say was proved.

Long ago, during the time of the Irish famine, I had a small flock, before whom I laid the duty, at such a time, of liberal almsgiving. They were not rich; and for this reason, I suggested that, to raise a relief fund for the starving, self-denial in food would be the easiest and most natural course. A scheme of probable household expenditure in the several classes of society was easily drawn up, to enable men to guess at the amount which a dinner a week saved would place at their disposal. This sum each person, or head of a family, was urged to give at the Offertory; and when I tell

you that the average offerings each Sunday rose in consequence from thirty shillings to six pounds, and continued so to the end of the famine, you will see how largely fasting may feed almsgiving, and that in the healthiest and most natural way.

Another instance of the same kind occurred in later years in my present parish, during the Lancashire distress. We had the great privilege of a visit from one of the most distinguished of our Northern clergy, who, having seen the sufferings of our brethren with his own eyes, and having with his own hands, and those of his flock, relieved them, could give us the benefit of his experience, which was exactly what my own had been nearly twenty years before, during the Irish famine. He had taught his people the Christian duty of giving up one dinner each week, and bringing the cost of that dinner each Sunday to God.

We strictly follow his advice; admiring, as I did in my own secret heart, the good sense and piety which suggested it; though perhaps some of his school, with more caution and less generosity, would have feared to recommend a weekly fast and offertory—good old Church customs which we both preached and practised,—and by means of which we are enabled to raise in less than twenty weeks 450*l.*

These are telling facts, for the accuracy of which I can answer—facts more than sufficient to encourage us to use (not in name only but in reality), the Friday fast which our Church enjoins, to swell the alms which she invites us to offer on our Sunday festivals.

(To be continued.)

John Mason Neale.

IV.

We may not linger over the records of the Sisters' work, full of interest as they are; for, our imperfect sketch draws near its end, and we must turn our eyes and thoughts to the last months of Dr. Neale's life—a life so full of trials; "acquainted with great sorrows, but also with great consolations" (as Archbishop Trench said, in another connection).

In March, 1866, dropsy declared itself, resulting from disease of the liver from which he had long been suffering, and the illness began, which, with many fluctuations, after five months, ended his earthly life.

The most minute account of those weeks of suffering (to which we have access), is that of his friend, "R. S. H.," before quoted.

"I saw him now," he writes, "from time to time until the end, but seldom spoke much—partly from the wish not to disturb him, as I generally found him reading, partly from his weak condition needing quiet—but always praying with him (the Holy Eucharist was very frequently celebrated in his bed-room), and sometimes receiving a message from him for some friend.

"Besides reading, he found occupation and recreation at once, during these days, in dictating sermons and letters, revising and re-translating hymns, and sometimes in composing. Many of the Sequences in his last published volume were written in his sick chamber; and the 'Seven Sleepers of Ephesus,' was finished only the week before he was removed. For a long time he quite expected to be raised up again. This was very natural, from the strong life which was in him; to him the act of living was a sort of enjoyment, and his physical strength was very great."

A private letter*, received in the autumn of 1866 (a month after his departure), says, "It is indeed very sad for us, but for him, what better could be desired than the Home of Peace in the Golden City, which he has brought so much more near and so vividly present to so many poor wanderers in this world of care and woe? 'I could have wished to live—but that is not the will of God'—such were his words."

The weeks were on "with scarcely an interval of rallying." Those who were with him constantly, describe his patience under suffering of an extreme and distressing kind, as very beautiful. A letter, dated "June 9, 1866," in speaking of his protracted suffering, says, "The nights are especially wearisome; sleeplessness and suffering are his usual portion then; but he is so bright, and cheerful, and interested in everything, when at all able to take any interest in what is going on! His great comfort is to hear of his being remembered in prayer."

His work on earth was now well nigh done. "The last Sunday (July 22), before he kept his bed, he begged for hymns and sacred music; and portions of 'The Messiah,' Easter carols, and some of his own beautiful hymns were sung by his children, at his own request.

"When his suffering state compelled him to leave, he begged them to go on, and these, some of his favorites, 'Our Master hath a garden,' from Mr. Sedding's carols, 'Safe Home,' and 'Peace, it is I,' and 'Abide with me,' which he begged to be repeated—concluded that evenings harmonies. The last time he begged us to sing was the last day of consciousness. We saw how it was with him; and the request for 'Jesus, the very thought is sweet,'

* This letter, with several others, was from his wife, who passed to the "sweet and blessed country," not long after him.

fell upon willing spirits, but very sore hearts. Many hymns and prayers went up those days, in his hearing; and when, to outward appearance unconscious, the concluding words of the Collect were joined in, a fervent 'Amen,' with 'Thank you,' testified how he understood and appreciated our way of helping him in his hour of need.

Another account says, "In the last interval of consciousness he received the Blessed Sacrament."

"On the Thursday before he died, I found him, as I thought, insensible; but the Sisters with him fancied that he knew what I was doing when I signed his forehead with the Cross, and commended him to God's precious mercy and protection. He was very restless, incessantly saying 'Come'—surely it was the 'Amen! Even so, come, LORD JESUS.' The next day he was quite quiet; on Saturday, still very quiet, but much altered; on Sunday I didn't see him; on Thursday he slept in JESUS.

Once again I saw him lying in his coffin, dressed, by his own desire, in cassock, surplice and stole; his hands pressed a crucifix to his breast, some flowers and lights at his head, and the legend "I must by all means keep this feast that cometh at Jerusalem."

Not England only, mourned the faithful Priest, whose brave spirit so patiently endured wrongs, so gallantly fought for the truth. His friend, Mr. Moultrie, in his sketch of his life, gives an incident of much interest, in this connection:

"His loss is felt far beyond the bounds of the little English Church, of which he was so faithful a member. I myself was in a Russian church on the Sunday after his decease. I did not know the Priest, nor he me, but I went up before the Liturgy began, and told him of our loss, asking him to remember the departed in the prayers of the Office. He expressed the most lively sorrow at the news, and immediately complied with my request, first asking what was his Christian name, as by the baptismal name alone the Eastern Church makes memorial of the departed. But although we all mourn his loss, those alone who knew him personally can really tell how saintly a man has gone from us.

"Some two years ago, Dr. Neale drew up a paper of directions to be observed in the event of his decease; and these were, as nearly as practicable, carried out. Immediately after his death, the Sisters established a watch over his remains, which they kept up, night and day, in relays of two and two, till the funeral."

The following inscription was, by his desire, placed on his coffin-lid:

"JOHANNES MASON NEALE Miser et indignus Sacerdos requiescit Sub signo Thau."

The allusion is to the 9th chapter of Ezekiel, where the Vulgate has preserved a detail of the Hebrew, which has been suppressed in the authorized version:

"Slay utterly old and young.....but come not near any man upon whom is the Thau" (i. e.) a cross.

He was placed in his coffin by his old friend, Dr. Littledale, and the Sisters. His hands were crossed, and he held in them the crucifix which he had been wont to use while hearing confessions; the figure being turned towards his breast.

Early in the morning of the funeral (Friday) there was a private Service at St. Margaret's, and at noon a Solemn Celebration in the Chapel. At two P. M., the procession moved, about fifty Clergymen taking part in it, many only following as mourners. As it was the time of vacation, many were necessarily absent, who would otherwise have gladly been there.

The procession was a long one. On its way to the Parish Church, the Psalms "I will lift up," "I was glad," "If the Lord Himself," were sung as it passed on.

"Its like has not often been witnessed in England since the days of mediæval processions; and it may be doubted whether any other great man in modern times has had a more imposing funeral." After the Blessing, the choir sang Dr. Neale's own well-remembered words—

"Brief life is here our portion— Brief sorrow, short-lived care; The life that knows no ending— The tearless life is there."

The mourners then approached, one by one, to take a last look at the coffin, and wreaths and flowers were rained upon it, until it was almost hidden from sight. The procession was then re-formed, and it took its way back to the College, singing "Jerusalem the Golden" and "Safe home." And so they left the Warden in peace.

His memory will not pass from the Church of England until Anselm and Becket, Herbert and Laud, Hooker and Taylor have been forgotten.

Glory to the bleeding brow! Glory to the bleeding heart! Glory to the souls who know What the prize, nor heed the smart; They have counted well the cost— Worldly poverty and shame; All is won and nought is lost If they suffer for His Name. Peace He leaves; His peace is given Not of earth, He gives to them, But He gives the peace of Heaven In the New Jerusalem. To be continued.

A Kentucky man was drowned while attempting to save a book-agent recently. This is unfortunate. He should have been hanged.

The Resurrection of Christ.

My Saviour lives!—and, through death's dreary gloom Now streams the dawn of day; The Prince of life to us with life is come! The grave has lost its prey! In death awhile He slumbered— Now wakes with strength to save;— No more with sorrows cumbered; He left them in the grave!

Thy Saviour reigns! on high in glory reigns! His throne shall ever last! With power divine the scepter He sustains; His trials all are past. At death my trials closing, My soul with Him shall rest; My flesh—in hope reposing— Shall wake, with glory blest! —Hopsensach.

Easter Lilies.

Lift your white faces to greet the dawn. O, fair Easter lilies, look up to the sky; Sunlight shall scatter the mists of the morn, Sing, O ye souls unto joy newly born— "Jesus hath risen, and man shall not die."

Out of the cold spring the erst-sleeping flowers, Nisan awaketh with soft-dropping rain; Clearer than all is the sweet hope of ours, Flooding with light every shadow that lowers, "If a man die, yet he liveth again."

Lift your pure faces to meet the day, O, fair Easter lilies, the pearl and the blue; Angels by night did the stone roll away, Clouds bore Him up, but His own heard Him say— "I go to make ready a place for you."

Railroads and Apostolic Succession.

BY PAUL PASTOR.

Yesterday, I met a friend on the street, who said to me, "Mr. Pastor, I really can't understand how you can believe that the Bishops of to-day are all in the line of the Apostles. You can't prove that, Pastor, can you?"

I replied, "I'm glad you're a Railroad man."

"Railroad man! why, what have railroads to do with the Apostles? There were no railroads in their day."

"No," said I, "they would have saved St. Paul's feet a great deal of soreness; but that is not what I mean:—Take down that map of the United States, and mark twelve cities on the Atlantic coast."

"Well," said my friend, "what does all this prove?"

"Nothing—yet," said I. "But come over to the Pacific coast, and mark San Francisco; and down South there, New Orleans; and out West yonder, Chicago." He did so, with a puzzled look on his face.

"Now, trace all the railroads that connect those twelve Eastern cities with the three distant ones just marked. How long would it take you?" "Why, all day and longer."

"You don't think it would be impossible for a traveller to pass from New York to San Francisco? Nor from Philadelphia to Chicago?" "No, man; what do you mean?" "I mean this: I really can't understand, to use your own words, how you can believe that San Francisco is in the line of New York; or Chicago, in that of Philadelphia."

My friend winced, and I felt that I had made a point. "What a perfect spider-web of steel rails you railroaders in a few years have spun all over the country," said I; "and yet you doubt the possibility of the Ecclesiastical web that has been spinning not over our own country but over the whole world, and not during a few years only, but for these eighteen hundred years!"

"Start from Portland and you will not have gone far before a line from New York strikes the road you are on; nor much farther, before a Boston line intersects you; and so on. Start from Charleston, and soon, on your way to the Pacific, you are struck by tributaries that reach back to all the rest of the twelve Apostolic—I beg pardon—Atlantic sources—mentioned. In other words, there is so vast a mesh-work of roads, that any Pacific city is 'in the line' of every Atlantic city, and not only that, but it can't get out of the line."

"By the way," I continued, "have you a family pedigree?" My friend looked hurt; but when I asked him if he believed that he was 'in the line,' he smiled, and said he didn't see how he could well be out of the line of his own family. "Now," said I, "just as you have a genealogical tree, so have the Bishops; yours runs back some century and a half; theirs, eighteen centuries: if yours covers several pages, what acres theirs would cover if it could be spread out all on one map: if it would take you 'all day and more,' to trace the railroad lines that intersect between the Atlantic and the Pacific, how long do you think it would take you to trace back the numerous lines that connect Bishop McLaren with St. Paul, or Bishop Potter with St. James, or which bring St. Peter down to the new Bishop of Louisiana: and if it be not unlikely that a traveller may go from San Francisco to Boston, is it at all improbable that Christ's promise to be with the Twelve has been lost along a highway of the centuries that have elapsed since it was given, when, in addition to all moral reasons, we have the physical one of this almost infinite combination and re-combination of lines along which it has had every opportunity of passing on to its fulfilment?"

"Take the matter as one merely of 'human probabilities,' and you cannot say me nay. Combine the numbers from one to twelve and you have an illustration of probabilities. These twelve figures are

capable of ten thousands of combinations. But, to keep to the railroad illustration, you can't meet the silent argument of your own railroad map there—can you?"

I realized the force of the Duke of Wellington's words, in one of his epigrammatic dispatches—"Nothing except a battle lost is half so melancholy as a battle won;" for my friend looked so sad, and I feared I had pushed him too hard. He hung up his map and I took my hat and walked off.

The Sunday School.

Teachers' Helps.

FIRST SUNDAY AFTER EASTER. ST. LUKE XXIV. 13-16. 28-35.

V. 13. "Two of them" (v. 9.10.) "Cleopas" (v. 18. ch. xix:25); the other is spoken of by Origen, as "Simeon;" the early date of this authority is important. "That same day" the day of the Resurrection. Emmanus was about seven miles and a half from Jerusalem.

They had been to the Passover, and were returning to their own home. Cleopas is said to have been a resident of Emmanus. That it was their home is evident; for no where else could they have said to a stranger—"Abide with us." (V. 29.30.)

V. 14. Speaking of all the circumstances of our Lord's death—conversing of those things, which they were surprised a stranger did not know.

V. 18. Speaking of His death, rather than of His resurrection. "We have no doubt of the Lord Jesus. We know Him as the Redeemer. But there is a sadness; His reign is long delayed, the Church is harassed and oppressed, His people are tempted, His Name is blasphemed. Is there not matter for communing as we walk? Yet how little we hear of this Christian conversation! We come and go to and from church, we talk much of worldly things, and but little of the glory of Christ and our own eternal Peace. Is there not reason to judge that the Name and Honour of the Lord Jesus, and the glory of His Kingdom are the things least cared for by His so-called disciples?"

V. 15. "Where two or three are gathered together in My Name there am I in the midst" (St. Matt. xviii:20). The first fulfilment of this promise. Having now the glory and power of His Resurrection upon Him, with a Body spiritual not governed by natural but by spiritual laws, He drew near and went with them (Mark xvi:12).

V. 16. Of the eyes being holden, and afterwards opened to see supernatural visitations and providences, there are several instances in Scripture—Hagar (Gen. xxi:19); Balaam—(Num. xxii:31); the servant of Elisha (2 Kings vi:17). So with these two; their eyes were holden, and they did not recognize Him; yet His question draws from them the whole burden of their sad thoughts, despite the risk and danger of a declaration of sympathy with Jesus the Crucified.

We are tempted to doubt the necessity of prayer. Why use words when He knows all, without our telling Him anything? He would have us make known to Him our wants and desires. This is a case in point; He who has suffered all, yet induces His servant to speak, that out of his own mouth He may bless him.

V. 28. Forgetful of time and distance—beguiled in the sweet consolations of the Word of God—they find their journey at its close; sadness had melted into joy under the sunshine of His teaching. Arrived at their home, they "constrain" Him to enter; the word implies earnest compulsion. It is a similar word to that used when it is said "the Kingdom of Heaven is taken by violence." They constrained Him; for He in their hearts was constraining them. But the words, "He made as if He would have gone forth, and as, since that time, there is no spiritual evil which he is subject to, but he must put forth his hand and take it to himself—by his own conviction and consent—in order that he may be subject to the influence of it; so also it is with good. Man must put forth his hand and take it to himself; he must lift up his voice for aid, or Christ will have passed by and left him—perhaps never again to return.

V. 30. He is constrained to come in. The evening meal is set. They take their places at the table. And He took the bread and blessed it, and brake, and gave to them. Months before, these disciples had seen (probably), the breaking of bread and the miraculous feeding of the multitude. They had heard of the Sacramental breaking and blessing after the Passover Supper. Who but Christ had thus blessed and brake and given? "It is the Lord." They know Him in the Breaking of bread. They had thought to receive a stranger, and lo! the Lord is with them. They had sat down to a common meal, and lo! it is the Sacrament of the New Covenant. The Giver and the Gift is the Living Bread which cometh down from heaven.

Some may, perhaps, tell us that this was no more than the sanctifying of an ordinary meal by prayer and blessing. If this were all, why this use of Eucharistic language? Why the taking of the loaf, its blessing, this breaking and giving to them by the guest, instead of leaving it as his duty to the master of the house, to distribute the food to his guests? It is the Sacramental Feast, with the Sacramental grace accompanying. In the opening of the eyes, there is the reversal of the evil knowledge which came of eating of the forbidden tree. Their eyes were opened to know themselves, and to discern their separation from God. Now the eyes are opened to discern Jesus; the Son of God, really present with them. To them it was given—to discern, in the Breaking of Bread, the Lord's Body—to discern the Resurrected living Christ—to partake not to condemnation but to life (1 Cor. xi:29). St. Augustine, on this text, says—"He was unwilling to be known, on our account, who were not to behold Him in the flesh, and yet were to eat His Flesh. Whosoever therefore thou art, who art faithful, to whom the name of 'Christian' is not an idle name, who hearest the Word of God with fear and hope, let the breaking of Bread be thy consolation. The absence of the Lord is not absence. Have faith, and He whom thou seest not is with thee. Learn where ye may seek; learn where ye may possess; learn where ye may know the Lord when ye eat. For the Faithful know Christ in the Breaking of Bread."

V. 31. On this, the same father says: "After they had apprehended Him by faith, then in Body He departed from them. For this is His reason for absenting Himself in Body from the whole Church, in order that faith might be built up thereby.

"I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee;" so spake the Patriarch. They had heard Him by the hearing of the ear. Now their eyes see Him. Seek Christ in the Scriptures. Thou shalt find Him there, and thy heart shall burn within thee, if thou seek aright. But seek Him also in the Holy Communion, for there not less shalt thou find Him, and see Him and know. There shall He make thee to understand His previous workings.

There thou shalt understand what He hath spoken and done for thee already. For there He not only shows thee but gives thee Himself. "One Communion alone sometimes opens the eyes more with respect to matters of faith, than all the discourses and instructions of men." Quenel. They knew Him, and He vanished out of their sight. Light fails, yet faith possesses Him though unseen; and having Him, it has All and abounds.

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Michigan Letter.

Correspondence of the Living Church.
The season of Lent has never been so generally nor so profitably observed in this Diocese as it has been the present year. At most of our churches there has been daily service, and at some of them two daily services. A mid-day service has been held at the Mariner's Church, at which the Bishop and clergy in turn have delivered brief Addresses on each day, and which have been attended by large numbers of the business men of the city. Perhaps in no church has there been a more marked improvement in the matter of Lenten observance, than in Grace church. The other three leading churches have a larger proportion of Churchmen by descent and tradition; while the growth of Grace church under the present rectorship has been mainly from denominational accessions. A large congregation has been in daily attendance on the Lenten services; as many being frequently present as on Sundays. The Rector has delivered fifty sermons and addresses since Ash-Wednesday. On Thursday last, the Bishop visited the parish, and confirmed 24 persons, all but two of whom were adults, making a total of 200 during the present rectorship, in four classes.

The Rev. Milton C. Dotson was ordained to the priesthood on Wednesday, 17th. A goodly number of the clergy and laity were in attendance, and the services were most impressive. Rev. Dr. Stocking preached the sermon and presented the Candidate. The young priest is a gentleman of much promise, and the good people of Emmanuel Church are congratulated by themselves and their fellow-Churchmen on so judicious and fortunate a selection for their Rector.

Bishop Harris made an official visitation of all the Church Wardens and Vestrymen of Detroit city parishes, at the Mariner's Church, on Thursday evening, 18th. There was a large attendance, nearly every member of the various parochial boards being present. The Bishop addressed them for two hours on the responsibilities of their office, and can hardly have failed, we should think, to make a most powerful and happy impression on their hearts and consciences.

Arrangements are making for a Delegate Missionary meeting, to be held in Detroit on the 20th, 21st and 22d of April. Bishops Coxe, Bedell, Jaggard, Dudley, and Harris, will be among the speakers; and Drs. Wing, Snively, Reese and Bunn have also promised to assist. The Sunday Schools of the city will hold a mass meeting at the Opera House, on the Sunday following, and addresses will be made by the visiting clergy.

Book Notices.

The April *Atlantic Monthly* is a red-letter number, containing three chapters of Mr. Howells' striking story, "the Undiscovered Country," and opening chapters of "The Stillwater Tragedy," by T. B. Aldrich. This begins in a way to fascinate all readers; the humor and narrative charm which all of Mr. Aldrich's stories possess are here in full perfection. These two serials are enough to make a notable number of any magazine, but the *Atlantic* has, in addition, "Clary's Trial," a capital short story by Rose Terry Cooke; "A Canterbury Pilgrimage," one of the most engaging of Richard Grant White's English papers; "The Lost Occasion," a fine poem by Whittier; some charming "Verses for a Letter," by Miss Sarah O. Jewett; a delightful chapter of anecdotes and recollections of Jackson's administration; and a large variety, besides, of poems, essays, reviews, and the Contributor's Club,—all making an exceptionally good number of what an English journal calls "the best of the monthlies."

HOUGHTON, OSGOOD & Co, Boston.

Appleton's Journal for April contains a continuation of "The Return of the Princess," and "The Seamy Side," an interesting history of "The Suez Canal," "Henry Thomas Buckle," by G. A. Simcox; "The New Fiction," Henry Holbeach; "Middle-Class Domestic Life in Spain," Hugh James Rose; "Stage Anomalies," H. S. Edwards; and an article on "Health and Home" by Dr. B. W. Richardson, which ought to be in every home, and read by every "house-mother."

Scribner for April offers prizes for wood-engraving, the terms of which we shall mention in a future number. The enterprise of the publishers seems to have no limit. This number is up to standard in all departments; it closes the nineteenth Volume, nearly ten years. Dr. Holland gives us a Lay Sermon for Easter; we are always glad to hear from him.

The Lenten services at St. Stephen's church, Chicago, are being well attended. The principal week-day service, which is held on Friday evening, has averaged a hundred since the commencement of Lent.

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Our Progress.

As stages and stage routes are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's Pleasant Purgative Pellets, which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts and are warranted to cure all irregularities of stomach liver and bowels. Sold by druggists.

Easter Cards.

If you are looking for a place to get fine picture frames of new and elegant designs; if you are looking for the best display of Easter or other Cards for studies; if you want Cabinet Frames with gold or silver lining, or Enslas, you should not fail to visit Lovejoy's, 88 State street, up one flight. You will find their prices very reasonable.

Easter Communion.

To the Editor of the Living Church:
Lent is the season for deepening the religious life. The blessed work should begin in every parish with the communicants. If there be any who are seldom at communion, the Rector and his fellow workers have no more imperative duty than to use every means to bring them to a sense of their spiritual needs, their obligation and their privileges.

To bring the matter personally before each careless communicant is almost impossible for the Rector in a parish of two or three hundred communicants, or where people are widely scattered in rural districts. To obtain personal interviews with business men, mechanics, clerks, women in domestic service, employees in factories, farmers and laborers, is a difficulty known best by these faithful pastors who are not content in their parish visiting to see the mother of the family or the wife, with inquiries concerning the father, husband, sons and daughters. It is easy to get through with a list of families in calling during the afternoon at the family home. It is difficult to reach those members of the family who are most in need of personal contact with those who have the care of souls.

Frequent services, lectures and sermons to prepare, calls on the sick, classes for confirmation so much desired during Lent, the multitude of cares and duties coming on the clergy during fast days, leave too little time and opportunity for search of such individual souls, as are straying, perhaps never to return.

Might not each Rector before Easter address a brief note to every person who is forsaking the Holy Communion? It is not, of course, worth half as much as a pleading "face to face;" but it is better than neglect, it is better than a hasty inopportune intrusion of sacred things out of time and place. It may lead to much—to quiet thought, to coming to the man of God, to the awakening of a new life. It is worth trying, March 8th 1880. G. W.

Success Worthily Achieved.

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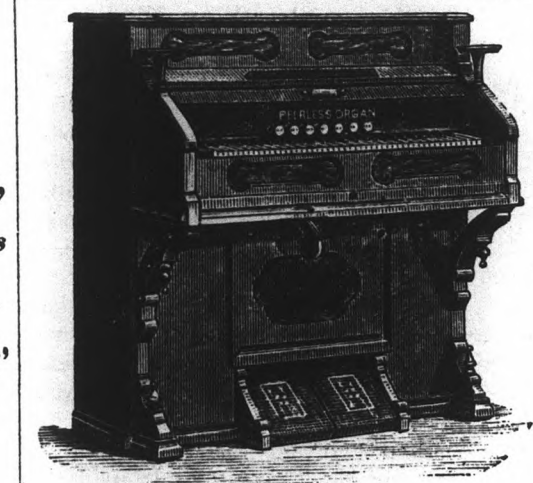
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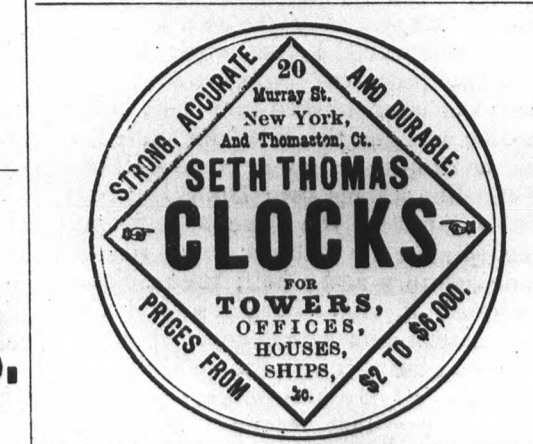
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