

# The Living Church.

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

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## EASTER HYMN.

Written for the Living Church.

Morn Divinest! how thou shinest  
Down the lengthening vale of time;  
Faith assuring, hope alluring,  
With a brightness all sublime.  
First in story, born of glory—  
All below to thee must bow;  
Days and Hours! bring your flowers,  
Bind them round the Victor's brow!

Earth is shaking! pale and quaking,  
From their post the soldiers flee.  
Earth is yawning; day is dawning;  
By the tomb an angel see!  
Faithful Mary, sad and weary,  
And her sisters now appear—  
Hark! the cheerful "Be not fearful!  
He is risen!—is not here!"

By this token Death is broken,  
Never to reclaim his way;  
From his prison, Jesus risen—  
Drives the shadows all away.  
Sin that tore Him from before Him,  
Satan loses in the strife;  
Joy surprising! Jesus rising!  
Death is swallowed up in Life!

Through the Nations' gratulations—  
Hymn'd by singers robed in white—  
Tell the story, full and true—  
Of the Resurrection Night:  
While the lyres of Angel choirs  
Praise the sole begotten Son,  
Singing Holy, Holy, Holy,  
To the Hallelujahs in One.

Easter Day, 1882. R. H. G. OSBORNE.

## NEWS AND NOTES.

### Foreign.

The Committee of the French Assembly, on the Oath Bill, has pronounced by ten to one in favor of the abolition of the religious formula instead of the option proposed by the Government. They will also recommend the removal of religious emblems (crucifixes or paintings of the Crucifixion) from Courts of Justice, which, however, they think should be done not by legislation, but by a simple order from the Minister of Justice.

Col. Burnaby, the dashing author of the "Ride to Khiva," has added another feather to his cap, having lately crossed from England to France in a balloon. The passage occupied several hours during which he took careful note of the state of the temperature and atmosphere for the purpose of publication. The most important circumstance that arose during the voyage was that, had the aeronaut remained longer in the calm, the evaporation of gas would have made the buoyancy of the balloon insufficient to rise into the required current of wind after the last bag of ballast had been thrown out.

The French Clerical organs advocate a narrow watch being kept over the operation of the education law, with a view to denounce the slightest deviation from religious neutrality by schoolmasters; but they do not breathe a syllable of the setting up of rival schools. This, indeed, has been done in Paris, where the Church claims to be educating one-third of the juvenile population at a cost of \$400,000 a year; but it is unfortunately out of their power to carry this out all over the country.

The Right Revd. Frederick Barker, D. D., Lord Bishop of Sydney, N. S. W. and Metropolitan, died recently at San Remo, aged seventy-four years. His Lordship, who was consecrated in 1854, was an extreme "Low-Churchman," and caused great tumult in his diocese by a fanatical opposition to everything savoring of the "Catholic Revival." He was, however, an earnest and devout man, who never shrank from any labors in the cause of what he believed to be truth.

It now appears decided that the coronation of the Czar will take place in August. The Moscow Exhibition will open in May, so as to be over before the festivities begin. The idea of not having both events at one time is said to be based on the fear that the preservation of order and the safety of the Imperial party will be more difficult and less assured through the enormous extra number of people which the coincidence of both exhibition and coronation will draw to Moscow. This fear seems to be fostered by the additional belief which has been engendered by recent important arrests in the old capital, that the Nihilists are concentrating their forces at Moscow. As far as regards the measures which it is proposed to take for the purpose of neutralizing the presence of disloyal persons at Moscow during the festivities, there is now another scheme put forward. According to this, a large proportion of the inhabitants are to be registered and empowered as special constables, and are to line the streets through which the Imperial processions will pass, so as to render the too conspicuous presence on all occasions of large masses of troops more or less unnecessary. Houses and lodgings are already being hired at Moscow for the occasion.

It seems that the alarm caused by the boasts and declarations of Gen. Skobelev is to be counteracted and allayed by the boasts and declarations of the Czar. Skobelev has preached war; the Czar seizes the opportunity of the Emperor Wilhelm's birthday to announce peace. The former has told the Slavs and the world, of the irreconcilable antagonism between the Slavs and Germans; the Czar, on the contrary, assures the world that the Emperor of Germany is his best friend and ally, and that the friendship extends to the two countries.

The Queen of England recently applied to Parliament for an increased grant to the Duke of Albany, who is about to be married. The rid-

cal members manifested some opposition, which had at least the advantage of eliciting from the Prime Minister some facts which are not generally known, or are in danger of being overlooked. Such grants were, he said, founded on an honorable understanding, as well as on the settled policy, by which her Majesty at her accession to the Throne only received a Civil List adequate to her unmarried state, leaving her children to be provided for as occasion might require. Mr. Gladstone, at the same time, took the opportunity of denying that there had been such large savings on the Civil List as would enable her Majesty to provide adequately for her children. The division that was taken (387 to 42) may be said fairly to represent the relative proportion of outdoor opinion on the subject. In the main, the British nation is, to speak mildly, perfectly content with its social and pecuniary relations to the Crown.

### Consecration of a Church at Elgin, Ill.

Correspondence of the Living Church.

On Thursday, April 13th, Bishop McLaren consecrated the Church of the Redeemer at Elgin. Eleven of the other clergy of the Diocese were present, and there was a large attendance of the laity. The clergy and choir proceeded in order to the church from a neighboring residence, singing a Processional hymn, and the Services commenced at 10:30 A. M. The Instrument of Donation was read by the Rev. Arthur Ritchie, and the Sentence of Consecration by the Rev. T. N. Morrison, D. D. At the Holy Communion, the Bishop was Celebrant, and was assisted by Canon Knowles and Dr. Courtney. The Rev. Dr. Courtney preached the sermon from II Cor. vi:16: "For ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be My people."

The subject of the discourse was—"The Sacredness of God's House;" and the preacher dwelt upon the necessary duty that devolves upon the members of Christ's Mystical Body, of developing all the main characteristics of temples of God, and being sacred and set apart, even as the House of God is. He inculcated the importance of their treating themselves with reverence, as they should treat the consecrated habitation of God, and of ever bearing about with them a consciousness of the Divine Presence.

The new church is a neat building, of brick, in the Romanesque style of architecture, with an open timber roof; and has a seating capacity of 200. The interior is finished in good taste, with variously colored woods. The altar, of stained ash, in imitation of black walnut, is well raised from the chancel floor, with three steps. The re-table bears the sacred words: "Holy, Holy, Holy," and upon it are placed two altarpieces, and an altar-cross. To the left of the chancel is a recessed chamber for the choir, containing also a sweet and full-toned cabinet organ, of Mason & Hamlin's make. The sanctuary was beautified with flowers and trailing vines. The floors are covered with a rich crimson carpet; and the windows are filled with colored glass, toning down, to some extent, the rather glaring effect of the white walls. The cost of the structure must have been some \$10,000 or \$11,000; and the fact of its having been presented to the Bishop for consecration is of itself an assurance that it is paid for. The architect was Mr. C. L. Stiles, of Chicago; and the entire edifice reflects great credit both upon him, and upon the taste and liberality of the citizens of Elgin and the neighborhood. It is very centrally situated, and is one of fourteen (!) places of worship in this small, but flourishing town.

In the evening, the Bishop confirmed three persons; the Rev. J. H. Perry said Prayers, and the Rev. Dr. Locke preached. The total offerings at the two Services amounted to about \$200.

The music during the day was very excellent. Mrs. A. A. Olney, of Chicago, presided at the organ with great skill and taste. Mr. Olney officiated as Precentor; and sixteen boys, belonging to the choir of Calvary Church, Chicago, who were accompanied by their Rector (the Rev. Luther Pardee), rendered the musical portion of the Service in a very efficient manner, and with great credit to themselves.

Upon the whole, it was an occasion long to be remembered by the people, and especially the Church-people of the beautiful town of Elgin.

HE IS RISEN!—How suggestive that the keynote of our religion should be this! "Risen!" Through conflict, gloom, and death; to exaltation, life, and glory, to sit at the Right Hand of God! We have passed through the Lenten Shadows of sin and penitence, and we have now the foretaste of everlasting victory and joy. The former are intensely real, but they are only temporal; the latter are no less real, and they are to be eternal. By so much more as eternity is greater than time, should the Christian's hope and joy exceed all present sorrow and distress. Even on the wings of penitence and humiliation he begins his upward flight, while he follows a risen and ascended Lord.

Theo. M. Davis, of New York, sent an Easter offering of \$5,000 to Griswold College, Davenport.

### Easter in Philadelphia.

Correspondence of the Living Church.

Never before, in this city, was the Easter Feast observed with the honor that it received this year. To enter into a description which would do complete justice to the music and the decorations would take up several pages of the LIVING CHURCH; but a partial account may give an approximate idea of their grandeur. At St. Mark's Church, the music has been very poorly rendered until lately, when Mr. Pyne, the present organist and choirmaster, took charge of the surpliced choir, which is now a credit to the parish and the Church at large. Looking up the Gothic aisle from the end of the nave, between the stone columns, the Altar seemed a vast bed of flowers and fern trees, amid a blaze of light. There were Celebrations at 6, 7, and 8. After Matins at 10:30; the choir sang for the Introit: "Blessed be the God and Father," by S. S. Wesley. The *Kyrie, Credo, Sanctus*, and *Gloria in Excelsis* were Smart's in F; the *Benedictus Qui Venit*, and the *Agnus Dei* were from Tours' Service in F. At the Night Office, Stainer's Anthem: "Awake, awake," was sung, and a *Magnificat* by Smart in F. At St. Timothy's, Roxborough, there were two choral celebrations, one at 6, and one at 10:30. The Hymn *O Filii et Filiae* was sung for the Processional at both Services; and, at the last, Tours' Music in F was rendered. At the Ascription, the *Alleluia Chorus* was sung, and at the Offertory, "The Strain Upraise." At the Church of the Holy Apostles, the music was rendered by a choir of thirty voices. The fourteenth anniversary of the Sunday Schools was held in the evening, when the organ was supplemented by orchestral accompaniment. There were three Celebrations at the Church of the Evangelists. At the Choral Celebration Mozart's entire Seventh Mass was sung, with string accompaniment. In the evening, Dyke's *Te Deum* in F, and Stainer's *Magnificat*, with antiphons, were sung by the vested choir of thirty-five voices, under the leadership of Mr. R. H. Neilson. The decorations at St. James' Church were lavish in the extreme. Over the Altar hung a Cross made of white lilies, six feet high, and laid against six panels of variegated flowers. The rail was fringed with azaleas and ferns, and the font was filled with cut flowers. At Evensong, Handel's "Round About the Starry Throne" was magnificently sung by the choir. The Processional Hymns, at the Annunciation, were composed by the Rector. The choir sang Marbecke's *Credo*, Barnaby's *Sanctus*, and a *Benedictus* by Gounod. "Come, let us adore Him" was sung, appropriately, as the Consecration Hymn. The choir at St. Philip's Church was assisted by the Sunday Schools, making a chorus of 250 voices. The Festival music of St. Stephen's Church is always attractive. Mr. D. D. Wood, the blind organist, composed a *Gloria in Excelsis* and a *Magnificat* for this Easter. At the Church of St. James the Less, Eyre's Communion Service in E flat was sung; and, in the afternoon, a Gregorian *Magnificat* and "Litany of the Resurrection." At the Church of the Ascension, a Service by Woodward, in E flat, was rendered by the excellent vested choir. The *Benedictus* at the Celebration at St. Mary's, West Philadelphia, was from Mozart's Requiem Mass; and, at St. Thomas' (colored) Church, the anthem was from Mozart's immortal Twelfth. There were five Celebrations at St. Clement's Church. At the principal of these, Beethoven's Communion Service in C, and an Adoration Hymn by Gounod were sung by an immense choir of men and boys, with brass and orchestral accompaniment. The high Altar was a blaze with lights, and over it hung a baldachino, with a silken "Crucifixion" done thereon. At Evensong, Beethoven's *Alleluia Chorus*, and Barnaby's *Magnificat* and *Nunc Dimittis* were sung. After the sermon, the banner-bearers took their standards, and, with the clergy, stood before the Altar, while Gounod's grand Festival *Te Deum* was sung; after which, all knelt for the closing Benediction. One of the most noticeable features of this year's Festival was the large number of early Celebrations; many of the churches which are usually closed until late in the day, making an exception for this Queen of Days. In several of the churches there were Sunrise Services; also, in some cases, preceding the Celebration of the Holy Eucharist.

The readers of the LIVING CHURCH may remember the statement made in the issue of March 4th, concerning the erection of a chapel in West Philadelphia, by the Rector of Calvary Monumental Church, and the refusal of the three nearest Rectors to consent to the removal of the parish to that locality. It gives your correspondent much pleasure to state that two of these rectors have withdrawn their refusal, and that the Standing Committee has given its consent to the removal. The chapel had already been erected, and the first Eucharist will be celebrated there on the last Sunday in April. The old site is about to be abandoned, and a most advantageous sale has been made, the money from which will be used in the removal, and the re-erection of the church in West Philadelphia. The chapel was built in view of the possible inability to remove the church; but now, both church and chapel will stand together, bearing witness to God and His Church. The work was much needed, and the Rector is to be congratulated upon the successful culmination of his hopes.

On Easter Monday, two Sunday School Missionary meetings were held, one in the afternoon for up-town children, at the Church of the Incarnation, and the other, for down-town children, in the evening, at the Church of the Holy Apostles. The Bishop of the Diocese presided, and addresses were made by Archdeacon Kirkby and the Rev. J. F. Powers, of the Church of the Advent, Philadelphia. The primary object of these meetings is to interest the Sunday Schools in Missions, and to infuse a missionary spirit into the labors of both scholars and teachers. A talker like the Venerable Archdeacon, who has had the bitterest sort of experience in the Far North, never fails to interest children; and renewed efforts to keep those who are laboring amongst the heathen are invariably the result.

Philadelphia, March 11, 1882.

The Late Rev. Henry A. Yardley.  
Correspondence of the Living Church.

His many friends have heard with deep sorrow and regret, of the death, on Palm Sunday, of the Rev. Henry A. Yardley, at his home, in Middletown, Conn. Another patient sufferer has gone to his rest; another faithful soldier has fought to its end the good fight of faith; another earnest and devoted priest of the Church has entered into that which is beyond the veil.

It was the high privilege of the writer of this humble tribute, to sit at the feet of this man of God for three years of his professorship in the Berkeley Divinity School; and to see something—alas! that it was so little—of his private life. The hours spent in attendance upon his recitations and lectures were among the pleasantest and the most profitable of the whole Theological course. Gifted with a singularly clear and comprehensive mind, he possessed the rare faculty of easily imparting his ideas. What he readily grasped, himself, he imparted with equal readiness to others.

Though a great sufferer for many years, he accomplished a vast deal of most efficient work; nursing himself to his work by a strong will-power, accompanied by a high sense of duty. In the midst of great bodily weakness, he displayed wonderful strength of mind and power of intellect. But perhaps the most marked and beautiful feature of his life, was his patience and cheerfulness. I think all who knew him will bear me out in this assertion.

The death of such a man, occupying so useful a position as that of Professor in one of our very best Divinity Schools, cannot be but a severe loss to the Church and to the world. But those who knew and loved him will never forget his influence for good; and thus, "being dead, he yet speaketh."

I know not if he has left behind him any literary monument of his great mental power, except some excellent notes on Christian Evidence; but he has bequeathed to the world the much greater heritage of a pure and holy life—a life which stands before us as a constant rebuke to all idlers in the vineyard of the Master, and as a strong source of encouragement to all faithful priests of the Church of God.

Surely, the words of our Lord to St. Paul, are applicable to him, "My grace is sufficient for thee; for My strength is made perfect in weakness." J. H.

Statesville, N. C.

The Late Col. Meacham.  
Correspondence of the Living Church.

Indian Missions have met with a great loss, indirectly, in the death of Col. A. B. Meacham, the hero of the Lava-Beds' Massacre of 1873. He was editor of the *Council Fire*, published in Washington, D. C.; he was also a prominent member of the Ute Commission. Through good report and evil report, in trials and dangers of the severest kind, he was the self-sacrificing, never-failing friend of the Indians.

It will be remembered by many, that when Gen. Canby and Dr. Thomas were slain and scalped by Capt. Jack and his tribe, at the Lava Beds, Col. Meacham was also left for dead, on the spot where his companions fell. But God raised him up again; and, from that hour, he determined, in strength or in weakness, come what might, to devote himself to the cause of the red man. In response to Resolutions offered by the Board of Indian Commissioners at their annual meeting, which was one of unusual interest, Col. Meacham said, among other interesting things, while referring to the Uncomphage Utes: "I beg you not to consent to the abandonment of the Church policy. Instead, see to it that these men shall have the opportunity to nominate God-fearing men as Indian agents. If you turn the Indians back again to the army of politicians, you give them up. This Church policy is right. It has advanced the work of civilization more in the last twelve years than all the time before. I hope there will be no thought of abandoning this principle. If this body, representing the religious people of the United States, go to those who have the power to say whether it shall be continued or not, you will succeed. A man with God on his side is always in the majority. The policy ought to be strictly adhered to, and not let go a little here and a little there. Place the whole responsibility on the Churches, and insist that they do it, and they will do it, and will solve the Indian problem."

### Easter-tide in Michigan.

Correspondence of the Living Church.

On Wednesday before Easter, Bishop Harris confirmed an interesting class of thirty persons at St. Paul's Church, Flint, Rev. A. W. Seabreeze, rector. It was the largest class ever confirmed there, and consisted largely of men, two of them vestrymen, and one, the Mayor of the city; another, the editor of a leading daily paper. The receipts of this parish, for the past year, amounted to \$12,477.75. The pew rents yielded a net income of some \$2,800. A larger number of persons received the Holy Communion on Easter Day than on any previous occasion. The offering, for the Sunday School library, was \$175. The Sunday School offering for missions was \$44.

On Easter evening, the Bishop confirmed two persons at the chapel of St. John's Church, Detroit; and, on the morning of Easter Day, nine persons at the mission Church of the Messiah, Hamtramck, Detroit. The class was presented by the Rev. Wm. J. Roberts, who on that day reluctantly yielded this promising mission into the hands of another; the congregation also reluctantly yielding up the retiring pastor to other work. On the evening of Easter Monday, the Bishop visited St. Peter's Church, Tecumseh, and confirmed ten persons, presented by the Rector, the Rev. Josiah Phelps. On the evening of Easter Tuesday, he visited Christ Church, Adrian, and confirmed a class of five persons, presented by the Rector, the Rev. W. H. Gallagher. The excellent singing of the boy-choir, assisted by students of Adrian College, added much to the Service. On the afternoon of the same day, the Bishop visited the Reform School for Girls. He was courteously received by the officers, and gave a brief word of exhortation to the inmates.

At St. Paul's Church, Detroit, the net annual income from pew rents, during the past year, was \$4,800. The offering on Easter-Day, mainly for St. Luke's Hospital was \$250. The Sunday School offering for missions, was \$110.

The total receipts for the year, for parish purposes, in Christ Church, Detroit, were \$5,360.07. The pew rents now yield \$3,900. The Easter offering, for the Church Association of Michigan, was \$165. The Sunday School offering for missions, was \$84.30.

At St. John's Church, Detroit, the total receipts for the year were \$26,311.15. The pew rents, which have yielded \$5,200, have now been raised fifty per cent. The Easter offering, of which \$100 went to Bishop Tuttle, and \$100 to the St. John's Mission House, amounted to \$423.23. The Sunday School offering, with 545 present, was \$176. The offering of St. Mary's mission Sunday School was \$124.

At St. Peter's Church, Detroit, an Easter Even donation to the Rector and his wife amounted to \$62. The Easter offering for parish purposes was \$75. To this, \$40 was added at the parish meeting, to make up all deficiencies. The Sunday School contributed for the organ fund \$89. Total Easter contributions \$266. The parish debt, during the past year, has been reduced to \$200.

The receipts of Grace Church, Detroit, during last year, were \$6,164.39. The Sunday School Easter offering was \$83, besides private gifts for the mission at Lapeer.

By the Easter offering of some \$950, Emmanuel Church, Detroit, ended its long struggle with the parish debt. The Sunday School offering was \$102. The classes, in presenting their offerings, had, at the Rector's request, each chosen the name of one of the New Testament worthies, with some preference for the more obscure names; accompanying the offering with some text characterizing the chosen name. Among the names of the male classes were those of Onesiphorus, Epaphras, Matthias, Apollos, Barnabas, and Julius. Among the names of the female classes were those of the five Marys, Phoebe, Lydia, Dorcas, Tryphena and Tryphosa, Eunice, and Lois.

At St. James' Church, Detroit, the Easter offering was \$65. The Sunday School offering was \$70.

St. Luke's Hospital and Church Home, Detroit, has recently been re-organized as a close corporation under certain trustees. At the annual meeting on Easter Monday, Mr. Trowbridge was re-elected President, and Mr. Eaton, Vice President. The Board also elected Geo. H. Minchener, Secretary, and H. P. Baldwin, treasurer. The annual report of the treasurer showed total cash receipts of \$7,808.40, of which amount St. Paul's Church contributed \$1,160.32; St. John's, \$1,106.42; Christ Church, \$650; Grace Church, \$42.58; Emmanuel Church, \$27.28; Mariners' Church, \$20.50; St. James', \$2.50; and St. James', Dexter, \$3.58. The endowment amounts to \$31,400; the real estate is valued at \$80,000. The Chaplain and Superintendent—Rev. Augustus Bush—reported 72 inmates for the year, eleven of whom died, and thirty-eight were discharged. The present number is fifteen at the Home and eight in the Hospital.

A clergyman from British Columbia writes: "I wish the LIVING CHURCH all possible success, for it has the true ring of a Church living in every sense of the word. The numbers which have come to us are now on their way to England, and from there will be forwarded to still another who is deeply interested in the great American Branch of the Holy Catholic Church."

The Church at Work.

Her Holy, Happy Easter-Tide.

Central Pennsylvania.—On Easter Day, there were joyous services in St. Luke's Church, Scranton. There were two Celebrations of the Holy Communion; the first at 7 o'clock, and the second at 10:30. At this latter Service, just before the special offering for Missions was presented, the Rector, the Rev. J. Philip B. Pendleton, placed in the Aims Basin bonds and checks to the value of ten thousand dollars, towards the reduction of the indebtedness that has been resting upon this parish for over eleven years. This amount was given by the parishioners (with a little help from outside), in various sums. The highest subscription was three thousand dollars, and the lowest was five dollars. This whole amount (as all such offerings should be) was placed upon the Altar, and offered up to Almighty God; and never before, in this parish, has there been such a hearty rendering of the Gloria Patri as went up when this offering was placed upon the Altar.

St. Luke's has taken a new lease of life; and it is to be hoped that it will be kept vigorous. There are now three Guilds established and working successfully; the Ladies' Guild, the Men's Guild, and the St. Agnes' Guild, which is composed of the young girls of the parish. In connection with the Men's Guild, the Rector has started a Reading-room and Library, which is open three evenings of a week. This branch of the work has lately received, from one of the parishioners, a very valuable donation of new books.

Services for deaf-mutes have also been held in the parish; and the Rector lately baptized the teacher of the Deaf-mute School in Scranton, whose father was a Baptist preacher.

Delaware.—The Holy Week and Easter Services, this year, were more than usually impressive in all the Wilmington churches.

On Palm Sunday, a few palm branches in the chancel of "Trinity" indicated the lesson of the Day; and the afternoon lecture to the children (at the Children's Service) was about the Triumphant Entry of Christ into Jerusalem. This Children's Service, by-the-way, consists of the regular Evening Prayer, while the night Service consists of the shortened form of Evensong. The Rev. Dr. Martin has such a happy faculty of keeping up the interest of the little ones in the subject he is discussing, while at the same time he is inculcating sound Church-teaching, that he interests adult hearers who come to the Services, no less than the children themselves.

Services were conducted twice daily during Holy Week. The boys' choir sang each night up to Good Friday. On Maundy Thursday, at 7:30 P. M., Service, after the sermon, the second part of the greater Hallel was read antiphonally—the Passover hymn of the Jewish Church; and, immediately at its close, the boys chanted the Gloria in Excelsis, the Eucharistic hymn of the Christian Church; after which the organ was silenced till Easter Day.

On Good Friday, the Altar Cross was veiled, and draped in black; which, together with the black hangings of the altar, lectern, pulpit, and litany desk, gave a sombre appearance to the chancel and sanctuary. The Rule of Silence within the walls of the church had been enjoined the night before by the Rector, and the Morning Prayer, Litany, and Pro-Anaphoral Office, conducted as they were, formed a very solemn and impressive Service. There was no music, excepting three hymns and a soprano solo—Gounod's "There is a green hill far away"—all sung without instrumental accompaniment. At 3 o'clock a special Service in commemoration of our Lord's death on the Cross, was held as follows: The harmonized Gospel account of CHRIST on the Cross, with meditations on the same, were read at the lectern, after which, hymns and collects were recited at the litany desk, and the people were dismissed with the Blessing of Peace. Evening Prayer, and a sermon on the Burial of Jesus followed, at 7:30 P. M. The congregations throughout the day were very large.

Holy Saturday was observed by two Services, at one of which, Dr. Martin delivered a sermon on "Paradise." Easter Day was never more gloriously observed in Trinity Parish, than it was this year! The first Celebration was held at 7 o'clock. The second Service at 10 o'clock was peculiarly beautiful and jubilant. The floral decorations were never so elaborate; and the music sung by the quintette choir (for which Trinity is famous) was never grander. The congregation completely filled the church, and overflowed into the side galleries. The sermon was, of course, most excellent. Everything, in fact, contributed to make the Feast of the Resurrection as nearly perfect as could be, excepting the weather; and that was lowering, culminating toward evening in rain. The Litany was omitted, as usual on High Festivals; and the Holy Eucharist was celebrated for the second time, at the mid-day Service.

At 3:30 a Carol-Service was held, at which both the Chapel Sunday Schools and that connected with the "Old Swedes" Church were present; the latter numbering about 200, having marched through the streets from their own church in a body, preceded by their beautiful new banner. The two banners of the Chapel school also contributed their bright colors to form a brilliant scene. The church was filled; most of the congregation being children. The Rev. Dr. Martin, assisted by the Rev. Louis K. Lewis, Priest assistant of the Parish, and Pastor of the Old Church officiated, the former making a short address on the lesson of the Day. Notwithstanding the stormy weather, the Chapel was again filled at the Evening Service. Both of the clergy of the Parish officiated, and the Rector preached an impressive sermon on "Endless Hallelujahs," in which the Divine ritual of Heaven, as described by St. John the Divine in the Apocalypse, was contrasted with the too often meagre ritual of the Church Militant. A plea for Choral Services was incidentally made, and defended by reference to the unceasing songs of praise sung by Angel choirs. The offerings at the morning and evening Services, amounting to \$230, were devoted to the Building Fund of the new church to be erected on Delaware Avenue. The offerings at the Children's Service, amounting to \$30, were added to the sum being raised by the Sunday School for the Altar of the new church. These offerings were all in addition to any future gifts for the same object, and were intended only as the result of self-denial and discipline during Lent. At the Morning Service, Dr. Martin announced that there was not a cent of debt on the church, and that sufficient funds were in hand to commence the immediate erection of a suitable chapel on the new lot, to be followed by the stone church, later, as the money should be secured. The chapel would become a Sunday School and parochial building, upon the completion of the church. A sketch of the proposed new church hangs in the vestibule of the present Trinity Chapel, and excites much favorable comment.

Quite a number of persons are being attracted to Trinity, from the dissenting bodies, and are taking pews. We hope to see many of them confirmed before long.

The Services at St. John's Church (the Rev. T. G. Littell, Rector), were also quite attractive during Holy Week and Easter.

St. Andrew's Church (Bishop Lee, Rector), was not decorated on Easter Day, according to custom, but had its usual Services at 10:30 A. M., and 7:30 P. M. In this respect, most of the sectarian churches surpassed it, nearly all of them being more or less elaborately decorated, and special services and sermons being the rule.

Illinois.—On Tuesday evening in Easter Week, the Rev. Dr. Courtney held a farewell reception at his residence, 367 LaSalle Ave., Chicago. There was a very large attendance of clergy and laity from all parts of the city, and some from the country.

At the Parish meeting of Trinity Church, Highland Park, held on Monday evening, April 10th, the Treasurer made a very creditable report, showing no floating debt, a small cash balance on hand, and the bonded debt reduced from \$1,600 last Easter, to \$1,225.

The Easter Services at St. Mark's Church, Evanston, were well attended. The chancel was suitably, but not ostentatiously decorated. The Services were worshipful. The music, while plain, and rendered by a comparatively new and but partially-trained Boy Choir, was Churchly and affectively, wholly free from the display-element. The attendance at the two celebrations was larger than at any time before within three years.

The annual parish meeting was held on Monday evening of Easter Week. The report of the Vestry to this parish meeting, showed the Parish out of debt, with a balance in the treasury. The attendance was fair, and almost harmony prevailed. The prospects of St. Mark's Church are, in several respects, of the most promising character.

Indiana.—At Trinity Church, Fort Wayne, the Festival of Easter was ushered in by a Celebration of the Holy Communion at 7:30 A. M. The other Services during the day were Morning Prayer with Holy Communion and sermon at 10:30; at 3 P. M., administration of the Sacrament of Baptism; and at 7:30 P. M., the Sunday School Festival. The day was cold and inclement; but the attendance at the 10:30 Service was very large; the church, which was elaborately and tastefully decorated, being crowded to its utmost capacity. A very handsome carved oak Eagle-lectern, presented to the Church by a member of the Vestry, as a memorial to his departed wife and father, was used for the first time at this Service. It is from the well-known establishment of J. & R. Lamb, New York, and cost \$150. The Sunday School celebration in the evening drew together an immense congregation. The spacious edifice was crowded in every part, and hundreds went away unable to gain admittance. The special feature of the festival was an address by a member of the congregation, who had spent many years abroad, his subject being: "At the Saviour's Sepulchre." This was followed by a ceremony called: "The Transformation of the Cross," designed by the Rector, the Rev. W. N. Webbe, to symbolize the teachings of the Season. The first part of the evening's Exercises was conducted under the shadow of a large Cross nine feet high, the beams a foot wide, painted black. This was intended to represent the Cross as it was before the Crucifixion. At the proper time, the Rector announced that he desired to transform this Cross so as to make it a symbol of what was done for the world by the Death and Resurrection of our Lord Jesus Christ. Offerings were then presented by the different classes; which, being put in position on the Cross, formed a beautiful result; the result being a most unique, beautiful and appropriate symbol of the teachings of Easter. The decorations consisted of a large Cross, surmounting the Cross, several symbols of alms, wreaths of immortelles, and the Easter motto:—"He is Risen"—formed in flowers against the dark outline of the Cross.

The Rector's address, which followed, was on "The Changed Cross," and was explanatory of the Ceremony and of the Symbol. The Easter offerings of the classes, amounting to \$100, were then brought up in baskets of flowers, and reverently presented and placed on the Altar by the Rector. The offerings as contributions of the school during the year amounted to some four hundred dollars. The report of the Superintendent showed that during the past two years the school had increased fully 150 per cent. Several prizes were then awarded; one, a handsome gold cross, being presented to the little eight-year-old daughter of the Rector. A pleasant feature of the celebration (especially to the Rector,) was the presentation to him, by the officers and teachers of the School, of a complete set of "Strickland's Queens of England," elegantly bound in Morocco case, and placed in a handsome morocco case. During the day the Rector was the recipient of several other tokens of the esteem and affection of his people, and altogether the Festival was one long to be remembered with pleasure.

Easter Day, 1882, was in many regards, the happiest that St. John's Church, Goshen, has ever enjoyed. The weather, wet in the morning, was clear during the day. The improved church building is delightfully pretty and comfortable, and was filled to overflow at each Service. The music by a quartette choir was of the best character. The offerings, a year ago, were \$500, in prospect of improvement; this year, \$100, towards payment of balance yet due, which is expected to be all paid before Convention. Including the Memorial Fund, about \$1,500 will have been expended on improvements during the year, every dollar of which has doubtless counted double in the increased value of the edifice. A little more of extra and united endeavor will set the Parish forward on the tide of prosperity.

Easter was celebrated with full Services at St. Paul's Church, LaPorte. The church was handsomely decorated by the Young Ladies' Guild. In the morning, the Rev. S. J. French, of Cleveland, O., officiated, celebrating Holy Communion. At 6 P. M., occurred the festival of the Sunday School. All the Services were attended by large audiences, many being unable to gain admittance. The singing at all the Services was excellent. The Easter offering in the morning was for the debt on the rectory, and was sufficient to liquidate that debt. St. Paul's is without a Rector, but hopes to secure one soon.

The next meeting of Convocation of the Northern Deanery of Indiana is appointed to be held in Trinity Church, Ft. Wayne, Tuesday, Wednesday, and Thursday, April 25, 26, 27, 1882. It is especially desired that a lay representative shall be in attendance at this meeting, from each Parish in the Deanery.

Long Island.—In spite of rather gloomy weather out of doors, the Brooklyn churches were crowded on Easter Day. Musical features were, of course, prominent. At Grace Church on the Heights, a chorus of over twenty voices rendered the musical portions of the Services. At St. Paul's, St. Mary's, and St. Luke's, which possess large boy-choirs, the Services were partly choral. At the Church of the Atonement, the Rev. A. C. Bunn officiated, assisted by the Rev. William A. Fair, late Missionary at Cape Palmas. Among the Easter offerings at this church, were a large brass cross and a pair of altar vases, a new reading desk, an altar desk, chancel prayer-books and hymnals, a hymn tablet, a pector box, and a complete set of furniture for the vestry-room. The offerings in money were also large, more than enough being given to remove the remaining debt upon the organ.

At the Church of the Messiah, a new hanging for the reading desk was used for the first time, a gift of one of the parishioners.

The Rev. Geo. R. Van De Water, Rector of St. Luke's, preached in the morning from Psalm, cviii. 15: "The Right Hand of the Lord is exalted; the Right Hand of the Lord doeth valiantly." It was announced that St. Luke's Guild had raised as its Easter offering, \$500, thus completing the fund of \$1,000, which Bishop Littlejohn desired this Parish to contribute towards the finishing of St. John's Hospital.

At Christ Church, in the eastern district, a check of \$500 was put upon the plate at the Offertory, as an Easter offering for St. John's Hospital.

The new Rector, the Rev. A. R. Harris, officiated at Calvary Church. At St. Andrew's, the Rev. D. Hasbrouck preached in the morning upon the "Resurrection of Christ," and in the evening Signor Farelli accompanied the organ with the harp in the musical part of the Service.

At St. Paul's, Clinton Street, a large number of communicants partook at the early and second Celebrations of the Holy Communion. The Rev. Warren C. Hubbard preached at morning Service. At 7:30 P. M., the Sunday School entered the church, and a choral Service was rendered, with the singing of Easter carols.

At St. Peter's, the Rev. Mr. Tibbals, the Rector, asked the congregation for \$3,000 for a Church debt, and received in response, \$3,817.62. The Sunday School classes contributed largely to this amount.

size. The fact that some of the sectarian pastors had prepared the way for Easter, by an observance of Palm Sunday, and Holy Week, and Good Friday, was noted by a considerable number. The rapid growth of Church influence in this direction, and the strong hold which Easter is coming to have upon the sects, is one of the most noteworthy features of the day.

Maryland.—Easter Day in Baltimore was ushered in by a cloudy sky, and a drizzling rain; which ceased, however, about the time for the commencement of the early Service in a number of the churches. Although the day was gloomy without, all was bright and joyous within those Houses of Prayer whose worshippers were afforded the privilege of beginning the great festival by partaking of the Holy Eucharist. Early Celebrations were held in Mount Calvary, St. Paul's, St. Luke's, St. Andrew's, St. Michael's, St. George's, Grace, Ascension, and Trinity Churches, in all of which large numbers were present, and received the Blessed Sacrament of Christ's Body and Blood. As the morning advanced, the sun struggled out from behind the clouds, and gave promise of a beautiful day, which however was not realized; as, by the middle of the afternoon, the rain was falling at a lively rate. The 11 o'clock Services were remarkably well attended. In most cases, the churches being literally crowded. The decorations, which consisted of living plants, cut flowers, and lights, were profuse and beautiful, and the music was artistic and elaborate. In the afternoon and evening, Sunday school celebrations were held in many of the churches, at which Easter Carols were sung, Easter Cards distributed, and the offerings of the children received. At all of these, the children and teachers turned out in full force, in spite of the rain which continued to fall with little intermission. At the Church of the Messiah, the Services were held at night, several Carols were sung by the children, and addresses were delivered by the Rector, the Rev. Peregrine Wroth, and others, at Christ Church, a large floral ship was placed within the chancel, and a cello "The Ship of Zion." On the sails were appropriate mottoes; and the hull and rigging of the vessel were strikingly beautiful. At St. Paul's Church, Easter-eggs made of sugar were distributed to the children, and the offerings received were for the Church Home. At the Church of our Saviour, solos, duets, and choruses were sung by the scholars, and addresses delivered by the minister in charge, and the superintendent. The principal feature of the evening was the building of the golden gates; which was done by each class bringing up a portion, and when completed, two beautiful gates of gold were represented. Then was sung the hymn "Lift your heads ye golden gates, and let the little travellers in;" and, during the singing, the infant class passed through the gates. A distinctive feature of the Celebration was, that every one connected with the school wore a flower on the left breast. At the close of the exercises, each scholar was presented with a memento of the occasion. In the shape of a handsome embossed card bearing the date "Easter, April 9th 1882."

Missouri.—Grace Church, Kansas City, has been growing very rapidly since the Rev. Cameron Mann came to it; the list of communicants now numbers over 265, nearly double the number a year ago. On account of the rapid increase in the congregation, the parish decided to enlarge the church, and the Easter offering for last year was devoted to that purpose, and during last summer, the work was completed at a cost of about \$1,800, which gives a seating capacity of about 600. The cost of the enlargement, and in fact all the floating debt according to the report of the treasurer at the Easter meeting, has been paid; the only incumbrance to be settled is the bonded debt; and this will be paid off, it is hoped, the coming year. The Services are well attended, and great interest is manifested, by all the members of the Church. The Services at Easter, which were largely attended, commenced with the Celebration of the Holy Eucharist at 7:30 A. M., and another Celebration at 11 A. M. At this Service, standing room was at a premium, and many were unable to gain admittance. The altar was elaborately decorated with flowers, and presented a fine appearance. At 7:30 in the evening, the children of the Sunday-school assembled in the church and held their Easter Service, which consisted in their singing their Easter Carols, with Evening Prayer, and an address by the rector; the floral offerings of the children formed a large butterfly, which not only was appropriate, but made a very nice display. Each child was presented with an Easter Card.

The Bishop Scarborough Class, named after the Bishop of New Jersey, composed of nine young ladies, formed a sewing class last fall, and by their labor, and proceeds of their Bazaar held last Christmas, presented to the parish a credence bracket, a pocket Communion Set, and an Easter morning, laid on the altar, a bronze Reposeuse Alms basin, with this inscription on it, "Of thine own have we given Thee: O Lord—Amen." Also two walnut collection plates, elegantly carved; with the text on one: "God loveth a cheerful giver" and on the other: "Give alms of thine goods," all at a cost of something over \$100, the bronze receiving basin alone costing \$60, and the work of J. and R. Lamb of N. Y. City, and in addition to all this their offering in cash during the past year and at Easter was \$30.

Nebraska.—"There is considerable activity in missions," writes an esteemed friend, "in this State as the result of the vigorous canvass by the Rev. Timothy O'Connell.

The towns along the Republican Valley have raised \$1,000, and a missionary will soon be in that field. Regular Services have been organized at Seward, Ullysess, York, and Aurora. In all these towns interesting Services are being held.

The Rev. Mr. O'Connell having been called to the rectorship of the Church at Fremont, these towns will be under the charge of the Rev. W. G. Hawkins. There is a very hopeful feeling among business men of this State, in consequence of the abundant and seasonable rains that have blessed a large part of our territory. Immigration is increasing and business improving. All this has a tendency to encourage and sustain our missionary efforts.

The future of this diocese, during the next decade, will show a much larger increase than in any former period of her history, if the Church will only sustain the vigorous efforts of our missionaries. Churchmen in the East have but little idea of the fearful struggle of our new emigrants to sustain existence for the first years, in a new country like this.

Very few come with large means, except to prey upon those who are compelled to mortgage all they have, to get the means and implements with which to labor. The brave and economical succeed. Many struggle through years of poverty, and some get discouraged and return to their friends. Thousands of fresh immigrants come to take their places. A quarter section will sometimes change its owner annually for a series of years, until the right man at last comes. This is rapidly passing, for more permanence, in all kinds of business."

New Jersey.—St. John's Church, Elizabeth, continues a living and efficient parish. On Easter Sunday, the congregation was very large and the Services impressive. The Rector, the Rev. W. S. Langford, was assisted by the Rev. J. W. Bonham. The sermon in the morning was preached by the Rector on I. Cor. xv. 34, and was instructive in character and cheerful in tone. An unusually large number received the Holy Communion.

At the Sunday School anniversary, held in the afternoon, every available seat was again occupied; and the Services were additionally impressive by the baptism of several children. The singing was spirited and the address interesting. A number of prizes were presented by the Pastor to the scholars who had punctually attended the children's Services in the church. The total attendance during the year was 13,911; average 331; largest 437; smallest 22; officers and assistants 10; teachers 39; amount of offerings \$430.44.

A large congregation again assembled in the evening. Evening Prayer was said by the Rector and the Rev. J. W. Bonham. The sermon was preached by the Rev. Dr. Bodine, President of Kenyon College, Ohio, on I. Cor. xv. 20. It was extempore, and was an able defense of the reality of

Christ's Resurrection. The sophisms of the German Neologists were well disposed of; the faith of the people was strengthened, and the bereaved comforted. The music morning and evening was elaborate and jubilant, and prepared for the occasion by Prof. Fairbank, the organist and choir-master, and rendered by a double quartette. The Easter offertory amounted to over thirteen hundred dollars.

New York.—The Children's Aid Society, New York, during the past year, provided with homes and employment, 1,799 boys, 1,701 girls, 128 men, and 221 women. A number of citizens, at their own expense, sent parties of children to the West. A number of poor families have also been sent out, with special funds. The Society has maintained in New York city, six lodging houses, in which 14,442 boys and girls have been cared for. It has conducted twenty-one day, and twelve evening schools, in which 10,928 children have been taught, and partly fed and clothed. The use of the sewing machine has been taught to 590 girls. The children have deposited \$10,243.73 in the penny saving banks. The total number under the charge of the Society during the year, was 36,185. The current expenses were \$194,434.39.

Ohio.—St. James' Church, Painesville, has been without a pastor since the first part of December last. Services have however been regularly held, and no Sunday since the resignation of the Rev. Mr. Knowlton have the vestry failed to secure the ministry of some clergyman of the Church.

The congregation have bent all their energies to secure the liquidation of the debt upon the church before the entrance of another Rector upon his duties. To this end they decided to make a vigorous effort to raise the needed sum, \$6,300, as an offering on Easter Morning; and, favored by Divine Providence, their most sanguine hopes were realized. Six thousand dollars were placed upon the altar, and the three hundred were readily offered to supplement the \$600, and to complete the whole sum required. After the Benediction at the close of the Holy Communion, the announcement was made to the people that St. James' is now practically free from debt. All voices then joined in the Doxology, and as hearty a tribute of praise arose from that full chorus of voices as is often heard in the Church on earth.

The Services at Grace Church, Toledo, were of the most interesting character throughout Easter Day. By special effort upon the part of the ladies, the floral decorations were exceedingly fine, and appropriate. In spite of the rain, a large congregation was present in the morning. The singing was all done as desired under the circumstances. The Rector rendered the Service, and administered the Holy Eucharist, preaching on "The Resurrection." A large congregation was also present in the evening.

At 3 P. M., the Sunday School under the direction of its superintendent, held a most interesting Service, and was addressed by the Rector and by the Superintendent. A marked feature of the Service, was the building of a floral cross, standing, when completed, about five feet high. It was as beautiful as flowers could make it.

One of the brightest little ones of the flock, known as the Child Elocutionist, passed into the joys of Paradise within the last year. The flowers, remaining over the required number necessary to build the cross, were appropriated to the decoration of her grave, where they were placed by her class, in sweet memory of her many good qualities, and Christian character.

This parish, under its present rectorship, has done a good year's work, and never seemed more promising than it did on last Easter Day.

Quincy.—Easter Day was an exceedingly pleasant one, and the attendance very large at the Cathedral. Between 75 and 100 received at the early Celebration of Holy Communion. Bishop Burgess officiated at the morning Service, assisted by the Rev. Mr. Davidson. The floral decorations were more profuse and elaborate than ever before.

At the Sunday School Service at 3 o'clock, Easter carols were well sung. One beautiful feature of the Service was the floral offerings by classes, which were placed back of the altar, thus making a most charming and natural floral reredos.

At the night Service, hundreds turned away from the doors—the Cathedral being crowded even to the chancel. A class of thirty-one was confirmed by the Bishop. The music in the Service was very hearty, and was led by some twenty-five surpliced choristers, assisted by a chorus choir of ladies and gentlemen.

The attendance at all the Services in the Church of the Good Shepherd, Quincy, was very large, beginning with full choral Celebration at 6:30 A. M. At mid-day Service the church was full, the Service impressive, devout and hearty. The new organ was used for the first time since its benediction, Miss Mollie Allen, who presided, playing with artistic and expressive feeling.

The solos sung by the surpliced choristers were very effective, pure and penetrating. Those by Edgar Charles—one of the youngest boys—would be highly estimated in any congregation in the country. Mr. Frank Gilpin also possesses a remarkably soft and musical voice. Dr. Corby's sermon was scholarly, impressive and appropriate to the festival of Easter. The Easter offerings at this Service were large. At the evening choral Service the church was again full.

"Dr. Corby's boys," says a local paper, "have been well trained, and their reading and good time add very much to the rhythm of the liturgical Service."

The children sang their Easter carols with heartiness and feeling. The new chancel, altar and reredos make it possible to have floral trimmings effective. These were profusely and artistically displayed, the memorials in the church being decorated by gifts of friends at a distance, thus linking together in thoughtful remembrance, the living and the dead.

Springfield.—Holy Trinity Church, Danville, kept a planting of the Service well. The numerous Services were well attended, and a deeper interest was manifested than in preceding years, as day in and day out, the increased number of communions made, in eagerness to be present at lectures and daily meditations, and in the largest Confirmation class yet presented during the present incumbency, and, indeed, since the organization of the parish. The congregations on Good Friday were large and devout, particularly at the Three Hours Meditations, which has come to be a sort of "parochial Mission" Service. An entirely new feature in the Lenten Services this year was the Memorial Celebration at 7 A. M., on Easter Even. Those who had lost friends whom they desired to have commemorated at this celebration, were asked to hand the names to the Rector during Holy Week; and many availed themselves of the opportunity, and participated in the Service, much to their comfort and consolation in commending their dear departed ones to God in union with our Crucified Lord upon the day He lay in the Sepulchre, and in praying for their joyful resurrection and "perfect consummation in bliss, both in body and soul, in His eternal and everlasting glory." At the 4:30 P. M. Service of Easter Even, Holy Baptism was administered to five children.

The Services of Easter Day at St. Paul's, Springfield, began with an early Celebration of the Holy Eucharist at 6:30 A. M. The Service was choral and was well sustained by the choir of boys. It was, indeed, a beautiful sight, as the procession of white-robed choristers entered the church, followed by the priests, who entered the sanctuary, while the choristers filled the stalls on each side of the choir. The Altar was dressed in white, the festal color, and flanked on each side with groups of hot-house plants. The vases on either side of the handsome Altar Cross of polished brass were filled with calli-lilies; the tall tapers, which were lighted at the beginning of the Service, shed a soft light upon the wealth of foliage and blossoms. At this Service the rector was the celebrant. A good congregation was present, and the number of communions made at this early hour was exactly 100.

After Matins at 10:30, mid-day Service began, with the Bishop as celebrant. The church was crowded

to its utmost capacity. The choir of men and boys, which had been for a short time under the effective training of Prof. Lehman, never did better service. The music, which was of the best order, and of a difficult kind for boys to learn, was well rendered. The Kyrie, Sanctus, Benedictus, and Agnus Dei, which were from Eyre's Service, were particularly beautiful.

The Bishop preached a powerful and eloquent sermon upon the text: "Christ, our Passover, is sacrificed for us, therefore let us keep the feast."

Tennessee.—A very large congregation assembled on Easter Morning in the Church of the Advent, Nashville. The altar, chancel front, railings and organ recess were dressed with unusual elaboration and profusion, presenting an effective whole that was most pleasing to the eye. The published programme of the singing was gone through entirely, without effort, to the last sounds from the vestry which ended the processional hymn: "The strife is o'er." The Rector, the Rev. W. C. Gray, delivered a very earnest and impressive sermon on the text: "The Lord is risen indeed."

Christ Church was densely crowded, and ushers were kept busy in their praiseworthy efforts to get seats for the constantly arriving visitors until some time after the Services were begun. The decorations were elaborate and tasteful. The music was charmingly rendered.

None of the churches in the city were more beautifully and tastefully decorated than the pretty and picturesque little church of the Holy Trinity. The floral offerings were rich, and distributed with profuse liberality, with a taste in harmony with the tasteful architecture of the church. A large congregation assembled for the morning Services, which were dispensed with owing to the severe indisposition of the Rector, Rev. J. B. Harrison, who, having tendered his resignation to accept another charge, was to have delivered his valedictory sermon yesterday. In the afternoon a very interesting "union service" of the three Sunday Schools was held in Christ Church. Nearly 500 children were present. A beautiful floral light house was erected, and served as the subject of an instructive object-lesson.

Texas.—At Christ Church, Houston, Rev. J. J. Clemens, rector, there was a Celebration of the Holy Communion at 6 o'clock on Easter morning, and a large number received. But the principal interest was, of course, centered on the mid-day Service. Some ten minutes before 11, the organist played some magnificent music, and promptly at 11 the surpliced choir, in their new robes, entered the west door, singing the 176th hymn. The music, from first to last, was such that it showed the qualities of the choir, at its very best advantage, and the excellent taste and skill of Mr. Collins as organist and choir-master. The sermon by the rector, on the text: "Thou hast turned our mourning into dancing, thou hast put off our sackcloth and girded us with gladness," was generally commended as a terse and fitting close to one of the most delightful Lenten seasons ever enjoyed by the parish. At the second Celebration there was again a large attendance.

At night the different Sunday-schools had their annual Easter festival, and to say it was a success would be to say the least possible. There must have been fully 350 children in line, including the two missions of the Epiphany and Incarnation, and it was a beautiful sight as they marched around the church with their banners, and singing "Jesus is risen to-day." The Service used was entirely new, and was an interpretation of the resurrection. The rector would read a verse of Scripture bearing on the resurrection, and the children immediately sang a hymn interpreting the text. The whole thing reflected the highest credit on the superintendents of the different schools. As the rector told the children, "It had been a glorious Easter;" and the manner in which they sang "Praise God from whom all blessings flow," showed how fully they echoed the rector's words. The decorations were also very beautiful this year, most of them being memorial offerings. The window placed in memory of little Scott and Fanny Clemens, children of the rector, was superbly decorated. The altar was a mass of choice flowers, and the rector literally preached from a bower of nature. Altogether, these probably were the most successful Easter Services ever had during the present rectorship.

Western Michigan.—The Easter Services at St. Mark's, Grand Rapids, were impressive and well attended, notwithstanding the cold and rainy weather. There was Communion at 6 o'clock; morning Service, including Confirmation at 10:30; and the children's festival in the afternoon. The class of candidates numbered sixty-three, which is the largest class ever confirmed in this city. Young people preponderated, many of them boys and young men. The present rector of this parish is particularly watchful over the "lambs" of his flock. The Easter decorations were wholly memorials and free-will offerings, yet never have they been so beautiful. This Church has now closed its first year of substantial prosperity, as, through the indefatigable efforts of the rector, Rev. Spruille Burford, a long-standing debt of \$18,500 was paid on last Easter, and thus, freed from this incumbrance, the parish has strode forward to good solid fighting against the ranks of sin; the untrifling and devoted rector ever in the van. The Easter offerings were over \$1,500, which will be used faithfully in furthering the work of the Church.

Three flourishing Sunday Schools are connected with St. Mark's, numbering in all more than five hundred souls. A new mission, to be known as St. John's Chapel, is soon to be established in another part of the city—where the Church has no no foothold—which is also to be an offering of St. Mark's.

Mr. Burford has introduced a blessed innovation in this Church, namely, daily morning and evening Services; they are well attended, and pastor and people gain in spirituality and religious vitality.

Western New York.—The *Kalendar* sent out its Easter issue with its first page appropriately illustrated. Bishop Coxe was taken sick just before Holy Week, and was obliged to cancel all appointments before Easter. We hope soon to be able to report his recovery. The Rev. John W. Brown, D. D., rector of Trinity Church, Cleveland, is reported as having accepted the rectorship of St. Paul's Cathedral, Buffalo.

Wisconsin.—It is stated that St. Paul's parish, Milwaukee, intends to erect a new church-edifice on the corner of Knapp and Marshall streets, at a cost of \$75,000.

Altar-lights were used for the first time in St. Luke's Church, Racine, on Easter Day.

On Easter Day, Grace Church, Madison, was filled to its utmost capacity at all the Services. In the morning at nine o'clock, the children's exercises occurred. The children, members of the Sunday School, formed in the basement and marched out upon the street and into the church proper in a body, singing appropriate carols. The display was beautiful as the company of little ones, floating their banners, with the infant class in advance, filed down the aisles and made their offerings. The Rector then delivered a happy address to the beaming faces before him, after which the Easter eggs and cards were distributed, thus closing the exercises. At the regular morning Easter Service, the church was made bright with the foliage and flowers of rare and beautiful plants. The members of the parish had robbed their conservatories with a ruthless hand, in order to decorate the church, and the result was handsome in the extreme.

A special musical programme had, as usual, been prepared for the occasion, and it was very good and appropriate. The rector preached a sermon that was in keeping with the day.

In the evening similar Services were held, the musical programme differing somewhat from that of the morning.

"The Children's Fold," New York, has issued its Report for the Fifteenth Year. This Charity has under its care 65 boys and 44 girls. During the past year, as many as 171 children have participated in its hospitality. The Treasurer, Mr. James Pott, reports as the amount of receipts for the same period, \$11,234.13, and of expenditures, \$11,189.21; showing a balance on hand of \$44.92.

LETTERS TO THE EDITOR.

ON VARIOUS SUBJECTS.

Religious Orders.

To the Editor of the Living Church:

In the discussion of the relations of the Society of S. John the Evangelist to the American Church, which has lately occupied some space in your columns, the radical difference in the position of Religious Orders in the Anglican Communion and those under the Roman Obedience, seems not to have been sufficiently brought out. Will you allow me a space for this aspect of the subject?

We know Religious Orders only as we see them in history, or in the Roman Communion; and, while we admire much that they have done in times past, we also see and acknowledge the damaging influence they have had upon the liberties of that branch of the Church, and so we are apt to regard all such Societies with distrust. But, notwithstanding this, there are many who hope for great blessings upon the restoration of the "Religious life" among us; and, of our Bishops, many would be glad of the assistance of the earnest men and women who compose these Societies.

It is of importance then, to know if this destructive influence which we see, is the natural result of the Religious system, or whether it is not the result of some thing external to it, and which has been grafted upon it.

The policy of the Roman Church has always been one of centralization, and destructive of the primitive government of the Church; and has, as we know, by degrees collected into the hands of the Pope a power to over-ride the rights of individual Bishops, and the liberties of National Churches. Now, this policy has been carefully and intentionally applied to the Religious Orders, so that those of more recent origin have the organization and discipline of an army, or, more properly, of a secret police, and are the most ardent supporters of the Roman system, and the most powerful element in its machinery.

The first move in this application of the policy was, to make the Pope the head of all the Orders; thus placing the control of all the regular clergy in his hands, by substituting for their Canonical Obedience to him under the Ecclesiastical Law, the personal obedience to a Superior. Then, by taking advantage of other usurped rights, he freed the Orders from direct obedience to their Diocesans, and so obtained the faithful support of these great agencies, for the spread of Papal ideas, and for the reduction of any Bishop or set of Bishops who might be disposed to withstand them.

No one who has read anything of the history of the early Orders will believe that such purpose was thought of by their founders; nor can any one believe that St. Francis would have allowed his followers to have been made use of in a way so contrary to the idea of the Religious life, and so destructive of humility.

The joining of the Religious Orders to the Papal chair marks the introduction of a principle foreign to their original intention, and one which has resulted in their becoming the worst enemies of the countries in which they are strongest; and it is for this reason that the restoration of the Religious Life in the Anglican Communion is regarded with mistrust.

Now, if there is any possibility of the introduction of the Roman policy of centralization into the Orders in the American Church, there is good reason for hesitation in encouraging them. But it is not easy to see how this can be possible; for, in the first place, there is no Pope in the Anglican Communion; so they can not become either the tools or the masters of one central power, to be used for the overthrow of the liberties of the Church. And, as no appeal lies from this branch of the Church to any other, there is no power any where in the Anglican Communion to alter the relations of our clergy to their Bishops, outside of our representative bodies—The General and Diocesan Conventions. Suppose the Superior of the S. S. J. E. were made Archbishop of Canterbury, to-morrow, he could not free the members of his Order from a single obligation imposed upon them in any Diocese, even in his own Province, much less in any here. And, if this is the case, how can the Superior, occupying a lesser position, exercise any control over their Diocesan relations here. Should he attempt it, and a priest of his Order set himself up against the law of the Diocese or Church, the consequence would be a trial, and the priest would be degraded if he persisted; and this sentence would be binding in every Diocese in the Anglican Communion. A foreign priest who comes to America renounces his foreign ecclesiastical allegiance, before he is received here, and can not go back unless his Letters are clean. The Vows of Obedience in any Society in the Anglican Communion must be such as respect the rights of Bishops; and this double obedience is the safeguard against centralization. It confines the obedience due to the Superior to the private life of the Order, and puts their public life and their teaching directly under the duly constituted ecclesiastical authorities of the Church; and no Society could put into practice any vows which would be contrary to the Diocesan obligations of its members, while it continued to fill any position in the Diocese. A priest, in his private life, has the right to place himself under vows matrimonial or religious; but when he comes to fill a position in the Church requiring Canonical obedience, there is no vow which can relieve him from that Canonical obedience, or protect him from the consequences of disobedience; because there is no power lodged in the hands of any individual in the Anglican Communion, for freeing clergy from obedience to their Diocesans; and therefore there is no one to whom a vow that would relieve him could be made.

It is clear then that when a parish elects a

member of a Society as its Rector, it in no way subjects itself or its clergy to any power which can over-ride or destroy the responsibility of the Parish or of its clergy, to the Diocesan.

There is another aspect of this subject, which before closing, seems an important one to press, in view of some proposed action in regard to these Orders in the last General Convention. It was then proposed to place these Societies under the Bishop of the Diocese, in such a way that priests who were members of an Order should stand to their Bishop in some way different from other clergy. This seems a most dangerous step toward that system of substituting the personal relation to Ecclesiastical Dignities, for the Canonical relation which we now have; and the Order would undoubtedly become either the mouth-piece and tool of the Bishop, or his master, and it would certainly produce mischief in any Diocese where it was tried, and would lead toward that centralization which is the bane of the Roman Church.

So long as the members of these Societies stand before the Church-Law and the Ecclesiastical authorities, in exactly the same position as other priests and lay people do, there can be no danger from them; and we may cease to trouble ourselves about the relations of those members to each other, or the amount of obedience required to their Superiors, any more than we now enquire into the domestic relations of other priests, and their positions of lords or of slaves to their wives and families. W. C. HALL.

To the Editor of the Living Church:

Will your correspondent "Y" who, with a laudable patriotism, seems so anxious that we should have American Orders of men and women, please state what are the evils to which he refers, when he says of the All Saints Sisters of the Poor who are working in Baltimore: "I will not stop to point out, as I could, the evils this system is working in Maryland; but simply say that the position of these sisters is uncatholic and tends to schism."

Perhaps he will also state in what way their "position tends to schism." These sisters are a branch of an English Community, whose home is in London; and they came here in 1873, on an invitation extended with the consent of the Bishop of Maryland. When other ladies are drawn to the Religious Life under this rule, it may be desirable that an "autonomous" House or Houses should be started, but, until then, while all may join with your correspondent in the wish that that day may soon come, is it not rather severe to imply that their position as a Branch of an English Community stationed in Baltimore, allowed by Bishop Whittingham, and working with his approval in Maryland, "is uncatholic and tends to schism?"

An American Priest Associate of the All Saints Sisters of the Poor.

"In Essentials, Unity, etc."

To the Editor of the Living Church:

In your paper of April 1st, a correspondent enquires who is the author of the statement; "In necessariis unitas, in non necessariis libertas, in utraque caritas." As there was no answer in your next issue, I venture to give the result of my own reading and examination. The sentiment may be in the writings of St. Augustine, but not in the words; at least I have been unable to find them after diligent search.

They have been attributed to Rupertus Meldeniensis, an obscure German divine, writing about A. D. 1635. I have found them in his writings, as given in the "Miscellanea Theologica," by I. G. Peiffer, 1736, under "Meldeniensis." He writes: "Verbo dicam: si nos servavimus in necessariis unitatem, in non necessariis libertatem, in utraque Charitatem; optimo certe loco essent res nostrae." This passage was first introduced to English readers, it is thought, by Richard Baxter, in his "Saints' Rest," pt. III, ch. XIV, Sect. II, p. 560, London 1677. It was referred to by Dean Stanley, July 28, 1875 and in Macmillan's Magazine, Sept. 1875. A writer quoted in the Church Eclectic for Feb. 1878, mentions it as from Meldeniensis. A correspondent of the (English) Literary Churchman for Jan. or Feb. 20th 1862, p 37, gives some valuable information to the same purport.

The Foreign Church Chronicle and Review, which has been in existence for twenty-seven years has adopted this sentiment as its motto, in the form, "In necessariis unitas, in dubiis libertas, in omnibus caritas."

FREDERICK GIBSON. Baltimore, April 18, 1882.

Loose Expressions.

To the Editor of the Living Church.

"Like priest like people" is a proverb that will account for a good many of the unscripural and un-Churchly views of the people. To the fervid appeals of many a clergyman, addressed to the young, urging them to "join the Church," when they were pleading for Confirmation, is due, no doubt, that pernicious idea so largely prevalent, that one who is "only baptized" is not a member of the Church. So, too, is due to the reckless language of clergymen about the state of the departed, the idea that at death the soul goes at once to Heaven or to Hell. In a late number of the LIVING CHURCH, a clergyman is reported as saying, in preaching a funeral sermon at the burial of a dearly loved and aged clergyman, "that only one generation was mourning Mr. — here, but two were greeting him in Heaven." The distinction between Paradise and Heaven may have been perfectly clear to his own mind; but the idea conveyed by his language, and no doubt received by many of his hearers, was—that the soul of the deceased servant of the Cross went at once to that state of life that is only to be man's portion after the General Judgment. This is but one instance; almost any reader of religious papers and books will meet with a score of similar expressions in every twelve months.

So I say "like priest like people." If those who know better will use such loose expressions, we need not be surprised to find the people forgetting their Baptism, and doing away with Paradise in their thoughts and beliefs. M.

"Re-formation and De-formation."

To the Editor of the Living Church:

Object lessons are considered among the best methods of conveying distinct and permanent impressions. The pencil of Nast has been as effective as the pen of the ready writer of editorials. An admirable little picture-publication, entitled "Re-formation and De-formation," for sale at the Church book stores, tells at a glance, as well as words can do it, the whole story of the irreverence and holiness which disfigured the Church's worship in the last two centuries, and the restoration now in progress. They illustrate, admirably, the pamphlet entitled Modern Evangelicalism and the Lectures on the First Prayer Book of Edward VI., by Rev. Dr. Dix, which ought to be read by every Churchman. In using these in the way of circulation, or in placing them in the public library, would it not be a good idea to bind the "Re-formation and De-formation," with either or both of them, to help tell the whole story? Perhaps some publisher may think it worth while to give us an edition in that form. X.

Liturgical Enrichment.

To the Editor of the Living Church:

I suppose the Committee acting under the above title are competent to consider changes and adaptations not strictly to be classed as "Enrichments." Allow me to suggest that to the rubric before the Venite should be added, "and except, also, during Lent." Such a usage would mark the season and enhance the beauty of the anthem at other times. To pass from the versicles to the Psalms, without the Venite, would be the same order as is observed always at Evening Prayer. This slight shortening of Morning Prayer, in which the Litany is generally used, would be no detriment, in the season of multiplied Services. What is called the "Lesser Litany" might be added during this season, if any desired to lengthen the Service. L.

Saanich, Diocese of British Columbia.

To the Editor of the Living Church:

Will you allow me to place before American fellow-Churchmen a statement of our wants. On first coming here as a Licensed Catechist, in 1880, I found one church for the whole Parish.

The parsonage was in a very bad state of repair—in fact ruinous, so that when I was ordained, it was impossible to live in it. We at once set to work to get it done up, and it is now entirely renovated. Materials, labor, &c. have cost us about \$350, of which we have yet to raise \$150. The settlers have done their utmost. All the hauling of lumber, &c., from Victoria, three miles away, has been done gratis, thereby saving a large additional expense; and further, they have brought here the whole of the fencing for the five acre glebe. They are indeed, a willing people, but they have little money to spare.

Our most pressing want, however, is a church for the northern part of the Parish. For some 18 or 20 years, Services have been held (formerly every two weeks, but now each Sunday) in the school-houses, and in private residences. A valuable piece of land, two acres in extent, has been most generously given as a site, &c., and some \$500 altogether is available to meet the cost of building a church, estimated at from \$1,200 to \$1,500; of this \$250 comes from a grant made by the Society for Promoting Christian Knowledge, which grant reverts to the Society unless the church is certified complete this Fall. The people may possibly be able to collect \$300. We hope to get this sum here, but certainly not more; and know not where to get the rest. The Diocese has no funds to meet this; and in fact, its best energies have to be exerted to support its clergy, as it is not now assisted by the Society for the Propagation of the Gospel.

May I then ask my fellow-Churchmen in America to help us? We, in this Parish, have no claim upon you, I know, but we have just this connecting link—the Missionary clergyman, who formerly labored in Saanich, from time to time, Rev. A. C. Garrett, and who has since become Missionary Bishop of N. Texas. Friends in England have helped us, and many would do more if they could. However, our church must be built this Autumn. We need also a large bell, and a Font, and—but enough, you have needs, also, I doubt not, in your Branch of the Church, so I must stay my hand. Any sum for the new church or parsonage will be gladly received, either by myself or the church-warden, Mr. George Harrison, South Saanich, B. C. Post office orders payable at Victoria, B. C. I will ask all, however, to remember us and our work in their prayers.

FREDERICK G. WRIGHT, Incumbent, Saanich, British Columbia, March, 27, 1882.

To the Editor of the Living Church:

Your idea of editorial privilege is remarkable. To mutilate a contributor's article which you admit, and to lead your readers to believe that you have fairly presented what he has to say, and at the same time to omit an important part of his argument and statement of facts, because they do not tally with your views,—is certainly what few literary men would approve. It will not look or sound well, presented to the public. B. W.

The Editor of the LIVING CHURCH is quite willing to have the case "presented to the public." As to the approval of "literary men" he is not quite sure that he has it, or that it makes much difference whether he has it or not. Most writers are jealous of their verba ipsissima, but they ought to understand that when they write for a Church paper they must submit to editorial revision, to the extent of the exclusion of offensive personalities, and of expressions inconsistent with the Standards of the Church. In

the desire to afford all allowable freedom of discussion, we have sometimes exercised this editorial revision too sparingly. If we had cut out of R. W.'s letter what did not agree with "our views," there would not have been much left. As it was, only the last paragraph was omitted, because it contained the expression "blasphemous assumption," with reference to what have been called the "damnable clauses" of the Athanasian Creed. This did not seem admissible. Perhaps it would have been more satisfactory if the whole letter had been declined.

To the Editor of the Living Church.

DEAR SIR:—When a child, I was baptized by a Unitarian minister, but for years have been a communicant of "The Church." I fear my Baptism in God's sight is not valid, and ask you whether it is, or not? And, whether the Church recognizes any baptism as valid other than that performed by an ordained priest of the Church, or not? And whether I should be baptized again or not? By answering in your worthy journal you will oblige, A COMMUNICANT.

To this we answer, that while the usage of the Church seems to favor the validity of "lay-baptism," where it has been administered with water in the Trine Name, there is no assurance that baptism by a Unitarian minister has been so administered, or that it may be considered, even in the broadest sense of the term, "lay baptism." The decision of such questions, we venture to suggest, appertains to spiritual pastors rather than to the Church press. We do not desire to make the LIVING CHURCH a referee on disputed points of theology, discipline, or ritual. In answer to questions like the above, we state what we believe to be facts, without prejudice to any pastoral or Episcopal advice that may be given.

BOOK REVIEWS.

QUESTIONS THAT TROUBLE BEGINNERS IN RELIGION.

By the Rev. George W. Shinn, 18 mo., cloth 50c. Pub. by Thos. Whittaker, No. 2 and 3 Bible House.

This little book will be found very interesting, not only for "beginners in religion," but for all who are called upon "to give a reason for the hope that is in them." It is especially necessary in this day that all believers should know why they believe; for the spirit of the age is decidedly against believing what you are told merely because you are told. The well-meant piety of many of our elders, in never speaking of difficulties lest they should unsettle the faith of the young, has had the very opposite result to that which they intended. The young have heard of the objections from those not friendly to religion, and have no answer to make, because they are taken by surprise. There is no doubt that the spread of infidelity, and the ready acceptance which many of its crude and weak objections find among the young and half-educated, is due to the fact that a whole generation—perhaps more than one generation—has been trained to take everything upon trust. This book is a convenient Manual of instruction in just those things which children have usually been taught, without having any reason given them; without having the question suggested: "Is there any reason for believing them?" It answers the questions which would naturally arise in the mind of the child, as soon as he begins to think, with a fair degree of clearness, and as fully as could be done within the limits of a small volume. The subjects are treated with fairness; the positions taken are moderate and well sustained. The book will be useful as an outline of study in the department of "the Evidences" to those who wish to study the subject more thoroughly; while it will give a sufficient basis for belief to those who do not. The form of the treatise, and the cheapness of the volume, render it available as a manual for Schools and Bible Classes.

MODERN HEROES OF THE MISSION FIELD. By the Bishop of Ossory. New York, T. Whittaker, \$1.50.

The American reading world owes a debt of thanks to the publisher for bringing out so good a book in a style of type and paper which leaves nothing to be desired. The book is one which must be read by those who would know its merits. No newspaper notice can do justice to it. It is a book for Christians, a book for all men, especially for the "young men of our day and generation," to whom it is affectionately inscribed by the author. It is a stimulating, bracing book; and we think that the manhood of our young men needs a tonic in these days of money-loving, and luxury, and trifling; in which the "chief end of man" is to get hold of a large amount of money, as soon as may be, and to spend it in luxurious if not "riotous living." It is a good tonic for our Christianity, which is prone to concern itself too much with details. Before the grand enthusiasm of these "Heroes" all such matters will be seen in their real insignificance, so that many might have the grace to be ashamed of them. The reader will find the narratives as charming as they are profitable. The writer has skillfully brought out the salient points of the characters and labors of his "Heroes," so that, though brief, the sketches are not skeletons, but living figures. The style is clear and simple, and yet lacks not the warmth and glow of one who sees the poetry of life, especially of such lives as were those of the men who gave themselves to the missionary work. The interest of the book is increased by the variety in the types of character in the workers and in the scenes of their work. China, India, South America, Africa, the far-off Islands green with the palms of the tropics, embosomed in the vast expanse of the Pacific, and watched over by the stars of the Cross and the Crown. No one can begin to read the sketches, without being beguiled into reading on until they are finished. It is a truly eclectic book; for here the Baptist Judson and the Presbyterian Morrison stand side by side with the scholarly and devoted Martyn, and the brilliant and heroic Paterson, with whom the book begins and ends. A noble bandmen to make one think better of his kind. To appreciate the worth of this book, it must be read. And may it have very many readers among "the young men of our day and generation."

G. P. Putnam's Sons have nearly ready a work which should possess a special interest for the religious community. It is entitled "Thomas a Kempis and the Brothers of Common Life," and represents the labor of a number of years on the part of its author, the Rev. S. Kettlewell, of the Church of England. The "Imitation of Christ" has achieved a larger circulation than any book, excepting the Bible, and has, in the vast expanse of years, exercised an incalculable influence among believers of all Christian countries, and it is remarkable that no information has not been given to the world concerning the man by whom so noteworthy a work was produced, and the circumstances under which it was written. The work will be issued in two handsome octavo volumes with frontispiece.

It has long been a subject of regret among scholars that a work so invaluable as Professor Skeat's translation of the "Imitation of Christ" should be practically beyond the reach of the ordinary student on account of its high price. We are glad to learn that this drawback to its popularity is at length to be removed; Messrs. Macmillan & Co., having arranged with the Oxford University for a cheap edition, specially made for the American market. As a volume it will be somewhat smaller—more handy—than the English book, but it will be an exact reprint, unabridged, so as to meet all the requirements of American students. It will be ready immediately after Easter.

During April Mr. Whittaker will issue a special cheap edition of S. Barling Goider's very readable Memoir of Robert Stephen Hawker, "The Vicar of Morwenstow." It will be well printed and bound in substantial paper covers, portrait included, for 60c.

Whittaker will publish during April "Knight-Banneret," a volume of sermons by the Rev. Joseph Croft, D. D., LL. D.; "The Greatness of Christ and other Sermons," by Alexander Crummell, D. D., the eminent colored preacher of Washington; "Character Building," a series of bracing, helpful talks to young men, by Rev. Robert S. Barret, of Kentucky; and "Treadwell Walden's Undeveloped Chapter in the Life of Christ," a treatise on the great meaning of *Metanota*, lost in the old version, unrecovered in the new.

The University of the South. An address delivered by its Vice-Chancellor, the Rev. Telfair Hodgson, D. D., at Christ Church, East Orange, N. J., Septuagesima Sunday, Feb. 5th, 1882. New York, Thos. Whittaker. Any one who desires to be thoroughly informed of the history, the claims, and the needs, of the noble Institution at Sewanee, cannot do better than procure a copy of this pamphlet.

We have received a copy of the Twentieth Annual Catalogue of St. Stephen's College, Annandale, N. Y., 1881-82, together with a portion of the Report of the Warden, printed by order of the Board of Trustees. From it we gather that of the Latin Class graduated from the College since its foundation—21 years ago—all but twelve have studied, or are now studying theology. A hundred and thirteen who have received their classical education there, are now in Holy Orders. The Report calls loudly and earnestly for means to enable the Institution to enlarge its usefulness, and to render it more worthy of its position as a Training College for the Ministry of the Diocese of New York.

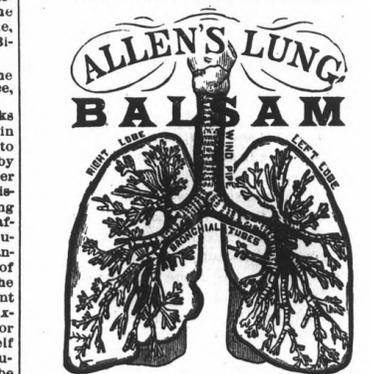
The Foreign Church Chronicle and Review. For the last four years there has been published in London, under the above title, a quarterly magazine, the organ of the Anglo-Continental Society, and having for its editor, than whom none could be more competent, the Secretary of that Society, the Rev. Frederick Meyrick, Prebendary of Lincoln. The special object for which this periodical was founded was to give authentic information in regard to the Eastern Churches, and concerning the movements for Reform in the Churches of the Latin Communion. It was meant by its founders that it should be an organ not of the English Church alone, but of the American Church also. How well the promises of its prospectus, and of its first numbers, have been kept, the 66 American subscribers for 1880, including 18 Bishops, can abundantly testify. It appears on the first days of March, June, September and December, and contained last year 302 pages. The English price is 6 shillings yearly. The Rev. Charles R. Hale, D. D., 239, Maryland Avenue, Baltimore, Md., receives American subscriptions at the like rate of \$1.50 per year. As he has, it is needless to say, no pecuniary interest in the matter, he can only forward prepaid subscriptions.

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# The Living Church.

April 22, A. D. 1882.

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C. W. LEFFINGWELL, D. D.  
NEW YORK, No. 6 Cooper Union.  
CHICAGO, 162 Washington Street.

## "Many Men of Many Minds."

This was one of the first "copies" which the writer of this article attempted to imitate, while attending a district school in New England. It was a very easy copy, the m's and the n's gliding smoothly from the quill pen which the master mended so deftly at the close of each day's session. "Many men of many minds," makes a pretty show on paper, but it is a hard fact in life. The sentence is made up of liquid syllables that flow from tongue or pen most gracefully, but when it comes to be realized in the world of action its gracefulness is gone; and its smooth flowing lines are changed to rugged angles and bristling points.

The severest lesson that the business man has to learn is, to meet and conciliate the "many minds" to which he is related in a business way. The teacher finds himself adrift on a sea of perplexity, in adapting his instruction and discipline to the "many minds" which it is his calling to cultivate. The judge and the legislator are ground beneath the upper and nether mill-stones of the many-minded humanity which they are commissioned to serve. It is because men are of so many minds, that every enterprise is attended with perplexity, and every result has to be reached with patience and tact.

In no country or time which the world has known has the perplexity arising from diversity of opinion and interest, been so great as in ours. The spirit of independence and individualism seems to have reached its highest tide in our day and land. Never before or elsewhere have men thought for themselves, wrought for themselves, and decided for themselves, so completely, as now and here. The imperial idea of the Roman Empire gave way to the national idea of modern Europe; this, again yielded to the idea of sects and schools; this to socialism; and this, at last, to individualism. Let us hope that there is some blessing to grow out of this process of disintegration. Let us hope that the "Ideal Republic" may result from the harmonizing of diversity, and that the largest liberty of the individual may be made consistent with the greatest good of the State.

The Church of every age must regard the dominant ideas of the age. While it abates nothing of Catholic truth, it must adapt itself to present conditions, and endeavor to make the most of those conditions. It cannot ignore the spirit of the age. If it does, it will find itself among the antiquities which are regarded for show and not for use. If this be a correct view, as we think it is, it follows that the policy of the Church in this age and land is, to recognize the right and necessity of differing opinions, and to be tolerant of them. So long as the Faith is not perilled, methods and interpretations may be allowed, now-a-days, in great diversity. The time has gone by when they can be controlled in absolute uniformity. Men insist, now-a-days, upon their right to read and think. They may read and think themselves out of the Church, but the Church should have watchful care that her lines are not drawn too closely, under the influence of the sectarian idea by which the age was ushered in. She must not allow the narrowness of the last generation to repel the freedom of this. She must be tolerant and liberal, in the best sense of these words, and be ever on her guard against partisan influence and public prejudice.

While an age of individualism is one that demands the largest charity, it is one that develops the bitterest intolerance. The intolerance of this age does not express itself in fog and fire. Its fashion is more refined but hardly less cruel. Its intolerance is as energetic and active, in its way, as that of any other age, and far more prevalent. It pursues its victims as fiercely, though with weapons less cruel, as in the Middle Ages. It is in this that the age is inconsistent with itself, and it is in this that the Church is, unfortunately, too much in sympathy with the age. Its "many men of many minds" seem to forget that they agree in the One Faith. They magnify differences of opinion and methods, and make a Shibboleth of every difference. The world does not say any more, "Behold! how these Christians love one another." They parade their differences and forget their agreements in the One Body.

The Apostolic Church in this day and land presents a strange spectacle. It is not only of many minds but of many antagonisms. It may be an evidence of large liberty, but it is not an evidence of large charity. It witnesses to the leaven of sectarianism by which it has been surrounded from its infancy. The spirit is little and belittling, to the last degree. A letter is before us which speaks of the "deep, disgusting, and dreadful idolatry" of a cross upon the altar. A communicant, known to the writer, will not enter the parish church because the Rector says "ah-men" instead of "a-men." Another has not darkened a church door for fifteen years because the choir sing "too fast." The position of the clergyman in the chancel is made the occasion of a violent controversy; and the use of a surplice in two pieces, under the name of alb and chasuble, is enough to shake a Parish almost to pieces! We submit that we have reached the *reductio ad absurdum* of this sort of thing, and that Churchmen should cease to waste their energies upon differences of opinion and method, and go to work upon their agreements of the Catholic

Faith and Order of the Church. We must accept the fact that we are "many men of many minds," and not assume that we can be all of one mind upon details of ritual or method of work. Though we use the same Prayer Book, it is not necessary that we say our prayers in the same tone or have our surplises of the same pattern. The self-assertive spirit of the age may have its use and benefit in promoting the progress and developing the energies of this new land, but in the Church there is need of a larger degree of the charity which is kind.

## The Witness of Easter.

The very existence of Christ's Church and its immemorial observance of the Feast of the Resurrection are witnesses to the fact of the resurrection of our Lord, which are not half appreciated. The very existence of the Church is a most significant evidence of the resurrection of its Lord, simply because the Christian Church could never have existed at all but for the fact of which Easter is the perpetual memorial. And not only is the Church itself witness to the resurrection of our Lord, but from the very first it has had its days, which are abiding witnesses of the fact. These are the Lord's Day and Easter. A chief purpose of these days has been to witness to this great truth and all that it involves.

As to any other past event, such witness would seem to be of the greatest possible importance. It is the witness of History, that now for eighteen hundred years there has been the Church of Christ here among men, and that it has been a chief factor in the life of the world. History witnesses also to the fact that from the very first it has joyfully kept Easter, as the glad memorial of the fact that the Lord did rise, as upon that day. In these two facts we have witness to the resurrection of our Lord, of the most significant sort. It would readily be admitted as to any other event. Thus, History testifies that this country of ours has had a separate national life for, now, so many years; and, further, that ever since it has had an existence, it has kept the fourth day of July as an annual memorial of the declaration of Independence.

Now what would you say to the man, who, in the face of these two facts, would presume to tell you that they are no evidence to the fact that there ever was a Declaration of Independence? You would tell such a man that either he is trifling with you, or is such a fool as to be wholly incapable of appreciating testimony of any sort. The existence of Christ's Church and its immemorial observance of the Feast of the Resurrection are just as strong testimony to the fact of the Resurrection, as the existence of these United States, and our observance of the Fourth of July are evidence to the fact of the Declaration of Independence.

"It having been stated that there were 3,871 members of the Church in Chicago, and 900 members of fifteen suburban churches, a denominational paper suggests that some of the latter must be pretty far out. It is never wise to claim fictitious strength, there are so many on the watch to ascertain the weak points."

We copy the above from the columns headed, "Paragraphic," in the New York Churchman. We do not know to what "denominational paper" the writer refers, but, to the insinuation that the LIVING CHURCH, which first published this statement, has claimed "fictitious strength," we present a polite denial, and we ask the New York Churchman to turn to the Journal of the Diocese of Illinois for 1881, and find the following fifteen suburban Churches mentioned, with the number of the communicants subjoined. Only those Churches are included as "suburban," whose male members come into Chicago, and do business there every day. Our original statement was that in 1881 there were in fifteen suburban Churches 851 communicants. Our figures were slightly under the truth. The whole number is given below:

St. Mark's, Evanston	147
Trinity, Highland Park	49
Grace, Hinsdale	55
St. Paul's, Hyde Park	131
Emmanuel, Lagrange	50
St. John's, Naperville	81
Christ, Waukegan	120
St. Paul's, Austin	35
St. Barnabas, Central Park Village	12
Good Shepherd, Lawndale	38
Grace, Oak Park	82
St. Paul's, Riverside	17
Trinity, Wheaton	21
Christ, Winnetka	21
North Evanston	10
Total	867

The Church Times speaks ominously of Church disestablishment as the out-come of State persecutions, and says that the only escape from it is for the Bishop to take sides with their brethren and not to submit to any interference of State Courts with the doctrine or ritual of the Church. It advises them to request Mr. Green and his fellow victims to resign their benefices, as a favor to their dioceses, and not as an act of surrender—promising them new preferments—and to listen to no complaints except from bona fide parishioners. When the Bishops put a stop to litigation, and secure a Central Council fairly representative of the clergy and communicants, there will be, as the Times thinks, some prospect of peace and progress without dis-establishment.

We have been favored by the compiler—Mr. E. N. King, of Dublin, Indiana—with a sheet measuring fifteen by eighteen inches, containing a Tabular View of the Ecclesiastical Year of the Church. It occupies three columns, devoted respectively to the "Minor Festivals and Feasts," "Principal Festivals and Feasts" and "Definitions." Its chief usefulness consists in the fact that the whole course of the "Christian Year" is presented at a glance; and it is intended to be mounted on rollers, and hung up, for ready reference for such as are not familiar with the Church Year.

## The Church's Easter.

Alabama.—The Rev. Dr. Everhart, writing from Hamner Hall, under date of April 10th, says: "St Thomas' Church, Greenville, continues to prosper although still dependent on outside Priestly offices. The offerings at Easter amounted to \$85. The subscription to the Rectory Fund from 'outsiders' was \$400. The amount secured thus far for building a Rectory, has reached well nigh \$1,700. The contract will be let this week, and the 'Priest's Home' will soon be built; and then we hope to be able to put therein a faithful 'Servant of the Lord.'"

Arkansas.—Services have been held frequently in Grace Church, Washington, by the Missionary appointed by the Bishop to visit vacant Parishes. The members of the Church have availed themselves of the privilege of Public Worship during the Season of Lent. The church bell has been heard, morning, afternoon, and night. On Good Friday, Services were held twice, the hangings of the church having been changed to suit the solemn Service of the day. On Easter Day, the sacred building was beautifully decorated with trailing vines and flowers. Much praise is due to those who attended to the work of making the church look bright and beautiful on a joyful and festive day. In the morning, the regular Services were held, with appropriate sermon, and the Celebration of the Holy Communion, and the usual Easter offering. In the afternoon, the children of the Sunday School assembled, and entered the church with their banners, and singing "Onward Christian Soldiers." They passed in front of the chancel, and left their offerings with the minister. They were then catechised, and a short address was delivered to them by Mr. Dan. Jones, a former Superintendent. The Services were concluded, after the baptism of three children. At night, Services were again held, with a sermon to young people. The interest was sustained throughout, and many expressed themselves thankful for the delightful Services of the day.

Washington is an old town, the County Seat of Hempstead county. The people are contented, kind and hospitable. The stranger will feel at home in the place, and he will find the best society. The Missionary will remember with pleasure a place, where the people manifest a warm and united interest in the Services of the Church, and where they extend to him a kind and cordial welcome.

Dakota.—In all the Golden Northwest there is not a religious edifice more beautiful than the stone church at Valley City, dedicated to All Saints. Situated on a gentle eminence in the lovely vale of the Sheyenne, and perfect in all its proportions, it presents the appearance of a most exquisite gem of gothic architecture. It was designed and reared in loving faith by loyal Churchmen and Churchwomen, and to-day stands forth a bright example to many older and wealthier parishes. It is not, and never was, in debt. The Easter Services were of a most joyous character. The decorations were the marvels of refined, Churchly taste, while the well-chosen music was most correctly and heartily rendered. Most of the congregation present in the morning received the Holy Communion. Bishop Clarkson has appointed Whitsunday for the Consecration of this Church, when Confirmation will be administered. The Rector, the Rev. E. S. Pease, a most experienced, earnest and cultivated clergyman, hopes to present a large class of candidates to the Bishop on that occasion.

Georgia.—After the peculiarly appropriate and solemn Services of Holy Week, at St. Peter's, Rome, the bright and joyous celebration of Easter Day was heartily and devoutly welcomed by the faithful. Four Services were held during the day, at two of which, the interest was so great that the sacred building was crowded; so that extra seats had to be placed in the aisles, in order to accommodate the congregations. The offerings during the day amounted to \$306, of which amount the Sunday School contributed \$35.

At the annual parish meeting, held on Monday in Easter Week, the welcome Report was presented, of the payment in full by the parish of its entire indebtedness, amounting to about \$500; and this, notwithstanding an increase of more than one-third the amount of current expenses, over any previous year.

Bishop Beckwith visited the parish on Tuesday in Easter Week, and confirmed nine persons; making a total of twenty-three, presented for Confirmation, during the current year, by the Rector, the Rev. George W. Wilson.

Illinois.—In our report of Easter Services in Chicago, the Church of our Saviour by oversight was not mentioned. In none, perhaps, was a heartier interest manifested. The offering amounted to about \$1,500. On Friday evening, April 14, the Bishop confirmed 14, presented by the Rector, the Rev. W. J. Petrie.

A memorial tablet is this week to be placed in the Cathedral, in memory of the wife and daughter of Mr. L. B. Mantonya.

On last Sunday, Bishop McLaren visited St. Mark's Church, Evanston, and confirmed 40. He preached, upon the Easter salutation of "Peace," a discourse of great beauty and power, a large congregation attending. The church, though not attractive without, was comfortable and comely within, and the little chancel was especially beautiful. The retable and reredos, made of wood, were very pretty though simple, the central object being a beautiful brass cross. On either side of this was a brass vase, flowers filling the space between. In each vase were seven snow-white lilies, and three were laid at the foot of the Cross. The altar cloth was white, and exquisitely embroidered. The singing was rendered by a choir of men and boys in a very satisfactory manner. With a pipe organ and surplises for the choir, this part of the work would be complete. The Rector of this thriving suburban parish is the Rev. Dr. Jewell. The Bishop was entertained by Mrs. C. Comstock.

The offering of congregation and Sunday School, for the rebuilding of the church at Austin, amounted to \$45.

In the evening the Bishop visited Trinity Church, Chicago, which last Sunday made the splendid record of paying a debt of about forty thousand dollars, and a balance in hand, where he confirmed 21. At this Service an offering was taken for the mission at Austin, where for a third time a church building is to be erected. The first was demolished by a gale of wind before it was entirely enclosed, the second was burned just before the day appointed for consecration. With about \$1,100 of insurance money and several hundreds secured by the Bishop at his visitations, the work will probably be undertaken.

Encouraging reports of growth come from all parts of this field, and new points are opening all the time. Several churches and chapels are already decided on for the coming year. The Confirmations this year are the largest which have ever been reported in this division of the State.

The Easter at Grace Church, Chicago, was a very brilliant one—the largest number of communicants ever known in the parish, and one of the most crowded congregations. The offering, which is applied to the sinking fund for the bonded debt, was over \$1,000; and, with the accumulations of the two preceding years, reduce the debt to about \$12,000. The Sunday School

festival was a great success. The children gave a beautiful marble font for the chapel, in memory of the two children of the superintendent, Mr. John H. S. Quick. The receipts of the school for the year, independent of money contributed for the Christmas Tree, were \$725. The number of children on the books, is 600. In the winter, there are between 700 and 800.

The proceeds of the Concert inaugurated by Mrs. Marshall Field, and which came off the week before last, for the benefit of St. Luke's Hospital, Chicago, amounted to the splendid sum of \$2,620.

On Easter Monday, Mrs. Louise A. Baldwin, of Lowell, Mass., offered on the altar of St. Luke's Hospital, Chicago, four thousand dollars for the endowment of a bed, in memory of her late husband, M. C. Baldwin, lately deceased. And so the good work goes on!

Grace Church (Chicago) Industrial School makes its Easter report. It has 27 teachers and about 200 scholars; and these scholars have made 214 white garments, 89 aprons, and 70 handkerchiefs. The President is Mrs. John F. Carter. The Secretary, Miss Dora Keep. The children contributed "the St. Luke's Penny"—as it is called—amounting to \$26.49cts.

Easter Day at Trinity Church, Lincoln, in the matter of weather, was perfect. The storms of the previous night and the fogs of early morning passed away, leaving all nature lovely and calm. The church was beautifully decorated with flowers. The congregations were large; and the Services full and hearty. The Music was Churchly and of a high order. It was truly a day of joy and delight to all. The offerings of both church and Sunday school were chiefly for the renovation of the church building; and, for this purpose, they were over \$120, about \$30 was given for other purposes, making the entire offering \$150. When the present rector took charge of the parish, some 10 months ago, there was a debt of near \$500, on the church. That has all been paid; and now there is enough money in hand to put the church in neat order, inside and out, preparatory to consecration. These facts speak for themselves, as to the condition of the parish.

St. Peter's Church, Sycamore, had a daily Service through Lent, with a weekly Celebration of the Holy Communion. On Easter Day there were two Celebrations of the Holy Communion, the Rector, Rev. W. Elmer, being celebrant. The mandary of Knights Templar of this place attended the morning Service in uniform. "The Fact, and the Power of the Resurrection" was the theme of the Rector's sermon. The carpet of the chancel was covered with white, from which rose pyramids of blooming plants. The Altar was covered with a white Altar Cloth, exquisitely embroidered, an Easter offering by two ladies. It was made from designs furnished by the Guild of Calvary Church. The offering was over a hundred dollars, leaving but a small indebtedness on the church. The church was at the beginning of Lent the recipient of a Purple Altar Cloth beautifully embroidered with passion flowers. This offering was made by two ladies of the church. The Rector also was the recipient of a beautiful purple satin stole, richly embroidered.

The Sunday School also had a good time. Among the events of interest was the presentation of a white silk banner to the class which showed the best record in attendance since Christmas. It was won by an infant class of girls taught by the Rector's wife. The Sunday School offering was over thirteen dollars. Altogether, Easter at St. Peter's was a very happy one for both Rector and people, and the parish looks with hope to its future.

On Easter Day, the Sunday School of St. John's Church, Naperville, presented to the parish a pair of solid brass Altar-vases, manufactured by Geisler, of New York, as an Easter offering. On the same occasion, the Rector—the Rev. Martin V. Averill, received from the children a sum of nearly \$34 for a Sunday-school library, and \$7 for Domestic Missions. The Easter offerings of the congregation were upwards of \$178. Moreover, the Vestry paid the Rector the substantial and doubtless very acceptable compliment, of adding \$100 to his annual stipend. And, best of all, the whole of the offerings was the result of Lenten savings.

Indiana.—The Services at St. John's Church, La Fayette, Ind., on Easter Sunday, were of a peculiarly interesting character, and served to draw out a very large attendance. The church had been handsomely decorated in the garb of spring, a monument of the good taste of the ladies of the parish, who are ever foremost in all important works connected with the Church.

The Chancel and Altar were a perfect conservatory of flowers, while several elegant floral tributes, memorials to departed friends, added their loveliness, at once gratifying the eye of the beholder, and bearing heartfelt testimony to the worth of those who had gone to join that imperishable host that no man can number. The Service was of a very high order and was most artistically rendered. The solemn ritual of the Church was impressively rendered by Rev. Joseph E. Martin, Rector in charge, followed by a truly eloquent discourse by that gentleman on the Resurrection, from the text I Cor. xv. 54 "Death is swallowed up in victory." A noticeable feature in the audience was the presence of the Knights Templar, who attended in a body, and to whose organization appropriate reference was made by the speaker.

In the afternoon the festival of the children of the Sunday School was held, when many pretty Easter carols were sung, accompanied by the presentation of handsome bouquets, and the promised offering of the classes aggregating \$16.00, which with considerably over \$200 the offertory of the morning, made a very handsome Easter offering from St. John's.

The solemnity of the exercises of the day was intensified by the funeral exercises at 4 P. M., of Mrs. Mary Stockton, a prominent lady in society, and a consistent communicant in the church for many years. After singing appropriate hymns, a few very touching remarks were made by the rector, when a large funeral cortege bore the body to the silent city of the dead, to rest amid the peaceful shades of Spring Vale cemetery. Taken as a whole, the exercises of Easter Day were fraught with much interest, and were an occasion long to be remembered by those participating therein.

Iowa.—The churches of Davenport were well attended on Easter, though the weather was unfavorable. The Cathedral was filled in the morning, with attentive worshippers. A most impressive Easter sermon from Canon Thompson, was followed by the Confirmation of a class of eighteen, and the address of the Bishop to the newly confirmed was more than ordinarily affecting. The offering which was for Diocesan Missions, amounted to \$86.74. Canon Thompson has only been in charge of the parish since Feb. 1st, and has labored unremittingly among the people. The congregation of the Cathedral are to be congratulated on having so faithful a worker appointed over them. He has already won the hearts of all.

The great event of the day in Davenport was the anniversary Services at Trinity. The parish has now been in existence forty years, and it celebrated the event by making an Easter offering of \$1,165.21, to pay a grievous debt. Easter 1882, will long be remembered as the day of their deliverance from its burden. The sermon of

Canon Sprague which was chiefly a history of the forty years of parish life, was of intense interest.

At half past two P. M., the Trinity Sunday School had their Easter festivities, and it was a beautiful sight to see them march into the church singing a processional hymn, and later to see the happy, eager faces as each class presented their offering of money and flowers at the altar. The infant daughter of Canon Sprague in the arms of her nurse, made her first Easter offering of \$5, to the great delight of the children. The Bishop then gave a short address to the little ones, and in the later evening confirmed a class of eight. The Bishop's sermon on this occasion was thrillingly beautiful, being descriptive of "the joys of the hereafter."

Canon Thompson officiated in Christ's Church in the evening, preaching an able sermon, and baptizing a number of infants.

The attendance at the churches throughout the day is estimated at about fifteen hundred, of which one hundred and twenty eight received the Blessed Sacrament.

Kansas.—Easter was a great occasion in Trinity Church, Atchison. The Church was beautifully decorated, and the music, under the direction of the excellent organist, was specially good. There were two Celebrations of the Holy Eucharist, a large number of communicants being present on each occasion. The Rector delivered a sermon appropriate to the occasion. The church was filled to its utmost, 1,200 people probably being present at the combined Services. The offerings of the congregation and Sunday School amounted to \$250. The parish is in a flourishing condition; the treasurer's report, on Easter Monday, at the parish meeting, showing a good balance on hand.

Maine.—Adult baptism was administered at St. Paul's Church, Portland, on Easter Eve. At the three Services on Easter Day, the church was filled. The decorations were tasteful and Churchly. In the morning, the Rector (the Rev. A. W. Little) preached without notes on the words of St. Paul: "That I may know Him, and the power of His Resurrection."

In addition to the offerings of the people, the Rector placed on the altar, as an Easter offering from friends of the parish, over \$800, in payment of a very troublesome note; thus saving the church property from the hands of the auctioneer.

The Sunday Services were especially interesting. Holy Baptism was administered to a number of infants. The Sunday School has grown from less than 30 scholars last summer, to more than 150, and is doing a noble work, mainly among the poor children in the east end of the city.

The music was well chosen, and heartily rendered by the choir. There have been weekly Eucharists throughout Lent, and a Maundy Thursday Morning Celebration. The week-day Services have been well attended.

Michigan.—On Easter Day, at Ypsilanti, the venerable John A. Wilson, D. D., officiated for the last time as Rector of St. Luke's Church; a position which he has occupied for no less than thirty-five years. There were but few present who remembered the early days of his pastorate. He preached from St. Luke xiv:5, 6, "Why seek ye the living among the dead? Lo! He is risen." "Rarely," says a local paper "has the Doctor held an audience more closely to his theme, and carried greater conviction. There was evident, to the large congregation, the ripeness and wisdom of a long pastorate, accompanied with the energy and vivacity of youthful years. His voice rang out with the clearness and melody of twenty-five years ago; and little would the stranger suspect that here was a pastor vacating his charge and pulpit, because of the common plea of worn out toil and the infirmity of age."

At Evening Prayer, Dr. Wilson again preached to a large assemblage of people, which comprised many, besides the congregation proper, who loved and revered the old pastor. His sermon was a kindly charge to his late flock, intended mostly for their ears, and it closed with a brief and affectionate farewell. And thus honorably terminated a pastoral connection of unusual duration, and of great faithfulness. This is the testimony of one who has known him well, in his pastoral and social life, for nearly twenty years: "That a man so radically conscientious and plain of speech should continue pastor of a people for thirty-five years in this defiant, and free-thinking, reckless age, is something marvellous, and shows him to be possessed of extraordinary powers of mind and heart."

Many many happy years of his ripe old age crown the long ministerial life of the earnest and faithful pastor; being to him but the earnest of those blessed words from the lips of Him in Whose service he has spent his days: "Well done, good and faithful servant! Enter thou into the joy of thy Lord."

The glorious Easter Festival, this year, at St. Paul's Muskegon, proved a time of special enjoyment. The decorations were very choice, the music especially fine, and the congregations very large. The Rector, the Rev. W. T. Whitmarsh, preached at each Service.

The Children's Festival was held in the afternoon. The Rector explained why eggs were given at Easter, as symbols of the Resurrection; and then, eggs and cards were distributed. The children's Easter offering is to be given to the Bishop of the Diocese with the request that, with it, he will put some article of furniture in his new house, as a proof of the children's love. The offertory was for the Church debt, and with the Lenten self-denials, amounted to nearly \$150 for that purpose.

Mississippi.—Easter Day at St. Peter's Church, Oxford, was one of unusual rejoicing. The Parish having been long deprived of the regular ministrations of a priest, the daily Lenten Services seemed to have given a new zest to the joys of this great festival. The Services were made more attractive by the appropriate music well rendered by an amateur choir. Conspicuous among the floral designs was a cross, covered with cedar and lilies of the valley, in memory of Bishop Polk and his wife. A beautiful brass cross and vases were used for the first time; they are the gift of a parishioner, in memory of her husband, an ardent Churchman, and long the senior warden of this Parish. The sermon in the morning was an able, and earnest one, from Col. III:1. The sermon in the evening, from II Tim. III:16, treated of "The Historic and Moral Evidences of Christianity." It was a well sustained argument for the Church's attestation to the great truth of the Resurrection by the contemporariness of her Celebration of the Lord's Day and the Lord's Supper alone, independent of Scriptural testimony; and, too, the moral value of the Apostles themselves. The church was filled both morning and evening, a large proportion of the congregation consisting of visitors from the denominational bodies around us. Surely the Church's children returned to their homes with a glad realization of the fulness of this Day of days.

As usual the Easter Services at the old Main street church, Vicksburg, were highly interesting and impressive, and the sacred edifice was gorgeously decorated with flowers of the rarest quality, wrought into emblems commemorative of the joyful day. The attendance was very large, the choir was in excellent voice, and the eloquent sermon of the gifted orator, Rev. Dr. H.

Sansom, was surpassingly beautiful. Dr. Sansom preached from the text, "That I may know Him, and the power of His Resurrection," Phil., iii. 10. The theme was "the power of Christ's Resurrection," and it was handled with all the power and pathos and poetry that the eloquence and faith and love for Him who "the third day rose again from the dead" could give it. The sermon "was simply beautiful," says a local paper.

All Saints', Granada, was most handsomely decorated, and a very appropriate sermon was preached by the rector. Missouri.—The weather in St. Louis, on Easter Day, was the opposite to that which prevailed in many other parts of the country. The sun shone gloriously, and all nature seemed to sympathize with the joyous character of the Queen of Festivals. The Services at Trinity Church were hearty and full of beauty; and that they had peculiar attraction for church-goers was shown by the large attendance. Sanctuary and altar were bright and beautiful with lights and flowers; and a new altar-cloth, designed by Carl Gutherz, and exquisitely executed, was used for the first time. The Processional Hymn, sung by the "white robed choir" on entering the church, was that beautiful one, beginning: "The strife is o'er." The Recessional was: "Jesus Christ is risen to-day." A large number of communicants received the Blessed Sacrament.

At Christ Church, St. George's, and several other churches, successful Sunday School Festivals were held in the afternoon and evening, and attracted large numbers of people. At the "Episcopal Orphan's Home," the day was duly celebrated; Bishop Robertson being present in the morning, and delivering an address.

Nebraska.—On Easter day, the Bishop confirmed 16 persons in the Cathedral, Omaha, and on Easter night 12 persons in St. Barnabas' Church, Omaha. On Easter Monday, 6 persons in Norfolk Mission. On Tuesday before Easter, 16 persons in St. Luke's Church, Plattsmouth. Three additional clergy are needed immediately in Nebraska, in important and growing places. The salaries range from \$700 to \$1,000. Communications may be addressed to the Bishop. For two of the positions unmarried clergy would be preferred.

The Rev. Mr. Thorpe, of Wisconsin, has accepted the mission field of Fairmount and Friedleville. The chapel of the Cathedral, at Omaha, will be ready for use on the first of May.

Northern New Jersey.—Easter in the Holy Communion, Paterson, was one of the happiest known in the history of the parish. The gloomy weather, had no appreciable effect upon the immense congregation that thronged the building, and large numbers were turned away unable to enter the doors. The floral decorations were magnificent; and the arrangement in admirable taste. Some additional and permanent wall embellishments of Scriptural texts on panels sixteen feet long, painted in oil, with letters of crimson, blue, and gold, were placed all along the wall on both sides of the church, and were a happy surprise to the congregation. An elegant Communion Service was presented by a lady, whose loving faith evinces its sincerity by many good and generous works. The yearly statement read by the Rector, the Rev. Charles Pelletreau, showed an encouraging indication of improvement both in the financial and spiritual condition of the parish. The Services during the past year have been more largely attended than ever before during the incumbent's connection with the Church. He has made 500 parochial calls, baptized 65 persons, buried 37, and solemnized 21 marriages. The visitation of the Bishop which is usually made in Lent, was postponed to the Rector's request until the early part of May. On Easter Day, long before the hour appointed for Services, St. Paul's Church, Paterson, was filled to overflowing, and a large number of people, unable to gain admittance, had to turn away. The sermon was preached by the Rev. Edwin H. Russell, the Rector, from the text, "Now Christ is risen from the dead and become the first fruits of them that slept." The offerings were between five and six hundred dollars. At the Celebration of the Holy Eucharist, a very large number of communicants received. The music was of an unusually rich and elaborate character and ably rendered under the direction of Mr. Thos. Benson, organist of St. Paul's.

In the afternoon, several infants were baptized by the Rector; and in the evening, at half past seven o'clock, was the Easter Festival of the children, who took possession of the church, marching with banners and flowers. The streets all about the church were crowded with people, and every one regretted that the church was not large enough to hold the throngs waiting outside. The children, preceded by the Rector, entered, singing a processional hymn. The Service consisted of carols, an address from the rector, and the presentation of the offerings. A large wooden cross was placed in the centre of the chancel, and each class sent up its offering with a bouquet; and the plain cross of wood was soon transformed into one of flowers, and made exceedingly beautiful. The offerings amounted to over one hundred dollars, and are to be kept as a fund for the relief of sick children, and others attached to the Sunday School. This Service crowned all the other beautiful ones of the day, and none were happier than the children themselves. The decorations were under the charge of St. Paul's Guild. After the Services, the flowers were mostly sent to the sick.

South Carolina.—The churches of Charleston were all handsomely decorated for the great festival of the Resurrection; and in all, large congregations, rich offerings, and beautiful music testified to the faith of the people. Southern Ohio.—Lent was well kept in Christ Church, Dayton, and as a result Easter was a glorious day in the parish. The congregation which was so large as to compel the use of chairs in the aisles, made an offering of \$4,650 to pay the parish indebtedness, making over \$10,000 which they have given for that purpose in two years. In the afternoon the Sunday School added over \$150 to the amount. The Church, which was opened eight years ago, is now free from debt and has a fund of \$700 for renovating previous to consecration. The Rector—Rev. J. E. Webster—is to be congratulated upon the prosperity of the parish. He hopes to have the church consecrated in the autumn.

Springfield.—A feature of the Easter Services at St. Paul's, Carlinville, was the use for the first time of a set of handsome altar-brasses—cross and vase; the gift of Mrs. J. G. Shryver, of Terre Haute, Ind. They came on Good Friday, direct from New York, and were a most pleasant surprise to both minister and people. Mrs. Shryver was formerly a member of St. Paul's. The Sunday School children were also much surprised as well as pleased on the great Friday, by the addition to the library, of a number of new books, procured through the interest of the teachers and others. In other respects, as to floral decorations, etc., the celebration in this parish was about as usual. There has been lately set up in St. Peter's Church, Chesterfield, a handsome Baptismal font, cut from Alton lime-stone; the gift of Mrs.

Robert Oliver, in memory of her husband, the late Junior Warden of the parish. The people had the privilege of first seeing it in place, at the Service on Easter Day. The Mission Church, at Mount Vernon, celebrated its second Easter Festival, with a beauty and joy known only to those who commence a work and live to see its growth with earnest hope for its completion. The opening Services in the church were on Christmas Eve of 1880, during the faithful labors of Rev. J. N. W. Irvine. Rev. R. B. Hoyt, the present missionary, assumed charge on January 16th, of this year. The Lenten Services were well sustained by all, there being a lecture every Friday evening and a Meditation every Monday evening. At the close of the Easter-even Services, a Committee of ladies of the Guild remained to decorate the pleasant little church for the joyful Easter Service.

An Easter Offering of a beautiful Alms Basin, from the Ladies' Guild, was used for the first time at the Offertory. During the three months of the present Rector's work, and that time divided between this Mission Station and Mo-Leansboro, the Church work has indeed been guided and blessed by the very presence of the Holy Spirit and the prospect for continued work is most hopeful.

Vermont.—At the Bishop's last visitation under Rev. Walter Mitchell's rectorship at Trinity, Rutland, held on Easter Even, a class of sixteen was confirmed. The Rev. H. M. Denlow has accepted a call to this Parish and will enter upon his duties April 23d.

Western New York.—The Rev. Israel Foote, D. D., for twenty-three years Rector of St. Paul's Church, Rochester, has just resigned his parish. The vestry has tendered him, as a fitting expression of gratitude for his long-continued service, the position of Rector emeritus of the Church for life, with the use of a residence and \$1,000 a year. Speaking of this resignation a local paper says:

The work done by Dr. Foote and a brief reference to what he has accomplished during his pastorate is his own best monument and eulogy. Not only was the foundation of St. James' parish, which is now self-supporting and prosperous besides, due almost entirely to his untiring efforts, but the following statistics will show how steady and rapid has been the progress and growth of the parish. In 1859, the number of communicants was 136, and is now 413. For that year the entire offerings of the Church for benevolent purposes was \$1,661.04. For the year 1881, the offerings were nearly \$12,000.

When Dr. Foote was called to the rectorship of the parish he found it heavily in debt, with an income not exceeding \$1,500 per year. The Church is now free from debt, while its annual revenues are nearly, if not quite, \$6,000. The Church property did not then exceed in value \$15,000 at a liberal estimate. It is now worth more than \$100,000. The beautiful recess chancel will perhaps be his best and most costly memorial, and we trust may remind many coming generations of his untiring labors. While Dr. Foote would disclaim any title to praise or commendation, we have deemed this article only due to a just commemoration of his work in our city. May he live long to behold with rejoicing the growing beneficence of the Church where he has ministered so many years, and now that having fought a good fight he lays off his armor, may he for the residue of his days find peace like a river, and may the parish to which his life-work has been given be always the garden of the Lord; may joy and gladness abide therein, thanksgiving and the voice of melody."

We give up a very great deal of space, this issue, to reports of Easter celebrations from the various Dioceses. Our readers will not regret to have such full accounts of the Church's work and progress.

Dr. Parker, in the Advance, says: "Protestantism needs to review itself. Its almost endless multiplication of sectarian societies is a monstrous stumbling-block. This is the 'beam' in the Protestant eye." This is truth and nothing but truth. How long will Protestantism shut its eyes to it? "Monstrous" is not too strong a word to apply to the multitudinous sectarianism that is rending the seamless robe into shreds and fragments. Agnosticism finds its best argument for negation, in the antagonisms of religious sects and systems.

A correspondent makes a good suggestion which we hope our readers will help us to carry out, viz.: that we should give from time to time, as we are able to gather, anecdotes illustrating Scripture truth and Church principles, which would be helpful to Sunday School teachers as well as interesting to the general reader. Who will aid us in the effort to provide such material from week to week?

Obituary. WATERBURY.—Entered into rest, at Boston, Mass., on Good Friday, April 7th, in the 56th year of his age, Rev. Julius H. Waterbury, Rector of St. Matthew's Church, Worcester.

Acknowledgements. In response to Dr. Fulton's letter—"A Great Wrong"—in the LIVING CHURCH for Jan. 28th.

Table with 2 columns: Name and Amount. Includes entries for Cash, 'The Merchant and the Friar', R. Peabody, A. Friend, Middlebury, Vt., A. Friend, per Dr. Fulton, and previously acknowledged amounts.

Miscellaneous. For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

The annual business meeting of the Church Society for Promoting Christianity amongst the Jews will be held at 22 Bible House, New York, Thursday, April 27th, at 4 P. M. CHAS. STEVENS, Secy.

FOR SALE.—The good will and furniture of a Young Ladies' Boarding and Day School, in a town of 8,000 people, near Philadelphia. This is a long-established and well-known school, and has always a full attendance. This is a rare opportunity for a teacher with a little capital. The furniture will be sold for less than half price, and the property can be leased for \$500 per year by any one whom the present Principal can recommend. Sold only because of the ill health of the Principal's wife. Apply to Editor of Living Church, Chicago.

FOR SALE.—A good Pipe Organ, Jardine's make, cheap. Apply to W. J. Smith, Assistant Minister, Calvary Parish, Tarboro, N. C.

WANTED.—A Clergyman—unmarried—or a Candidate for Orders, of experience in teaching, to assist in a Church Boarding School for Boys, in California. Applications sent to this office.

A clergyman of 20 years experience in educational work wishes to hear of a place which has facilities for establishing a School for Girls. Address P. Box 1067, Boston, Mass.

The spring term of Maple Grove Seminary (the Rev. Mr. Duboc's school at Tonawanda, N. Y.) began on March 17th. The school is in a prosperous condition. It is one that both by its home influences and its thoroughness of instruction commends itself especially to those who wish for their daughters an education that is real in a Christian household at an expense that is so restricted as to be within the reach of all.—Calendar, March 25, 1882.

H. B. Bryant's Chicago Business College prepares young men and women for transacting or recording business for themselves or for others in an intelligent and systematic way.

Society for the Increase of the Ministry. Formed 1857. Incorporated 1859. Five hundred and eighty-seven of its scholars have been ordained. Five hundred and four names are found in the present clergy list, distributed as follows: New England, 86; Middle States, 152; Southern States, 82; Western States, 143; Domestic Missionary Jurisdictions, 31; Foreign Missions, 6; Abroad, 44. Permanent funds yield \$3,800 Annual Income. The Society asks voluntary collections of parishes, and personal donations.

REV. ELISHA WHITTELEY, Cor. Sec. HARTFORD, CONN. The following is but one of many letters of enquiry received at the Living Church office during the past month. The clergy interested will please note reply below:

HAMPTON, VA., April 6th, 1882. Editor of the Living Church: Rev. and Dear Sir—Can you give me any information regarding the business standing of the "Clerical Mutual Association" of 94 Washington St., Chicago? Is it a bona fide arrangement? You will greatly oblige me, as I have no other means of ascertaining and am anxious to join. Fraternally,

J. HARRY CHESLEY. A representative of the LIVING CHURCH has taken the pains to look into the merits of this Association and find it a very creditable and thoroughly reliable institution. We notice at least five Bishops of the Church among its members. Free information, circulars, etc., can be obtained by addressing the Rev. J. H. Trowbridge, Sec'y, 94 Washington Street, Chicago.

We take this method of calling the attention of the public to the merits of the Fire and Water-Proof Rubber Roofing, which was first brought to the notice of the public in the city of New York in 1870, since which it has been used upon buildings of every description throughout North and South America, and has given general satisfaction. It has been used on manufactories of the largest class, warehouses, stores, railroad depots, car houses, engine and boiler houses, railroad bridges, costly dwelling houses, school houses and seminaries, and, in fact, upon every class of buildings which have been erected since its introduction; and had it been generally advertised in years past, a manufactory a quarter of a mile square could not supply the demand to-day, for Rubber Roofing costs less than shingles, and about half the price of tin and iron, and we claim will last a life time in any climate if painted as often as tin and iron should be. It is about five times as strong and thick as ordinary tarred paper (used for gravel roofing), and is so tough it may be laid over old shingles, or other uneven roofs, or common boards. See advertisement of Indiana Paint and Roofing Co., in another column.

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Fine China and Rich Cut Glass and the choicest and most recent novelties suitable for

WEDDING GIFTS.

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REED'S TEMPLE OF MUSIC, Est'd 1842, 136 State-St., Chicago.

St. John's School, 21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN, Rev. THEODORE IRVING, LL. D., Rector.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1881. Instrumental music under charge of J. Baier, Jr., a private pupil of Plaidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

SHATTUCK SCHOOL, Fairbault, Minn. Gives thorough fitting for college or business, and a pleasant home with the teachers. The grounds are large, the location healthy and invigorating. School year begins Sept. 14th. Send for catalogue with full description of system and course of study. Rev. JAMES DOBBIN, A. M., Rector.

SEASIDE HOME AND SCHOOL. For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881. Boarding and tuition \$300 per year. Address Miss JULIA ROSS, Principal.

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A BOOK FOR EASTER. The seven words from the cross.

By REV. WM. H. ADAMS. 16mo. Cloth. \$1.25.

"The author has treated them in an original manner, and from first to last the work is redolent with the Spirit of Him who hung upon the cross."—N. Y. Observer.

"The book is full of sacred suggestions, and cannot fail to kindle the love and encourage the faith of all who read it."—The Christian at Work.

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GEO. D. NEWHALL & CO., Cincinnati, O. REV. O. WITHERSPOON'S CONVOCATION SERMON ON "Vestries and the Diaconate."

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De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges \$250 year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed days previously.

WILFRED H. MUNRO, A. M., President.

REMOVAL. E. P. Dutton & Co. Church Publishers, Have removed from the old stand, 713 Broadway, to the fine new Store, 39 WEST 23D STREET,

Where they will be happy to see their Friends and all Book Buyers.

THE PSALTER; OR, PSALMS OF DAVID. Together with the Canticles, Selections and Proper Psalms, Pointed and set to Appropriate Chants.

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A Prominent Clergyman Writes: "It is a handy book; and to the lovers of Anglican chants for use with the Psalter it must prove very timely and acceptable, as the selections of the Chants has been judiciously made, evidently by one who has experience as well as theory to aid him.

The abandoning of capitals, italics, or other modes of strongly accentuating special words and syllables, meets my hearty approbation. . . . It is an open question whether they have not occasioned more faults than they have cured. At any rate, it is time that they should be flung away in all choirs where there is a competent choir master, and where a correct tradition will prove a more effective teacher than any formal, stiff, would-be help to good chanting."

Any of our publications will be sent by mail, post-paid, on receipt of price.

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MAPLE GROVE SEMINARY, for girls, Tonawanda, Niagara Co., N. Y. Rev. A. C. Case, D. D., Visitor. Full academic course, Special attention to Modern Languages. Healthful situation, half way between Buffalo and Niagara Falls. Accommodations comfortable and homelike. Board and tuition \$216 a year. No extras. The Seventh year will begin Sept. 18th, 1882. For circulars address, Rev. H. A. DUBOC, Rector, Tonawanda, N. Y.

VASSAR COLLEGE, FOR THE LIBERAL EDUCATION OF WOMEN, Poughkeepsie, N. Y.

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Examinations for admission in Chicago, June 1-3; and in Cincinnati, June 5-7, 1882. Circulars or Catalogues sent. S. L. CALDWELL, President.

SHATTUCK SCHOOL, Fairbault, Minn. Gives thorough fitting for college or business, and a pleasant home with the teachers. The grounds are large, the location healthy and invigorating. Physical Culture by daily Military Drill and first-class Gymnasium. School year begins Sept. 14th. Send for catalogue with full description of system and course of study. Rev. JAMES DOBBIN, A. M., Rector.

KEBLE SCHOOL, Syracuse, N. Y. Boarding School for Girls, under the Supervision of the Rt. Rev. F. D. Huntington, S. T. D. The 12th School Year will commence on Wednesday, Sept. 13th, 1882. For Circulars apply to MARY J. JACKSON, Syracuse, N. Y.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) THE MOTHER SUPERIOR, SISTERS OF ST. MARY.

It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa. The next session of this School will open on Monday Sept. 18th. No Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1881. Address the SISTER SUPERIOR as above.

THE CATHEDRAL GRAMMAR SCHOOL, Chicago. Cor. West Washington and South Peoria Sts. The Rev. Edward H. Cleveland, A. M., Head Master. A thorough Classical and Commercial preparatory school for boys. Fall term begins September 12th, 1881. All communications should be addressed to Rev. EDWARD H. CLEVELAND, 21 South Peoria St., Chicago, Ill.

MADEMOISELLE DE JANON, No. 10 Gramercy Park, New York. (Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Thursday, Sept. 20th. Careful training and thorough instruction in every department. Boys, Class Oct. 2d.

ST. JOHN BAPTIST SCHOOL, 223 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Terms \$75 per school year. Address the MOTHER SUPERIOR, as above. ECCLIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th street.

Calendar.

APRIL, A. D. 1882.

- 2. 6th Sunday in Lent. Palm Sunday. Violet.
3. Thursday before Easter. Maundy Thursday.
4. Good Friday. Black.
5. Easter Day. White at Evensong.
6. Easter Day. White.
7. Tuesday in Easter Week. White.
8. 1st Sunday after Easter. Low Sunday. White.
9. 2d Sunday after Easter. White.
10. St. Mark, Evangelist. Red.
11. 3d Sunday after Easter. White.

"Behold! I Show you a Mystery."

Written for the Living Church.

Illustrating these Resurrection words, there is a beautiful Easter card, with grasses and daisies; and, above them, butterflies hovering. The very simplicity of this design commends it to me.

There are some charming expressions in this year's Easter pictures. A child gazing with wonder and delight upon the pretty crocus; birds, caroling among the flowers their sweetest notes of praise to a risen Lord; crosses made of lilies and pansies.

I like especially a small card, with butterflies, and the verse from Klopstock: Thou shalt rise! My dust, thou shalt arise!

F. B. S.

A Church of the Olden Time.

Correspondence of the Living Church.

Within the last two or three weeks, your correspondent paid a visit to North-East, a large and thriving village in Cecil county, on the line of the Baltimore and Philadelphia rail road, and in the Diocese of Easton.

The Parish church, which stands in the centre of a large church-yard, was built in the year 1742, of brick brought from England. It is a substantial structure, fifty-five feet long, by thirty-two feet wide, with circular-headed windows, and hipped roof.

The Bible from which the lessons are read in this venerable church every Sunday, bears the date of 1716. It is still in an excellent state of preservation.

The statement was made by the late Rev. Dr. Allen, historiographer of the Diocese of Maryland, that there was no settled Rector in this Parish until 1722.

When the present Rector took charge of the Parish, between seven and eight years ago, it had hardly even a "name to live."

J. P. H.

Mr. Gladstone has been deeply touched by the splendid example of self-sacrifice exhibited in the recently published life of the Rev. Charles Lowder.

Poetic Parallels and Similes in Song.

THE MISTLETOE.

When summer is green 'mid the shadowing trees, Where fondly the mistletoe clings, The passer, perhaps, in the verdure ne'er sees What they hide with their sheltering wings.

And then 'tis a joy in their beauty to see Its tiny white blossoms appear, Which ripen to fruit while the fostering tree In winter is naked and bare.

Then Fortitude, Patience and Heavenly Faith In lustre undying appear; And life-giving hope, sweetly smiling on death, Points up to a holier sphere.

Home and Health.

By a Business Man.

MR. EDITOR:—From my experience of city and country home-life, which has been, by no means, an exceptional experience, I have been forced to conclude that civilization regards almost everything as superior to health.

I have described some of the sanitary, or unsanitary, defects of the country home in which I resided. In my last letter I described the simple and inexpensive arrangement by which pure air was secured for the house, and the abomination of the cellar was reformed.

Convinced of this, and alarmed by the products which the clearing out of the well brought to light, I set my wits to work to secure a generous supply of pure water for my country home.

made for all the waste water of the house to be carried off, so that none of it should be emptied on the surface of the ground. The waste water of the pump was also carried off by a drain; and on every side of the well, drain-tiles were laid, to carry off the surface water.

The Late Mrs. Paddock.

Correspondence of the Living Church.

On March 3d, in the Church of the Advent, San Francisco, a touching notice of Mrs. Paddock was made by the Bishop, which may be gratifying to the numerous friends of that lady.

It will be remembered that, last Palm Sunday, Bishop Paddock and family were in this city, on their way to his Diocese, when he preached in the Church of the Advent. On Palm Sunday, the annual Confirmation in that church takes place, and yesterday, in addressing the class of 40 candidates (prepared by the Bishop's chaplain, the Rev. W. L. Githens), the Bishop made the following allusions: "I have spoken to you of the tender associations which gather around this Festival; but do they all speak of joy and gladness?"

The Great Bell for St. Paul's.

Dr. Stainer, the organist of St. Paul's, speaks of the great bell which has been manufactured for St. Paul's Cathedral, in a letter recently published:

"Big Ben" sinks into comparative insignificance by the side of 'Great Paul', now lying comfortably, mouth upward, in the foundry of Mr. Taylor, of Loughborough. She (for I fear 'Great Paul' as a bell must, like all other bells, be considered feminine) will take her rank among the six or eight heaviest bells in Europe. At present her position cannot accurately be assigned, as she has not yet passed the scales; but I will probably lie between the great bell of Olmutz, weighing 17 tons, 18 cwt., and that of Vienna (cast in 1711), weighing 17 tons, 14 cwt.

Parochial Missions.

Written for the Living Church.

A correspondent of the LIVING CHURCH asks for information on this subject. "A Mission" is a series of special Services, having two objects in view: 1. To stir up the regular attendants; and 2. To interest and bring into the Church those who need "conversion" and "regeneration."

The late Bishop of Oxford (Wilberforce) said that he wanted a College founded to prepare clergymen to hold Missions; for that the ordinary parochial clergy have not the leisure for the preparation of the special sermons needed, and cannot conduct Missions without neglecting the work of their own parishes.

In America, this new country, where every kind of activity is pushed by every possible means, and where this special agency would have pushed the Church far beyond its present size, we have gone on these 270 years without Evangelists. I know that Missions are now being held; and I thank God and take courage. A few brothers of the Cowley fraternity have been doing this work; but we don't want the extreme ritualism, and the English methods of those men in this Church, and for Americans. If they were all like Knox-Little and Benson, it would be better.

Those who are holding Missions are doing it in an individualistic fashion, and the work is looked upon as a "novelty that disturbs our peace." There is a certain amount, and a certain kind of peace in the Church that ought to be disturbed; and to do this is exactly the first object of Parochial Missions.

Certain other facts ought to be in mind just here. The first Eucharist in America was celebrated in 1607. Bishop Seabury was not consecrated until 1787. For the 108 years during which no ministers were ordained here, and no candidates confirmed, no aggressive work was done.

ists are almost indispensable to the complete (apostolic) organization of the Church, and unquestionably necessary to its extension.

True, Rt. Rev. and dear Sirs, true; and why not then complete our organization, and use this unquestionable necessary agent for its extension? For we claim to be the Apostolic Church.

In 1865, the Bishops answered this question, saying, by vote in their House, "We do not consider it expedient to entertain the subject." In 1868, they reaffirmed their language of '56; but still were "not ready to recommend any specific measures."

In 1871, the ritualistic controversy took the time and thought of the Convention, from this greater matter; and though an able Report was read, nothing was done. The Bishops went so far as to propose "that the Board of Missions should employ a special agent to test the work."

Your correspondent asks about details of the Services at Missions. It is enough to say, that the Service of the Church is ordered for its stated worship; and that, in Missions, the aim is to gather the two classes named at the beginning of this letter, in any hall or church, sing a familiar hymn or two, like "Nearer my God to Thee," or "Just as I am," say the Lord's Prayer, and such other Collects as the Evangelist may select, and then preach.

Lord Quick ordered an hotel-keeper by telegram to reserve for him a sitting-room and bedroom for one night only. He arrived at eight o'clock in the evening—that is to say, while it was yet light, it being Summer time.

The Baptist ministers of Boston have adopted a memorial to the governor against the appointment of fast days, on the ground that they are devoted to amusements.

AFTER EASTER.

Written for the Living Church.

From the radiant Heaven above you, Far beyond the ether blue, Comes a voice like music falling—

"For a little while I leave you; Then will heavenly home receive you, Real, this celestial seeming;

At the grave, we leave the Cross, All our sorrow, grief and loss, 'Tis, for them, the ending;

And, with this new life elysian, What seemed lost to mortal vision Comes with heavenly beauty teeming;

The Death of Arius.

BY REV. J. M. NEALE, D. D.

It was not intended that the Church of God should, while it is militant in this world, be at rest for long together.

When Constantine had come to the Empire, and persecutions had ceased throughout the world, an enemy appeared in the bosom of the Church far more dangerous than any with which she had yet had to fight.

Arius taught that our Lord Jesus Christ, the Son of God, was not really and truly God. Those who had all their lives long been looking to Him, waiting for Him, calling on Him, believing Him to be their Pattern, their Sacrifice, their Redeemer, their Mediator, their Exceeding Great Reward, their Lord, and their God, were filled with grief and horror, that any one professing to be a Christian, should dare to spread abroad so blasphemous a doctrine.

At last, the Bishops of all parts of the Church came together to determine the matter; and they met at Nicæa, in Bithynia. Here the wicked Arius was declared to be no longer in the Communion of the Church; and he and all his followers were delivered over to a solemn curse. Then, too, it was that the Nicene Creed, nearly such as we have it in our Communion Service, was drawn up, and declared to be the Faith of the Church.

One might have thought that Arius, finding himself thus condemned, would repent of the evil of his ways; but, like all wicked men, he was the more hardened in his wickedness. He went on spreading his heresy wherever he could; he had several Bishops on his side; and at last the Emperor Constantine, the same who had seen the miraculous Cross, if he did not altogether become an Arian, thought that Arius ought not to have been out off from the Church.

At this time S. Alexander was Bishop of Constantinople. He was ninety years old, and had seen several persecutions of the Church, in all of which he had stood firm to the Faith. Now Constantine knew how much authority this good old Bishop had; and, sending for him, desired that, on a certain day, which he fixed, he would receive Arius to his Communion. It was in vain that Alexander wept, and besought the Emperor not to urge him on to so great a crime; in vain that he proved, by the clearest arguments, that Arius was a blasphemer. Constantine, who was not yet baptized, insisted, and the Bishop withdrew in great grief. He came to his house, and called a Council of the Bishops and principal Priests, who then happened to be in Constantinople, and they disputed much and long as to what was to be done. Some said that, considering all things, there would be no sin in receiving the Communion with Arius; some said that they would rather suffer martyrdom than do so; and the greater part were greatly afraid and distressed.

At last James of Nisibis, of whom I shall tell you more another time, rose and spoke thus: "My Fathers and Brethren, it has ever been the lot of the Church of God to thrive best when in the sorest trouble; and ever a mark of the Children of God, then to bring forth more plentifully the fruit of good works when they were in the midst of affliction. Job triumphed on a dunghill; the Three Children had no less a Companion than the Son of God in the midst of the burning fiery furnace; Paul and Silas sang praises in the dungeon; holy Ignatius bore noble witness in the mouths of the lions, and Cyprian at the block. Wherefore, I am of good hope that out of our present danger, our Lord, who is our Only and Ever-living Head, will work out the good of His Church. But we have trusted too much to ourselves; we have gone about to dissuade the Emperor with cunning words of human wisdom, and have, therefore, failed. Yet that which the Three hundred and eighteen (James meant the Bishops who were assembled at the Council of Nicæa, and who amounted to that number) have decreed, that we steadfastly maintain; that the Son of God is OF ONE SUBSTANCE WITH THE FATHER, as we daily sing in our Church. Wherefore my counsel is, that we leave off from further disputes which avail nothing, and commit ourselves wholly to God, seeing that it is written, 'It is in time for Thee, Lord, to lay to Thine Hand, for they have destroyed Thy Law.' There lack seven days to the time that this heretic is to be received into the Church; let us spend them in prayer and fasting; peradventure God will be gracious unto us, and deliver us from this great evil."

Then answered Alexander, "What your Blessedness" (for that was then the common title of Bishops) "hath said, is well. This, also, is my

counsel; heretics may use persuasion and disputation; prayer and fasting are the arms by which Catholics conquer."

All that week there went up an earnest cry to God from the Church of Constantinople, that now, if ever, He would make bare His Holy Arm; There was prayer to the Lord Jesus Christ, that He would arise, and plead His own cause, and remember how the foolish man blasphemed Him daily; there was prayer to the Holy Ghost, that He Who had inspired the Fathers of Nicæa, would not forsake those who upheld what had been by them decreed.

And how did the Arians pass the week? In feasting and revelry; their cause, they said, must be the cause of God, for the Emperor had approved it, and it was all but victorious. Arius, now an old man, was caressed and praised by all, and his heart was lifted up with him.

It was on the Sunday, that he was to be received to Communion; and already it was the Saturday. Arius had another audience of the Emperor, who professed to be well satisfied with him, and dismissed him with great honor. It seemed to his followers that all was safe; a few hours more, and they would have gained their wishes. And making a triumphal procession, they carried Arius through the city.

Still the Catholics went on praying; they did not see whence help was to come, but they knew that with God nothing was impossible. Alexander, in his church, with two Priests, continued instant in supplication; and though they heard the shouts of their enemies, they were only stirred up to the greater fervency.

It was about three o'clock in the afternoon, and the procession had reached the Place of Constantine, the great square of the city. The countenances of the Bishops and Priests, who were with Arius, were flushed with their triumph; he himself looked pale and weary. He asked if there was no house where he could rest, and they showed him one into which he entered, and asking his friends to wait for him, said that he wished to be alone.

The crowd waited for some time with patience; then people began to whisper to each other that the delay was very singular—that something must be the matter—that they did not like the look of the affair. Presently the door of the house opened, and a deacon, who was of Arius's party, ran across the public place, the crowd making room for him, to the house of Caius Lavinius, a physician, who lived on the opposite side. Several men cried out, "What is the matter?" "Who needs the physician?" but no answer was returned; and the two entered the house together, and closed the door.

And now suspense and impatience rose very high; and a feeling of terror came over the multitude, as if some awful thing were going on within. In a few moments the physician came out, and said, "Good people, I advise you to go to your homes. Arius is dead."

The heretic had, indeed, perished by the visitation of God; his bowels had fallen out; and the spot of his death was long held accursed.

Thus prayer triumphed; and S. Alexander, with thankful, yet awe-stricken heart, celebrated the Communion with his flock on the following day.

An Interesting Coincidence.

Two events of considerable importance which occurred on the same day, blend in pleasant remembrance with different missions of the Church.

One was the burning of the Church of the Incarnation, built by the Rev. Dr. Montgomery. He was a Vice President of the "Ladies' Mission to the Public Institutions;" and for a long time the Monthly Meetings of the Society were held in the Chapel of his Church. At the last meeting of the kind probably, which he attended, Bishop Armitage was present, and was invited to make an address. At the moment when he had just risen to his feet, and with parted lips was ready to speak, Dr. Montgomery sprang up in his playful manner, and with a beaming face and twinkling eye explained, as he extended his left arm toward the astonished Bishop—"Ladies! if you never saw a representation of Shakespeare, you have now an opportunity, for a marvellously correct likeness is before you." He was indeed a striking one, and he might well have served as a model for the pictures of the great Poet with which of course all present were familiar.

The dear Bishop was equal to the emergency, and though for a moment he stood in speechless surprise, while a look of reproach softened into an involuntary smile as the mischievous Doctor and all present laughed heartily, he was able to go on with his kind words, apparently undisturbed. But the fine head and striking expression of his countenance, which was thought at the time to be quite an improvement on Shakespeare's, so absorbed the attention of those present, that what he said was soon forgotten, while the interesting scene was indelibly impressed on the memory.

The other event was the death of Longfellow, who by a happy circumstance is associated with both our Greek and Indian Missions. Euphrasia, a remarkably interesting Greek girl, a pupil and protegee of Mrs. Hill (though not a member of the mission school) became so conversant with the English and American poets, as to have her special favorites, and Longfellow stood at the head of the list. One day, Mrs. Hill gave her to read, a letter from a young missionary teacher among the Indians, which had been printed in the Christian Soldier.

It related to an Indian girl named Minnehaha, and Euphrasia became so deeply interested in the Christian Indian maiden, that she wrote her a touching and lovely letter which was read by Bishop Bedell, and was listened to with intense interest at one of the largest missionary meetings held in our church.

Longfellow, hearing of this pleasant circum-

stance, and the sad details connected with it, for Minnehaha died before Euphrasia's sweet letter and many useful gifts ever reached Niobrara, was much impressed, and sent to the lovely Athanasian, with many kind words, several leaves carefully selected and gathered from the well-known Orange tree, which has long flourished in the Poet's Library.

"The Salvation Army," says the John Bull, "has entered on a new campaign, and, however unwilling we may be to discourage any onslaught on the heathenism and infidelity which are so fearfully prevalent among us at the present day, we find it difficult to express that approval of this extraordinary manifestation of fanaticism, which is required of us by its more enthusiastic supporters. The hysterical outburst, the—we hope unconscious—blasphemies of those who are thus engaged in playing at soldiers, whether as generals, staff-officers, or privates, can but make the judicious grieve, and we can hardly fancy that the disturbances to which the operations of the Army give rise, the conversion of quiet and orderly streets into the scenes of such outrageous tumult as are described by a dweller in Princes Street, in his letter to the Times on Thursday, can really be of use in spreading the gospel of peace. It is an unfortunate sign of the times that such irregular and fantastic methods of doing good should be gaining popularity, in preference to the quieter and more sober ministrations of the Church of England. Nor can we regard it as altogether satisfactory that Messrs. Moody and Sankey should be elevated to such a position of Apostleship as seems to be accorded to them by the numerous signed requisition which, as we now learn, has been presented to them, begging these somewhat theatrical evangelists to spend not less than twelve months in London. That requisition is signed not only by Earl Cairns and Mr. Samuel Morley, who might fairly be expected to sympathize with such illegitimate organizations, but also some of our leading clergy who might no less fairly be expected to exert their influence in the more legitimate sphere of labor which their own parishes afford, rather than to call in the aid of their schismatical allies. A Canon of Westminster and a Canon of York might surely find work to their own hand ready to do, without joining Mr. Spurgeon in calling in the aid of professional Revivalists."

Ascension Church, New York.

The Rev. E. W. Donald entered on his duties as Rector of the Church of the Ascension, New York, on Palm Sunday, preaching in the morning his introductory sermon, from St. Luke xix:37, 38. He said:

Jesus founded a Church and intrusted its growth to men, who should be always under the guidance of the Holy Spirit. It was meant to be the place into which man could bring all his powers, and consecrate them to use for the victory of goodness. The English Church, to-day, is further from disestablishment than ever, because in the last forty years there has been a revival of Christian work, a return to the original meaning of the Church. This reviving spirit took the conservative dignified English parson, to the place where men were toiling, cheating, cursing and drinking, and asked him, what he was doing for these souls? If, to-day, the Episcopal Church in America is the strong and growing Church, above all others, as so many signs denote, it is not because her liturgy has capacity to receive the impress of the æsthetic spirit of the day, but because she is most alive to the wants and questionings of modern life. Her chapels, and her missions, hospitals, homes, shelters, dispensaries and workingmen's clubs—what are these, but answers to the cries that come up from the toilers and the poor?

To-day, the various machineries, forces and material of this historic parish are placed in my hands. Out of what this Church has been, must come all that it is to be. Its traditions will influence, but never fetter its different powers. Its history will inspire, but never handicap its wish to be to this neighborhood, a felt force. Its long and loyal devotion to venerated methods and forms, will not, must not keep it from breaking away from them when the result they were meant to compass has been secured, and they are no longer fitted for to-day's men and measures. We are not an ecclesiastical curiosity, to be preserved because we tell the story of a by-gone time in a vivid way. We are not a monument to commemorate a completed act however splendid and heroic; but we are the living Church of a living Master, consecrated to whatever tasks and duties the Master has for us to do. We are to minister to the needs of the present. New occasions teach new duties; and it is to meet them, to render a real service to man, and to confer a real benefit upon man's life—that is the purpose for which this parish exists.

There are two requests which I feel I should make this morning. There meet here two generations, one identified with the events and spirit of twenty years ago, which cherishes the history of those times and finds it hard to work with the methods of our later day; the other is just coming to the fulness of young manhood, and it cannot reverse and cling to what the other loves and holds by. That is the condition in which we find ourselves, and in which we must do work. There must be a spirit of charity and concession exercised by each of these two elements in our parish life. The second request is, that we speak with reverence of this parish. There are parishes whose history covers only the ground on which the church is built. The Church of the Ascension is known and blessed by men who never saw her walls, who have knelt and in strange language prayed God to bless and prosper her. To education, religion, and polity she has made splendid contributions; for poverty, suffering and crime, she has done a noble work. No longer let some of us speak of her doubtfully or disparagingly, but reverently, lovingly, hopefully.

I take this work to-day from the hand almost of one who was to me a father, a brother, and a friend. Of his immense contribution to the work of uniting in a lasting manner, let us hope, the opposing parties in the Church; of his believing and scholarly support of Missions; of his success in extricating from the controversial criticism of our time, historical and scientific, the precious jewels of our faith, and setting them in a new crown to glow with undiminished splendor; of the heart too tender and too full,

almost, for the frail body; of all this others have spoken. I would not trust my love to speak what heart and head would urge. But to his great love for and faith in this parish, I am proud to bear testimony.

There is a picture of a band of laborers on an English estate, grouped around a plough whose share just pierces the sod. It is spring time, and the long toil for breaking ground to reaping harvest is to begin. Reverently they uncover, and bend as the minister spreads out his hands and says: 'In the Name of God. Amen.' On this first morning of our new relation, as our work together begins, let us, minister and people, bow down and say, 'In the Name of God. Amen.'

An English exchange, commenting on Mr. Graham's work in the United States, says:

"It was little thought, when the Church of England Temperance Society was founded a few years back, that the crusade begun so modestly would be ere long deeply rooted in every part of England, and carried across the Atlantic to be set in motion in the United States of America. What measure of success may be vouchsafed by Providence to the movement among our American cousins, cannot possibly be foreseen. It is, however, very certain that no agency ever was invented so admirably adapted to grapple with the vice of intemperance in the English rural districts. We have sometimes wished the Church of England Temperance Society possessed more vigor in our large manufacturing towns, for it rarely goes beyond the range of its own immediate organizations; but when we have marked this shortcoming, we have turned with gratitude to the vast work it is effecting in multitudinous villages and hamlets."

Some of those who persecuted "Father" Lowder, as his people loved to call him, are beginning to acknowledge that he wrought a work at St. Peter's-in-the-East, London Docks, which only a man with his wonderful devotion and single-mindedness could accomplish. The organ of Protestant dissent in England, Nonconformist and Independent, thus writes of the man:

"It has been well said that as a voyage round the Cape mellow wine, so work in the mission-field mellow individual character, and reduces the sense of those differences between Christians which, alas! loom so large at home. Christian work amongst the savages at our own doors cannot but have the same effect—and certainly in the case of Charles Lowder this was very manifest. Voluntarily he dedicated himself to the regeneration of one of the most degraded portions of the metropolis, and worked at it, in season and out of season, till he may be said to have sunk at his post. The Rev. Harry Jones, in his funeral sermon said—'his work was wearisome commonplace, and heavily uphill, yet it was eminently missionary work that he did. It needed, and he spent on it the genuine fire of a holy life, and it has made a mark upon St. Peter's which those who can remember what it once was know full well.'"

The retirement of Dr. Bromby, the Bishop of Tasmania, brings the number of retired colonial Bishops residing in this country up to twenty-three, and if the resignation of Sees proceed in the ratio which has recently obtained, the ex-colonial will soon equal in number the diocesan Prelates of England and Wales.—Literary Churchman.

A Roman priest at Mount Sterling, Ky., refused to permit the corpse of a suicide to be interred in the cemetery, and it was buried in unconsecrated ground. On Saturday night five men placed the body in a grave in the cemetery, and on Sunday night it was transferred by the Church authorities to the original place of burial.

[From Andrew's American Queen.]

CLEOPATRA.

OR THE Queen of Sheba's Beauty. WAS BUT SKIN DEEP.

The renowned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the grandest of the monarchs of the past, had she not also possessed that which is the crowning glory of the female person—a skin unchallenged for its Oriental softness and almost transcendental purity. Cleopatra, holding emperors at bay, and ruling empires by her word, had quickly lost her charm and power by one attack of blotches, or of pimples, or of horrid tan and freckles.

WOMAN RULES THE WORLD.

By her beauty, not less than by her purity of character, loveliness of disposition and unselfish devotion. Indeed, in the estimation of perhaps too many men beauty in a body takes precedence over every other consideration. Beauty thus forms an important part of woman's "working capital," without which too many, (if not bankrupts in what relates to influence within the circle where they move), are powerless for great good. Hence we see not only the propriety but the duty of every lady preserving with zealous care that which to her is essential to success, and influence, and usefulness in life. And, since "beauty is but skin deep," the utmost care and vigilance are required to guard it against the many ills that flesh is heir to. Among the great and annoying enemies of beauty,

OF EITHER SEX.

as well as of comfort, happiness and health, are those pestiferous and horrid skin diseases—tetter, humors, eczema, (salt rheum), rough and scaly eruptions, ulcers, pimples, and all diseases of the hair and scalp. For the cure of all these, Dr. C. W. Benson, of Baltimore, after years of patient study and investigation devoted to diseases of the skin, at last brought forth his celebrated SKIN CURE, which has already by its marvelous cure, established itself as the great remedy for all diseases of the skin, whatever be their names or character. Its success has been immense and unparalleled. All druggists have it. It is elegantly put up, two bottles in one package. Internal and external treatment. Price \$1.00.

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MACK'S OAT MEAL

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.

[Copyright, 1881.]

The following, from Nicholson's Ancient Life History of the Earth, p. 373, is in full agreement with Le Conte. "Upon no theory of evolution can we find a satisfactory explanation for the constant introduction throughout geological time of new forms of life which do not appear to have been preceded by pre-existent allied types. The Graptolites and Trilobites have no known predecessors. The insects appear suddenly in the Devonian, and the Erachnides (the spider family) and the Myriopods in the Carboniferous, under well differentiated and highly specialized types. The Dibranchiate Cephalopods appear with equal apparent suddenness in the older Meozoic, and no known type of the Paleozoic Period can be pointed out as a possible ancestor. The wonderful Dicotyledonous flora of the Cretaceous similarly surprises us without any prophetic announcement from the older Jurassic." The fact that Prof Nicholson is not a believer in any special fiat gives all the more weight to his statements, since they can not be suspected of a theological bias. Prof. Dana adds to this the great weight of his name. In his Manual of Geology, p. 600, he says: "The transitions between Species, Genera, Tribes, etc., in geological history are, with rare exceptions, abrupt." The more these facts are studied, the more evident it becomes that, at certain epochs, wholly new types, that is, with predecessors not at all similar, started into existence without assignable cause; whereas, at other epochs, although the types may be referable to older forms, yet new genera and species came with equal suddenness into being, and with equal lack of assignable cause. So, too, Moses tells of new plants and animals appearing with suddenness; but, unlike some of our modern philosophers, he assigns a cause which is amply sufficient for the effect.

Darwin, in his Origin of Species, p. 424, sets forth his belief that the Creator, at some remote period, formed "four or five progenitors of animals and an equal or less number of plants;" or, as he elsewhere expresses it, "Life with its several powers was originally breathed by the Creator into a few forms." To this, Messrs. Le Conte, Nicholson, and Dana add, that instead of the uniformly imperceptible changes which Darwin claims in his theory, the changes were abrupt and brief, and so far as science knows, unaccountable, save by some deeper law which, as yet, no one has been able to discover—perhaps, I should say, no scientist has been able to discover.

If the plants and animals of which Moses speaks, were produced as he says they were, I cannot see in what respect the geological record would be different from what it is. Professor.—This is, I admit, very curious. But, as a scientific man, I am exceedingly unwilling to admit any divine interposition. I would refer everything to the working of law; in some cases too deep for us to discover, but yet law.

Myself.—This would lead to a discussion of what is meant by law—a question outside of our limits. All we promised to do was to inquire whether the statements in that first chapter of Genesis agreed with those records which Science has read to us.

Still I will say a few words as indicating what seems to me the truth in the matter. It is a suggestion and not an argument.

To make my meaning clearer, we will borrow an illustration from the laws of our country. These are of two kinds; those which, for lack of a better name, may be called ordinary laws, because they apply to circumstances which are constantly recurring, since they arise from the ordinary conditions of society; and those which may be called special laws, because they refer to matters, which, in the nature of the case, cannot occur again. Laws, for example, which prescribe the proper mode of executing and attesting wills, or enforcing contracts, or which forbid theft and murder, are of the first class; while the resolution which declared the American Colonies free and independent States, or the law which bestowed money and a tract of land on LaFayette, belongs to the second class. Those who believe physical law to be only the manifestations of omnipotent will, refer to it, not merely acts of constant repetition, such as those which result from gravitation, or chemical affinity, but such as are in the nature of the case

infrequent, or even solitary. In this sense, the appearing of plants and animals on our globe was but the manifestation of law. So, too, the "development" of new classes and orders, or even of new species, must, in the nature of the case, have occurred but a few times in proportion to the births by ordinary generation. Hence it, comes under the head of special law; that is, the divine will acting in this special manner at the proper epochs. It makes no difference whether we attribute it to God's direct act, to God's purpose, to God's fiat, or to "special law." In this sense, I admit that the production of the plants and animals, of which Moses speaks, was due to law.

The jury in the libel suit of the Rev. Samuel D. Hinman against Bishop Hare have returned a verdict of \$10,000 for the plaintiff. Various opinions are felt and expressed, upon this result, and several communications are before us, taking different views of the subject. Some feel that the Bishop has suffered a great wrong; and some sympathize with Mr. Hinman, in the treatment that he received from the Bishop, and the blackening of his character which the trial has tended to produce. As he brought the suit himself, he cannot complain that the doors were opened for a flood of scandal. All agree that such a trial is a great harm to the Church, and probably might have been prevented if we had an Appellate Court.

Few will care to deny the moral justice involved in Mr. Hinman, or any other clergyman's appealing from his Bishop. But what a humiliation it is, when the appeal takes on the form of a trial before civil courts for libel! This case ought to have been settled by the Church herself, and we may reasonably assert, could have been. It goes without saying, that it would have been preferable for the Bishop, as well as for the priest, to have appealed to a Church Court, had one existed to appeal to.

The cry has been, that an Appellate Court might lead to increased litigation. This may be a danger. But if it really be a danger, is it not offset by the possibilities of priests' experiencing injustices without redress; of bishops being injuriously accused of injustice without redress; and, finally, the evil, by no means imaginary, of recourse to the civil courts, with attendant scandal and indignity to the Church? The rightfulness of the principle of appeal is unquestioned.

The Bishop of Long Island held an Ordination in St. Peter's Church, Brooklyn, on Friday, March 31st. There were present and assisting, the Rev. Dr. Schenck, and the Rev. Messrs. Peck, Partridge, Snowden, Tighe, and Faulkner. The Rector, of the parish, the Rev. Charles A. Tibbals, was preacher, taking for his text, I Cor. IV: 1, 2, and I. Tim. VI: 20. Two priests and a deacon were ordained. The candidate ordained to the diaconate was Mr. Thomas W. Brown, of Wilmington, S. C., and the priests, were the Rev. Richard Harris, lately a Congregationalist minister, now in charge of Calvary Church, Brooklyn, and the Rev. Y. Peyton Morgan, lately a "Reformed Episcopal" minister, and now Assistant minister of St. Ann's, Brooklyn Heights.

"The Great Wrong."

To the Editor of the Living Church: Your most kind favor of the 11th inst., covering a cheque for \$500 has just been received. I have sent the cheque to the bankers who held my note. I thank God, first of all, for His great goodness in granting me the gratification of receiving so practical and wide-spread an expression of sympathy and brotherly love. I thank the Rev. Dr. Fulton, next, for having, by his eloquence, aroused the sympathy of so many brethren in Christ. And then I thank the LIVING CHURCH for having given the use of its columns so freely and for so long a time to the presentation of the case; and, too, I thank you for having so kindly sent to me the accumulated offerings of so many good Christian people. I shall be greatly gratified if, in any way that you may see fit, you will kindly convey, to the many contributors, my sincere and grateful thanks for their timely aid.

I suppose my past experience will keep me from ever being placed in similar circumstances again.

Personal Mention.

The Rt. Rev. W. E. McLaren, D. D., has accepted an invitation to preach the Commencement sermon of the General Theological Seminary. Bishop Talbot has returned to his home in Indianapolis, where he will remain a short time and go thence to Delafield, Wis., to spend the summer. His condition is improved, and his host of personal friends as well as the whole Church may rejoice in the prospect of continued improvement. After the 29th of April, the address of the Bishop of Pittsburgh will be No. 274 Ridge Avenue, Allegheny, Penn. After May 1, the address of the Rev. R. A. Holland, Rector of Trinity Church, Chicago, will be 3412 Calumet Ave. We regret to learn that the Rev. James T. Franklin, Rector of St. Paul's Church, Erie, Pa., died suddenly of heart disease, on Saturday last. Jefferson College has conferred the degree of D.D. on the Rev. J. L. Nicholson, of St. Mark's Church, Philadelphia. Rev. Thos. J. Beard has resigned the rectorship of St. John's, Mobile, and accepted a call to the Church of the Advent, Birmingham, Ala., to take effect the 1st Sunday in May. His address will be Birmingham, after the 24th inst. The post-office address of the Rev. Wm. G. Hawkins is box 877, Lincoln, Lancaster Co., Nebraska. Rev. Albert W. Ryan, of Seabury Divinity School, has declined the call to Mooroc, Michigan, and has since been called to the rectorship of All Saints' Church, Northfield, Minnesota. Mr. Ryan has had temporary charge of Northfield, for some time past, and the people are very desirous to secure him permanently.

The Rev. J. F. Taunt, of Greene, C. N. Y., has declined calls from Bishops Tuttle and Brewer to important works in their jurisdictions. Messrs. E. F. Dutton & Co., the well-known Church publishers, have removed from 715 Broadway, to 59 West 23d St., New York City. The Rev. J. O. Drumm has accepted the rectorship of St. Paul's, Bridgeport, Ct. The Rev. H. M. Denslow, late of Grace Church, New Haven, has been elected Rector of Trinity Church, Rutland, Vt. The Rev. C. H. B. Tremaine, of New Haven, has sailed for Europe for the benefit of his health. The Rev. J. W. Bonham has been holding a Mission in Christ Chapel, Brooklyn, N. Y., of which the Rev. W. Hyde is the minister in charge.

ALMOST MADE A NEW PERSON OF ME. "I am daily improving, and can walk about the house with considerable ease. I had almost despaired of ever being able to leave my bed, but Compound Oxygen, with God's blessing, has almost made a new person of me." Treatise on "Compound Oxygen" sold free. Drs. Starkey & Falen, 1109 and 1111 Girard Street, Philadelphia, Pa. "Mamma, I don't think the people who make dolls are very pious people," said a little girl to her mother one day. "Why not, my child?" "Because you can never make them kneel. I always have to lay my doll on her stomach to say her prayers." It is probable that the young lady celebrated in those charming lines of Robert Burns, had tan, moth-spots and freckles, with other beauty blemishes. For such conditions, Dr. Benson's Skin Cure should be on every lady's toilet table. Prof. Ball says the earth is not over 400,000,000 years old. No wonder so many of its mountains are laid and not a single one of them is able to lift its foot. But all of them are still spry enough to slope. "Kerosene is going up," says an exchange. It is attended by several servant girls, probably. To the intelligent it is needless to observe that homeopathic treatment offers the most safe, speedy and perfect results in all cases involving the important organs of speech and respiration. Our leading public speakers and singers have long recognized this important fact and fully appreciate its benefits. Dr. Feiro is the only homeopath in Chicago who devotes entire attention to this class of diseases, and of his success the highest reference will attest. He offers no "Home treatment" or other illusions, but to those who are in need of thorough, careful and effective medical service, derived from wide observation and long experience, he will gladly confer, at his office, 53 Madison St., Chicago, (opposite McVicker's theatre). Hours 9 to 4 except on Sundays.

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