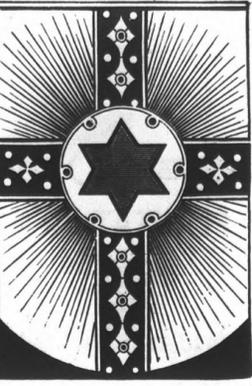


And Behold He is Alive Forevermore

The Evening Church



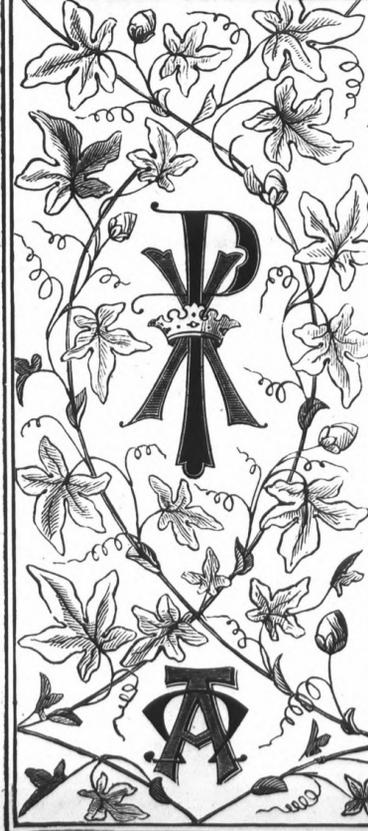
Vol. V. No. 21

CHICAGO, SATURDAY, MARCH 24, 1883.

WHOLE No. 229.



Alleluia



MEDICAL DEPARTMENT OF YALE COLLEGE,
NEW HAVEN, CONN.

DECEMBER 23, 1882.

"Comparison of PROCTER & GAMBLE'S 'Ivory' Soap with best 'Castile' and 'English Standard White' Soaps."

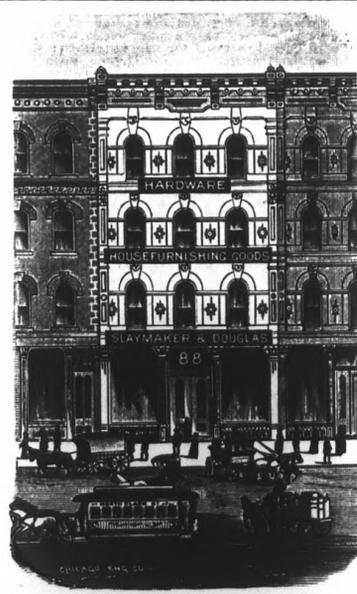
CONSTITUENTS.	IVORY SOAP.	Vegetable Oil Castile Soap.	Standard White Soap.
Water, - - -	14.249	14.50	32.80
Fat Acids, - -	75.699	76.50	61.00
Soda (combined), -	10.052	9.00	6.20
	100.000 (1)	100.00 (2)	100.00 (3)
The fat acids stand to the combined alkali as - - -	7.535 to 1	8.5 to 1	9.74 to 1
Real soap in 100 parts,	85.751%	85.50%	67.20%

"This analysis and comparison shows the PROCTER & GAMBLE 'Ivory Soap' to be of remarkable purity, and in every respect of superior excellence. As a laundry soap it has no superior, and it is equalled only by the most select vegetable oil 'Castile' soap."

All which is respectfully submitted,

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PROFESSOR OF CHEMISTRY.

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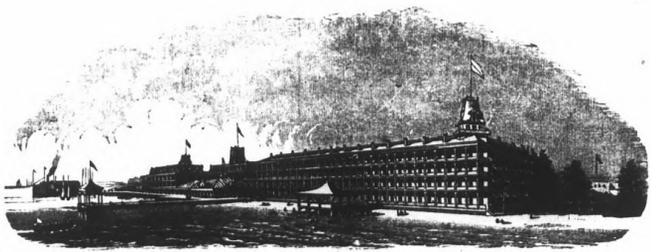
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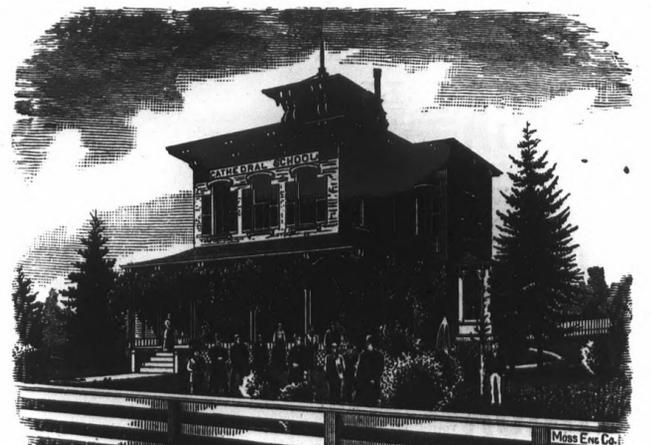
tunes, both sacred and popular airs; a child of 6 years can play, it contains 28 notes, and can play in different keys; it is tuned, so that it is a good accompaniment to the voice; it is truly wonderful; what a scope and with what precision it executes. Circulars free. Address J. H. ERB, 92 East Randolph st., and 67 South Dearborn st., Chicago, Ill.

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cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a thin and impoverished or corrupted condition of the blood; expels the blood poisons from the system, enriching and renewing the blood, and restoring its vitalizing power. During a long period of unparalleled usefulness, AYER'S SARSAPARILLA has proved its perfect adaptation to the cure of all diseases originating in poor blood and weakened vitality. It is a highly concentrated extract of Sarsaparilla and other blood purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable and most economical blood purifier and blood-food that can be used. Inflammatory Rheumatism Cured. "AYER'S SARSAPARILLA has cured me of Inflammatory Rheumatism, with which I had suffered many years." W. M. MOORE. Durham, Va., March 2, 1882. "Last March I was so weak from general debility that I could not walk without help. Following the advice of a friend, I commenced taking AYER'S SARSAPARILLA, and before I had used three bottles I felt as well as I ever did in my life. I have been at work now for two months, and think your SARSAPARILLA the greatest blood medicine in the world." JAMES MAYNARD. 580 W. 44th St., New York, July 10, 1882. AYER'S SARSAPARILLA cures Scrofula and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Blisters, Sores, Boils, Tumors, and Eruptions of the Skin. It clears the blood of all impurities, aids digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system.

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restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black as a sure cure for dandruff. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured. It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to the scalp. As a Ladies' Hair Dressing, the Vigor is unequalled; it contains neither oil nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume. J. W. BOWEN, proprietor of the McArthur (Ohio) Enquirer, says: "AYER'S HAIR VIGOR is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The Vigor is also a sure cure for dandruff. Now within my knowledge has the preparation ever failed to give entire satisfaction." Mrs. O. A. FRASCO, writing from 18 Elm Street, Charleston, Mass., April 13, 1882, says: "Two years ago, about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR the falling stopped, and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly used one bottle of the Vigor, but now use it occasionally as a dressing. We have hundreds of similar testimonials of the efficacy of AYER'S HAIR VIGOR. It needs but a trial to convince the most skeptical of its value." PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

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A collection of Easter Carols by Modern Authors—Price 20 cents. T Fairlands Festival. Te Deum in C. \$1.25 E Baumloch's Te Deum in E. No. 2. 1.00 E Pratt's "Morning Star" Te Deum. 0.50 E Sotgi's Quartette Te Deum in F (no Solo). 0.18 U Easter Anthem—He Lives who once was M Slain—Schonacker. 0.25 S Easter Hymn—He is Risen—Quite and Ten or Sopr. Solo—Schonacker. 0.10 Sopr. Solo—Schonacker. 0.10 Festival Jubilate in C by J. E. Fairlands. 0.50 " " by E. F. Osborn. 0.16 Geo. D. Newhall & Co. 50 W. 4th St. Cincinnati, O.

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25,000 SUBSCRIBERS,

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News and Notes.

All England was startled on Thursday last by a terrible explosion in the Government Building near the Houses of Parliament, London. The street was torn up, and every pane of glass in the neighborhood shattered. It seems almost a miracle that no lives were lost. The outrage is attributed to the advanced Irish Party; in fact some of the prominent Fenians in this country boldly avow that it is their work. The effect will be bad for Ireland, for public opinion in England is now so embittered, that, for the present, remedial legislation will have to be postponed.

The Legislature of Missouri has passed a high-license Bill. Their example should be followed in every State. It is to be noted that respectable liquor-dealers are everywhere in favor of the measure. It largely lessens the sale of the vile, poisonous compounds which cause so much sin and misery, and of course diminishes enormously the number of liquor shops. The greatest step towards true national Temperance will be taken when the number of licenses issued for a given area is strictly limited to the moderate needs of the area, say one for every 2,000 of population.

There seems to be a movement going on amongst the Lutherans in this country, which is worthy of the Church's attention, and which by wise and thoughtful action may be guided in the way of unity. The following important circular has just been sent to all the members of the various Synods of that body.

The subject of Church Government has for a long time engaged the serious attention of Ministers and Laymen of the Synod of Pennsylvania and members of other Synods of our Church. The defects and inefficiency of our present church policy are manifest, have been frequently acknowledged, and greatly deplored.

Believing that the time has fully come for earnest movement in this matter, a number of those who feel the vital importance to the church of the more Scriptural and perfect form of Government attainable, have deemed it desirable to hold a Conference, to begin at least, the careful study and thorough consideration of the whole subject.

It is therefore proposed to hold such a Conference in St. John's Church, Easton, Penna., commencing on Tuesday, March 27, 1883, and to continue its sessions for at least two days, when essays on the following subjects will be presented and discussed.

1. The Episcopate in the Early Church.
2. The Episcopate in the Lutheran Reformation.
3. Should we have the Episcopate in the Lutheran Church of America.

To this Conference you are cordially invited. Should you not be able to attend your views in writing are solicited.

The English occupation of Egypt seems likely to result in spiritual good to the old Coptic Churches which were planted there in the first days of Christianity, and which still retain very much of the primitive order and ritual. An influential committee has been formed in London to take into consideration what is expedient to be done. If the result is a revivification of the old Churches, and not the establishment of a new and rival Church, there will be great cause for gratitude.

The Rev. Ernest Graham Ingham, was consecrated Bishop of Sierra Leone in the Chapel Royal, Whitehall, London, on Feb. 24th, St. Matthias' Day, by the Archbishop of York. The Episcopal jurisdiction of the new Bishop extends between 20 deg. north and 20 deg. south latitude on the West Coast of Africa, comprising the colonies of Gambia, Sierra Leone, Gold Coast, Lagos, and their dependencies. The clergy are 52 in number, the population 480,000, and the area of the diocese 6,500 square miles, and the income \$4,500 per annum. Though only erected into a Bishop's see in May, 1852, Sierra Leone has already had five Bishops. The first, Bishop Vidal, died in December, 1854, as he was returning to Freetown from the Yoruba country, and his successor Bishop Weeks, died in 1857, when he, too, had just visited the

Yoruba Mission. The accomplished Eastern traveller, Bishop Bowen, was carried off by yellow fever in 1859. Bishop Beckles who was appointed in January, 1860, resigned in 1870, and Bishop Cheetham resigned in 1882, after administering the diocese for upwards of twelve years.

Bishop Littlejohn laid the cornerstone of a new church in Dresden, Saxony, last Sunday.

France is still in a very restless, uneasy state. There was to have been a great Socialistic demonstration on Sunday, but the firm attitude of the government reduced the affair to ridiculous proportions. Still there is no knowing what a day may bring forth. The Revolution like Micawber may be stepping back to prepare for a leap.

It is reported that the position of Suffragan Bishop to the Lord Bishop of Ripon, with the title of Bishop of Hull, has been offered to the Right Rev. Dr. Hellmuth, Lord Bishop of London, Canada. Dr. Hellmuth is well known in this country. He is an indefatigable worker, and his call to the old country is a gratifying recognition of the fact. Should he accept, he will be only the second Colonial Bishop "translated" to an English See. The first was Dr. Selwyn, first Bishop of New Zealand, who, on the express command of the Queen, became Bishop of Lichfield. It may be noted in this connection that a Roman-American Prelate, Dr. Cheverus, first Bishop of Boston, became Archbishop of Bordeaux, France, and a Cardinal.

The latest Irish outrage took place in Windsor, England, and was a murderous attack on a woman, Lady Florence Dixie, an authoress of some celebrity, sister of the notorious Marquis of Queensberry, lately made a severe attack on the Land League, accusing it, or rather its managers, of fraud and speculation. For this she was set on, and would probably have been murdered as was Lord Frederick Cavendish, had it not been for her St. Bernard dog, which was fortunately with her.

Only once in the last thirty years has Easter been earlier, it having fallen in 1856 on the 23rd. of March. March 22nd is the earliest possible day. In the Ecclesiastical year, according to the rule in the Prayer-book, "Easter-day (upon which the other moveable feasts and holy days depend) is always the first Sunday after the full moon which happens upon or next after the 21st day of March, and if the full moon happens upon a Sunday, Easter Sunday is the Sunday after." The first full moon after the 21st this year is on the 23rd, and the first Sunday after is the 25th.

The London Times inquires in a leading article why it should take so long to make a Bishop a Primate. It pertinently says: "The business-like habits which have comprised three or four distinct acts of worship in one comprehensive 'morning service' might surely be applied to the accumulation of some purely legal forms now unaccountably diffused over a quarter of a year." Archbishop Tait died on December 2nd; his successor will not be enthroned until March 29th. The latter has certainly the most reason for complaint. The Northern Primate, the old rival of his See, has been consecrating Bishops in his stead and had the other day the interesting and coveted function of a Royal baptism. The Dean and Chapter of Canterbury have been instituting in his stead, when it is well known the new Primate would especially value that opportunity of making acquaintance with his clergy. Livings in the Archbishop's gift have fallen vacant, and even lapsed to other patrons, in consequence of the vacancy in the See.

To-day the lilies springing
From winter's gloom and cold,
Sweet bells of Easter ringing,
Tell the glad song of old
That Christ indeed is risen
And all His saints shall rise
Fair flowers from death's cold prison
To bloom in Paradise.

—Anon.

Easter in Olden Times.

Written for the Living Church.

The German Easter Festival reminds us by its name (Oster) that we celebrate a glorious Christian festival at the very season when our forefathers honored Ostara the goddess of Spring with its reviving light and life. Her cult has taken such firm root that the name has been retained as one of our holiest Church seasons. Ostara was a joyous health-bringing creature. April was called Oster Manoth after her, and the people offered at her shrine the earliest Spring blossoms. In her honor were festivals signifying the departure of Winter, and the arrival of Spring. An old sage speaks of Thorholt and his companions bidding each other to the Easter games. This was a sword-dance led by twelve men with long swords representing Summer driving Winter from the earth.

A witness of the sixteenth century thus describes the custom of Easter fires that prevailed about that time in the North of Germany. "In



every city and village on the first day of Easter towards evening a great fire of straw and wood is lighted amid the shouts and rejoicings of the people, not alone of the youths, but those of all ages.

Young Men and Maidens, all who will, dance and sing around the flames, hats, handkerchiefs, caps are thrown in the fire. All the Mountains are ablaze, the whole country for miles around is plainly visible and every place gleaming with light.

Passion Plays were also frequently acted at Easter, and in the Middle Ages at this season, tables were spread in the Churches.

Still more ancient is the custom of the great Easter Light burned at this high feast, in the Church and from which a smaller taper re-lighted also the previously extinguished fires in the houses.

Easter is still in some places celebrated with songs and dancing in the open air, and children carrying gay banners sing carols from door to door, and are rewarded with cakes and small coins.

In other villages the pastor leads his flock in procession to the "God Acre" to lay garlands on the graves of their dead and bring them an Easter greeting. At every town is heard the shout, "Christ is Risen, Forever, Amen."

Memories of the Mythological Easter meet us at every turn.

The superstition that the sun dances on Easter day and that waters drawn on Easter Even, and kept through the day is blessed to the cure of many diseases are remnants of heathen traditions, firmly believed in those credulous ages.

To the characteristic remains of old customs belong Easter Eggs, and sports connected with them. That an egg should form part of an Easter festival is comprehensible enough, not only as a symbol of the awakening bird; it also belongs to Spring, a visible symbol of life returning after seeming death. So it is not surprising that during the Slavonic Easter, Eggs were brought to the Churches and blessed by the Priest and then given to guests and children. The custom of giving gayly colored eggs to children, still survives, the gay colors typefying the brightness of Spring as opposed to the dullness of Winter; the hiding and finding of the Eggs, (still prevalent in all German families) signifies the traces of Spring everywhere scattered around the land, yet being hard to find.

All these customs connected with eggs are very ancient, and are found alike in Germany, Switzerland, France and even Spain, so there can be no chance resemblance.

In this way we can trace amid the darkness of Mythology the first faint beams of that Sun of Righteousness in whose full splendors we rejoice this Easter-tide. To them Oster the dewy gentle Spring, meant the deliverance from the ices and snow of a bleak Northern Winter, as to us, Easter speaks of a more mighty deliverance, being transplanted by the power of a sublime Faith to a heavenly Land of Everlasting Spring, when the chains of sin and evil being broken, as the fetters of snow and ice are by the soft influences of Spring, we shall nevermore know their power.

EMILY BROWN.

EASTER JOY.

By HARRIET B. MCKEEVER.

Written for the Living Church.
The grave is spotted, since in that hour
He vanquished all our foes;
Our hopes are built on solid rock
Since Jesus Christ arose.
We stand amid earth's silent graves,
We look upon our own
With steadfast faith and holy hope,
Since death is overthrown.

Here may we leave the precious dust
Of those we fondly love,
Assured that all who sleep in Him
Shall meet in heaven above,
Stupendous hopes! Immortal joys,
While heavenly cycles roll,
Shall fill with longings satisfied,
The never dying soul.

None, like the dry and dusky shell
Of a dishonored worm—
Then, clad in all the majesty
Of Jesus' shining form,
None, in the grave a heap of dust,
Shapeless, and mean, and low—
How vast the glory we shall share
Mortals can never know.

Since Jesus rose and conquered death,
We need not fear the grave,
The hand that strangled man's dark foe,
Is mighty still to save.
We lay us down in patient faith
Until the blessed morn,
When back to call his people home
The Saviour shall return.

NAIN.

Oh! Thou, who touched the bier that bore
The widowed mother's only son,
Grant us, in every hour of need,
The grace to say, Thy will be done.

In waiting for Thy blessing, Lord,
Our heavy-laden hearts stand still;
"Weep not;" we hear Thy loving voice,
Let ours respond, Be done Thy will.

For, since Thy power Divine could raise
The widow's only Son of Nain,
Our dead, we know that Thou canst bring,
And to our arms restore again.

Thou who the Resurrection art,—
The Life, the Truth, the Day, the Way;
Give back to us our holy dead,
And us, to them, on Easter Day.

R. W. Lowrie.

The churches are all decked with flowers,
The scutations among men
Are but the Angel's words divine,
"Christ is arisen!" and the bells
Catch the glad murmur, as it swells,
And chaunt together in their towers.

Longfellow.

St. Michael's Bells, Charleston.

Merrily, merrily rang the bells
Of St. Michael's tower!

From an excellent Guide Book to the city of Charleston, S. C., compiled by Arthur Mazyck, Esq., we extract the following very interesting narrative concerning the bells which hang in the tower of St. Michael's Church in that city. They were originally imported from England, in 1764; and

When the British evacuated Charleston, in December, 1782, Major Traille, of the Royal Artillery, seized the bells, on the pretence that they were a military requisite. The citizens applied for them, on the ground that they had been purchased by private subscription; and Sir Guy Carleton issued an order for their restoration. But they had already been shipped to England, where they were sold, purchased by a Mr. Lyhinen, and re-shipped. They arrived in Charleston in November, 1783, and were immediately taken possession of, and replaced in the belfry.

In 1861, they were removed to Columbia for safety; and, when that city was burned by Sherman, they were so much injured by fire as to be rendered entirely useless. Two of them were stolen, and could never be recovered.

In the Spring of 1866, they were again sent to England to be re-cast. This was done by the successors of the firm that had made them a hundred years before, from the same patterns; and on the 18th of February, 1867, the eight bells, as nearly identical as possible with the original ones, were landed in Charleston. They were detained in the Custom House stores for some time, until arrangements could be made for the payment of the very heavy duty, amounting to upwards of \$2,000; but, on the 21st of March, 1867, they were again placed in the steeple, and the familiar chimes once more rang out. No sound appeals so touchingly to the heart of a Charlestonian, as these old bells; and their return was a source of deep emotion.

To this story so full of touching interest, we will only add: Long may those bells give forth their sweet music from old St. Michael's tower, unscathed by fire, and undisturbed by foe!

G. C. S.

Arise for He is risen to-day
And shine for He is glorified
Put on thy beautiful array,
And keep perpetual Eastertide.

—Frances R. Havergal.

The General Theological Seminary.

The necessity of making better provision in the way of Buildings for the accommodation of the Students of the General Theological Seminary has been impressed, during the past three years, upon those who are charged with its care with constantly increasing urgency. The Dean has felt compelled to lay the matter more than once before the Trustees and Standing Committee; and every Visiting Committee of the Board has reiterated and confirmed his statements in terms which have shown that it cannot be delayed any longer without serious detriment to the Institution. New Buildings are an absolute necessity, unless we are prepared to permit the General Seminary to occupy a subordinate position, and every effort of the Dean and Faculty to be hindered, if not thwarted, by lack of suitable accommodations in which to do the work the Church expects of them.

Authorized by the Board of Trustees at its last meeting to erect an additional Building on the grounds of the Seminary as soon as sufficient

funds were provided for the purpose, the Standing Committee, after carefully studying the whole question and consulting with practical architects, came to the conclusion that the wisest course was to procure a plan for all the Buildings which will be required to meet the future wants of the Institution, and then proceed to erect them one after another, as the money is contributed, until all are completed. In this way no money will be wasted and no debt incurred; while at the same time the opportunity will be afforded to individuals to erect separate buildings as Memorials.

An admirable plan of all these buildings has been procured from Mr. C. C. Haight, which combines economy of cost and dignity of appearance, and one which must commend itself as well adapted to the future needs of the Seminary. Last year, about \$20,000, or more than half the cost of Sherred Hall, which is to contain the new Lecture Rooms, was contributed, and is on deposit in a Trust Company. And now a friend of the Seminary has generously offered to erect the Fire-proof Library Building at a cost of about \$40,000, provided sufficient additional contributions are made to complete Sherred Hall and build the Dormitories for students, which will connect the two. This will secure to the Seminary three much needed buildings, all complete in themselves. To secure this generous donation and erect these Buildings will require additional subscriptions amounting to \$50,000.

Hitherto when the Seminary was not able to meet its current expenses, it was not deemed expedient to propose any new buildings, but now that the Trust Funds are all safely invested, and the current expenses on the present basis amply provided for by the recent addition of \$150,000 to the permanent endowment, the Standing Committee do not hesitate to ask for contributions for Buildings which will give the Seminary a vantage ground it has never before possessed.

It is important to secure what is required as early as possible, in order that these Buildings may be put under contract in the early spring. A Committee has been appointed to lay the matter before Churchmen, and they cannot believe that the opportunity of securing this generous offer will be neglected—an offer which will undoubtedly lead before long to the erection of all the additional buildings which are required for the full development of the entire plan.

To provide the following much needed Buildings, there will be required—For Building for Lecture Rooms, etc., \$40,000; For two Dormitory Buildings (each \$15,000), \$30,000; For Fire-proof Library Building \$40,000; Total \$110,000.

Of this amount \$60,000 have already been contributed or pledged, of which \$40,000 is contingent on sufficient being pledged to complete the three buildings.

In the light of the Lord's resurrection,
His people should conquerors be;
In the battle with evil triumphant
From the terror of death ever free.
We shall sleep in the dust and the darkness,
We shall waken and sing to His name
Who will bring us to life everlasting,
By the path that a victor, He came.

—Margaret Sangster.
Vain the stone, the watch, the seal,
Christ has burst the gates of hell,
Death in vain forbids Him rise,
Christ hath opened Paradise.

—Easter Hymn.

Work among Deaf Mutes

Correspondence of the Living Church.

The Rev. A. W. Mann, missionary in charge of Deaf-Mute Missions in the Central, Western, and North Western States, reports that during the months of December, January and February he has held services from one to four times in the following places: Chicago, St. Louis, Kansas City, Fulton, Louisiana, Springfield, Danville, Milwaukee, Detroit, Flint, Indianapolis, Cincinnati, Dayton, Columbus, Hillsboro, Cleveland, Canton, Bellevue, Norwalk, Youngstown. He has baptized seven persons, making 180 baptisms since the beginning of the western work. The communicants number 143.

The work elsewhere is progressing as usual. The Society known as the Church Mission to Deaf-Mutes, N. Y. City, embraces for its field the Dioceses of New York, Albany and New England, and expects its support from that quarter. The Dioceses of Pennsylvania and Central Pennsylvania each have Commissions on Deaf-Mute Missions. Rev. Mr. Syle is their missionary. He also works in the Diocese of New Jersey.

On account of sickness in his family, Mr. Mann cancelled appointments for Des Moines, Clinton, and Michigan City. He was expecting to present a class of deaf-mute candidates for confirmation at the first named place on Sunday, March 11th.

Why weepst thou? over the long-mourned dead?
Only the mortal part with earth is blended,
Far from the tomb, in paths where Jesus led,
Homeward the spirit hies to God ascended.

—From the German.

The Board of Managers of the Domestic and Foreign Missionary Society met at the Bible House last week. The subject of a successor to the late Dr. Twing was again considered, but no one was elected.

Calendar.

March, 1883.

Table with 2 columns: Date and Day. Rows include 4th Sunday in Lent, 5th Sunday in Lent, 6th Sunday in Lent, Good Friday, Easter Sunday, etc.

Alleluia! Alleluia! Alleluia! Mary turned herself back, and saw Jesus standing, and knew not that it was Jesus.

There are no marks of the crown of thorns upon His Brow, yet He looks more than ever a King! The placid sunrise is beautiful, but there is not half so much quiet beauty about it as reigns over that ineffably sweet Face.

Alleluia, Alleluia, Alleluia! The strife is over, the battle done; Now is the Victor's triumph won;

I KNOW.

When the chilly winds blow, And the earth is all in snow, And there is not a bird on the wing, Even then, by the glow In my spirit, I know There'll be blossoms and birds in the spring.

Easter, 1883. F. BERGL SMITH.

Collect for Easter Day.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Latin Oratio appears in the Gregorian Sacramentary, and in both the Salisbury and Roman Missals. The reader, unless the associating of the two is displeasing, can by comparing our Collect with it, satisfy himself as to the origin and comparative merits of the latter.

Coming to the Collect itself, it needs but that we notice the ascription, to be impressed with its utores than fitness, with its moral grandeur. As the dread conflict which it suggested, was one involving the question of God's rightful supremacy over His own works, He should in re-asserting His original rights, appear as the "Almighty God."

And yet with the high prerogative and true grandeur of a Sovereign, He does not in His own Person, engage in the struggle. His dignity is preserved, and His wisdom and power are fully set forth by His delegation of the work to the Son, and by the fit character, high capacity, and divine triumph of the latter.

The Son, having become incarnate, and having prosecuted His divine mission according to the will of the Father to the end, coming at the last into close, hand-to-hand conflict with death and hell, has come off conqueror. He has overcome death. And not as a mere empty glory aggrandizing only Himself. The fruits of the victory are not less for our good, than His glory. Through it, He opened to us the gate of everlasting life. He was our champion; His conflict was our battle; His death was our life; His victory in His death and resurrection, was our eternal triumph.

Commemorating these momentous facts at this, our Easter Feast, we are called on by the Collect, to improve their lessons in such manner, that the Feast shall be no mere empty memorial. This, however, is not to be accomplished by the conceited potentiality of our own subjective exercises. Underneath all the outward form of commemoration, there must be, and must energize, a substantial divine grace. And not here only, but under all our religion. Christianity is no religion of mere natural, human goodness. Its essence, its power, its progress, its perfection is from the divine, and is di-

vine. And while we are to be co-workers with God, that grace is first and foremost. It anticipates or prevents all holy action in us; even quickens in us those holy desires which are the springs of that action. Not less continual than inceptive must it be also. Neither our strength nor goodness is equal to the work of faithfully and successfully using that divine grace. Only by the continual help of Him: Who hath begun in us the good work, can it be sustained, carried on, and perfected. In it, He is both the Alpha and Omega; the beginning and the end; "The Lord our righteousness. Thence, we look to Him, both for the implanting of the good desires, and the power to bring them to good effect.

But a question may arise as to what is the special relation of this petition to the Easter thought of the ascription. At the first sight, it seems lacking harmony with the great Easter facts commemorated. The blessings besought appear to belong wholly to the holy life here, rather than to the Resurrection and the everlasting life to which our attention was first called by the Collect. Nevertheless, the connection, while subtle, is no less visible than vital. Without these good desires and the bringing of them to a good effect, there is in us, no death unto sin, no resurrection unto righteousness; and without these there is no final death unto this world and resurrection to the life everlasting;—there is none of that "holiness without which no man shall see the Lord." The thought of the Church evidently is this; that "godly, righteous and sober life" here, is the effective antecedent, the life everlasting hereafter, is its gracious and determined consequent; the former is to be our aim and effort, the latter, the life that "is hid with Christ in God,"—we are to leave in faith with Him. The "mark of the prize of our high calling," is not our final salvation, from the punishment due to sin under the divine law; it is our salvation from sin itself, in the present life. This is "heaven begun below."

For this present, primary and potential salvation from sin, we do well, then, to pray, and to invoke in its behalf, the divine help of our blessed Lord, as having in himself all the fulness of God, and as such, living and reigning with the Father and the Holy Ghost, "ever one God, world without end, Amen."

EASTER TRIUMPH.

Sacred Morn! in tranquil radiance Down the glorious Easter Light! Seraphs, sing the Christ victorious! Cherubim, exalt His might! Alleluia! our Redeemer! Alleluia! Priest and King! Alleluia! Sing His praises! Sing! O ransom'd nations sing! Love hath trodden out the wine-press! Love hath yielded to the foe! O'er the cross and tomb triumphant, Love and Life immortal glow! Blest evangelists bear the tidings! Death no more can life defy! Christ hath conquered! Christ hath risen! Now it is not death to die! T. D. M.

EASTER BELLS.

Written for the Living Church. Easter morning now is dawning, Listen to the silver bell; Christ is risen, King of Glory, Victor over death and hell; He who left His throne in Heaven, Born on earth, a helpless child, With a manger for His cradle, Mary, for his mother, and, He is risen, King of Heaven, Jesus Christ, the crucified. Softly pealing, gently stealing, Falls this music on the ear; Blessed story of His glory, Sweetest day in all the year! He who lived a life of sorrow, With no place to lay His head, Suffered cold, and want, and hunger, Though He oft His children fed; He is risen, King of Heaven, He that on earth for sinners bled. Ah, how meekly, chiming sweetly, Do the bells the tidings spread, List the story of His glory, Christ is risen from the dead! He who suffered in the garden Bitter anguish none can know, He who was despised, rejected, When He dwelt with men below, He is risen, King of Heaven! Equal with the Father now. Day declining, still the chiming Softly sounding far and near, Tells the story of His glory; Hear the notes so sweet and clear! He, who after shameful scourging Climbed the steep of Calvary; He whose hands were marked with nail-prints He who hung upon the Tree; He is risen, King of Heaven And of death He holds the key. Blessed dawning of that morning When the earth shall pass away, And the trump of Gabriel sounding, Shows us what is taught to-day! Then, when we shall rise to meet Him When He opens the gates of hell, We shall understand the story Told us by the Easter bell, When we rise with Him to Heaven, And with Him forever dwell.

THE SACRIFICE

Laid on Thine altar, O my Lord divine, Accept this gift to-day, for Jesus' sake; I have no jewels to adorn Thy shrine, Nor any world-famed sacrifice to make; But here I bring within my trembling hand This will of mine—a thing that seemeth small. And Thou, O Lord, alone, canst understand How, when I yield Thee this, I yield mine all— Hidden therein, Thy searching gaze can see Struggles of passion, visions of delight; All that I have, or am, or faint would be— Deep love, fond hopes, and longings infinite; It hath been wet with tears, and dimmed with sighs, Clenched in my grasp, till beauty bath it none. Now from Thy footstool where it vanquished lies, The prayer ascendeth, May Thy will be done; Take it, O Father, ere my courage fail, And merge it so in Thine own will, That 'e'en if in some desperate hour my cries prevail And Thou give back my gift, It may have been so changed, so purified, So far have grown, so one with Thee, So filled with peace divine, I may not know or feel it is my own, But gaining back my will may find it Thine?

WHILE IT IS YET DARK.

Written for the Living Church. O sweet, dead Christ, Rabboni, crucified! Sin-streken world! when wilt thy morning come? Jerusalem! Jerusalem! thy King is dead! Shout at thy gates—Rabboni, Prince of Peace? O cruel cross of Calvary, Menacing this black night with gory arms! O shameless Sun! that could confront that cross, And mock thy courts with day, Jerusalem! And light thy hills again. With spices sweet we wet the lagging morn, His wounds to kiss, Rabboni crucified! He is not here! where have you laid our Lord— Our sweet dead Christ? Did death deny him peace And Caesar sleep while heaven failed to guard His body bruised—our dear Lord crucified? Faithless the watch. A barren cry is ours wherein to weep, Weak of heaven, as He asked in His pain— "My God! my God! hast Thou forsaken me? Tell us, white watchers by an empty tomb, Is there naught here for love to bear away To holy shrine but grave-clothes cast aside? Your wings arow light up an altar bare! Where is our Lord—Rabboni crucified? Still sounds that cry upon the world's drear morn, From those like Mary hasting to His tomb While yet 'tis dark, despairing of the day— "Sweet truth is slain! dead at the royal gates! Are spices bring, and kiss the sacred wounds! Train the dead lambs—a lost world sleeps in night, And stricken faith despairs among the tombs To find the seal that guards her holy dead! "He is not here," she cries, "my crucified! He is not here! Where have ye laid my Lord?" And angel speech is for awhile unheard; The dead demand their dead, nor see the Lord. But lo! as Mary saw so shall they see; And lo! as Mary heard so shall they hear; But not at first—nor find among the dead The risen Lord, Rabboni crucified. JANET MARSH PARKER.

Elizabethan Sonnets on Easter Day, also a "Posie" from Richard Crashaw, on the Same Subject

Written for the Living Church. To the general reader the poets of the age of Elizabeth do not appear in the role of devotional or hymn writers, but a painstaking search in old collections, reveals many a choice bit of verse traced directly to some almost forgotten poet of the Elizabethan reign; and, if not forgotten, they are remembered by some celebrated work that has out-lived the wreck of years. The "Parker Society" has rescued many such poems from oblivion, and, in the preface to one of their collections, (edited by Edward Farr, Esq., and published at the University Press, Cambridge, Eng.) alluding to the religious poetry of the above age, are these words: "Its great variety and extent are known only to those who have made this department of literature their study."

The first of those I have selected is from the hand of Edmund Spenser, the author of "The Faerie Queen," and of other poems less known to the present age of readers. The original spelling I have taken the liberty to modernize. A SONNET. "Most glorious Lord of Life, that, on this day, Dost make Thy triumph over death, and sin; And, having harrow'd hell, dost bring away Captivity captive, us to win: This joyous day, dear Lord, with joy begin; And grant that we, for whom Thou didst die, Being with Thy dear blood clean wash'd from sin, May ever live forever in felicity! "And that Thy love we weighing worthily May likewise love Thee for the same again, And for Thy sake, that art like deer dost buy, With love may one another entertain! So let us love, dear Love, like as we ought; Love is the lesson which the Lord us taught."

The second Sonnet was written by Barnaby Barnes. He was born in Yorkshire, and was a younger son of a Bishop of Durham. He became a student of Brasenose College, Oxford, but left without a degree, and seems "lost to sight" most of the time thereafter, although it is known that he performed military service in Normandy, to aid the King of France. He wrote "A Divine Centurie of Spiritual Sonnets" (published, A. D. 1595), whence is taken the following Sonnet. "O glorious Patron of eternal bliss! Victorious Conqueror of Hell and Death! Oh that I had whole western winds of breath! My voice and tongue should not be so remiss; My notes should not be so rare and demiss; But every river, forest, hill, and heath, Should echo forth this praise; and underneath The world's foundations sound that it is His! He which did piece the world's foundations; He which did make the Sun, the moon, and stars; Who with His blood redeemed all nations, And, willing, none from Paradise debars: Shall not all instruments and voices sound His glories, which in all these things abound?"

In Crashaw's "Steps to the Temple" may be found many quaint conceits and beauties, relating to the life and works of our Saviour, from which I have taken (verbatim et literatim) the verses he calls UPON EASTER DAY. Rise, heir of fresh eternity From thy virgin tomb! Rise, mighty man of wonders, and thy world with thee, Thy T'ombe the universe all East, Nature's new womb, Thy Tomb be faire immortalities' perfum'd Nest! Of all the glories that make Noone gay This is the Morn; This Rock be is forth the fountain of the streames of Day, In joyes white annells lives this bowre When life was borne, No cloud scoule on His radiant lids, no tempest lower. Life, by this lights' Nativity All creatures have; Death only by this Day's just doome is forced to dye; Nor is death fear't; for may He live Throned in thy grave, Death will on this condition be content to dye."

Thus do the old and well nigh forgotten poets celebrate in their quaint rhyme and rhythm the resurrection of our blessed Lord. Their long-banished hands reach out to us, as it were, and hold their hearty tribute of song and praise for us to read as we go up to His Holy Altar on the new Easter Day of this year of grace. God grant that all who keep this Day may rise from the death of sin into a more zealous life of faith and labor for the Catholic Faith, in the saint-trodden paths of the Catholic Church! Amen. O. W. R.

"Demiss," Humbl. iv.

Easter Flowers.

Written for the Living Church. Bring flowers to the shrine where we kneel in prayer. They are nature's offering, their place is there! They speak of hope to the fainting heart. With a voice of promise they come and part; They sleep in dust through the wintry hours, They break forth in glory—bring flowers, bright flowers. In all the varied works of nature there is no more beautiful symbol of the Resurrection from the dead than the flowers, as they silently spring into life after the long cold winter, which like death had wrapped them in a snowy shroud. The early frosts of autumn wither the bright blossoms, and the leaves fall off one by one; as, one by one the links which bind us to earth are severed before the chain is broken. But deep in the warm bosom of the earth, the root, the germ of life, slept through the wintry months, covered by the fallen leaves and the pure white snow, until Spring, the harbinger of Hope, silently beckoning to her floral offspring, bids them rise once more into life, and deck the green earth with their bright blossoms. No sound is heard, no one sees the bud as it opens into beauty, and almost before we are aware, the May flowers have appeared, filling the balmy air with their fragrant breath. So, the angels silently rolled away the stone that closed the portal of the tomb, and none saw and none heard the Saviour rise in majestic beauty from the dead. Who ever saw the earliest rose First open her sweet breast? Or, when the summer sun goes down, The first soft star in evening's crown Light up her gleaming crest? God only, and good angels look Behind the bit-still screen— As when, triumphant o'er his woes, The Son of God, by moonlight rose By all our Heaven unseen.

With holy thoughts upon the mysterious resurrection of our crucified Lord, we bring at Easter, to his temple the fairest of nature's offerings—her choicest flowers; we fill the font, where sins are washed away, with the slender snow-white lilies, emblems of purity and light, such as angels hold forever in their hands; we reverently place upon the altar, where the heavenly feast is spread, myrtle and sweet roses as symbols of Holy Love; and from out banks of radiant flowers, we raise the Cross wreathed with pure white blossoms; that Cross on which man was redeemed, that Cross whose leaves are for the healing of the nations, and at the foot of which spring the flowers of Repentance, Hope, and Life Eternal.

Thus we fill God's House with these exponents of His love and power, these symbols of the Resurrection, these relics of the beauty and joy of Eden. And, as we kneel there Easter morning surrounded by these fragrant emblems of a life to come, and listen to the glorious anthem which tells us that, "Christ is risen from the dead and become the first fruits of them that slept," and that, "As in Adam all die even so in Christ shall all be made alive," we cannot fail to say from our hearts the closing article of our Creed: "I look for the Resurrection of the Dead and the Life of the world to come."

When the Eternal Easter-tide shall dawn upon the redeemed above, even then may flowers mingle their fragrance with the incense of Celestial joy. "Lowly reverent Towards either throne they bow, and to the ground With solemn adoration, down they cast Their crowns inwove with Amaranth and gold; Immortal Amaranth! A flower which once In Paradise—fast by the tree of life Began to bloom; but soon for man's offence To Heaven removed, where first it grew, there grows And flowers aloft shading the fount of life, And where the river of bliss, through midst of heaven, Rolls o'er Elysian flowers her amber stream; With these, that never fade, the spirits elect Bind their resplendent locks inwreathed with beams; Now in loose garlands thick thrown off, the bright Pavement, that like a sea of Jasper shone Impurpled with celestial roses, smiled."

EASTER.

Like a meteor, large and bright, Fell a golden seed of light On the field of Christmas night When the babe was born. Then 'twas sepulchred in gloom Till his holy tomb was found, Flashed its everlasting bloom— Flower of Easter morn! Harper's Magazine.

Easter Eggs.

Written for the Living Church. The custom of Easter eggs is general amongst all nations and communions, and it would seem to be a symbolic tradition which has come down from the primitive Church. As early as the thirteenth century, in London, the clerics of the parishes, the students of the Universities, and the young men of the various districts, met in a public square, and formed a long procession, which, headed by trumpets, banners and drums, marched to St. Paul's Cathedral, where they sang that part of the Hours called Lauds; then they scattered over the town and searched for Easter eggs.

In France before the Revolution, on Easter Day, great baskets of gilded eggs were carried to the room of the king, who distributed them to his courtiers. These eggs were not only richly gilt, but were often adorned with painting; Some were real masterpieces. Two celebrated artists, Lancret and Watteau, did not think it beneath them to paint these eggs, and amongst the many curiosities of the Versailles museum, one may still see two beautifully painted eggs which were designed for the Princess Victoire, daughter of Louis XV.

In Belgium, likewise, this old custom was one of the most popular traditions. The young men received bouquets of flowers from their promised wives, in return for which they save handsomely ornamented eggs, accompanied by poetical effusions like those which to-day are to be found on our valentines. The custom still exists in Russia, where the whole nation, from the Czar to the humblest peasant, takes advantage of it.

The Household.

Lobster broiled and served on toast makes a dainty dish for a lunch or tea. When cooking a large fowl or joint of meat it may be covered with a buttered paper to prevent its being scorched.

Jaunty little aprons for home wear and for service at festivals are made of white or brown linen with a border of Kate Greenway figures across the bottom and a group of figures on the pocket. The figures are usually worked in one color. Another novel and rather pretty apron may be made by taking a fine, unbleached Huckaback towel, with a bright border. Fold one end over about one third of the length, gather and sew into a band. Then turn over the corners of the upper piece, to form two little pockets.

Cold boiled salmon can be made an appetizing dish for supper by pouring enough boiling vinegar over it to cover it. If left from dinner, the vinegar should be poured on as soon as the salmon is removed from the table. If spice is to your taste, put in some unground allspice. If infants' bands knit of Saxony yarn are knit with the old-time "garter stitch," and then when of the desired length are sewed together, they will not shrink when washed, or at least will not be so likely to shrink much. Be careful to make a very flat seam where the ends are joined.

Cabbage, cooked as you cook cauliflower, helps to make variety at this season when it is difficult to do so. Cut the cabbage in small pieces and boil until it is perfectly tender; then drain off the salted water, and pour over the cabbage a cup of cream, with a lump of butter and some pepper and salt. Serve hot. Every cook knows how long a time it takes, when it can least be spared, to look over one or two quarts of beans. An ingenious friend, who is always trying to save time, says: Put the beans in a colander, and all the fine dirt will be shaken out, and the beans that are specked can be picked out with ease, and in a very short time.

There is nothing like sitting to relieve a woman who has to spend several hours every morning in housework. Sit whenever you can (for instance in washing and drying the dishes), and you will be surprised how much it will keep you from feeling tired. "A woman's work is never done," and so she ought to economize her strength.

Durable and pretty covers for a bureau are made of drab aida canvas, with the edge finished with deep scallops crocheted of macramé cord or, make the cover so large that the edge will fall over the edge of the bureau. After the canvas is fringed to the depth of an inch, overcast the canvas so that it will not ravel. A narrow border of worsted above the fringe is a pretty addition.

A handsome lambrequin was recently exhibited in an art store. It attracted a good deal of attention, although its ornamentation was so simple. The lambrequin was of dark crimson plush (velvet or velveteen could be used with good effect). Then there were rows of crescents of thin brass, put on in diagonal lines; the rows were about three inches apart. On the edge was a row of silk tassels, and each of these was tied with a silk cord to one of the crescents, and then was fastened to the velvet with the same cord.

LET THE CHILDREN EXPERIMENT.—If your little girl wants to do miniature cooking on her own account, let her do it. Most girls, almost from babyhood, if permitted to be with their mothers in the kitchen, love to see the work done, particularly the cooking; and nothing delights them more than to be allowed to attempt to make some simple article themselves. This early play will not be forgotten. Girls that grow up under such training or indulgence will have no fear of the real care when it comes to them as a duty.

A handsome panel for the wall is made of a strip of black satin fifteen inches long and seven inches wide. On this is embroidered in silk a bunch of pinks. The top and bottom of the panel are finished with bands of scarlet plush about two inches wide. A brass wire is fastened to the top, and a silk cord to hang it by. On the bottom are fine silk balls of various shades of red. The panel should be lined with some material of sufficient body to keep it smooth. Another elegant panel is made of pale blue satin or plush, with a bird and its nest painted on it in water colors.

A cane-seated chair is at best not very comfortable in cold weather, and may be improved by fastening a movable cushion to the back, at least, if not to the bottom also. This may be accomplished in various ways. One easy way is to purchase a scarlet Turkish towel, fasten a layer of cotton to it, line it with Turkey red calico, and catch it to the top of the chair with bows of ribbon, and at the bottom with some stout cord. The seat may be cushioned in the same way, and if the chair is small the towel will answer for both cushions. Patchwork or cretonne may be used in place of the Turkish towelling, but this is both serviceable and pretty.

CURTAINS.—On the method of their arrangement depends much of the beauty of curtains. A tasteful way to arrange the narrow curtains at each side of a hall door is to make them of muslin or lace, gathering them at the top and bottom having the muslin fall. About midway between the top and the bottom tie a ribbon around the muslin, make a pretty bow, and let it come next to the glass. Tie the ribbon so close that the muslin will be drawn in at the centre, let the muslin hang loosely and gracefully, not in stiff folds. If there are no other windows in the hall plenty of light will be admitted by this arrangement. Dotted muslin is preferred to plain.

A pretty ornamentation for a desk is made by taking three penholders with pens in them, and painting or gilding them; then tie them together with a narrow ribbon, and arrange them so that they will stand upright like an easel; to this may be attached one of the pretty little gilt or silver buckets which can be bought at almost any store where fancy goods are kept; if a tiny chair is not already fastened to the bucket, it can be tied to the easel with ribbon. This is intended to hold pens. The little easel may be used as a frame for a Christmas card if you choose; the card can be fastened by means of a cord matching in color or the fringed edge of the card.

DECORATED BLANKETS.—The world of decoration, which utilizes everything, finds many uses for the blanket. We know very well the effect that may be produced by one of those softly-dyed, fine-webbed Navajo blankets, brought by travellers from the West, when thrown across a sober-hued coach. But in default of these, it is possible to have a blanket dyed any tint that may be selected, and to super-add embroidery in silk and crewel that will make it a most luxurious lounge covering. A carriage rug was made of a blanket dyed dark blue, bound with a darker blue velveteen, and worked with sunflowers in outline. A portiere of deep Burgundy red blanket was framed and banded with plush of a deeper red, and decorated with a conventional band of old gold crewel work.

THE MAIDEN AT THE WINDOW.

BY NEWTON S. TIS.

Written for the Living Church.

Maiden, at the window standing,
Watching while the cars go by,
What the tale thy thoughts are planning,
Gazing with a wistful eye;
Eyes that shine like jeweled guardians,
Shine with wonder at the roar;
Naught thou darest of these burdens
Carried daily past thy door.
Swift they come from yon horizon,
Bearing souls borne down with care;
Swift they rush beyond thy vision,
Gathering freight from everywhere.
Leaving some but more securing,
As the end becomes more near,
Till the load seems past enduring—
Load of ill and doubt and fear.
Maiden, on thy easement leaning,
Soon along thy train will come,
And thy heart begin its gleaming,
As thou leavest childhood's home.
From thy window art thou learning
How to glean but golden wheat,
All the tares and thistles spurning,
That would cling about thy feet?
Know thou, that these burdens dreary,
Borne with many groans and sighs,
Oft so needlessly us weary,
And displace some valued prize?
Maiden, from thy window turning,
As the cars have glided past,
Keep thy gentle heart from yearning,
For thy train comes all too fast.
Brooklyn, 1883.

The False Signals of Rhosilly.

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

Easter fell early in the year of grace 1712. It was in the time of the equinoctial gales; and all that day, from St. Gowan's Head to Barry Island, along the coast of South Wales, there was fierce battle between the everlasting rocks and the great sea. In many a little mountain Church, grey and desolate, scarcely two or three assembled to keep the feast of feasts. The bell in many a pleasant valley rang out almost unheeded. In the seaport towns, men went cautiously along the middle of the street, to avoid the falling tiles and the pouring eaves; in many an upland farm they crowded round the fire, and as the rain drove fiercer against the lattice, and the wind grappled and growled like an evil beast on the roof, they spoke of the great storm nine years before, and said that there had been nothing like it since. Cloud after cloud poured out its fury on the mountains; Pllinlimmon, and Capellante, and the Brecon Beacons, and the Black Mountains stood out like champions, wreathed in vapor, and contending with the elements; each puny hill-stream swelled into a dangerous torrent. And as night closed in over the earth, the roar of winds and waters grew fiercer and wilder.

Nowhere had the storm been more terrible than round the Worm's Head, the south-western point of Glamorganshire. But yet—sorrow and shame that it should have been so!—it was a welcome day to many a fisherman in the village of Rhosilly, which stands just above the cape. Wrecking then prevailed in South Wales to a fearful extent. I have heard many and many a story, when I have been talking with some grey-headed old boatmen, or farmer, of the snares that were laid for the unfortunate vessels that sailed in those seas. Often, on stormy nights, a horse, carrying on its back a bright lantern, was driven slowly backwards and forwards upon the high ground, that the captain at sea might think it a ship tacking, and be lured to his destruction. And that rock-bound coast could tell many a tale of violence, ay, and of murder, which shall never be known till the sea gives up her dead; how the wrecked passenger, who had escaped as by miracle, and who thought that now the bitterness of death was past, was murdered on the very shore, lest he should claim any of his property; how men, in the agony of struggling with the waves, were left to perish, when a rope or a coop might have saved them; or beckoned to land where certain to be dashed in pieces on the hard and pointed rocks. These things were done shamelessly and openly. The trade of the wrecker was looked on in the same light as any other trade; and as our laboring men here might pray for a good bark-harvest, or a sunny hay-tide, or a dry August, so there the fishermen were not afraid to ask God for a dark night, a wind on shore, and a rich ship.

You know what a grievous time for the Church of England was the beginning of last century; how worldly were her Priests and Bishops; how her laity sought every man their own, not the things which are Christ's; how cold and formal were her services; how much she had the appearance of a withered branch, no longer receiving life from the True Vine, and now ready for the fire. And in the more distant parts of the country, parishes were left almost wholly without care; sometimes the Church was only opened for service every third or fourth Sunday. I have read of three brothers, Priests, who had fifteen parishes between them. I have read of another—and O! how fearful an account he will have to render at that day!—who boasted, after some thirty years' holding a living, that he had never visited a single sick person in his parish. When we think of these things, and then look round us now, we may well say, notwithstanding all the evil that still remains, "The Lord hath done great things for us already, whereof we rejoice."

Well; the village of Rhosilly, which I just now mentioned, was better off than many. Its Priest was resident in it, and a kind-hearted man to the poor. I fear, indeed, that he had only one service on the Sunday (for no one there thought of having more); I fear that, in his mean, dirty Church, everything was done in the most slovenly manner; I fear that, in hunting season, we should have seen Mr. Lloyd (for that was his name) in his red coat, and as bold a rider as any gentleman in Gower; while his sermons were much such as a heathen philosopher

would have preached. But one thing was to his great honor; by every means in his power, whether as a Priest or a magistrate,—for he was, according to that evil system, a magistrate also,—he did what he could against the infamous custom of wrecking. And this at some risk to himself; for the wreckers were not people who would easily bear to be interfered with. He would often preach against it; if ever he heard of a wreck, he would ride down to the sea shore, and give what help he could; and on this account he had brought a great deal of ill-will upon himself.

On that Easter evening, a party of five or six fishermen were seated round the fire in the tap-room of Rhosilly Inn. The gusts came wilder and more frequent; the trees round the cottage dashed their bare arms against each other; and between each squall the deep voice of the sea, half a mile off, groaned perpetually.

"I call this a rough night, I do," observed the landlord, taking his pipe from his mouth.

"Ay, Ned, something like one. If we make nothing out of it, it's too bad," replied Bill Williams, one of the boldest wreckers on the coast.

"I looked out my tools this morning," said the other; "we'll show a light by-and-by."

"Ay, ay, that's the way to do business. Do you remember the night when the Russell got on Eynon Head?"

"That was a clever trick of yours, Bill; you did it so natural-like. I'll be bound that poor fellow of a captain thought himself as safe, with a vessel leading him to leeward, as if he had been in dock. Kate! a glass of half-and-half."

Now I must tell you who Kate was. She was, if you had looked at her, an awkward, untidy girl, of about fourteen; very plain, very ignorant, but sturdy and healthy, and the drudge of the public house. She was a parish orphan, and so had been sent to the *Goat* when quite young. There her master and mistress were tolerably kind to her, though she had plenty of hard words and blows if she happened to find them out of temper. And ignorant indeed she was; she could say the Creed and the Lord's Prayer, and that was as much as she could do. Very seldom was she let go to Church, and then she might have gone any where else for aught that any one would have cared; but she acted up to the knowledge she had, and that is the one great thing. An active Parish Priest would soon have had his eye on her; Mr. Lloyd only knew her name.

She had several times been employed to carry a lantern on the Worm's Head, because it spared trouble, and she could do it as well as any one. More than once in the dead of the night she had walked backwards and forwards for two or three hours on the edge of the cliff, thus trying to lure some ship to its destruction, without a thought that she was thus guilty of murder. No one around her saw harm in the practice; and it never entered her mind that there could be. But now this was altered; she had once heard Mr. Lloyd preach a sermon against wrecking, of which she understood very little, but still enough to touch her conscience; and she had once heard him speak to her master against it, when she understood him much better. The landlord swore in a fury that "the meddling parson should never darken his doors again." Kate, ignorant as she was, resolved that, let it cost her what it might, she would never again give her help in the matter.

Yes! the grace of God, acting most mightily where it might least have been expected to act, in weakness was made strong, in ignorance was made wise, and put to shame those who have known their Lord's will, and did it not.

In the mean time, the party at the inn were continuing their stories of wrecks and spoil. Just as it was getting dark, the door opened suddenly, and a man, dripping with wet, rushed in.

"There's a ship in the offing!" he cried, "It's too hazy to make her well out; but I think we may have her."

"That's well! that's well!" shouted more than one voice.

"Take a glass of grog, Jack," said the landlord, "while I look to my lights." He unlocked a cupboard in the corner of the room, and produced therefrom a dark lantern, furnished with a very strong reflector; brought it to the table, poured in the oil, trimmed the wick, lit it, to see that all was right, and then blew it out.

"Kate!" he said, "on with your hat."

"No," said the last comer, "it's no night for a girl to be out in; one of us had better take it. Why, man, the wind is well-nigh enough to sweep her away from the Head."

"But I tell you she shall go!" cried the landlord, with an oath. "I'll break every bone of her if she don't. Why, we shall want all hands by-and-by, if she goes on shore."

Kate in the mean while tied on a kind of rough cape, and a Welshwoman's hat, and stood ready to take the lantern.

"Now, you know what to do," said her master. "Go out to the end of the point before you show a light, and then come slowly along the edge of the cliff, moving it up and down a little, you understand, as you go."

"How long am I to stay?" she asked.

"I'll fire a gun when you may come back," answered the landlord. "If the tide should be up before then, you had better go into the hut."

Such an errand, on such a night, might have frightened many a man; but Kate was used to such employment. She took the lantern and set forth. Along the rough lane, through the Churchyard, past the strong mossy cottages, where the peat fires were throwing out their pungent swell, over the exposed down, on which gale after gale was hurling itself, and so down to the sea shore. For the Worm's Head is, at high tide, an island; but at low water to be reached by a narrow causeway of sand.

I can scarcely imagine a more fearful place, on a stormy night, than that head. On the one

side, a sheer black precipice into the sea; on the other, a steep down, stretching to a rocky shore. Along this down, then, Kate was now finding her way; the whole ground seemed to shake with the awful fury of the waves; and every now and then, as some higher billow shattered itself against the wall of rock, the spray was flung up far above the ridge of the cliff, and fell in showers over the down. Now upon the smooth turf, now perilously stepping from rock to rock, almost deafened by the roar of wind, rain and sea, and breathless and blinded by the driving squall, the poor girl sat down for a minute, where the ground was more sheltered by the Blow Hole.

And what is the Blow Hole? you will ask.

In the midst of the down is a small basin of rock, at the bottom whereof is a slit, perhaps six inches in length and two in breadth. This slit communicates with a vast cavern that runs in from the precipice. The sea, as it rolls into this cave, drives the air out through the Blow Hole, with a sound of which no words of mine can give you any idea. You may lie on the soft turf with your ears at the slit; for a moment all will be silence. Then, as from some untold depth, there is a low moaning sound; it grows hoarser, louder, fiercer; it rumbles, it thunders; till the whole abyss bellows with a roar far surpassing any cannon in intensity, and sometimes to be heard eight miles off. On a sudden it ceases; and then follows a sob. O! such a sob! of such unsurpassed and unspeakable agony! It is, in real truth, simply the re-entrance of the air as the sea retires; but it rings in my ear even now, while I am telling you of it, like one of those expressions of fearful anguish that can never be forgotten. Thus the changes follow each other; the momentary silence, the loud roar and the sob; thus it has been as long as the traditions of man can go back; and thus probably it will be till the end of all things. Till the reason of this sound was known, the country people looked on the Blow Hole as the mouth of Hell; and I must confess that as I was sitting by it, I seemed to realize to myself, more than I had ever done before, that fearful verse which tells of the wailing and gnashing of teeth of them that are shut out from the Marriage Supper of the Lamb.

By the Blow Hole, then, poor Kate sat down, and bitterly in that wild night did she cry. She was resolved not to show the lantern as she had been told; but she knew what awaited her if her disobedience should be found out,—the blows she would have to endure, the threats, the ill-usage of all kinds. Is it not wonderful to think that in her, poor ignorant child as she was, God's grace was then bringing forth the same holy fruit as in the great Apostle St. Paul, when he said, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy?" She, indeed, would most likely have known sadly little of what it was that was done for her at her baptism; but it is not by much knowledge that we shall be saved. She listened to the voice of God's Spirit then speaking within her; and He, as you will see, rewarded her obedience.

At length she rose and went forward, till she stood as near as she dared to the very point. The cataracts of foam that the sea threw over the ridge, the howl and roar of wind and water, and the gross darkness, prevented her approaching it within fifty yards; so she stood by a pile of wood that was left on the down for the purpose of being kindled, if a beacon should at any time be needed.

Presently, there was a flash of light out at sea, and then the heavy boom of a gun rolled over the waters. At that moment the captain had given himself over for lost; he was driven out of his course; he had seen breakers with the last glimmer of light, and he could, in the crazy state of his vessel, do little but run before the wind. One lighthouse, one beacon, would have been all in all to him.

Kate could not tell this; but she had sense enough to know that a beacon on that point must be of the greatest benefit to any ship out of her course, and ignorant of her reckoning.

"They may kill me if they like," she said; "but I will do it."

Hastily stripping off the covering of furze with which the beacon was kept dry, she opened the lantern carefully, lest some gust should put out the flame; and, thrusting in a wisp, set the pile alight. At first it seemed doubtful whether it would burn; but by degrees the fire glowed in the inside, the smoke poured out, one tongue of flame shot up after another, and the whole was in a blaze. Marvellously grand was the ochre-like glare that fell on the bleak down, and on the pillars of foam that dashed up above its ridge. The curlew sailed screaming by it; the sheltered sea to leeward glowed like molten iron; the wind tossed and twisted the blaze into a spire of smoke and flame; and the low, rushing clouds overhead reflected the glow.

But none of these things did Kate notice. She knew that the wreckers would be watching, and would see what was done; and then,—what might she not expect from their revenge?

Still, however, she tended the fire; and in an hour it began to burn low. She knew not that in that hour the fate of the vessel was decided; and that now, instead of running on shore, it was bounding up the channel towards Cardiff. And they that were saved never knew to whom they owed their lives, and that she won their safety for them at the price of her own.

Yes; at the price of her own. Furious at what they then thought the carelessness of their messenger, the landlord and two or three of the wreckers hastened to the Head, and forcing their way with some difficulty over the causeway of sand, over which the tide was then pouring in, they hurried to the point.

What followed was then not known. The men returned, and said that Kate must have fallen over the cliff, for that nowhere could she be found.

Some days after, her body was washed on shore. It was buried at once; and though people did talk a little about a black, deep gash on the forehead, it was but a poor servant girl at an inn, and no further inquiry was made.

But many, many years after, an old man was dying of putrid fever in Caermarthen gaol.

"There's something on his mind, sir," said the gaoler to the Chaplain, as they stood by the heap of straw, which was the bed of many a prisoner in those times; "he's constantly talking about some one he calls Kate."

"Kate! Kate!" cried the dying man, catching at the word. "Mercy, my Lord Judge! mercy, for God's sake! it was not I! it was Bill Williams; he hit her with the boat-hook; I only helped to throw her over. Mercy, my Lord Judge! A long day, then, for God's sake! a long day!"

That is all that I can tell you of the end of poor Kate's course; for this is all that was ever known. But of one thing I am sure, that the spirit which on that cold night left the poor body to be battered by the rocks, and tossed by the sea, was carried by angels into Abraham's bosom. And perhaps that fearful death was the only way by which Kate could attain to a crown, that the temptations of her future life would have snatched from her head. If so, O how unspeakably blessed that terror, that anguish, and that murder!—or may I not even say, that martyrdom?

The Easter Hare.

BY A. A.

Written for the Living Church.

If everything were as it ought to be in this world even the smallest village would have its church and every church its rectory. But then this story could not have been written! Surely that is an alternative. So perhaps it may be best to take things as we find them!

The church at B— was not furnished with a rectory and that was why the Rev. Mr. Tennis and wife had to board at a farm house a long distance from the church.

Now when it came time for Christians to look forward to the happy Easter-Tide, the Rector's wife decided to have an Easter Festival for the children. But then arose the embarrassing question—where to have it? The Rector's wife had no rectory at her command, and she felt confident that the farmer's wife would not like the confusion of it. Then some one made a very timely suggestion. On the farm there was an old tumble down house, where the farmer's grandfather once lived. It was better than having the festival out doors, for there was a large fire-place to make a fire in, to keep them warm although the roof would have been no use to keep them dry had the day proved stormy. But it did not. Easter Monday dawned clear and cold and bright, making the roaring wood-fire a necessity as well as an ornament to the old house.

Happy were the greetings that day, for who would be dull at Easter time! After singing, the Rector's wife and the other ladies bade the children go amuse themselves, which they were quite able to do. They hunted about the old place and played games with great satisfaction. So little of the stair case was left hanging to the wall that only the boys climbed to the upper part of the house, but as there was no garret-loft in the old house the girls were quite indifferent to the fact that the boys nearly caught a squirrel which they surprised in his nest. Then came the dinner—and such a dinner! It had all the charm of a picnic, and the old chimney seemed to rejoice from the depths of its old heart, in once more giving a warm welcome to guests of the house. After dinner Mrs. Tennis told them a story. It was for the young children; but they all listened to the story of

THE EASTER HARE

In a certain part of Germany, famous for its legends, they have the legend of the Easter Hare. This little animal is accredited with any number of good deeds, and if—("How big's the Easter Hare, Mrs. Tennis?" one little boy shouted out) and if, repeated the Rector's wife any poor person is out of fuel or any needful thing, and he finds some gift left at his door without the sender's name, they would be very cheerful and say, "We have had a visit from the Easter Hare." Then, too, if children were lazy at home and dull at school, they were sure to get a letter of advice and warning, signed "Easter Hare." So you see the little creature is very clever, and knows about the affairs of mortals. A long time ago in this part of Germany there were two little children who were very poor, their names were Gretchen and Carl Aherens. Their parents had such difficulty to provide the scanty meals, that new clothes were an unlooked for possession. Now nature had given these children very sweet voices, and they were always happy when singing, notwithstanding their poor condition; and when they were taken into the children's choir they were overjoyed.

"Who are those two very poor children you have just dismissed from the choir, Herr Wuster?"

"Oh, Von Brinkerhoff, they are the children of poor Swartz Aherens, and very good and obedient children, too. I have no doubt they will be in their places on Easter, although they may have to wear their shabby garments while their companions are all decked off after the custom of the day."

"Poor little ones!" sighed Von Brinkerhoff, and the tears came in her eyes, for she was very good and charitable.

Well, on Easter morning when Gretchen and Carl got up early and started out to see the sun dance in a pall of water, as it is said it will on Easter, they ran against a large box that was on the door step. It was directed in large letters to Gretchen and Carl, from "Easter Hare." Oh how delighted they were! The box was so heavy their father had to lift it in for them. So open-

ing the box they found it contained new garments that filled them with delight and wonder, and some bright colored Easter eggs for their breakfast. You may imagine it was a bright salutation they gave to Herr Meister, and the choir master looked as if he were thinking of something very pleasant.

And now, children, don't you wish Easter Hare would bring us some Easter eggs?

"Yes!" from a number of voices. Well, children, suppose you go out in the back room and see if Easter Hare has not been here while I was talking.

Off the children started. One boy said he would be awfully disappointed if they were real eggs. He liked candy much better. But no one paid any attention to him. Besides, just then there came a shout from the outer room. The children had found a large nest full of beautiful eggs. The eggs looked very much like the eggs the Rector's wife had been coloring and decorating of late, but who would spoil a legend by such a matter of fact suggestion?

The Four Truths.

There was once an old monk who was walking through a forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full-sized tree. Then the old monk said to his young companion:

"Pull up the first."
The boy easily pulled it up with his fingers.
"Now pull up the second."
The youth obeyed but not so easily.
"And the third."

But the boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. When they are young and weak, one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them, the Almighty hand of the Creator alone can pluck them out.

For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check."

Toto is crying very hard. "What is the matter?" asked one of her father's friends. "I have lost two cents that Mamma gave me." "That is not a difficult loss to repair," replied the friend. "Here are two cents." An instant afterward Toto was crying harder than ever. "What are you still crying for?" asked the gentleman. "I am crying," said the artful baby, "because if I had not lost two cents, I should now have four."

An old citizen in a country village being asked for a subscription toward repairing the fence of the graveyard, declined, saying: "I subscribed toward improvin' that burryin'-ground 'igh onto 40 years ago, and my family hain't had no benefit from it yet."

A Cough, Cold, or Sore Throat should not be neglected. Brown's Bronchial Troches are a simple remedy, and will give immediate relief. Price 25cts

STRICTLY PURE.
Harmless to the Most Delicate.

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THE GREAT REMEDY FOR CURING

Consumption, Coughs, Colds, Croup.
And other Throat and Lung affections.

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Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. **It never fails to bring relief.**
Caution.—Call for Allen's Lung Balsam, and shun the use of all remedies without merit.
As an Expectorant it has No Equal.
For sale by all Medicine Dealers.

A GOOD ACCIDENT POLICY
TO HAVE IS
Perry Davis' Pain-Killer,
It brings Speedy Relief in all cases of
SPRAINS AND BRUISES.

The Living Church.

Chicago, March 24, A. D. 1883.

Entered at the Chicago P. O. as second-class mail matter.

SUBSCRIPTION, ONE DOLLAR A YEAR.

Advertising Rates, per square line, 15 cts.

Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid. All communications and inquiries relating to advertisements should be addressed to Messrs. Lord & Thomas, 69 Dearborn Street, Chicago.

THE LIVING CHURCH CO.

Rev. C. W. LEFFINGWELL, D. D., Editor.

The subscription price of the LIVING CHURCH, on and after April 1st, will be reduced to one dollar a year. This great reduction in price is made at the request of many that we should endeavor to supply the great need of a cheap and popular Church paper which might be circulated in every parish. We have assurances from a large number of the clergy that such a rate as the one now announced will enable them to place the LIVING CHURCH in nearly every family of their parishes, and that they will gladly do all in their power to make this move a success. Relying upon this assurance, and upon our well established business and favorable contracts for advertising, and judging from our past experience of special offers to the clergy, we confidently and cheerfully offer the LIVING CHURCH at the unprecedentedly low price of one dollar a year, proposing to make this the permanent rate. We respectfully invite all our subscribers to interest themselves to make this movement a success, and to enable us to do a great work for the Church. The present form and standard of the paper will be maintained, in every respect, and improvements will be made as income may allow.

It will be the aim of the LIVING CHURCH to avoid useless controversies, while maintaining Churchly principles. Attaching itself to no party, and recognizing good in each, it will strive to promote peace and prosperity in the Church of God. It will be tolerant and impartial, absolutely free from partisan control, financial dependence, and editorial caprice.

May we not say, then, to our large and increasing family of readers: Count upon our perseverance as we count upon yours!

C. W. LEFFINGWELL,
ARTHUR P. SEYMOUR.

Chicago, Easter-tide, 1883.

He is Alive.

In the whole range of history there is no fact which rests on a surer foundation than the Resurrection of our Lord and Saviour, Jesus Christ. His existence, His teaching, His "going about doing good" are universally admitted, and the Voltaires and the Ingersolls are able to invent no purer, no more peaceful rule of life than that laid down by the humble Carpenter of Nazareth, in Whom Faith sees the God of Heaven and Earth.

But infidelity can accept no miracles; knowing and believing in nothing save the natural, and this only in the lowest sense of the word, it scorns the very idea of supernatural. Creation is explained by a theory which is but another form of the ancient fable; the world rests on an elephant, the elephant stands on a tortoise. All is accounted for. But what does the tortoise stand on? Only Faith can answer the question. Faith sees no reason for rejecting either Elephant or Tortoise. They prove nothing against the power of God. Everything that is comes from something which Science calls protoplasm. So be it. What does the protoplasm come from? Infidelity shakes its wise head and remains silent.

Infidelity laughs to scorn the very idea of the Resurrection. It admits our Lord's Death and Burial. He was placed in a

tomb, carefully sealed, and a guard of Roman soldiers, the best trained and disciplined that the world has ever seen, was placed around the "spot where He lay." In the Roman army, disobedience, neglect, of any sort involved an immediate, a terrible death; soldiers who felt culpable often committed suicide to avoid the excruciating tortures which they knew would be inflicted upon them.

The next morning the grave is empty; and the rumor flies around the curious city, that while the soldiers slept His disciples came and stole Him away. While Roman soldiers slept calmly at their post, a few timid, persecuted men walked across their bodies, unsealed the tomb, and carried off the precious deposit it contained, and yet no punishment is inflicted on these guilty guards; their outrageous excuse is accepted, and all goes on as before! What folly is this! The other story seems in every way more credible. Dear, familiar, holy words; we can never hear them too often, for on them rests our peace here and our happiness hereafter. "Christ is risen from the dead, and become the first fruits of them that slept."

Alleluia, Alleluia, Alleluia
O sons and daughters let us sing,
The King of heaven, the glorious King,
O'er death to-day rose triumphing.
Alleluia.

EASTER! Blessed spring time of Immortality! We hail thy dawning as the lonely voyager in arctic seas beholds with exultation and new life the rising of the sun upon the long winter night. The Resurrection rays of thy glory have lightened our darkness, illumined the grave of our buried hopes, and flooded the horizon of our life with splendor. Fruition of life's toil and answer to life's solemn questioning! We hail thy advent as the shipwrecked sailor the dawn which reveals a friendly shore and hands stretched out to save. Harbinger of hope earnest of immortality, vision of death vanquished, the yearning heart of humanity welcomes thee!

"Yet a man may do his duty," said the late Mr. Darwin, the great scientist, after confessing his inability to demonstrate the existence of God by natural philosophy. To do his duty a man must know what duty is? Does natural philosophy teach this? Where, in the correlation of forces, does morality come in! Banish God from the universe, repudiate Christ and the Gospel, deny that there is an immortality for the soul, and what standard have you of right, or what motives for right living? You might as well talk mathematics to a monkey as morality to man, if there is no soul in man and no God to whom that soul is related. The world by wisdom knows not God. But He is not far from every one of us. His Spirit speaks to every conscience, and His light lighteth every man that cometh into the world.

One thing to be learned from the two recent great failures of Roman ecclesiastical banking ventures in this country, is that the clergy, bishops and all, had better have as little as possible to do with the financial affairs of the flock. They may advise and plan and work for the solution of financial troubles, but when it comes to the holding of funds, they had better let that alone. By accepting such trust they open the way to endless trouble for themselves, give opportunity for evil report, and run a needless risk of loss to themselves or to their people. They get no thanks, they do no good, in any event, and they get only curses if they make mistakes. Don't handle the money!

The ridiculous performance of one Wiggins (the name is such as Dickens would have chosen for a charlatan) demonstrates the truth of the old adage that fools are not all dead. They seem to swarm, in this country, at least, as witness the fact that the out-going steamers at the date of the predicted storm had few passengers, and whole communities of fishermen suspended work. Science may claim to have made some advances during the last century, but superstition survives. When science has conquered that, it will have done a good work. Until then, it had better let religion alone. Indeed, it was the claim to superior science that gave Wiggins a hearing. Science and superstition often keep company.

Too Exclusive.

There are two very common charges against the Church, which, it might be supposed, would offset each other. One is that it is too "exclusive" and the other is that it is too "inclusive." It gladly includes Christ's little ones, and yet there are those who cry out against it. We are sorry that they think so, and yet to please them we cannot set aside the belief and practice of all the Christian ages; much more cannot we disregard our blessed Lord's own words. We have it upon His solemn assurance that "of such is the Kingdom of heaven." Therefore we are persuaded that of such should be His Kingdom on earth. It is indeed to be regretted that, on this account, there are those who think the Church too inclusive, still it cannot herein deviate from the universal belief and practice of the Catholic Church. How can it exclude whom the Lord hath not excluded, and His Church hath received from the first days until now? But then there are others not a few who think the Church too exclusive. Many are of that opinion because it makes only faith and repentance conditions of membership. They make tests that the Lord hath not made, and then claim that the Church is too inclusive because it receives those who, as they claim, "have never been converted." By that they mean, according to their tests of conversion. Then again there are thousands that say the Church is too inclusive because it does not ask men to believe in the supremacy or the infallibility of the Bishop of Rome and various other unscriptural and uncatholic dogmas. In short many men, on many grounds, think the Church too inclusive. But we are persuaded that it ought to be inclusive; that just because it is Catholic it must be. It is a field where tares grow as well as wheat. We would it were without tares but that can hardly be expected in this world. Our Lord, Himself, said that it would be so; nor that only, but "Let both grow together until the harvest." We regret indeed that there are those who think that the Church is too exclusive, but we can hardly think it strange that there should be those who think it is when we find that a still larger number think it too inclusive. "But—it is said—it does not invite other ministers into its pulpits." Why should it? They acknowledge no allegiance to it. It is not responsible for them; has no authority over them and no assurances from them as to what they would preach, teach or say. The fact is, simply, that for good and sufficient reasons "this Church" confines its official teaching to its official teachers. The particular manner of their appointment is simply a part of its Apostolic heritage. No national Church could, without self-destruction, set aside for itself the orders of ministers in Christ's Church which have been from the Apostles' time until now. It is simply a fact that there have always been these orders of ministers in Christ's Church,—Bishops, Priests, and Deacons. We did not create the fact and are not responsible for it. We could not change it if we would and would not if we could. If others choose to do so it is their affair not ours. "But (it is said) you do not recognize other churches." It is indeed true that we believe in one Church, not in many Churches, but this we believe because it is the express teaching of Holy Scripture, and furthermore has been the universal teaching of the Christian Faith. Says the Apostle "There is one Body and one Spirit;" and the Creed requires us to say "I believe in one Catholic and Apostolic Church." Since one means one and not many, we must believe in one Church, not in many Churches. If it be said "Do you suppose that it is made up only of those who belong to what is called the Episcopal Church or the Anglican Communion? We answer no; we do not. We claim that it includes the whole body of the baptized; that there is not anywhere a baptized man who is not a member of the Catholic Church, no matter by what name he may call himself or by what name he may be called. If men must say I am of the Pope, or I am of Calvin, or I am of Wesley, or I am of Williams, we can only answer with the Apostle, "Is Christ divided? was Paul crucified for you or were ye baptized in the name of Paul? and "While one saith I am of Paul, and another I am of Apollon are ye not carnal?" What ground then is there in the charge that the Church is too exclusive? Cer-

tainly no good ground. It would fain include all men. It makes no charges, delivers no judgments, pronounces no condemnations, hurls no anathemas. It simply walks in the old paths, holds the old one Faith, retains the same Apostolic Order that has been from the beginning, preaches the everlasting Gospel, administers the Sacraments as enjoined of Christ, tries to be true to His commandments, and administer the solemn trust which He committed when he said: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe and do all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." The only ground then for the charge that the Church is too exclusive is that we are persuaded that the present unhappy divisions of Christendom are contrary to the revealed will of God and that our Lord earnestly desired the unity of His Church when in His last solemn supplications for those that are His, He said, "That they all may be one," and that the Apostle asserted that which is as true for our day as for his, when He said "There is one Body and one Spirit." We claim that every baptized person is, nominally at least, a member of that one Body, and if, by God's help, trying to love and serve Him, is a living member of that one Body of Christ.

Now it is simply a fact, which no sane man will deny, that there are most excellent and devout Christians in every branch of the historic Church and in every Christian denomination. As for us we are very glad that it is so. We thank God for it. We pray that it may be more and more the case. We pray constantly for the whole state of Christ's Church Militant. We are pledged to "maintain and set forward as much as lieth in us, quietness, peace and love among all Christian people," but we are also pledged to be true to the Apostolic Faith and Order and to "Give faithful diligence always so to minister the doctrine and discipline of Christ as the Lord hath commanded and as this Church hath received the same." Less we cannot do. More we have no desire to do. In doing this we remember the words of the Lord Jesus how He prayed, and doubtless still prays, for His people "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me."

Important Notice.

For some time complaints have been reaching the publishers daily of the loss of money sent to them through the mails. Inquiry has now revealed the fact that an employe of the office had for at least three months been in the habit of abstracting several letters a day, and using for his own purposes the currency therein contained. Drafts, checks and post office orders he destroyed. The post office authorities have kindly furnished the publishers with a full list of orders awaiting payment; for these, duplicate orders will be at once procured. Persons who sent drafts or checks for which they have received no acknowledgement will kindly procure and forward duplicates. The amounts forwarded in currency will be made good by the publishers. If all persons who may have remitted money, in any form between January 1st and March 16th, and have received no acknowledgement of the same will send particulars, enclosing duplicates in the case of checks and drafts, the amounts will be at once duly credited.

Bishop McLaren was called East very suddenly last week by a telegram announcing the sudden death of his father, the Rev. John F. McLaren, D.D., who died at Princeton, N. J., on the 14th inst, at the age of 80. Several of the Bishops' appointments were thus necessarily put off, but they will be filled as soon as possible. He will officiate in his Cathedral on Easter Day, and administer the Rite of Confirmation there to a large class.

On and after October 1, 1883, letter postage will be 2 cents for each half ounce or fractional part thereof between all points in the United States. The rate will then be the same on drop letters and all others. No changes have been made in rates on other classes of matter.

On and after the 1st of July, 1883, pos-

tal notes can be obtained at any money-order office in sums of \$5, and under, by paying a fee of 3 cents. These postal notes will be made payable to bearer without corresponding advices. They will be payable at any money-order office within three months of the date of issue. After the lapse of that time the holder can obtain the par value only by applying to the postoffice department at Washington.

The notes will be found very convenient, much more so than was the old fractional currency, for they can be obtained for any number of cents under \$5. We trust that our subscribers will make general use of them, and thus avoid a repetition of the thefts alluded to in another column.

BRIEF MENTION.

A high official in the R. E. denomination, says: "I venture to assert that no Church ever needed a theological school so much as the Reformed Episcopal Church needs it to-day." No great "venture" to say that.—As an instance of the painstaking care of our postal service, a correspondent informs us that a letter mailed at the office of the LIVING CHURCH and addressed to New York, (by error) has finally reached him in Philadelphia, after being tried in both sections of the former city.—The London Telegraph says: "that Temperance habits have made prodigious strides during the past few years, is beyond question. The movement is sweeping over the nation in an unchecked tide, acquiring force as it goes, and inaugurating not change merely, but a social revolution."—The clergy cannot be too careful to refrain from frivolous amusements, especially those which are liable to perversion and lead to gambling. But that they should be denied all recreation is absurd. They need relaxation, perhaps, more than any other class of men, for their studies and duties are the most solemn and severe. The saying of Edward Payson should be noted: "I now feel that I am never serving my Master more acceptably than when, for His sake, I am using means to preserve my health and prolong my life."

"Now may we not hope
That the Manchester Pope,
Who says his Chimere is an orthodox Cope,
Will like latitude give,
And so let and let live,
To the priest who refuses to read in a Not
Which the Ornaments Rubric he knows hasn't
got?"

"It seems to me," says a correspondent, that the LIVING CHURCH is just the agent to enforce the practical teachings which our people hear from the chancel. We "preachers" can rouse consciences, perhaps, but the Church Paper calmly read and teaching the same lesson, can clench our nails for us better than we can for ourselves in most cases."—An English paper notes with alarm "the disastrous results of sobriety," in the falling off of revenue receipts by the growing temperance of the people! What if the English people should all at once and together become teetotallers? Of course the revenue would be too small to meet expenses, and the Empire would be ruined! It is only by drinking plenty of whiskey and beer that a nation can hope to pay its way!—The following contains an admirable lesson: "Do you know what church your next-door neighbor attends?" inquired a friend of an uptown man. "No, I don't; but I'm sure he's a Christian. "What reason have you for thinking so?" "Because he sprinkles ashes on his sidewalk when it's slippery."—A well-known Presbyterian clergyman of one of the lower Delaware counties, somewhat famous as a wit, was approached by a Baptist clergyman with the question: "Well, brother, we're going to have a new bell for our church. What sort would you recommend?" There was a twinkle behind the Presbyterian parson's glasses, and he answered promptly, "By all means a diving bell."—The Romanists claim to be devout keepers of Lent; and yet, according to a local paper, the Archbishop of Chicago and many of his clergy attended a grand banquet on St. Patrick's day, the Saturday in Passion Week.—A distinguished clergyman remarked the other day that there were all sorts of societies in the Episcopal Church except a society for saving the souls of city rectors.—It is said that the proprietor of a roller-skate rink put on his cards the very appropriate motto, *Festina Lente*, "Make haste slowly." He was surprised by the sudden and large increase of pat-

ronage during Lent; the young ladies, lacking "higher education," having interpreted the card as announcing Lenten Festivities!—That reminds us of the Irishman's translation of *Semper paratus*,—"Paraties forever!"—The lectures of Dr. Dix, on the Christian woman, delivered during the Lenten Season, are published by D. Appleton & Co., and can be had for fifty cents. His remarks on "the higher education of women," following the action of Columbia College, have been criticized and misrepresented by the press. It is not a question of "higher education," but of education on the same lines and by the same methods as that of men. Dr. Dix would not deny to women the highest intellectual culture that the age affords.—The beautiful cut on the third page is taken from "Easter Blossoms," the admirable selection of seasonable music issued by the well-known Church Publishers, Messrs. George D. Newhall & Co., of Cincinnati.

When weeping o'er some sculptured clay That holds the one unto our souls most dear, Go to our questioning hearts the angels say, He whom ye seek, beloved, is not here; Lo, he is risen, but a little way He goeth before, Be comforted and pray. —W. K. Buck.

The late Robert Asa Packer, of Sayre, Pa., (President of the Pa. & N. Y. R. R.,) by his will left one-half of all that he was worth to his "beloved wife, Emilie V. Packer," and the other half to the Lehigh University, in the Diocese of Central Pennsylvania. This will was drawn in Oct., 1880. Subsequently, in May 1882, he made a new instrument, by which he repeated the provisions of the former will, with the exception of taking from the University's portion, \$40,000 for the erection of a new church building for his parish at Sayre, and \$30,000 for the endowment of its services, on condition that all sittings in the Church should be perpetually free. This endowment was to be lodged in the hands of the Bishop of the Diocese as Trustee.

In June, 1882, he created a codicil making his adopted daughter the legatee of a munificent sum on her coming of age; but, he attached this codicil (it is supposed by some inadvertence, or lapse of memory), to the "1880" will, instead of binding it to his actual "last will and testament," namely that of 1882, by which his parish was to be so grandly benefitted. Thus, his act, in law, was a republishing of his "1880" will, which has been offered for probate by the executors, under legal advice in Pennsylvania.

The trustees of the University, it would seem, are powerless by law or in good faith and integrity to their trust to relinquish out of their portion the share of \$70,000, undoubtedly designed by Mr. Robert Packer for his parish church and its endowment, however much they may feel, in equity and in actual knowledge of his wishes, disposed to such a course. Hence, unless that second and true "last will and testament" can be admitted in law, as of the nature of a first codicil, the parish that he planted, constantly succored and loved, and for which he had so nobly devised, must altogether lose the benefit of his generous intentions, although he had consistently declared to many persons up to his last days that he had made this provision for his Church, and had even had plans for the new building drawn for his approval, within a fortnight of his decease. Perhaps some luminary of the law may throw light on the subject, to the advantage of the bereaved parish.

"His funeral will, in compliance with his own request, be conducted without religious ceremonies." Such a paragraph occasionally appears in the papers. The preceding is consistent, so far as omitting the "religious ceremonies," in the case of a professed infidel. But why have a funeral at all? One who has scoffed at the immortality of the soul should wish to avoid any appearance of honoring the dead body. If a man dies the death of brute beasts, what is the propriety of making omissions over his grave? The sooner he is out of sight and the less fuss there is made over his departure, the better. What comfort can a funeral give, without any hope of a resurrection? What significance has a funeral "without religious ceremonies?"

The Rev. F. W. Taylor, Danville, Ill., has undertaken the compilation of the parochial and general clergy lists for the LIVING CHURCH ANNUAL for 1884. Notifications of changes of address, statistics, etc., may be sent directly to him.

ULTRA STELLAS.

Written for the Living Church. "Ah, sad and strange as in dark summer dawns The earliest pipe of half-awakened birds,— The poet sings of slumberous chirp to greet The first faint flush in tender eastern skies, With pause of fuller song till richer dyes Define the dim horizon. But more sweet It is, 'neath midnight's star-wrought vault, full meet To arch the blossom-broidered land that lies In southern beauty—with a rare surprise To hear the mocking-bird his strain repeat. Then, mimic art forgetting, forth he flings His rapture to the stars: the listening air, Perfumed with jasmine incense, lends it wings. So thou, my soul, thy melody may bear In Grief's dark, shadowy night: Faith upsprings Beyond the stars, nor waits the dawning fair MIRIAM P. MASON.

A Virginia Pastoral.

To the Editor of the Living Church: I send you for publication the following caustic and well-deserved satire on the absurd manifesto of the Bishop of Virginia, prohibiting the use of flowers in the churches of his Diocese at Easter. It will interest your readers I think, as a clever instance of the reductio ad absurdum. X. Y. Z.

"Out with those flowers." "Spargere flores incipiam." I'll begin to scatter the flowers. Out with those flowers. Let rose, nor jasmine, nor e'en violet dare To bow with us their silent heads in prayer. Immaculate lilies! let them never raise With us on Easter morn their hearts in praise.

Out with those flowers. What! are you Jews, or Heathen, that you need Your Easter lessons in bright flowers to read? Nay, beauty is all sin! all feeling fraud; And bare low-church the only road to God.

Out with those flowers. If you need flowers, are not your preachers there? Preachers from Alexandria, to declare In flowers of style, such flowers as I approve, Flowers old and tried—the doctrine that I love?

Out with those flowers. If you need beauty, is not that to find In sweet theology, of low church kind, Dear Calvin's logic, teaching us as well The bounds of grace, the boundlessness of Hell?

Out with those flowers. Some Puseyite Priest invented that account Of how the saviour, preaching on the mount, Saw with fond eyes bright flowers around Him burn, And bade His hearers look on them and learn.

Out with those flowers. He pause to smile on such! He stoop in power! 'T' unfold the lesson folded in a flower! Alas! that such a preacher preached ere now Low-church had risen on earth, to teach Him how.

Out with those flowers. If their pernicious beauty could ensnare E'en Christ Himself to love them and to bear With their seductious, learn, dear sheep of Mine, No beauty with thy worship to combine.

Out with those flowers. Strip every church! let every voice that flows In hymns to God, flow tuneless through the nose. Fly-speck the sacred chalice! and let dirt, On the lawn sleeves, your Bishops' faith assert. Out with those flowers.

MISSIONARY CONFERENCE.—The dates for the Southern Deputation meetings have been fixed as follows: Charleston, S. C., meeting for Informal Discussion, on the afternoon of March 30th. General Missionary meeting the same evening. Savannah, Ga.; the members of the deputation will make addresses in four of the city pulpits on the morning of Sunday, April 1st; hold a General Missionary Meeting in the evening and a meeting for Informal Discussion the next noon. Jacksonville, Fla.; meeting on Tuesday, April 3rd, as in Charleston. Further details of arrangement have been left to the local authorities.

Upon the invitation of the Bishop and the Convocation, arrangements were in progress for a Missionary Conference at Louisville, Ky., to be held this Spring; but, because of the recent disastrous floods and for other reasons, the project has been postponed.

The days selected for the Conference at Albany, mentioned last month, are Tuesday, Wednesday, and Thursday, on the 24th, 25th and 26th of this month. At the time of writing we are not able to announce the names of the speakers. This will be done through the Church press.

The Rev. Dr. Kirkby will represent the Board at the Northern Convocation of Indiana, to be held at Michigan City, on the 25th of April.

The Rt. Rev. Drs. C. C. Penick and John A. Paddock, with the Ven. Arohdeacon Kirkby, at the request of Bishop Jaggard, have been appointed a deputation from this Society to attend and speak at the anniversary meeting of the Woman's Auxiliary and the Diocesan Convention of the Diocese of Southern Ohio, occurring in the week beginning with the Sunday after Ascension, May 6th. The members of this deputation will meet other appointments in the Diocese just before and after these meetings.

In church-yards wide the seeds we sow, Beneath the Cross the wheat shall grow, On Easter Day death's reign shall end, And golden sheaves shall heavenward send, Hail the best morn by whose glad light, Angels shall reap the harvest white. —Bishop of Quincy.

JEWISH MISSIONS.—The Church Society for Promoting Christianity amongst the Jews, has issued in connection with its appeal for offerings, a circular embracing general letters and pastorals from fifty-three Bishops, urging upon the Church the claims of Jewish Missions.

Personal Mention. The address of the Rev. F. R. Graves has been changed from Shanghai, China, to Geneva, N. Y. The post-office address of the Rev. F. W. Bartlett is 67 McBride St., Syracuse, N. Y.

The Rev. F. D. Hoskins having removed from Elmira, N. Y., and become Rector of Trinity Church, Swedesboro, Diocese of New Jersey, desires to be addressed accordingly.

To Correspondents. Declined with thanks: "In Loving Memory," by F. L.; "On the Glorias and veiling the Cross;" "An Easter Hymn," by H.

Accepted: "The Lost Diamond;" "Miss Leigh's Work;" "A Glimpse of a Southern City."

J. G. A.—Send us all the Church news of your Diocese that you can collect, and we shall gladly find a place for it.

A LAYMAN.—It is hardly worth while to print your advice to the clergy. Those who are faithful as pastors already are doing as you suggest. The other class do not read the LIVING CHURCH.

G. H. M.—Your communication would open the pressing controversy about the name "Protestant Episcopal," and must be declined.

S. C. P.—These little matters of ritual are of no great consequence. It is not necessary that all congregations have exactly the same "use." Many things, not directed by rubric, are mere matters of taste, and you should conform, as far as you can, to the custom of the church which you are worshipping. Singularity is sometimes the most offensive form of ritualism.

D. K.—Let the Bishop of the Diocese take care of that. It is his responsibility, and he probably understands his business.

Obituary.

ALLEN.—Entered into Rest, at Aurora, Ill., Feb. 25th, after a long illness, Sarah E. Allen, wife of the late S. T. Allen, aged 50 years, 2 months and 6 days.

SIMPSON.—Died, at St. Paul, Minn., March 3, 1883, of pneumonia, Gen. James Hervey Simpson, U. S. A., Junior Warden of St. Paul's Church and Treas., Rector of the Diocese of Minnesota, aged 70 years.

At a meeting of the Vestry of St. Paul's parish, held this day, the following resolutions, expressive of the loss the parish and the community have sustained in the death of Gen. James H. Simpson, U. S. A., were adopted:

WHEREAS, In the providence of God, the Junior Warden of this Parish was removed by death on Friday, the 3d inst.,

Resolved, That, by the demise of Gen. James Hervey Simpson, U. S. A., Junior Warden, this parish has sustained a loss which is well nigh irreparable. During his long years of service as an officer of the United States Army, Gen. Simpson established a national reputation as an accomplished, scientific, and gallant soldier, whose military record is unstained and pure, and after his retirement from active service in the army, he became connected with this parish, and was elected Junior Warden.

Resolved, That Gen. Simpson loved himself to be a useful and conscientious official, and a loyal and consistent communicant of the Church. He was a devoted husband and father, a generous friend to the poor, a liberal benefactor of the sciences, and an earnest advocate of all measures having for their object the advancement of Christ's kingdom on earth and the welfare of his fellow-men.

Resolved, That these resolutions be entered upon the records of this parish and published in the daily papers of the city, and that a copy thereof be transmitted by the secretary to the widow of the lamented deceased, accompanied by the expression of warm sympathy on the part of the Vestry with her and the other members of the family in their distressing bereavement.

St. Paul, Minn., March 10, 1883.

At a meeting of the Vestry of St. James' Church, Chicago, held March 13, 1883, the following was offered by Mr. C. R. Larrabee, and unanimously adopted:

IN MEMORIAM. Departed this life on the 9th day of March, 1883, Joseph Turner Ryerson, for more than thirty years a member of this parish, on several occasions a member of its vestry and of its building committee, holding in all positions the respect and confidence of his colleagues and all who knew him. A man of sterling integrity and blameless life, showing always a deep sympathy in the welfare of the parish, and giving substantially of his time and thought in the restoration and furnishing of the present church edifice. The vestry makes this record of its estimate of his character and valuable services and its deep sense of loss in his long-awed.

Resolved, That this minute be entered upon the record of our proceedings and a copy thereof sent to the family. H. A. TOWNER, Clerk of the Vestry.

Acknowledgements. ST. MARY'S SCHOOL.

The Rector of St. Mary's School gratefully acknowledges the continued remembrance of kind friends:

Jansen, McClurg & Co., Chicago, package of Easter Cards to be sold for benefit of Building fund.

Miss George Champin, 4 vols. Macaulay's History of England.

Mrs. Caswin, Joliet, comforter and toilet articles. Young Ladies' Guild, Joliet, comforter, aprons, etc., for rebuilding.

R. F. Newcomb, Quincy, Ill., \$1,000.00. S. B. Hoisington, Quincy, Ill., 50.00. Subscribers to Living Church, Bay City, Mich., 16.00. Mr. and Mrs. Sam'l Wilkinson, Peoria, Ill., 10.00. St. John's Sunday School, Peoria, Ill., 1.25. Dr. W. C. J. Sault, Bethlehem, Pa., 10.00. Grace Church, Chicago, 10.00. Several friends, per K. D. V., New York, 5.50. N. W. Simmons and High School, Mendon, Ill., 15.00. T. R. Whitford and other Professors of Knox College, 25.00. Previously acknowledged, 1,288.58.

Total for rebuilding, \$2,307.33. Contributions forwarded to the Rector will be paid over to the Treasurer and acknowledged in these columns. The daily prayer is offered by teachers and pupils that God may "open the hearts and bands of His people for the rebuilding of their house." C. W. LEFFINGWELL, Knoxville, Ill.

Miscellaneous.

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LYON—THOMPSON.—At St. Paul's Church, Pekin, Illinois, Feb. 1, 1883, by the Rev. Geo. W. West, Rector, Miss Helen Glasgow Thompson, of Pekin, and Mr. Frank Walton Lyon, of Toulon, Ill.

The Rev. James E. Hall, entered upon his duty as Rector of Trinity Church, Lincoln, Ill., Diocese of Springfield, on Low Sunday.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

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THE RESURRECTION AND THE LIFE.

Written for the Living Church.

Made like Him, like Him we rise, Ours the cross, the grave, the skies. Death's drear night of sorrowing gloom, Shrouds the Saviour's lonely tomb.

While the world is sleeping: Blessed hopes all buried lie, Answer nought to love's sad cry, His angels' vigils keeping.

The death-cold waves up in the shore, Like funeral anthem o'er and o'er, This saddest loss repeating, The moaning winds around the tomb, Seem sobbing through the express gloom, In mournful cadence meeting.

So passed the dreary night away, Till rosy light of dawning day, Thro' eastern skies was streaming, And in a path of wondrous light, An angel came divinely bright, Dispelling death's dark seeming.

The heavy stone he rolls away, Proclaiming in glad song, for aye, Death vanquished, life immortal, "Seek not your Lord among the dead, Behold Him risen as He said," Heopes Life's radiant portal.

And angels caught the sweet refrain, Heav'n echoed the triumphal strain, Death vanquished now, forever, Strew with life's radiant flowers the tomb, In morn eternal ends the gloom, The cross a crown forever!

And still to us who in the gloom, Wait sadly at a loved one's tomb, An angel cometh ever, Points to that favored home above, That home of life, and joy, and love, Where re-lived our loved forever.

CALIELL BONNEY.

Letters to Laymen.—No. XIII.

Written for the Living Church.

DEAR GALLIO.—It is greatly to be regretted that in any matter the opinions of men should be the result of mere feeling or prejudice. It is especially to be regretted that it should be the case as to aught pertaining to religious faith or opinion. And yet, very largely, that seems to be the way that the teaching of Scripture as to future punishment has come to be regarded in our day. If any question as to it be raised, the first thought of nine men out of ten seems to be "Can we suppose that God would do so and so?" Does it not seem that it ought to occur to us, that, aside from the certain warrants of Scripture, we are far from being competent judges of what God will do: at least that it is only to a limited degree that we may reasonably or reverently judge as to what He will do? No thoughtful person will confidently affirm what he will, himself, do in the time to come. We are often far from being competent judges of what we ought to do. Only to a limited extent can we judge of what, in any particular case, other men will do or ought to do. What thoughtful or reverent person then will think that he is, of himself, competent to say what God will do, much less what He ought to do? "Who hath directed the Spirit of the Lord, or being His counsellor hath taught him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed Him the way of understanding?" If we know anything of ourselves we know that we are very weak and fallible creatures far from being unbiased and disinterested judges in any matter. Our judgment is from our stand-point, and it is almost always a very limited and narrow stand-point, and so, well-nigh always an inadequate and often a very unfair judgment. Hardly can a question be raised as to social or governmental policy but straightway we find good and thoughtful people taking altogether opposite sides in the matter. They judge from the stand-point of their prejudices or their supposed interests. It is, then, a most unreasonable thing for any man to imagine that, of himself, he is competent to say—"Can we suppose that God will do so and so?" But how, then, (it may be said) can we arrive at any opinion as to our future existence? Manifestly we can have no knowledge as to what awaits us hereafter save by Revelation. The question will then be what has been revealed as to our future existence? And the answer is to be sought in the strong probabilities which natural religion suggests (probabilities which only stop short of being certainties) but above all in the positive assurances of revealed religion. God has never wholly left Himself without witness to men.

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God head." We find that men have everywhere, in all ages, believed in God, and in a future existence, and almost as universally believed it to be one of rewards and punishment. The untutored savage of to-day will tell you, with undoubting faith, of the happy hunting-ground beyond, that awaits the good and brave. The ancients as unhesitatingly told of Tartarus and Elysium, Minos and Rhadamanthus with their seats of judgment, the wheel of Ixion, the stone of Sisyphus and the whips of the Furies. And it is easy enough to see why they must not only have believed in a future existence but that it is, and must be, one of rewards and punishments. They discerned in them and around them witness to the present moral government of God. They needed no argument to convince them that human life here is under a system of rewards and punishments. It is a fact within the knowledge of everyone capable of observation. We have but to lift up our eyes and see. We know that our present peace or present misery is largely the result of what we have believed and thought and said and done. We know that we now have inherent power of choice and action. We know that we have capacities for happiness and misery. We must therefore conclude that the same eternal laws that obtain to-day will forever. The essential endowments of the soul are, no doubt indefeasible. If therefore we believe in a future existence at all we must conclude that it is one

of rewards and punishments. The only conceivable immortality involves the continuity of our mental and spiritual faculties. Personal existence projected from this world into the next necessitates the preservation of memory. This of itself makes it certain that whatever else may characterize our future existence it must needs be one of rewards and punishments. The destruction of a man's memory would in effect be his annihilation. To destroy our knowledge of what we have thought and said and done in time past would be to take from us all sense of responsibility and accountability for the part that we have played. A man lies in prison at Smithville for robbery and murder. He is being visited for his evil deeds. He is very conscious of it. He connects his present punishment with his past iniquities. To take from him memory of what he has done would be to make punishment for it impossible, for, in that case, there could be no connection between his present sufferings and past crimes. He is now conscious that there is such. His memory recalls all his guilty past. He knows that he is responsible and that he is now receiving the due reward of his evil deeds. We are all conscious of the fact that memory retains in its grasp knowledge of our past years. We are equally conscious of the fact that we had and that we exercised the power of choice and therefore that we are and must be responsible for every separate exercise of choice that we ever made and for the sum total of all our choosing. Now we can only suppose that what memory does for us now it will continue to do. It further follows that if there be no remedy in the economy of God for the guilt that has characterized our choosing, in so far as we have left undone those things which we ought to have done, and have done those things which we ought not to have done, then its inevitable result must go on forever. This much at least is the teaching of the universal revelation that God has made to men. What we term Natural Religion even certifies to us the fact that our future existence must be one of rewards and punishments. And this, Revealed Religion confirms. Furthermore, it declares, in such terms as we are best able to understand, the everlasting destiny of all humankind. It says that this present condition of things cannot go on forever; that final results are fast setting in for us all; that a day is at hand which shall be the declaration of a fact as regards us, every one, and that the issue of that judgment shall be endless for us all. "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just;" "And they shall come from the east, and from the west, and from the north and from the south, and shall sit down in the Kingdom of God. And behold, there are last which shall be first, and there are first which shall be last," "Then shall the King say unto those on His right hand, Come ye blessed children of my Father, and then shall He say also unto them on the left hand, Depart from Me," "And these shall go away into everlasting punishment and the righteous into life eternal." This is the substance of the revelation made. If we receive it at all, we must receive it as it has been made. We know very well that a thousand curious and vain questions can be and are raised, as to the meaning of these, and the many like declarations of the Saviour, but it is idle to discuss them. There is that which witnesses to the truth and justice of these declarations of our Lord in the mind and heart of every man who believes that the Lord God Omnipotent reigneth. No right-minded man, who believes in a good God at all, can for a moment suppose that the present mixed condition of good and evil, which we see around us, can, or ought to go on forever. He must say this present state of things cannot last. Are truth and righteousness never to be set up forever? Are injustice and iniquity never to be cast out forever? Are the wicked never to cease from troubling? Are the weary never to be at rest? Should not, will not, a righteous God sever the wicked from the just? Should He not, and will He not, at last set up His everlasting Kingdom, a Kingdom of perfect truth and righteousness and peace? And must we not suppose that when He does, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life?" The revelation is that it shall be so. It says that the Lord shall put down all rule and all authority and power; put all enemies under His feet. It says that in that Holy Land of perfect righteousness and perfect peace, the peace of God, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away," that is sin and all its sad heritage, all that now makes death and sorrow and pain. This is the revelation. And this that it says, reason leads us to expect; tells us that it ought to be so; that it will be so; and it is in believing this only that we can have faith and hope, and can say, "Doubtless there is a God that judgeth the earth."

The following quaint lines are said to be from the German: Earth shall give back again, That which she holds in trust; No mote of what was mine Shall smoulder in the dust. The raiment I laid off And gave the grave to keep, I shall put on again When I have slept my sleep, The same old garment still, Yet new and clean and bright: The mother for her child Hath washed it overnight.

SISTERLY GOOD-WILL.—Two sister schools, St. Agnes' and St. Helen's—one from New York and the other from Oregon—have sent each an offering to St. Mary's School, Knoxville. St. Agnes' School sent \$35 and 36 vols. of Littell's Living Age; St. Helen's, \$34. At St. Helen's, one of the teachers is a graduate of St. Mary's.

AN EASTER OFFERING.

Written for the Living Church.

The morning sunshine, clear and bright, Shines through a window-casement old, And fills the room with warmth and light— Its glorious beams seem beaten gold. They fall athwart a childish face, Enlaced but serene, And kiss the lips which bear the trace Of lingering pain and suffering keen.

The sunken eyes seem closed in sleep, But, as we look, a pearly tear Steals slowly down the wasted cheek; The anxious mother draweth near, "My child, what causes thee such grief? Why art thou weeping, this bright morn? Cannot thy mother give thee relief? What trouble causeth thee to mourn?"

"Dear mother, heed it not, I pray, Indeed I would not give thee pain; I weep because I see no way. An Easter offering to gain. This day our blessed Saviour died, A ransom for the sons of men, And Easter morn He burst aside The bars of death, and rose again.

"I grieve that I can nothing say Upon the altar, Easter morn; I can do nothing else but pray While loving hands His house adorn— But stay! Dear mother, I can send That pearly lily pure, white, white, A gem of beauty which my friend So kindly brought to me last night.

"To-morrow, they will loving care The church will deck with flowers bright; And I, at least, this lily fair Can give, though but an offering slight. But God above all hearts can read, There's nothing can escape His sight, He'll take my gift, though small and lowly, Who did not scorn the widow's mite."

'Tis Easter, day to man most dear! And hearts now join with one accord To praise the Christ who suffered here, Our risen and ascended Lord. The church with lovely flowers is dressed, Fair emblems of that truth divine, That we who in the grave shall rest, Shall rise, and with the angels shine.

Upon the altar we behold A cross of pure and snowy white, And o'er those blossoms rays of gold Are streaming with a softened light. The flowers most beautiful and fair Upon that cross, a lily pure, By little Jamie's love placed there, The only gift he could procure.

But God, that simple gift of love Accepts, and makes the means of good; For many hearts are raised above, By trusting faith ne'er understood, A symbol of that childish trust Which gave its all in faith and prayer, That God would bless it, Who is just.

Dear child, thy pain is over now; No more for suffering shalt thou weep. To-day thy fair and placid brow Bears the repose of dreamless sleep. This Easter morn'ning bright and fair Thy happy spirit passed away, To praise the God of earth and air, In realms of everlasting day.

But thou a legacy didst leave To those who knew thy faith and love, A lesson which, if they receive, Shall fit them for a home above. An emblem is that lily white Of thy pure spirit, freed from pain And dwelling in the realms of light, From sorrow free, and care and pain.

We cannot grieve that thou'rt at rest, That all thy anguish now is o'er, This day, to thee, indeed was blest, That called thee to a brighter shore. Thy all, though little, thou didst bring, A free and willing sacrifice; Now Easter anthems thou dost sing, With ransomed saints in Paradise.

MARSH.

Protestant Jesuits.

Critics of M. Daudet's new story, "L'Evangeliste," have complained of the gross improbability of the virtual kidnapping of Mlle. Erben by a fanatical Protestant zealot. It is a curious coincidence that just at this time a young English girl should have been carried off from her family by the leaders of the Salvation Army. The Rev. Mr. Charlesworth, an English clergyman, writes to the Times complaining that the Salvationists have deprived him of his daughter. He took Miss Charlesworth on one or two occasions to meetings of the Salvation Army, where she made the acquaintance of "Gen. Booth" and his family. Falling wholly under their influence, the girl joined the Salvation Army and refused to remain at home or to listen to her father's counsel and commands. In company with Miss Booth, Miss Charlesworth went to Geneva where their eccentricities impelled the attention of the authorities and led to their expulsion from the canton. The Booths have remained deaf to the appeals of Mr. Charlesworth, and have not only taken his daughter away from him, but have converted her into a hysterical fanatic. Thus what seemed incredible to the readers of "L'Evangeliste" has actually occurred, and the heartless conduct of Mme. Antheman has been closely paralleled by that of "Gen. Booth" and his family.

The Salvation Army promises to hold in Protestantism much the same place that the Company of Jesus has held in the Roman Catholic Church. The Jesuits were originally simply a missionary society. The founders of the society were animated by the purest motives. As conceived by Loyola, the society was to be a vast missionary army, carrying the Gospel into regions where missionaries less fearless and devoted would not venture. The semi-military organization of the Jesuits and the superb discipline that was maintained in their ranks made them a wonderfully efficient salvation army. But as this army grew in numbers, in wealth, and in power it lost in a measure its original purpose. The Jesuits learned to regard the permanence and power of their society as something of greater importance than the conversion of heathen. They ceased to be the humble servants of the Church and looked upon themselves as her rightful rulers. They made themselves the Pretorian Guard of the spiritual empire of Rome. They held themselves superior to the ordinary laws of morality, and the Church was more than once forced to class among its enemies the powerful and unscrupulous society originally organized by noble men for the purest and loftiest purpose.

"Gen. Booth" may not have consciously imitated Loyola, but his Salvation army owes its power to a semi-military organization that closely resembles that of the Jesuits. He intended the army to be a vast missionary force to carry the Gospel to the most ignorant and degraded of the heathen of modern cities. Its whole control was centered in his hands. Its officers and soldiers were responsible solely to him, and were expected to obey his orders implicitly. The vast sums of money used in the work of the army were committed to his sole custody to be used by him at his discretion. His control of the army and its funds is to-day even more absolute than that of the General of the Jesuits over the affairs of the Company of Jesus, and it is understood that the office of General is to be made hereditary in his family, so that his son will succeed him without even the formality of an election.

Already the Salvationists are showing signs of a transformation similar to that which completely changed the character of the Jesuit Society. The Salvation Army, when it was small and unimportant, regarded itself as the servant of the Protestant Churches and sects, and its converts were permitted to join the Church of England or any so-called evangelical sect that pleased them. Now that it is large, rich, and powerful, the Salvation Army regards itself as something superior to any Church. It keeps its own converts in its own ranks, and teaches them that they need no priesthood, no sacraments, and no church organization. The Salvation Army is to take the place of the Church, and it is quite possible that "Gen. Booth" looks forward to the time when his army will have superseded all ecclesiastical organizations. As it has substituted for the priesthood a class of exhorters with military titles, and for the sacraments a series of grotesque ceremonies, such as "knee drill" and "assaults," so it is placing its own code of morals above that of the Church, and for the greater glory of the Salvation Army entices girls from their homes and sets them in opposition to their parents.

The harm that the Salvation Army has hitherto done may perhaps be balanced by the unquestioned good which it has done in some cases among the lower classes, but there is great danger that in the future it will be to Protestantism as great an evil as the Jesuits have been to the Church of Rome. It will grow with constantly increasing rapidity, for the larger and more imposing it becomes, the more attractive will it be to the ignorant men and women whose enthusiasm it kindles with its parody of war. Growing further and further away from the Church, it will finally become the teacher of a new religion, in which hysterics will take the place of morality. It will live, not for the sake of the Gospel, or the Church, but for its own sake, and instead of strengthening Protestantism will aid in its disintegration. Honest and sincere as "Gen Booth" undoubtedly is, he is not more honest and sincere than Loyola, and he wields an irresponsible power with which no man can safely be trusted. It remains to be seen if in the hands of his successors the Protestant Jesuits will escape the odium which the Jesuits of Rome have earned.—N. Y. Times.

Dr. Dix on Divorce.

Correspondence of the Living Church.

The lecture by the eminent Rector of Trinity Church, New York, which followed the one given two weeks ago in this journal, was on Divorce. Long before the hour for the beginning of the service, the church was crowded in every part, and many persons were unable to get within the doors. Dr. Dix, after reading the tenth chapter of St. Mark, said: "I am at a loss, brethren, in beginning this lecture—at a loss and in doubt. It has been said, and truly said, that it is impossible to use too strong language in speaking of divorce, and I am at a loss and in doubt—at a loss for remarks adequate to state the kind and degree of this social curse, or how to rouse men to a sense of the danger and the necessity of checking this sin of the age; for we all know that an evil may gain such headway that to stop it is beyond human strength. This is one evil that strikes at the very corner-stone of civilization—the home. This chapel has in its basement five furnace registers, one at each corner and one in the centre; if, now, by some magician's art sulphurous fumes should be made to pour out of these whereof this whole congregation should languish and die, no worse harm would be done to them than that which is now done to society by the loose and easy way of divorce, which dries up from the roots love of chastity, virtue and honor. I am not alone in speaking thus of this evil. I do but repeat the words of men much higher in the church than I, and of much more experience and learning. Bishop Williams, of Connecticut, in 1881 said that in 1878 there were in the state of Maine 478 couples divorced; in New Hampshire, 241; in Vermont, 197; in Massachusetts, 600; in Connecticut, 401; in Rhode Island, 196, or in all of the New England States together, 2,113 divorces, a larger ratio in proportion to the population than there was in France in the days after the revolution. In Maine there was one divorce to every 1,357 of the population; in New Hampshire, 1 to every 1,439; in Vermont, 1 to every 1,687; in Massachusetts, 1 to every 2,971; in Rhode Island, 1 to every 1,411. Listen to some more statistics taken from the disgraceful record of the New England States. In 1868 there were 5 causes for which divorce could be obtained, and there was 1 divorce to every 51 marriages. In 1878 the number of causes had advanced to 9, and the ratio to 1 divorce to every 21 marriages in Maine, and in other New England States it was worse. In Rhode Island it was 1 to every 12; in Connecticut 1 to every 11, and in New Hampshire about the same proportion. But that does not tell the whole story, for from the total of marriages

those solemnized by Roman Catholics must be deducted, for they—and all honor to them for it—allow no divorce, and the Protestant divorces run up as high as 1 to every 14 marriages in Massachusetts, and in Connecticut 1 in every 8. There are from two to four applications for divorce to every one granted. The practical result is that in the New England States 2,000 homes are broken up every year, and 4,000 persons are divorced. While the laws protecting marriage have been gradually weakened, the crimes against chastity, morality and decency, have been steadily increasing. In Massachusetts from 1860 to 1870 divorces increased 2½ times, while the number of marriages increased hardly 4 per cent. Those crimes known as flouting against chastity, morality and decency—filthy crimes, loathsome, infamous, nameless crimes—had increased threefold, thus proving that license of legislation had increased license of living. Now, when we reach a point where a man can have as many wives in succession as he likes, and a woman as many husbands, one after another, as she chooses, we shall have reached the position of the Mormons, and, when we reach that, marriage will be at an end, and women will only be legal concubines. It is argued that marriage is only a civil contract, a partnership which can be dissolved at pleasure. The idea that marriage is anything with which God has anything to do must be given up altogether. It is said that we are not in accord with the spirit of the age. How can we be when the spirit of the age is a spirit of skepticism? This is a heresy born of free thought in the matter of religion—asserting our right to choose the religion which suits us best. Marriage is not a mere civil contract; it is a divine institution. It binds a man and a woman for life; one thought, one will, and in one another they should find the most perfect happiness. Granted that marriage is sometimes most unhappy, and grant that man and woman are parted, should either be free to marry again? If marriage is a civil contract that thing could be settled by a State law, but if God has joined them together, then only God can answer it, and God has said: "What God hath joined together let no man put asunder;" and there is but one cause by which the man may be permitted to put away his wife or a woman to separate from her husband, and that cause is adultery. The rule of the church is that divorce may be granted when adultery is proven, and that then the innocent party may marry again, and further than that the church will not go. The easier it is to get divorces the greater will be the demand for them. In this general decline and laxity of morals the woman will suffer the most, and if it be not checked she will be dragged down to a degradation from which, I fear, there will be no recovery. Harm enough has come to her under the plea of bettering her condition. The man should be the protector and support of the woman, but it is often found that it is the woman that supports the man, and she will finally sink back to be man's concubine and slave."

A Worthy Parish.

To the Editor of the Living Church:

Will you kindly say a word in your paper for the poor people of Trinity Church in Lawrenceburg, Indiana. A little over two years ago, I was their Rector. I can vouch for them as most worthy, thorough Churchmen, who live in my heart. They have kept up their services since I left by lay reading, as they were unable to have even a Missionary, but are striving to keep together and if possible get one, and now the terrible floods have come, and torn out the floor of their church, destroyed their Reed organ, and done other damages, irreparable unless Churchmen send relief. They have appealed to me. I shall do all I can. The first thought was about their church, not their households. You know their Bishop has gone from all this trouble to the haven of rest and they are as "Orphans." Will you ask the faithful to aid them and send their contributions to Mr. John Hibbetts and Wm. Farin, at Lawrenceburg, Indiana, two as faithful laymen as can be found in the Church Catholic. You are at liberty to print the whole of this letter or select a part, or fit it over to suit your columns. BENJ. HALL, Rector of St. Marks Church, New Castle, N. Y.

Easter Communion.

If faithful men can be rallied to any one Service in the year more than to another, it is to the Holy Communion on Easter. The heart that does not respond to Good Friday is not likely to respond to anything that the Church on earth knows anything about. If sin banished, death conquered, paradise opened, do not stir the soul, its torpor must indeed be profound. Divine and human love combine in Easter to draw men to the Eucharistic Feast. What memories of our Lord come to us in that glorious hour? How dear, too, our beloved ones, once close by our side in the flesh, now with saints that rest and wait.

Could better work be done by faithful Communicants in Holy Week than to seek out their brethren that may have become cold and forgetful, and to remind them of the great feast at hand? Great offerings of money are proper for the great day of our Saviour's triumph. But the gift that will please Him the best is of the hearts and souls of men.—Selected.

The temperance movement is making gigantic strides in the Church of England. In twenty dioceses there are over 220,000 laymen in the temperance association connected with the Church, with upwards of 3,000 abstaining clergy, including five bishops and seven of the Queen's chaplains.

Father Bjerring, lately pastor of the Russian Greek Church in New York, has entered the Presbyterian communion and has been licensed to preach.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Northern New Jersey.—St. John's Church, in Woodside, a suburb of Newark, has been declared a free church, on and after Easter Day, by the Vestry at its last meeting. The income heretofore derived from the pew rents will be, in the future, dependent upon the voluntary pledges and contributions of the worshippers. For a number of years past, a harassing debt upon the church has detracted from its success, but in the last year, a vigorous and successful effort has been made by which the entire debt has been cleared off except a few floating obligations, which can easily be met by the current income. A mortgage on the church property has been removed, and the parish hopes to start on a new and fruitful career of usefulness. The Rev. A. L. Wood has been, since September last, the rector. Previous to that time, for several months he was minister in charge; and to him, as well as to the late rector, the Rev. A. B. Conger, who was compelled to resign by reason of continued ill health, is this gratifying result due. This church is doing a very valuable missionary work, in a district of the city where Church privileges are not abundant. St. John's Guild has been revived, an Altar Society and a Sewing School organized, and missionary and visiting committees formed. A spirit of enthusiasm has been evoked, which augurs well for future prosperity.

Illinois.—St. James' Church, Dundee, has been recently much improved by arranging, as far as could be done, for a recess chancel made by wooden screen work and draping, on either side. A new altar, of handsome design, the gift of the Church of the Ascension, has also been introduced. The altar is of oak with yellow pine panels, and surmounted by a wooden gilt cross. The church has been lately carpeted throughout, and is looking very much more Churchly than ever before. It used to be a Baptist meeting house.

Michigan.—The Rev. B. F. Matran, Rector of Christ Church, Owosso, has just declined very flattering calls to St. George's Church, Leadville, Colorado, and St. John's Church, Saginaw City, Mich. When he took charge of the Owosso parish, three years ago, the communicant list numbered 76; now it numbers nearly 200. During his rectorship of the parish, he has built a cosy brick rectory adjoining the church; and at Corunna, a few miles distant, he has built a very beautiful brick church. He is now engaged in re-modeling and furnishing the Owosso church.

South Carolina.—Bishop Lyman, in a recent letter, expresses the opinion that during the past twenty years the freedmen have advanced but little in education, morals, and religion. Their ideas about the Gospel are false and delusive. The St. Augustine's Normal School, for the training of colored teachers, is doing a good work but is crippled for funds. It is proposed to add a theological department, and an appropriation has been made for this by the Board of Missions. The Bishop has also received \$4,500 towards the erection of a building. A chapel is needed for the institution. With \$30,000 the whole work could be put on a basis of success, and its usefulness could hardly be estimated.

On the second Sunday in Lent Bishop Howe, at St. Helena's Church, Blauvelt, admitted Mr. R. W. Barnwell to the diaconate. In the sermon, by Rev. John Kershaw, he alluded to the fact, that the candidate was the thirty-seventh clergyman ordained from this parish during the past half century!

Southern Ohio.—Daily morning and evening prayers were said in St. John's Church, Lancaster (Rev. J. N. Rippey, Rector), during Lent, with an address or lecture every day but Monday. This is the third year of the daily service in Lent. The result has been gratifying. The Holy Eucharist is celebrated every Lord's Day. The parish greeted the Rt. Rev. Bishop Jaggar with a large attendance upon his Confirmation Services held on Friday night, March 2d. A class of eight was confirmed and addressed by the Bishop in his usual felicitous manner. The Easter offerings are to be devoted to the purpose of putting a new roof on the church, which needs it very much.

Connecticut.—St. John's Church, New Milford, a very fine structure which has cost so far \$45,000, was consecrated by the Bishop of the Diocese, assisted by a very large number of the clergy on Thursday, March 15th. The Bishop preached an admirable sermon from the text: "Now therefore, arise, O Lord God, into thy resting place, and the ark of thy strength." At the close of the sermon a promising class of twenty-four persons reverently knelt before the Bishop and received the apostolic rite of Confirmation.

After the beautiful and impressive service the ladies of St. John's Guild served a bountiful collation in the Town Hall. All regretted the early departure of the clergy and other guests which were made necessary by their Lenten duties in their several parishes.

The church building is correctly orientated and Gothic in its architecture, and is built of native stone; the walls of rock-faced ashlers, the trimmings of limestone. The interior has been very skillfully painted and decorated by Mr. Lewis, Clerk of the Vestry. The windows are all very fine. The altar is elaborately carved, and has handsome retable and reredos.

Arkansas.—On the fourth Sunday in Lent, the Rt. Rev. Henry N. Pierce D. D., LL. D., visited St. John's, Fort Smith. In the morning the Bishop preached a most scholarly sermon on the unity of the Catholic faith, which was listened to by a very large congregation, and all felt as though they learned something about that faith. In the evening the Bishop confirmed five persons, making twenty-five in all since the first of last April. The Church is growing here as elsewhere in the State, and the interest the Bishop takes in all is very much appreciated.

Central Pennsylvania.—The Bishop visited St. James, Lancaster (Rev. Dr. Knight, Rector) on Passion Sunday, and confirmed thirty-one persons. On the same occasion, he ordained to the Diaconate Mr. Lucius M. Hardy, a Master in the Yeates Institute of St. James Parish. The Rector presented the Candidate and preached the sermon. Five other Clergy were in attendance.

Albany.—The following notes are taken from Our Mission Work: A bequest of about \$1,800 has been made to the Rector, wardens and vestrymen of St. John's, Cohoes, in trust for the foundation of a Church Home for "aged and indigent members of the Church or of the Parish." The testator is the late Mrs. Jane Ryan, one of the oldest communicants in the Parish.

A more than usually large number of deaths of aged and prominent laymen have been recorded of late. Sandy Hill, Morristown, Albany, Fort Edward and Hobart have suffered, and during the last two years sixteen communicants, each upwards of sixty years of age, have been buried from the Parish at Morris, eight of whom were upwards of eighty years of age.

The Bishop has written the following letter to one of the clergy. "I think with you that something ought to be done to prevent the ludicrous culmination of a surpliced figure in an ordinary hat. Of course I am not a 'congregation of rites' and can only advise. This I readily do. The Oxford cap is uncomfortable and unmanly, and academic besides. The biretta I dislike, not as Romish, but as ugly, and I have no fear of its use, because it only comes in contact with the head, through which, Roman Catholicism, if contagious at all, is not often taken. So, on the whole, I advise what the books call, I believe, a zucchetto; in plain English, a black velvet skull cap, such as most of us in Albany and Troy are wearing now."

The Rev. Canon Sandford, LL. D., of Edinburgh, the newly elected Bishop of Tasmania, spent a considerable portion of the summer of 1879 at Lake George, and very kindly rendered assistance to the Rector who was at that time in full health.

Kansas.—Bishop Vail is making a brave effort to establish a hospital in the capital city of the State. He has secured a beautiful site of about twelve acres, well located. The citizens are raising \$10,000, and the Bishop has \$5,000 more pledged or paid. He needs only \$5,000 more to accomplish the good work. There is now only one hospital in the State, under the control of the Romanists. There is also great need of a boys school in this gateway of the great Southwest, to do for boys what the noble Bethany College is doing for girls. The work in Topeka is one of which the Church may be proud, and to which Churchmen need not fear to give without measure.

Long Island.—One of the agencies for extending the influence of the Church in Brooklyn is the Working Men's Society in St. Luke's Parish, Rev. Geo. R. Van De Water, Rector. We take the following from the Register, the parish paper:

The attendance at the Working Men's meetings held at the Parish Hall on Monday evenings has increased from an average of eight to over twenty. The committee in charge have introduced some new and attractive features. Among these may be mentioned a reading-room furnished with suitable table and chairs, and provided with industrial publications, and illustrated periodicals; also instructive talks on the black-board by Mr. Pemberton, two of which have been on triangles, the circle, and ecclesiastical symbols, to which others than working men came to listen. Books, newspapers, dominoes, checkers, musical-box, songs, humorous readings and recitations, social chats, magic lantern, and papers from several competent gentlemen, all help to make pleasant and profitable pastimes. By-and-by we shall hope to see the men who attend these meetings become regular attendants at public worship. Already the movement has commenced from the Eaves of the Sanctuary into the Sanctuary. The committee have received contributions and gifts for the work, and feel very grateful for the same.

Virginia.—The Bishop, by advice of the Standing Committee, has decided to change the place of meeting of the next annual council from Lexington to Richmond.

Pennsylvania.—St. Mark's Church, Locust above 16th, Philadelphia, of which the Rev. Isaac L. Nicholson, Bishop elect of Indiana, is rector, and the Revs. George McClellan Fiske and Charles H. Hibbard, assistants, has a church property of the value of \$280,000 with no encumbrances. There were reported to the last Convention 870 communicants. Total receipts for the year, \$35,344.50. Besides the Sunday-Schools, there are numerous parish agencies, such as the Workingmen's Club and Institute, Workingmen's Society, Parish Day School, Industrial School for Girls, Boys' Guild, Girls' Friendly Society, Employment Society, etc. There is also a parsonage and school building attached to the Church. The parish is represented as in a very flourishing condition under its faithful rector and assistants.

Nebraska.—On Sunday, March 11, in St. Mary's Church, Blair, Bishop Clarkson ordained the Rev. William E. Jacob to the Priesthood. The Candidate was presented by the Rev. Robert Doherty, Rector of Brownell Hall, and the sermon was preached by the Bishop, on the subject of "Maintaining the order as well as the truth of the apostles." In the afternoon the Bishop and Canon Doherty addressed the Sunday School, which is very large and interesting. In the evening eleven persons were confirmed by the Bishop after an able sermon by Rev. Mr. Doherty. This is the second confirmation within ten months in this new parish, making 20 in all. The beautiful Church is entirely completed and fully furnished, including organ and bell. The total cost has been about \$2,500.

Indiana.—The Rev. Dr. Wakefield, president of the Standing Committee of the diocese, has received the following letter from the Bishop-elect:

Philadelphia, March 13.—Reverend and dear brother: Your very kind letter is here. I must also thank you for the affectionate tone of the telegram received by me on the night of last Wednesday. I can not tell you of the woe and pain which have been my meat and drink day and night since the matter of this election was put before me. It yet reads to me only as a dream and vision, and even now I am loath to believe that indeed this call to the office of a bishop, and one who shall represent our Lord Christ to His church and people, does really rest upon me. What urges me to say yes to this call is the strange unexpectedness of it in every way, both to the church in Indiana and to myself. But what, on the other hand, staggers me is my utter lack of experience, my unknown name in the Church, and my age. To say that I love my people here and have nothing but tender and sympathetic hearts all about me is, I know, saying nothing unusual, since that is one of the many blessings God is ever giving to His Priesthood; and so many others in the care of souls can say the same. But when I say, too, that I deeply love my work, even the hard and grinding parts of such work as one has to meet in a parish so large as St. Mark's, I am then saying what will be a terribly hard thing for me to give up. I am yet in painful anxiety as to what is the will of God. I can only write at this moment that my one and only longing is to do His will, whatever that may be. More, I am half persuaded to let Easter and the large helps the Resurrection brings to us settle the matter for me. I am also half in mind to act upon your suggestion of a hasty trip of a few days to Indiana and then finally determine. Just now, with sixty-five people in actual preparation for confirmation next week, and with "passion-tide" upon me, I dare not think of going away. You must pray for me and remember me in the way one most loves to be remembered. I hope the good brethren of Indiana will not think me at all insensible of the great honor they have placed upon me, but indeed I fear that my moral fright is so great and my courage so weakened, that only the weight of a dread responsibility rests upon me. One thing let me frankly say, that if God calls me to this work I shall come, and if I come I shall try to love all my people, and will

be willing to toil and work, and even die in their service and for the mystical body of Christ. Very affectionately yours, I. L. NICHOLSON.

Western New York.—The Rev. William M. Hughes recently resigned the Rectorship of St. John's Church, Buffalo, to accept the Chaplaincy and Professorship of Moral and Mental Philosophy at Hobart College. The Vestry of the Church thereupon invited the Rev. Dr. Burford, of Grand Rapids, Mich., to accept the vacancy caused by Mr. Hughes' resignation. A letter has been received from Dr. Burford giving a conditional acceptance of the call.

Bishop Cox has published a letter in a Buffalo paper, in reference to the recent sermons of the Rev. B. H. Newton. The Bishop says, referring to the doctrinal position of the Church: "She teaches that the Scriptures of both Testaments are the Word of God, and that they contain all things necessary to salvation. Nobody can be ordained a Deacon till he has signed that two fold profession and promised conformity to it. It will not answer, therefore, for any clergyman who has done this twice, voluntarily and in the most solemn manner that can be imagined to profess only half of what he swore to God he believed and would teach. When a Presbyter changes his mind, he has an open alternative before him. He can go out of the communion of which he has ceased to be an honest minister. Nobody wishes to constrain his conscience, but as the only fact, that invests his opinions with any significance whatever is his relation to this Church, he certainly has no right to hold a position in violation of the compact on which he received it. It is no part of my duty to say what should be done with the delinquent in this particular case."

Massachusetts.—The new church of the Advent, Boston, the Rev. C. C. Grafton, Rector, was formally opened on the 15th instant. The Bishop of the Diocese preached in the morning, and the Bishop of Maine in the evening. There were crowded congregations at all the services.

Pittsburgh.—The Rev. W. Thompson, late Rector of St. Paul's Church, Mount Vernon, O., has entered upon his duties as Rector of St. James' Church, in the See City.

The Rev. J. W. Bonham, the Diocesan Evangelist, has just concluded his mission services, extended over three weeks at the churches of St. James' and St. Mark's, Pittsburgh. At the latter church he spent two weeks, preaching nightly to large and attentive audiences, composed not only of Church folk, but also of Methodists, Presbyterians and Roman Catholics. At each church Mr. Bonham has been successful in consolidating the congregation and deepening the spiritual life. During his stay he also frequently addressed the workmen in the mills and glass-factories where his stirring words were highly appreciated. One result of the Mission at St. Mark's was the attendance on two different nights of lay congregations composed of women and girls, men and boys to listen to some plain words from the Priest in charge on the subject of "True womanliness." "True manliness" with special reference to sins of the flesh.

The clergy of Pittsburgh and its vicinity have formed themselves into a Clerical Association for the purpose of holding bi-monthly conferences on subjects intimately connected with their sacred calling.

The mission of St. John's, Lawrenceville, Pittsburgh, has burst forth into new life under the fostering and zealous care of the Rev. E. A. Angell, Canon in charge.

7 PER CENT. NET. Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence and 9th in the business. Best of references. We advance interest and costs and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have money to loan. D. S. H. JOHNSTON & SON, Negotiators of Mortgage Loans, ST. PAUL, MINN. Mention this paper.

Preston, Keam & Co Bankers, CHICAGO, ILL. DEPOSIT accounts received. COMMERCIAL paper discounted. FOREIGN EXCHANGE bought and sold. INVESTMENT Securities and Land Scrip.

TO INVESTORS!

Now is a most favorable time to obtain some of the choicest loans secured by FIRST MORTGAGES upon improved productive property. INTEREST GUARANTEED at the Third National Bank, New York. IT WILL PAY any one seeking a most desirable investment to confer with the

WESTERN FARM MORTGAGE CO., LAWRENCE, KANSAS. Send \$200 to \$20,000 immediately, or write for SPECIAL INFORMATION about the prime loans just now on hand. EVERY LOAN GUARANTEED SATISFACTORY. Rates are firm and Securities never better. F. M. PERKINS, Pres. L. H. PERKINS, Sec. J. T. WARNE, Vice-Pres. C. W. GILLET, Treas. N. F. HART, Auditor. Address the Secretary and mention this paper.

BONDS CHOICE INVESTMENT, 6 & 7 PER CENT. RR. AND MUNICIPAL BONDS. Investment circular mailed on application. Denslow, Easton & Herts, BANKERS. No. 70 EXCHANGE PLACE, NEW YORK. E. H. Denslow (Member N. Y. Stock Exchange). D. A. Easton, H. H. Herts, S. H. Nichols. P. O. Box, 1559.

RARE INVESTMENTS. EIGHT TO TEN per Cent. Interest. On long time loans, with best security in the world. DAKOTA WHEAT LANDS, In the famous valley of the Red River of the North, constituting what is known as the "Golden North-west." Loans negotiated without charge by the Farmers and Merchants National Bank of Valley City, Dakota. Choice lands are also offered for sale at from \$4 to \$12 per acre. Selections made from official survey notes and certified examinations. Write for reference and particulars. HERBERT ROOT, President.

INDIANA FARM MORTGAGES SAFE AND PROFITABLE. I make personal examination of all security offered. No charge to the lender. JOS. A. MOORE. 81 East Market St., INDIANAPOLIS, IND. New York References: Messrs. Winslow, Linler & Co., and Messrs. M. H. Mallory & Co.

No Risk, yet a Solid 10 per Cent. RARE CHANCE. Rapid Accumulation, No Hazard. Can Handle Sums Large or Small. Sold as English Consols or U. S. Bonds. For Trustees, Guardians, Clergymen, Teachers. A GOLDEN OPPORTUNITY. For Circular address the Central Illinois Financial Agency, Jacksonville, Ill.

9 PER CENT. PER ANNUM NET. Real estate loans, payable in NEW YORK CITY, at the Banking House of E. S. JEMISON & C. Interest semi-annually. Prompt payment of principal and interest at maturity guaranteed. Can give satisfactory evidence of our responsibility. Investors desiring to take advantage of the present high rates should send at once for circulars and references. TEXAS LOAN AGENCY, Corsicana, Texas.

C. T. HOGAN, Land and Loan Agent and Notary Public, ENNIS, ELLIS CO., TEXAS. Thirty-four miles south of Dallas. Description of Ellis County and Railroad Map of Texas free to all who apply by postal card.

1850-1883. MANHATTAN LIFE INSURANCE COMPANY, OF NEW YORK. Assets, \$10,650,000. Surplus, \$2,200,000. NEW FEATURES.

The Manhattan Life Insurance Company.—The annual report of the Manhattan Life Insurance Company, of this city, has just been made public, and it is one that must be gratifying to both policy-holders and managers. The assets of this company have increased to \$10,348,239, and it has a surplus fund over every liability aggregating \$2,112,086. The Manhattan Life is one of the oldest companies in the State and is most carefully conducted. Among the privileges its policy-holders enjoy are: The policy and plans embrace the best features of the incontestability, residence, travel, and the New York law of non-forfeiture. In its non-participating policies it sells insurance, not future "dividends." Its contract is plain, its security is ample, its rates of premium low. These policies may be converted into cash at the option of the insured, on due surrender, after three annual premiums have been paid. Policy-holders can ascertain the value and terms of surrender by applying at the New York office for the published table of cash surrender values. The Manhattan Life is reliable and noted for the promptness with which it meets claims.—Daily Press. AGENTS WANTED.—Competent, reliable men in localities where not now represented. Liberal arrangements will be made with persons who can secure business and who can furnish satisfactory references. HENRY STOKES, President. J. L. HALSEY, 1st Vice-President. H. Y. WEMPLE, Secretary.

THIRD SEASON. Chicago Roller Skating Rink. Michigan Ave., and Congress Street. Entrance on Congress St. Healthful exercise the best of amusement. The art of graceful movement combined in one evening's entertainment. Popular prices.

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thos. A. Tidball, D.D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. Special experience in the care of motherless and orphan girls. The Christmas term of the seventeenth year begins Sept. 11th, 1882. For circulars apply to MISS HELEN L. TOTTEN, Prin.

THE GENERAL THEOLOGICAL SEMINARY. The next Academic year will begin on Wednesday, Sept. 12th, 1882. Examinations candidates for admission on May 11th and Sept. 11th, at 9 a. m. Early application should be made by those desiring rooms. Address Rev. E. A. Hoffman, D. D., Dean, 426 West 34th St., New York.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

COLLEGE OF ST. JAMES Grammar School, Washington Co., Maryland. Church School for Boys. Re-opens September 14th. Extensive improvements affecting the efficiency and comfort of the School have been made for the coming season. For further information apply to HENRY ONDICHONK, P. O. College of St. James, Washington Co., Md.

DE LANCY SCHOOL FOR GIRLS, Geneva, N. Y. Rt. Rev. C. A. Cox, D.D., Visitor. For circulars address the MISSES BRIDGE, Principals.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bissell, Rector-in-chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Extensive improvements have been made in school building during the past year. For catalogue, address H. H. ROSS, A. M., Principal.

THE HOME-WOOD SCHOOL FOR BOYS, Jubilee, Peoria Co., Ill. On the Jubilee College Foundation. Embracing Christian, Industrial, Classical and Scientific Education. \$500 per year. No extras. Summer session opens April 19th. Pupils limited to fifty. Prospectus at Jansen, McClurg & Co., Griggs & Co., or address for any information, Rev. Thos. W. Haskins, Pres't. Robbins Nest, Peoria Co., Ill.

ST. CATHARINE'S HALL, Brooklyn, N. Y. Diocesan School for Girls, 286 Washington Ave., Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens St. Matthew's day, September 21st, 1882. Rector the Bishop of Long Island. Boarders limited to twenty-five.

EDGEWORTH Boarding and Day School, For Young Ladies. Mrs. H. P. Lefebvre, Prin. Thorough instruction in English branches, and the French and German languages practically taught. For further information, address the Principal.

A thoroughly French and English Home School for 16 Girls. Under the charge of Mme. Henriette Clero, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peake, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$300 a year. Address Mme. H. CLERO, 414 Spruce Street Philadelphia Pa.

It is very annoying when in the bath, to drop the soap and have to feel for it. The Ivory Soap floats, and is without exception the most luxurious soap for bathing. It lathers freely, and is easily rinsed off, leaving a sense of cleanliness and comfort attainable by no other means.

ST. MARY'S SCHOOL, Knoxville, Illinois. A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868. This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

RACINE COLLEGE, Racine, Wisconsin. Founded by Dr. ROSWELL PARK. First Warden, Dr. James De Koven. Situated in one of the most salubrious regions in the United States. Complete Course of Study in Grammar School and Collegiate Departments, both Classical and Scientific, with Church worship and instruction as the heart of the whole work. Easter Term begins January 18th. Address Rev. ALBERT ZABRISKIE GRAY, A. M., Warden

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 13, 1882. Instrumental music under charge of J. Baier, Jr., a private pupil of Plafky, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23 West 32nd St. New York City, between Broadway and Fifth Avenue. Boarding and Day School for Young Ladies and Children. Address Mrs. THEODORE IRVING.

ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

MADEMOISELLE DE JANON'S, (Successor and former partner of the late Miss Haines). French and English Boarding and Day School for Young Ladies and children. 10 Gramercy Park, New York. Will re-open Sept. 28th, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymer. Boys class Oct. 2.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 21st.

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.

SEASIDE HOME, Asbury Park, N. J. A Boarding School for Young Ladies and Children. Second half year of fifth year opens Feb. 7th, 1883. Address MISS JULIA ROSS, Principal.

KEMPER HALL, Kenosha, Wis. A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY. For terms &c., address THE SISTER IN CHARGE.

Misses Jacob's School for Young Ladies. Re-opens September 19th. Kindergarten. Boarding pupils \$400. Eleventh year. 223-10

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Address THE MOTHER SUPERIOR, as above. ECCLESIASTICAL EMBROIDERY Address: Church Workroom, 238 East 17th street.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. Fitting school for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. WILFRED H. MUNRO, A. M., President.

PATAPSCO INSTITUTE. Address Miss Randolph, Elliott City, Md. This celebrated school for children and young ladies increases in numbers and reputation every year. The beauty and healthfulness of its position are unsurpassed, while it offers every advantage for securing the highest education. Apply to Principal for circulars.

AT LAST!
It has been left for Mr. F. S. Dangerfield, of Auburn, N. Y., to supply a long needed invention. Simple, but very useful—an Igniting Match Case. Every one carrying matches should have one of these cases. They always prevent the match from lighting, as seen in our advertising columns. If your dealer has not got them, you can order direct from the manufacturers.

Those desiring to obtain correct likenesses of the Bishops of the Church are referred to the advertisements of the several artists named below, who have the latest negatives. Address: W. Tater for photographs of Bishop Tuttle; Chas. A. Hart, Water-town, N. Y., for Bishop Brewer; A. H. Caughy, Erie, Pa., for Bishop Whitehead; W. W. Washburn has photos of the late Bishop Gallinger; also of the newly consecrated Bishop Thompson and Bishop Beckwith; Geo. S. Cook, Richmond, Va., for Bishop Wingfield; Jas. Mullen, Lexington, Ky., for Bishop Smith. These likenesses are all first-class. The prices will be found in their respective advertisements.

As will be seen by an advertisement in another column, the Rev. Mr. Hutchins' Sunday School Hymnal has reached the large sale of one hundred thousand copies. Certainly, the Church seems to have set the seal of her approval upon it, and those who use it are loud in their praises of it.

Wanted a situation by a well educated, well bred American woman capable of taking the entire charge of a house and family. She is also fitted to be companion and reader to an invalid, or matron in an institution. Reference, Rev. W. C. Hopkins, Toledo, Ohio. Address "American," this office.

H. B. Bryant's Chicago Business College is a ways well patronized, and always has a large corps of competent instructors. It is the leader in improvements, and never stands still.

If you are bilious, take Dr. Pierce's "Pleasant Purgative Pellets," the original "Little Liver Pills." Wanted—A young lady as governess, and to take charge of a little girl six years old. Unexceptionable references given and required. Address "C. S. N.," at this office.

An Organist and Choir-leader of experience, who has been educated in the Church, desires an engagement in or near a large city. The best of reference given. Address "K. B.," care of Living Church.

AD FOR NASHOTAH.
Do not forget this venture of the Church's early missionary zeal. We need means to support Professors and Students daily in our only source of supply. May God put it into your heart to send us help! Address the Rev. A. D. Cole, President, Nashotah, Wis.

E. R. Welsh, Bishop of Wisconsin; Wm. E. McLaren, Bishop of Illinois; J. H. Hobart Brown, Bishop of Fond du Lac—Executive Committee. A. D. COLLE, Pres. Nashotah House, Nashotah, Waushara Co., Wis., March 7, 1883.

An appeal for the Aged and Infirm Clergy Fund. The Trustees of this Society call attention to its urgent need of funds. The following extracts, made with great reserve from letters written by persons dependent upon the Society, will better indicate than anything that the trustees can say, the urgent needs which call for immediate relief:

1. "Your semi-annual remittance found me penniless, without fuel, and my rent just coming due. God bless you for this relief."

2. "Without your kind appropriation I have no idea how I could live, for I have no other means. I am not only willing but extremely anxious to work for a living, but health and strength have both failed, and I am left dependent upon the bounty of that Church which my father and forefathers have loved so well, and to which in their time, they have given of the abundance of their health and strength and money. I am now in the greatest need. I have been suffering with illness of one kind and another which, with the greatest economy, consumed my appropriation before the end of the last year had expired; but I was able to do some needle work which helped me out until the middle of September, when I was attacked with malarial fever, and before I had entirely recovered from that I had pneumonia. Hoping to be well soon and to be able to resume my work, I was unwise enough to borrow some money to buy something that I could eat, and I still owe that, and it hangs so heavily over me that I feel distressed and almost miserable. I am still unable to work."

3. "The cause of delay in writing was extreme illness, and another was great poverty such as I had never before known; and still another reason was, that I felt annoyed at the thought of not being able to communicate all these causes of distress in such a way as might not seem an exaggeration of my real suffering. Early in the last year, and in fact during the whole of it, provisions—the very plainest and cheapest—were so high-priced, that it was almost miraculous that I escaped the greatest distress. Illness overtook me about the middle of September, when I was seized with a violent attack of malarial fever, which lasted several weeks. I am still so weak I am propped up in bed to write this letter."

4. "I was appointed a Missionary at—under Bishop Kemper's jurisdiction, in 1837."

5. "This loving gift comes to bring relief and joy to the widow and the fatherless, and we ask God's best gifts for you and all who so kindly lend us the helping hand in our life struggle."

6. "Pray pardon my troubling you at this time. My health is very feeble, having been sick since November, unable to leave my room or help myself; am slowly improving, and make an effort to write this note. My advanced age of nearly 88 years, with increasing infirmities and loss of strength, keeps me weak. I would be sincerely thankful for the semi-annual annuity from the fund for relief of widows and orphans of deceased clergymen, to enable me to procure necessary supplies I much need, also fuel. The season is severely cold here for poor invalids."

When it is remembered that those who are constrained to write thus, are the widows and children of those who have given themselves to self-denying service for Christ in the ministry of His Church, thus cutting themselves off from the possibility of making adequate provisions for those whom they have left behind them, every loving and chivalrous instinct in the hearts of their brethren and sisters will surely be stirred to relieve them. To that instinct the undersigned are confident that they do not appeal in vain.

(Signed) Alfred Lee, Chairman; Henry C. Lay, Henry C. Potter, Morgan Dix, Stephen P. Nash, W. Lloyd W. Wells, Alexander Smith, Treas., 40 Wall St., New York, to whom contributions may be sent.

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Official.
BISHOP OF MINNESOTA'S APPOINTMENTS.
 Dear Brethren:
 I send you the appointments for my Spring visitation. I may be absent from the Diocese until after Easter:

APRIL.
 8—St. Paul, Ch. Good Shepherd, 10:30 a. m.; Christ Church, 7:30 p. m.; 9—St. Paul's, 7:30 p. m.
 10—Brainerd, 7:30 p. m.
 11—Wadena, 7:30 p. m.
 12—Moorhead, 7:30 p. m.
 13—Brockenridge, 7:30 p. m.
 14—Litchfield, p. m.
 15—Willmar, 7:30 p. m.
 16—Benson, 7:30 p. m.
 17—Morris, 7:30 p. m.
 18—Brown's Valley, 7:30 p. m.
 22—Morristown, 10:30 a. m.
 22—Warsaw, 3:00 p. m.
 25—Owatonna, 7:30 p. m.
 26—Mankato, 7:30 p. m.
 27—St. Peter, 10:30 a. m.
 27—Shakopee, 7:30 p. m.
 29—Minneapolis, St. Mark's, 10:30 a. m.; Holy Trinity, 3:30 p. m.; St. Paul's, 7:30 p. m.
 30—Hastings, 7:30 p. m.

MAY.
 1—Red Wing, 7:30 p. m.
 2—Lake City, 7:30 p. m.
 3—St. Paul, St. John Evangelist, 10:30 a. m.; 7:30 p. m.
 4—Frontenac, 7:30 p. m.
 6—Winona, 10:30 a. m.
 6—Stockton, 2:00 p. m.
 6—Winona, 7:30 p. m.
 7—Wabasha, 7:30 p. m.
 8—Cannon Falls, 7:30 p. m.
 9—Northfield, 7:30 p. m.
 10—Dundas, 7:30 p. m.
 13—Faribault, 10:30 a. m.
 13—Lumway Chapel, 3:30 p. m.
 14—Cannon City, 7:30 p. m.
 15—Farmington, 7:30 p. m.
 17—Duluth, 7:30 p. m.
 18—Stillwater, 7:30 p. m.
 20—Minneapolis, Getsemane, 10:30 a. m.; All Saints Church, 7:30 p. m.
 21—Glencoe, 7:30 p. m.
 22—Granite Falls, 7:30 p. m.
 23—Montevideo, 7:30 p. m.
 24—Appleton, 7:30 p. m.
 25—Ortonville, 7:30 p. m.
 27—Faribault.
 29—Pine Island, 2:00 p. m.
 2—Zumbrota, 7:30 p. m.
 30—St. Charles, 7:30 p. m.
 31—Wells, 7:30 p. m.
 June 1—Blue Earth, 7:30 p. m.

Since the last Council, I have visited White Earth, Ridgwood, Detroit, Rose Mount, Castle Rock, Stanton, St. Peter, Redwood Falls, Grand Marais, Jamesville, Elysian, Waterville, Cordova, Le Sueur, Henderson, Belle Plaine, Shakopee, Worthington, Winona, Saxon, Heron Lake, Madelia, Kenyon,ergus Falls, Alexandria, Lake Reno, Glenwood, Sauk Center, Melrose, Wild Rice, Pembina Indian Settlement, Red Lake, Cass Lake, Lake Winnebago, Leech Lake, Basswood Grove, Point Douglas, Kochester, Ch. Field, Fairmount, Rush City, North Branch, Elk River, Anoka, Cannon Falls, Lake City, Crookston, St. Vincent, Moorhead, Sauk Rapids, St. Cloud, Rushford, Caledonia, Houston, Brownville, Waseca, A. bent Lea.

I had expected to visit some of these places again before Council, but the severity of the winter and the state of my health have compelled me to postpone much work which I desired to do. I purpose, God willing, to complete the visitation after Council. Brethren, pray for us. "It is towards the evening and the day is far spent." With much love, and praying God to bless you.

Your friend and brother,
H. B. WHIPPLE,
 Faribault, Feb. 21.
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