

mittee to remove an obligation secured by the Church of San José. Inserted after the adoption of the report by the Board of Managers.]

We are aware that we have not a financial statement covering the items of expenditure of these sums of money; but we have information which does cover a large amount of money, and an inquiry is now in progress which will indicate these disbursements more definitely. And whatever may remain it must be remembered that we are examining the disposal of money which was his own. The Committee, from the papers submitted, believe that the Business Agent of the Mexican Church can show expenditures covering what moneys have gone through Bishop Riley's hands, given from our own Committee and other resources, since January 1st, 1878, and what is left over and not accounted for every one understands, indeed knows, came from Bishop Riley or his friends.

Your Special Committee have had the further duty of inquiring whether the appropriations made for the current year have been duly applied according to Schedule, (1) to the payment of the stipends of clergy and others, and the assistance of the congregations in the several Dioceses; (2) to the educational work in the Theological Seminary; (3) to the orphanages and schools; (4) to the salary of the Rev. Carlos E. Butler.

In pursuing this inquiry your Committee have felt themselves concluded by the action of the Mexican Commission of the House of Bishops, as interpreted by its Chairman, the Bishop of Delaware, in the following extract from a letter addressed by him to the Secretary of the Foreign Committee, dated February 24th, 1883, viz:

As to your question, Whom do the Commission recognize as the true representative of the Church? I suppose I must answer, Bishop Riley. Dealing with the Mexican Church as an independent Church, we do not wish to overstep our limit by deciding questions of local and internal administration.

There are now two rival bodies claiming to represent that Church—Hernandez at the head of one, Gonzalez of the other. We have not undertaken to pronounce between them. But we have a duly consecrated Bishop, and I think we must regard him as the only qualified representative of the Church at present.

The Foreign Committee is obliged, therefore, for its own present purposes, to recognize the Mexican Church as an independent Church, and cannot deal with questions of appointment and dismissal therein.

1. And first, as to the non-payment of stipends, etc.: We find that the Mexican Church, by its General Synod—which the Foreign Committee has to assume to be valid—has demanded the written assent or "protest," as it is called, of all its Ministers and others in its employ, to certain action taken by it in September last. For reasons not coming within the province of the Foreign Committee to inquire into, the Bishop-elect Hernandez, with several of the clergy and others, refused their assent or "protest," and the matter came before the Mexican Commission on December 13th, 1882. The Commission decided that it would not then interfere with the action of the Mexican Church. That Church had directed Mr. Mackintosh, its Treasurer, to withhold all pecuniary support from those who refused submission to its decisions, and he did so. The Foreign Committee thereupon made a special and extra appropriation, in lieu of notice of dismissal, for the payment of the stipends thus stopped, up to the date of the meeting of the Mexican Commission, at which time, so far as the relation of the Foreign Committee to those persons was concerned, the pending question was settled, and they could no longer be regarded as in the employ of the Mexican Church. Deeply as they might regret the distressing situation of those thus deprived of their support, the Committee are not authorized to appropriate funds given for the support of the Mexican Church to those no longer in its employ.

It has to be repeated here that the appropriation of the Board of Managers has never covered the entire amount of these stipends and other expenses of the Mexican Church, but that a certain amount additional to the appropriation, has been contributed personally by Bishop Riley, the withdrawal of which, rendered necessary by the exhaustion of his personal means, leaves the amount at the disposal of the Mexican Church no more than sufficient to pay those now actually in its employ.

2. As to the suspension of the Theological School, it is explained by the same considerations. It was directed by the authorities of the Mexican Church for want of funds to carry on the work.

3. As to the Orphanages and Schools, your Committee are officially informed that Mr. Ponce de Leon, the person in charge of the Boys' Orphanage, having refused submission to the authorities of the Mexican Church, they required him to give up the charge to Mr. Ramirez, and on his declining to do so, no further payments were due to him. He was ill at the time, however, and under these circumstances, as the Committee is officially informed, the necessary funds for the board of the orphans were tendered to his wife by the Treasurer of the Mexican Church; but, as she declined to give a receipt for them the money was not paid over.

It is proper here to state that Mr. Ponce de Leon persisted in retaining the children until compelled by civil process to leave the premises provided by the Mexican Church for their accommodation. He then, as the Committee is informed, transferred some of the children to the Cathedral School under the charge of Mr. Ramirez, in which they are now properly cared for. The others were placed by Mr. Ponce de Leon under the care of another religious body, notwithstanding the fact that he was notified that they would all be received at the Cathedral School.

The Foreign Committee has insisted that the specific amounts contributed in this country for

Scholarships in Mexico shall be used for that purpose, and for no other. Scholarships are provided to the extent of \$5,088 a year.

4. The case of the Rev. Prof. Butler is different. He was supported by a specific contribution of \$1,500 a year through the Mexican League. Under the impression that he had quitted his work without leave of the authorities, the Foreign Committee directed that his salary be continued no longer than to January 31st, by which time, having had a grant of \$600 for removing his family to the United States, his connection with the work in Mexico might justly be considered as terminated. But finding, on further inquiry, that his leaving Mexico in October had been sanctioned by the Church authorities there, and that his diocesan, the Bishop of Pennsylvania, had accepted his resignation to take effect March 31st., the Foreign Committee have provided for his salary up to that date.

Your Committee have confined themselves strictly to the question—Whether the amount appropriated and paid by the Board of Managers has been applied in general accordance with the Schedule.

For the fiscal year ending September 1st, 1882, the accounts have been rendered, and the Committee find that the Schedule has been duly carried out.

Since that date events in Mexico have disturbed the financial arrangements agreed upon between the Foreign Committee and the Mexican Church for the current year; but the Committee are officially informed that the amounts transmitted monthly are being expended in accordance with a schedule drawn up by the authorities of the Church in Mexico, and now before the Foreign Committee for its consideration.

The Special Committee respectfully recommend the adoption of the following resolution, viz:

Resolved, That the report now submitted, be adopted by the Foreign Committee, and communicated to the Board of Managers for its information; and that it be immediately published to the Church at large, with the signatures of all the members of the Special Committee attached.

J. H. Eccleston, W. Tatlock, H. Y. Satterlee, F. S. Winston, Lemuel Coffin, Joshua Kimber, Special Committee.

The Foreign Committee adopted the recommendation of the Special Committee.

At a later hour the Board of Managers, first making the Special Committee a Committee of that body, also adopted the foregoing Report and joined in the order for its publication.

The action was unanimous throughout.

Attest: JOSHUA KIMBER, Secretary.

Note.—It would appear that the facts as now stated in relation to the action as to the payment of stipends, appropriations for the Orphanage, etc., were not known to the Rev. Mr. Hernandez, and to the Superintendent of the Presbyterian Missions, at the date of their letters, January 10th, recently published in several papers.

Mission Rooms, New York, March, 13th, 1883.

A Word Picture.

Written for the Living Church. While making a tour of England, I wandered one afternoon into the country; it was one of those surpassingly lovely days, when all nature seemed to be at rest. After passing a few quaint farm-houses, I was attracted by a grey spire, peeping through the trees. Wending my way thither, I found a beautiful stone church, with richly stained windows, and over-run with ivy, as if to mask its beauties from an idle passer by. Within the enclosure were many tablets, marking the resting place of the ancient dead wrapped in deep sleep awaiting the resurrection morn; while at the entrance elms had been placed as if to watch, lest the slumbers of their peaceful occupants should be disturbed. As I stood, wondering how I should gain ingress, a grey haired man appeared in the door of an adjoining cottage, with a large bunch of keys in his hand and offered to show me the interior. The sexton remarking I was a stranger and thinking to interest me, said: "I have been on duty here for forty years and have witnessed great changes I have rung the bell for many christenings, have lived to see some of the "little ones," which were tender and pliable as young plants grow up to good and noble men and women; while others for a time covered their misdeeds, but in the end were overwhelmed with disgrace." In asking concerning the Rector, he replied, "he is a rare man, a scion of an old and distinguished family which were considered a constellation in Court circles. He became involved in a labyrinth of sorrow, and having laid many of his early hopes in a sepulchre, and feeling only a life-time of devotion would eradicate from his memory the scenes of his youth; with part of his fortune he has erected this church and daily ministers in it; with his good deeds it will ever stand as a lasting monument." Just then a young girl, with carnations blooming in her cheeks came in for her evening practice on the organ, and as the music swelled through the church, even the walls seemed to discover its melody and to respond to it. My conscience beginning to trouble, fearing I had aroused the apprehension of my friend by my long absence, I turned to leave, when the rays of the departing sun bursting through a west window, opened to my view an exquisite painting, which in the dim light had eluded my observation; bringing to my remembrance the Sun of Righteousness, who came to dispel sin, and to illumine the earth with the light of the Gospel. With reverential feeling I bade farewell to the aged sexton, realizing that it was a fitting place to entertain angels.

FRANCES LEDYARD.

Mrs. Gladstone, the wife of England's great statesman, is a very plain person in dress and manners, and is a great friend to the poor, to whom she devotes the money that other and less thoughtful women lavish upon themselves in dress and jewels.

Calendar. March, 1883. 4. 4th Sunday in Lent. Violet. 11. 5th Sunday in Lent. Violet. 18. 6th Sunday in Lent. Violet. 23. Good Friday. Black. 24. Easter Even. White. 25. Easter Day. White. 26. Monday in Easter. White. 27. Tuesday in Easter. White.

The First Sunday after Easter. Written for the Living Church.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

Oratio. Præsta, quesumus, omnipotens Deus; ut qui paschalis festa peregrinus, hæc, te largiente, moribus et vita teneamus. Per Dominum. (Roman.)

Blunt gives the following: [Per Christum Dominum nostrum. Qui innocens pro impiis voluit pati, et pro sceleralis indebitè condemnari. Cujus mors delicta nostra detorsit, et resurrectio nobis justificationem exhibuit. . . .] Pref. antiq. Dom. in Palmis, Feria IV. Pamelius Liturgy, II. 564.

It will be seen from these that our Collect is quite distinct, finding its original in neither. Whether suggested by the latter or not, its spirit is ancient and its merit is marked.

The invocation in the Collect is peculiar. Nowhere else is the Father thus singly and specially addressed. And yet there are good reasons for it. The Son Whose death is here commemorated, was the inestimable gift of the Father. The resurrection which we have at this time in joyful remembrance, secured so far for us the merciful favor of God, that we may now come to Him as our Father; Father, in view of His paternal love for us; Father, in view of our restored filial relation to Him; Father, through our newly created brotherhood to Christ; and our Almighty Father, in view of the stupendous plan and means by which all this was effected.

Wonderful apart from all the rest is the grace which permits us, even as returned prodigals, to approach Him thus, and to use the specially familiar and endearing term Father without shame or fear. Yet, amazing ignorance or presumption! how many who are anything but true sons do not hesitate, on bended knees, amidst the solemnities of Holy Worship, to say; "Our Father," to Him Who is as yet only their offended God and Judge!

The ascription has natural reference in the saving mission of the Son, to the one, grand, decisive act of His,—His triumph over death, which we are now contemplating.

God is here presented to us as the "Almighty Father Who gave His only Son" for us; or as our Lord Himself states it, Who "so loved the world that He gave His only begotten Son, to the end all that believe in Him should not perish, but have everlasting life." This general and comprehensive end of the gift is in the Collect, presented in the light of two striking particulars. The gift was, first, to the end that the Son might "die for our sins." "Christ was once offered to bear the sins of many," and "to put away sin by the sacrifice of Himself!"

This putting away of sin is, as it were, explained by the second specification; "to rise again for our justification." Christ rose for our justification in the first place, in that, on the ground of the completion of the Great Sacrifice, God was now able, if one may use the expression, to hide His face from our sins, to blot out our transgressions, to clothe us with the righteousness of Christ, and to regard us wholly in the light of Christ's merits, so that we are no longer beheld as sinners, as miserable debtors to a holy law for ten thousand talents of obedience which we are unable to pay as wicked and slothful servants who have wasted their Lord's goods; or as guilty rebels who have not only revolted against His government, but have also sought to kill the Heir that they may seize on the inheritance. That is to say, the claims of the divine law against us as unjust are graciously remitted, and under pardon we receive that favor only due to the just.

This, however, is not the prime thought; nor, taking the Collect as our guide, is it the foremost one in the mind of the Church. Christ rose for our justification, in that, having completed the work of redemption, He brought in that system of grace by which man himself might die to sin and rise to righteousness; that is to say, by which man might be renewed and be restored to holiness, or be made just. As to rectify is to make right; and to sanctify is to make holy; so in this sense,—a sense unhappily too much obscured by Protestant theology, to justify, is to make just, righteous or holy,—the grand aim of the whole Christian system. Alas! how many who are intent upon being legally justified by mere faith, are to all appearances little concerned to become just and right in all their ways, through that "faith which works by love and purifies the heart."

The petition which follows is full of the true heart's desire for this righteous justifying of the penitent sinner's life. Its one absorbing aim is, that through grace it may always "serve God in pureness of living and in truth," or sincerity. "To obey is better than sacrifice," so to be made obedient, or holy is better than to be legally justified, or counted righteous when not so.

The necessary antecedent to this sincere and holy service, as presented here is very suggestive. "That we may so put away the leaven of malice and wickedness," the leaven the very first principle, the very first motion in the heart from which spring want of goodness, badness, malitia not ill-will or spite as our word is understood, and wickedness or positive ill-doing. This is in fine accord with the Church idea of true conversion as the consequent of regeneration. Nothing superficial or partial will satisfy the true follow-

er of Christ. Not merely from gross outward wickedness nor from selected specific sins, does he wish to be delivered; but more especially from unfruitfulness in good works, and from all sin, through the destruction of its deep-seated and insidious root. As he seeks in Regeneration a new and holy nature; so he strives in conversion to make that nature absolutely dominant in heart and life. And the whole he seeks through divine grace bestowed for the sake of the merits of the same Jesus Christ our Lord. Amen.

"The House that Jack Built."

As the occupants and pleasures of childhood produce a powerful impression on the memory, it is probable almost every reader who has passed his infantile days in an English nursery recollects the delight with which he repeated the puerile jingling legend, "The House that Jack Built." Very few, however, are at all aware of the original form of the composition or the particular subject it was designed to illustrate. Fewer still would suspect that it is only an accommodation and altered translation of an ancient parabolical hymn, sung by the Jews at the Feast of the Passover, and commemorative of the principal events in the history of that people. Yet such is actually the fact. The original, in the Chaldee language, is now lying before me, and as it may not be uninteresting to the readers of the Congregational Magazine, I will here furnish them with a literal translation of it, and then add the interpretation as given by P. N. Leberecht, Leipsic, 1731. The hymn itself is found in Sepher Haggardah, vol. 23.

- 1. A kid, a kid my father bought For two pieces of money; A kid, a kid. 2. Then came the cat and ate the kid That my father bought For two pieces of money; A kid, a kid. 3. Then came the dog, that bit the cat, That ate the kid, That my father bought For two pieces of money; A kid, a kid. 4. Then came a staff, an I beat the dog, That bit the cat, That ate the kid, That my father bought For two pieces of money; A kid, a kid. 5. Then came the fire, and burned the staff, That beat the dog, That ate the kid, That my father bought For two pieces of money; A kid, a kid. 6. Then came the water, and quenched the fire, That burned the staff, That ate the kid, That my father bought For two pieces of money; A kid, a kid. 7. Then came the ox, and drank the water, That quenched the fire, That ate the kid, That bit the cat, That ate the kid, That my father bought For two pieces of money; A kid, a kid. 8. Then came the butcher, and slew the ox, That drank the water, That quenched the fire, That ate the kid, That bit the cat, That ate the kid, That my father bought For two pieces of money; A kid, a kid. 9. Then came the angel of death, and killed the butcher, That slew the ox, That quenched the fire, That ate the kid, That bit the cat, That ate the kid, That my father bought For two pieces of money; A kid, a kid. 10. Then came the Holy One, blessed be He, And killed the angel of death, That killed the butcher, That ate the kid, That bit the cat, That ate the kid, That my father bought For two pieces of money; A kid, a kid.

The following is the interpretation:

- 1. The kid, which is one of the pure animals, denotes the Hebrews. The father by whom it was purchased is Jehovah, who represented himself as sustaining this relation to the Hebrew nation. The pieces of money signified Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt. 2. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity. 3. The dog is symbolical of the Babylonians. 4. The staff signified the Persians. 5. The fire indicates the Grecian Empire under Alexander the Great. 6. The water betokens the Roman or the fourth of the great monarchies to whom the Jews were subjected. 7. The ox is a symbol of the Saracens, who subdued Palestine, and brought it under the caliphate. 8. The butcher that killed the ox denotes the crusaders by whom the Holy land was wrested out of the hands of the Saracens. 9. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, to whom it is still subject. 10. The commencement of the tenth stanza is designed to show that God will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long-expected Messiah.

Bishop Potter holds Rev. Dr. Harrison, of Troy, N. Y., the first choice of the clergy of Indiana for their bishop, in very high esteem, and has done so as a deeply religious, self-denying man. When he was ordained deacon, he asked Bishop Potter to give him the poorest mission that he had in his diocese. The bishop assigned him, in consequence, to Copake Iron Works, Columbia county, N. Y. A presbyter of that diocese urged that Claverack, near Hudson, was poorer and more forlorn, and the bishop made the change suggested and sent the young deacon to Claverack. The life thus begun in humility and self-sacrifice has more than justified its early promise.

The Household.

Starch makes a better paste to use in papering walls than flour, and is less expensive also; a little will go so much further.

Pies made of canned whortleberries should have an under-crust only; then over the top put strips of puff paste. Too much crust with the berries makes an almost tasteless pie.

The livers of chickens and turkeys are nice fried with a few thin slices of bacon. Cut the liver and bacon very thin; season with pepper and salt. This is a good breakfast dish.

The addition of a little mace to a veal soup will give an agreeable flavor to it. Do not put in enough to make it a distinct flavor, but put it in with the herbs and pepper and salt.

A tablespoonful of black pepper put in the first water in which gray and buff linens or colored stockings are washed, will keep them from spotting. It will also keep the colors of colored or black cambrics or muslin from running, and does not harden the water. A little gum arabic imparts gloss to common starch.

There is nothing which will give such lightness to ginger bread as the use of sour cream; one cup of sour cream, with a teaspoonful of soda to sweeten it, will, with a cup of molasses, a tablespoonful of ginger, and flour enough for a stiff batter, make an excellent breakfast cake. This is best when warm, but is good when cold also.

Never throw away even a small piece of Hamburg or Torchin; it will not fail to be of use some time. One way to use short bits of insertion is to set them in the shoulder seams of children's aprons or dresses, or down the back seam of sleeves to enlarge them. Pretty bits are made of pique, with a stripe of insertion through the centre.

Pretty wall baskets can be made by taking one of the rough straw hats so much worn at the seaside a year or two ago. If a flower or vine is not already embroidered on it, add some such decoration; then line the hat with muslin or silesia, finish the edge with a pleating of ribbon, and tie a ribbon in a knot and fasten it for a handle. The hat may be flattened by pressure, or by using stout linen thread for that purpose.

How many little things one might do if they were only suggested to one at the proper time. Here is one of the many: The high chair for the baby is always too large at first; this is a wise provision for growth, but not always a comfortable one, but it may be made so by making a padded covering for the seat and back of the chair. The smaller the child, the thicker the cushions should be; thus a chair that is large enough for a child of five may hold an infant of a few months.

The old-fashioned grate, dispenser though it is of cheer, is yet a source of discomfort to the woman, whose duty it is to keep it looking as it should. The backing wears off, and a man who can put it on is so inaccessible, when he should be otherwise, that one distracted woman purchased a brush and went to work. She took a few cents' worth of asphaltum and mixed it with equal quantities of benzine and turpentine. When it was of the consistency of paint she dipped her brush in it, and in a short time the grate looked like new again. This preparation can be used to render a coal-scuttle less unsightly, and it is surprising to see how many improvements can be brought about by its use.

Few of us ever think of furnishing our households with a view to their being easily cleaned. Our floors are covered with heavy carpets, which, of necessity, become filled with dust, and nothing short of taking up the carpet and giving it a thorough beating can remove this. Then our furniture, much of it, seems to be constructed upon the principle of making it a convenient dust collector, and many large pieces of furniture, as bookcases, wardrobes, sideboards, etc., which cannot be moved without great trouble, furnish innumerable nooks and corners, behind and underneath which dust can be concealed, and yet ready to be stirred by a breath of air, and float through our rooms. Just the mere walking of a person across a floor where a carpet has lain all winter, will set in motion a million of these particles, and they are constantly being inhaled into our lungs. Many sensible people are discarding carpets which cover the whole floor, and using only rugs instead, which may be taken up and shaken every day. Walls and ceilings absorb dampness and noisome vapors, and their frequent cleansing, painting or papering are essential to the health of the household.

A HINT TO HOUSEKEEPERS.—A retail butcher in New York says, "The New York public haven't much discrimination. I often laugh at the foolish way in which people will rush for the most expensive cuts. Every one wants to buy prime rib roasts and porter-house and sirloin steaks, with plenty of tenderloin. You can't persuade them that the chuck roast of good beef, which is from five to eight cents a pound cheaper than the prime cut, is just as good eating. And you couldn't make them believe if you took your affidavit to it, that while the tenderloin may be tender, it is neither as nutritious nor as juicy as the round. You have no idea how nearly unanimous is the desire for these particular pieces. We often have difficulty in selling the other portions of the beef, which is just as good at half the price. Even when we put it down to less than it costs us on the hoof, when we have a large stock to carry, we can scarcely sell it. Beef is going to be still higher, and if you take a hint from me you can save money by buying chuck roasts of good beef which has been kept ten days in the ice-house, and steaks from the tender side of the round or from the end of the loin. It's just the same with mutton. Every one wants to buy rack for broiling. Now, there's only about ten or twelve pounds of rack in the whole sheep, and of course it's dear. We can't give away the neck and end pieces of the ribs sometimes."

Every day is a little life, and our whole life is but a day repeated. Therefore, live every day as if it would be the last.

TUITION FOR DAUGHTERS.—The Journal of Health asserts that no thoughtful mother should rest until she has taught her daughter to do well the following things: To make a cup of coffee, to draw a dish of tea, to bake a loaf of bread, to cook a potato, to broil a steak or chicken, to cut, fit, and make a dress, and to set a tidy table.

There are three friendships which are advantageous, and three which are injurious. Friendship with the upright, friendship with the sincere, and friendship with the man of much information—these are advantageous. Friendship with a man of specious airs, friendship with the insinuatingly soft, friendship with the glib-tongued—these are injurious.—Confucius.

If we find that our time passes slowly and heavily, we may be sure there is something wrong within. Either we have not enough to do, or we work mechanically without heart or energy. If past time looks short and empty, it is because it lacks a distinct record of noble aims, definite resolves, worthy endeavors; if the immediate future looks tedious and uninteresting, it is because we are not living full, rich, and earnest lives.

THE LEGEND OF EASTER EGGS.

"Dear papa," says my boy to me, As he merrily climbs on his mother's knee...

"You have heard, my boy, of the Man Who died, Crowned with keen thorns and crucified..."

Now, close by the tomb a fair tree grew, With pendulous leaves, and blossoms of blue...

Now, when the bird, from her dim recess, Beheld the Lord in His burial dress...

All night long, till the moon was up, She sat and sang, in her moss-wreathed cup...

But there came through the weeping night, A glimmering angel clothed in white...

Now, the bird that sat in the heart of the tree Beheld this celestial mystery...

When the glittering white-robed angel heard The sorrowing song of the grieving bird...

And ever, my child, since that blessed night, When Death bowed down to the Lord of Light...

A Swedish Legend.

By Rev. J. M. Neale, D.D.

Nothing is a greater proof of the wonderful strength which God gives to His Church...

St. Anchar, the great Apostle of the north, had endeavored again and again to teach the faith to Denmark and the neighboring lands...

Now it fell out on a day that there was a great sacrifice to Thor; and Valdegar, King of Biroa, and all his nobles, and his mighty men of valor...

The plain of Biroa then was crowded. All came to praise their idol; he, they said, had given them a fair seed-time, he would preserve the grain that now lay under the ground...

Herigar, too, had been invited; and he went. His heart yearned for the day when Sweden also

should become one of the kingdoms of our Lord and of His Christ. And so now he stood up in the midst of the assembly...

"O King," he said, "and you, lords and good men of this land, ye have indeed offered sacrifice to this your god, who (for aught I perceive) having eyes, sees not, having ears, hears not..."

"That is well shown," replied the Elf, the eldest of the Priests, "by the victories they have in past times, and specially under this our present king, vouchsafed to us. When we have remembered their offerings, they have not forgotten us..."

"That," replied Herigar, "you shall know, and all this assembly shall know, this day. Do you see that cloud to windward, even now travelling up over the Lake Wener?"

"Do you, O King," said Herigar, "be on one side, and I and my servant Olaf will be on the other. Command the Priests that they call upon their gods, and we will call on our God..."

"It is well said," answered King Valdegar. "Proclaim it through the assembly; let all men, save the two Christians, come to the east of the altar..."

Proclamation was made over the plain. On they crowded, lords, warriors, citizens, and serfs. The rude heralds kept them from transgressing the line, and outstretched heads, and eager eyes, and hushed whispers, alone bore witness to their interest.

"Call on the immortal gods, O priests," said the king. "That is your office. Let them not be put to shame by men that profess an outlandish faith."

The Priests looked doubtfully on each other, but began their Runic rhymes. Olaf, in a low voice, said to Herigar, as the servant of old, "Alas, my master, how shall we do?"

"Kneel, and be instant in faith and prayer," returned Herigar, "lest our unbelief bring mischief on our cause. Hath He no said, Nothing shall be impossible to you?"

They knelt: and called on Him Who had caused the sun to stand still on Gibeon, and the moon in the valley of Ajalon, Who had sent thunder and rain in the time of wheat harvest, Who had preserved the land of Goshen from the hail that laid Egypt waste...

"How calm they look!" whispered old Horic the fisherman, to his neighbor. "Ay," replied the other. "For my part, I know not what to think on!"

"What!" cried Horic; "do you believe that their God can hear?"

"I have heard strange tales," returned Suitbert the bear-hunter, "of what He can do. Gausbert, whom they called their Bishop, told me of one whom He held up and made walk upon the waters. But whatever their God can do, I am sure our gods will not do this mighty wonder."

"Of a surety not," said Horic. "Look ye, how fast the storm is coming up!"

"Ay,—and how old Wener roars; just like a wounded bear among the cliffs."

They watched the storm. First, the long dark line on the horizon; then the broader and woollier cloud, bulging out with its own weight; then, the driving lines of rain, parallel as if ruled with a ruler, that out across it; then the whole eastern sky arraying itself in the tempest,—the cold chilly feeling of the coming shower.

"It is very near now," said Horic. "Ay, ay," cried Suitbert. "Ha! I felt the first drop!"

Lake Wener lay dark as ink beneath the shower; the big drops began to fall, the sun beams fled before the storm over field and wood; faster and faster came the shower, till at length the windows of heaven were opened, and a flood of waters come down.

Little they cared for weather, those Swedish nobles and peasants; but man stood closer to man, as the fury of the tempest swept down; and many a curious glance was turned to the Christians, who still knelt, and still prayed.

The rush of the rain slackens; the clouds began to show drifts of white vapor, and patches of blue sky. The shower lessens and lightens; now it scarcely rains; now a bright sun-gleam comes forth, and the storm is over.

"Be judge, O king!" cried Herigar; "and you, nobles and princes! Feel our mantles, and see if a trace of rain hath fallen upon them! You Priests, what have their prayers availed? But we,—we had but to cry to our God and He has heard us. Choose you this day, then, whom ye will serve!"

And the multitude shouted, as of old time, "The Lord! He is the God! The Lord! He is the God!"

Napoleon When a Boy.

When you read the life of Napoleon, boys, and grow enthusiastic over his wonderful heroism and military genius, and wish in your very hearts that you might have been with the conqueror as he scaled the Alps and besieged great cities, and overcame every obstacle in his way, did you ever query what it was that gave him such wonderful control over his soldiers, so that they would dare anything for their leader? Did you suppose that he was admired by them as a sort of god, and, living in an atmosphere far above the French soldiery, ruled them as Jupiter did the world in ancient times, hurling his thunder-bolts among them if they dared disobey his command? Did you think that because for years he was acknowledged the greatest man in Europe, if not in the world, that he controlled men and nations through fear?

If you did, you are greatly mistaken. Napoleon was Napoleon when but a boy. He had when very young the stuff in him that makes men, makes heroes, and the discipline and hard work to which he subjected himself when a boy was one of the greatest reasons of his later success, for it helped him to enter into sympathy with his soldiers, and so control them. He was a general who said, "Come, follow me," instead of "Go, and I'll follow," to those under his command.

I want to relate to you an incident in his history which occurred when he was but fifteen years of age, and was a prophecy of future greatness. He was sent at that time to a military school at Paris, which was luxuriously furnished for the children of the aristocracy. It had been founded for them, and as they had been accustomed to every indulgence at their homes, here they were to be carefully looked after. A writer tells us that "each of the three hundred young men assembled in this school had a servant to groom his horse, to brush his boots, and to perform all other necessary menial services. The cadet reposed on a luxurious bed, and was fed with sumptuous viands. There were few lads of fifteen who would not have been delighted with the dignity, the ease, the independence of that style of living. Napoleon, however, immediately saw that this was by no means the training requisite to prepare officers for the toils and hardships of war. Although so young, he addressed an energetic memorial to the governor, urging the banishment of this effeminacy and voluptuousness from the military school. He argued that the students should learn to groom their own horses, and clean their own armor, and to perform all those services, and to inure themselves, to those privations, "which would prepare them for the exposure and toils of actual service." The historian adds, that no incident in the childhood or life of Napoleon shows more decisively than this his energetic, self-reliant commanding character. The wisdom, the bravery and the foresight which usually come with mature years, were exhibited here.

And the military school which many years after Napoleon established at Fontainebleau, and which obtained such world-wide celebrity, was founded upon the model of this youthful memorial. There is no doubt that one distinguishing cause of the extraordinary popularity which Napoleon afterwards secured, was to be found in the fact that through life he called upon no one to encounter perils or endure hardships which he was not perfectly ready himself to encounter or to endure.

It would be well if our boys would remember this incident in the life of one who is doubtless a hero to them, and, although they may not aspire to become Napoleons, and we should hope would not be successful if they did, understand that to acquire any commanding position in life, to be successful in any department of work in the world's industries, the heroic and military spirit of Napoleon is necessary. You must have high aspirations, real courage, a determination to understand practically even the menial departments of work, and a willingness to labor energetically yourselves, if you ever expect to get toward the top of the ladder, and control other men and achieve success in life. You will find it true that nearly, if not all, our great merchants began their career working hard for small wages, but doing what was given them to do with a will, and a heartiness, and a thoroughness which merited as it received the confidence of their employers, and brought them successive promotions.

His Name is Papa.

A lady in the street met a little girl between two and three years old, evidently lost, and crying bitterly.

"The lady took the baby's hand, and asked her where she was going. 'To find my papa,' was the sobbing reply. 'What is your papa's name?' asked the lady. 'His name is papa.' 'But what is his other name? What does your mamma call him?' 'She calls him papa,' persisted the little creature.

"The lady then tried to lead her along, saying, 'You had better come with me. I think you came this way.' 'Yes; but I don't want to go back; I want to find my papa,' replied the little girl, crying afresh, as if her heart would break. 'What do you want of your papa?' asked the lady. 'I want to kiss him.'

Just at this time a sister of the child, who had been searching for her, came along and took possession of the little runaway. From inquiry, it appeared that the little one's papa, whom she was so earnestly seeking, had recently died, and she, tired of waiting for him to come home, had gone out to find him.

TAKE CARE OF THE CHILDREN.

Watch them carefully during the season of sudden changes, dress them warm when it is chilly, and, in case they take cold, have a bottle of Allen's Lung Balm always on hand for immediate use. It will check the cold and prevent serious consequences. A Pagan.—A certain clerk in a Western village recently made the following comment on Pocahontas. Said he: "Pocahontas was a great man; Pocahontas was a kind-hearted man." "Hold on!" cried his companion, "Pocahontas was a woman."

was?" said he. "Well, that's just my luck. How am I expected to know? I never read the Bible."

If you experience bad taste in your mouth, salivaceous or yellow color of skin, feet stunted and dreary, appetite unsteady, frequent headaches or dizziness, you are "biliary," and nothing will arouse your liver to action and strengthen up your system equal to Dr. Pierce's Golden Medical Discovery. By druggists.

"What I want to know is who struck the first blow?" said an Austin Justice to Jim Webster, who was the principal witness in an assault and battery case. "Uncle Ike, dab, he hit de fust lick," replied Jim. "Are you positive that Uncle Ike struck the first blow?" "Oh course I is. Didn't I see him reach out and hit de fust lick; but how many licks he hit befo' dat fust one, or how many licks de udder niggah hit him fust, am more dan I see willin to swar to."

Ayer's Sarsaparilla, the first blood medicine to prove a real success, still holds its place as first in public estimation, both at home and abroad, as shown by its marvellous cures and immensely increased sales.

Oh, no; ma is healthy enough now she has got a new fur-lined cloak. She played consumption on pa, and coughed and made pa believe she couldn't live, and got the doctor to prescribe a fur lined circular, and pa went and got one, and ma has improved awfully. Her cough has all gone, and she can now walk ten miles.—Peck's Sun.

"The dignity of truth is lost with much protesting." Truth compels us to say that Ely's Cream Balm cures catarrh. We must protest that full particulars are to be seen in our advt.

We saw a specimen of modern politeness, the other day. Two gentlemen were going up in an elevator. A lady came aboard, and both men took off their hats, but continued to puff the smoke of their vile cigars into her face.

"ENJOY YOUR LIFE" is good philosophy, but to do so you must have health. Biliousity and constipation, or blood is out of order, use Dr. Pierce's "Pleasant Purgative Pellets" which are mild, yet certain in their operation. Of all druggists.

Doctor.—"Well, Pat, have you taken the box of pills I sent you?" "Yes, sir, be jabers, I have! But I don't feel any better yet, maybe the lid hasn't come off yet!"—London Judo.

"I had Salt Rheum for 19 years. Four packages of Dr. Benson's Skin Cure entirely cured me."—F. P. Lavelle, Merce, Cal. \$1, at druggists.

Every man desires to live long, but no man would be old. To promote digestion, and for use after the mid-day meal, Ayer's Cathartic Pills have no equal.

It is not what you see that makes you popular among your friends, but what you don't tell. Dr. Benson's Celery and Chamomile Pills contain no opium, quinine, or other harmful drug, and are highly recommended for headache, neuralgia, and nervousness. 50 cents, at druggists.

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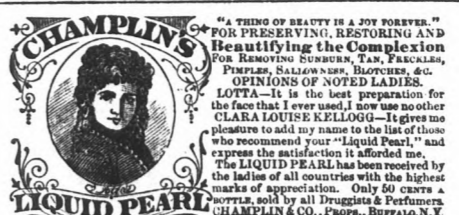
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I have used Ely's Cream Balm for Catarrh, and can say that it will do all that is claimed for it. C. A. Ives, 114 Ave. N. Y. Cream Balm will, by absorption, effectually cleanse the nasal passages of catarrhal virus, causing healthy secretions. It allays inflammation, protects the mucous membrane linings of the head from additional colds, completely heals the sores and restores the sense of taste and smell. Applied by finger into the nostrils. Beneficial results are realized by a few applications. A thorough treatment will cure. Unequaled for colds in the head. Agreeable to use. Send for circular and testimonials. By mail 50c. a package. By druggists. Ely's Cream Balm Co., Owego, N. Y.

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Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

"78 E. 64th St., New York, May 16, 1882. Messrs. J. C. Ayer & Co., Gentlemen: Last winter I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh and catarrhal cough; my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent. stronger, and I attribute these results to the use of the SARSAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used, in all, less than two bottles. I place these facts at your service, hoping their publication may do good. Yours respectfully, Z. P. Wilds."

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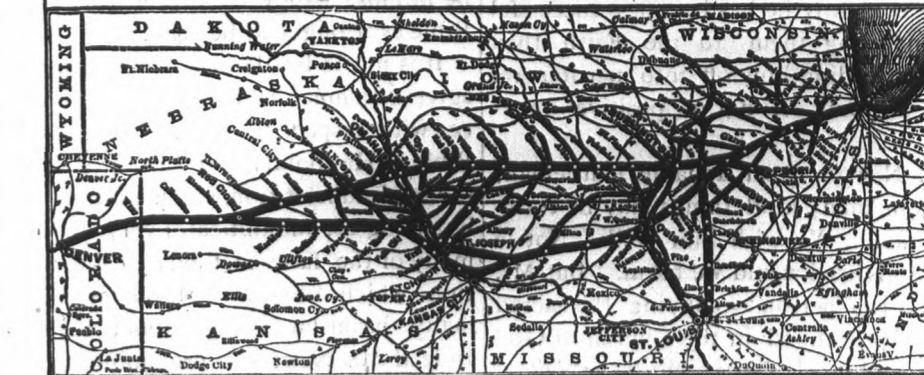
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The Living Church.

Chicago, March 31, A. D. 1883.

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

The subscription price of the LIVING CHURCH, is reduced to one dollar a year. This great reduction 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. The present form and standard of the paper will be maintained, in every respect.

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.

Mr. Newton on the Bible.

It is announced that the vestry of the Anthon Memorial Church in New York City have passed a resolution unanimously approving the views of the Rev. R. Heber Newton, rector of the church, as expressed in his recent course of lectures on the Bible, and declaring that they were in perfect accord with the opinions of the vestry, and met with the hearty approval of the members.

This is a new departure for vestrymen, who are elected for the discharge of temporal and financial duties; but possibly the vestrymen in question may be peculiarly qualified to express opinions on the profound questions of biblical criticism involved. At least such a thought would naturally suggest itself as a possible method of accounting for such unusual action by a vestry. But Mr. Newton has estopped us from relief in such a theory. In a letter to the *Morning News*, of New Haven, Conn., he intimates that his congregation, which of course furnishes material for the vestry, is strangely enough compounded. He says, "It may be described in the language of the prayer book, as composed of all sorts and conditions of men, of independent-minded Protestants of all orthodox denominations, of Unitarians, Swedenborgians, Free Religionists and Agnostics."

Such a congregation, made up of "Jews and Turks, infidels and heretics," merits the descriptive remark that it is a "social club, one of whose amusements is satirizing orthodoxy." We must say that it argues rather against than for Mr. Newton, that he should have surrounded himself with such a heterogeneous mass,

"Blue spirits and white,
Black spirits and gray."

Since evidently he has been less successful in converting them to the Faith than they in leading him off into perilous regions of doubt, if not of positive unbelief.

Mr. Newton is an amiable gentleman, of whom many kind things may be truthfully said. We wish him well. Not a hair of his head would we harm. But Mr. Newton is a person occupying the sacred office of priesthood in the Church of God who has adopted views, which, *se jure*, practically amount to a total surrender of the Christianity of the Church and of the ages.

What to do with him is not our problem. That belongs not to the religious press, nor to the Bishop of Shanghai, nor any other Bishop, at home or abroad, save only to that most wise, holy and vener-

able Father-in-God, the Bishop of New York. To him on whom the responsibility falls, will be given the graces necessary to decide what is wise and good to do, and to no one else.

It is not, however, of the nature of an intrusion to express opinions in the case. We have read the book, with considerable care, and we propose at present to do nothing more than to express the decided conviction that it gives away all that is worth loving, living or dying for, in our holy religion.

It is at bottom purely a naturalistic view. Revelation in and by Jesus Christ is not unique, but is one of the revelations. "This revelation denies no other revelation," p. 11. The Bible is the product of a real inspiration, but not in any supernatural sense. "This inspiration denies no other inspiration." It is the same, higher than human influence in all "the noblest searchers after truth throughout the world, in every action of the intellect," p. 77. Moreover the naturalism which dominates Mr. Newton's book, is the logical resultant of his *con amore* adoption of the theory of evolution. Read this paragraph, pp. 212, 213:

Unquestionably an essential characteristic of the mind in nature is the method of its action. There is a reign of law. The highest generalization of the methods of this law which man has reached reveals this Power as acting, through every sphere, in continuous progressive development. One word embodies this supreme generalization—evolution. Christianity must fit into this universal order. Otherwise it either denies that order, which denial cannot be received; or it is denied by that order, which denial is very certain to be increasingly received.

Hence, for every event in the life of our Lord, for every prefiguration and prophecy of His character and work, for all the institutes and history of His Church, there must be found a place in the purely natural process of evolution. When Mr. Newton speaks of what we adore as the Incarnation, he is bidden and bounden by his theory to talk of the growth of the Jewish nation in a natural, organic, ethical and spiritual way, "onward toward the true Image of God, the true Human Ideal; the travail of the nation with the Divine Human Character, which at the last came to birth in Jesus, the Christ." (P. 100.) "That Holy Thing," he says, "was born not alone of Mary, but of Mary's race, begotten plainly of the overshadowings of some Holy Ghost." (!)

"Christianity is no exception amid the general order of nature." "Christianity is a genuine historic evolution." "The normal growth through history of the Ideal Man, is the incarnation of the Divine Man."

All this means that Mr. Newton has a theory, not original, (he is seldom that,) and the universe, natural and supernatural, must bend to it or be broken. The Bible must submit to the "higher criticism," or step aside.

And as to the use of the Bible, it must be used critically. But if a voice from the pews inquires, Who save a scholar is competent for such a use of the Bible? Mr. Newton replies:

"No one, except a pupil of the scholars. The scholars have placed within our reach the results of such a critical study of the Bible. You can find the rational guidance you may desire in the manuals which set forth the conclusions of these critical processes; though you must painfully feel, as I do, the lack of the RELIGIOUS tone in some of them."

Possibly in the course of several aeons, these manuals may evolve into a more religious tone, and then Bible readers will be in most happy condition to read the Bible as it ought to be read!

It is not to be denied that we heartily agree with much which Mr. Newton adduces with respect to the wrong use of the Bible. He boldly and earnestly exposes the book-superstition which exists so largely among us, and indicates very distinctly many of the false methods of interpretation which obtain. Moreover, he says many beautiful things about the Book. Indeed Mr. Newton is pre-eminently rhetorical. His scholarship is at second hand. His philosophy is borrowed. But his rhetoric is his own, and always brilliant to fascination. But he surrenders the Christianity of the Ages! When he speaks of "the mischievous antithesis between the realms of the natural and the supernatural," he denies the possibility of the Incarnation as it has been, and is believed by

the Church, and leaves only a residuum of naturalistic ethics for the world's religion. That is not enough. It is only one remove from the rottenness of paganism.

Mr. Newton has gone too far. It was heroic enough that he should seek to save "that large and rapidly growing body of men, who can no longer hold the traditional view of the Bible," (meaning the ultra Protestant traditions,) from utter rejection of the truth, but the event has proved that he was not well qualified for the task. He was in as bad a plight as any of them, and needed that some one should save him. His reaction from his hereditary belief has landed him in the opposite quarter of extreme negation. He has not only surrendered the Book, but the Church, the Creeds, and The Christ of them. His Christ is Humanity at its best, only this and nothing more.

Natural and Supernatural.

In spite of the "Philosophers," the world goes on in the old way, taking hold of eternity with its hopes and fears; formulating its faith, in Creeds and Symbols; and proclaiming, by social, civil and religious institutions, the supremacy of the supernatural in the hearts of men. Argue against it as he may, man has a religious nature, and some sort of a religion he will have. Whether this religion be good or bad, Christian, Moslem, or pagan,—it is sure to be founded on the supernatural, and to recognize the existence and claim of a God.

The fact is, any philosophy that assumes to explain nature apart from the supernatural does violence to the instincts of mankind. In a most unscientific way it ignores a prominent fact in human nature, viz: the fact that man has a capacity for religion.

The soul of man has always been athirst for the living God. He has ever cherished hopes of immortality and aspirations for the infinite; he has ever felt that the noblest parts of his nature were those that related him to God.

Is it all a mockery, this longing after immortality? Are they all illusions, these convictions of truth enthroned in Heaven, of righteousness and judgment to come? If they are, where is the basis of moral law, the cement of society, the security of the State? If there be nothing above man, nothing beyond nature, nothing after death, there is no standard of right, no reason for anything, and no use or purpose in anything. Virtue is dead, and heroism has perished from the earth. All that men have suffered for, and lived and died for, has been supremest folly. There have been no benefactors—no bad men; there never can be. It is all the same. Honor, truth, sacrifice, noble living, are all without motive. He is a fool who toils and sweats for others, bearing their sorrows in his heart and their burdens in his arms. He is a lunatic who faces danger and disease and death, to serve friend or family or country. He deserves only ridicule who denies himself and lives soberly and honestly in this present world. If there be no mystery of God that overshadows life, no supernatural that gives a meaning and a motive to life,—"Let us eat and drink for to-morrow you die."

Against this modern materialism (which is only, after all, a revival of the crude theories of a benighted paganism of 2,000 years ago,) against this demoralizing and dehumanizing philosophy, the common sense of humanity protests. The universal presentiment of God is too conspicuous a trait of human nature to be set down as superstition by thoughtful men. The religious instinct of the race is a fact that must find a place and solution in any philosophy of life that shall command the respect of manly men. If Cicero's statement is true (and who will deny it?) that there is no nation so barbarous and wild as not to have believed in some divinity, then we must have some account of man's origin better than that which develops him from protoplasm; some theory of man's destiny more profound than that which resolves his body into atoms, and his soul into the correlation of forces.

Congratulations upon our "new departure" in subscription rate, arrive by every mail. "You are on the way to do a great good for the Church and to success for yourselves;" "It is the best missionary stroke for many a year;" "It is better than founding a university," etc. For all, our thanks.

Easter Elections.

Following the blessed culmination of Christian joy on Easter Day, is the culmination, sometimes not blessed, of parish troubles on Monday in Easter week. Would it were not so, but custom rules. It has been suggested (and we think wisely) that the business affairs of parishes should date from Advent of each year. The beginning of the Trinity season would, perhaps, be a more convenient time for settlements and changes, if these must need be. Surely, the Easter time is least fitting for the election of vestries and the discussion of parish troubles. Let Easter at least claim its full octave of spiritual exultation, unclouded by parochial politics.

To the laity, perhaps, this subject may not have the interest and importance which it has to the clergy. Parochial elections and disputes are comparatively small events to them. They are engrossed in business, and parish troubles sit lightly on their mind. They know not how deeply these affect the clergy. They do not realize the anxiety that the struggling pastor feels to compose the discords of the flock, and the nervous apprehension that haunts him when he thinks of the opportunity which the Easter election will bring to the disaffected to obstruct his work, and possibly to set him adrift.

Throughout the Lenten season the clergy have been toiling to arouse the indifferent, to edify the faithful, and to win spiritual victories for themselves. They have been looking forward to Easter as a time of spiritual triumph, a foretaste of the glory that shall be revealed. Negligence and sloth on the part of the clergy are undoubtedly exceptional. Zeal and self-denial are the rule, and few there are who do not labor, with prayer and fasting, for blessings upon their work. They toil for their people and love their people, never so much as during Lent; and Easter, rightly celebrated, is the consummation of their earthly joy.

Dear reader, brother in the Church of Christ, must this all be overclouded by the thought that a storm is gathering, to burst before the echoes of the Easter anthems have died away? With what feelings, akin to despair, must a disappointed and defeated pastor go to rest on Monday night in Easter week, after a parochial revolution which threatens to make him homeless! How painful the contrast with the devotions of Holy Week, and the exalted solemnity of Easter Day! And it is all the more dreadful by this contrast, more crushing as the sufferer is wearied and worn out by his Lenten work.

The remedy, it may be said, is to have no parish troubles. Would that it might be, but offences must needs come. The clergy are not faultless, and not every one is in the right place. Many are, no doubt, "restless," and there is much to make them so. But may not the crisis be brought about at some other time than this? May they not have the octave of Easter at least, undisturbed by questions of administration and policy? It may be well to suggest, in this connection, that while a pastor may have the faults of one man, a parish may have the faults of a hundred or more. If the rector can bear with these, may not the parish have some loving patience with his short comings?

Life and Death.

The dearest possession that a man has is life. The most awful thing that confronts him is the fact that he must die. These two great realities of life and death are present to every thoughtful soul, as the most solemn objects that it is possible to contemplate. For life, with all its beauty and brightness, even in the period of its greatest activity and at the climax of its strength, impresses the reflective mind with wonder and awe. Who has not felt, in the silence and darkness of the night, when even the consciousness of bodily existence for the time was lost, the tremendous significance of a living personality? Who that has thus faced the fact of existence, apart from all its earthly surroundings, has not been appalled by the magnitude of the issues involved? Even if a man knew that he should live forever as he is in this world, the consciousness of his life-power would sometimes overwhelm him.

The solemnity of the thought of life is deepened by the certain knowledge that death is waiting by the wayside, we know

not where, to grapple with this mystery of life, to separate it from all that it has been associated with on earth, to bear it on into the shadowy unknown, a lonely exile, as it were, from fatherland.

If, indeed, life and death be unutterable realities, transcending all other realities of this world—the one, most precious and incomparably dear—the other most abhorrent—both inevitable, may they not be understood and reconciled? Philosophy has sought for the explanation and has not found it. The heart of the mystery has never been reached by human reason. The wisest men have gone down to death as ignorant of its meaning as unlettered peasants. Within the veil no human eye has penetrated, and from beyond no human voice has syllabled the mystery of the Hereafter.

Yet, a Voice has been heard proclaiming, "I am the Resurrection and the Life!" One Who was more than man has come up from the grave to make manifest that there is a Power mightier than death—that LIFE, so dear to dying men, hath promise of victory. Nowhere in all the world, at no time in all the ages, had such a claim been made. Imposters had dared almost everything but that—death gave them pause. It was too awful, too certain and inexorable to be trifled with. They might play upon men's hopes and fears, and make merchandise of their superstitions, but when they confronted death they were appalled and helpless.

Only One, in all the history of the world, has vindicated the power of life over death, and has made good His claim by rising from the grave. Only One has passed beyond the veil, and returned to speak hope and peace to dying souls. Is it a fact to be lightly put aside by those to whom every striking of the clock is a knell announcing the oncoming of the awful crisis? Nay, is it not the supreme and all-important fact that has found a place in human history? What a struggle do men make for life when they know that danger threatens it! Yet death is imminent every hour, while men heed not the only voice that has ever proclaimed with authority that death shall be swallowed up in victory.

A "Free Press" is theoretically an admirable thing, a necessary thing in a country claiming to be the land of liberty, but it must not be forgotten that freedom and license are not at all synonymous terms. Papers which invade the sanctity of private life, which pander to the vices of the wicked, and to the tastes of the blasphemous, which think it an honor to rake up old scandals and publish new ones, to which nothing, no act, no thought, no faith, no joy, no grief, is too sacred for ridicule; no sin, no crime too horrible for dilution upon, such papers as these, and their name is legion, should be put down—not necessarily by the police, but by the irresistible strength of that mightiest of all forces, a healthy public opinion. Let men refuse to have their homes defiled by the entry of such sheets, let them resolutely refuse to patronize them in every way, and a great and lasting reformation will be quickly effected.

In announcing the new subscription rate of the LIVING CHURCH, last week, the publishers did not think it necessary to say that they were not influenced to make this change by anything like failure under the recent rate (\$2.50 a year). The year just passed has been by far the most prosperous one, financially, that this paper has ever known. The change in rate has been made under the deliberate conviction that it would be better for the paper and for the cause which it represents. There are people who are always looking for a "colored person" in the wood pile. This explanation is intended for such.

The Festival of the Resurrection has its great and wondrous joys, its Alleluias are still ringing throughout the churches of Christendom; let it not be forgotten that it has also its lessons. Hear St. Paul: "If then ye be risen with Christ, seek those things which are above." Of what account is this earthly life; a few years of much evil and little good, and it is gone; then the tomb, and then a resurrection—to what? According as we seek now, shall we find hereafter.

Tract No. 19, of the LIVING CHURCH Series, "Piety and Prayers," by the Right Rev. the Bishop of Illinois, is now ready. Price 50 cents per hundred.

News and Notes.

Nearly all the English Bishops now have Pastoral Staffs. The Bishop of Lichfield received his the other day. When will our Bishops get theirs?

The good and gentle lady who for forty-six years has swayed the sceptre of Elizabeth with no feeble hand, met with a slight accident last week. The report that she was in some danger called out from all classes the most remarkable manifestations of affection and good-will.

The Governor of Montana is very laconic. He sent the following despatch to the Post Office Department last week: "The vigilantes at Green Horn, Montana, have removed the Democratic Postmaster by hanging. The Government fuel must be scarce, as he was caught barn-burning. The office is now vacant."

The land in part of the State of New York has been for some time flowing with milk, if not with honey. The farmers are at war with the dealers and have been spilling their milk instead of selling it at the offered price. In the meantime there is a milk famine, of which the result to children and invalids may be very serious.

With the Nihilists in Russia, Socialists in France, Black Handers in Spain and Fenians in England, office in the old world probably does not seem as desirable as in the new. It is curious to read of all the members of the British Cabinet being under special police protection. Mr. Gladstone—the "peoples' William"—is always attended by two detectives in plain clothes; and as many precautions are taken for the safety of the Queen as for that of the Czar.

In the death of the Hon. T. O. Howe, Postmaster General, the country has lost a wise and honest administrator. His political record was exceptionally pure. Mr. Howe was a native of Maine, and served one term in the legislature of that state. He removed to Green Bay, Wisconsin, in 1845, where he held the office of circuit judge from 1850 to 1855. He served three successive terms in the United States senate, beginning in 1861 and ending in 1871. He was appointed postmaster general, to succeed Thomas L. James, soon after Mr. Arthur's accession to the presidential office.

The days of the Presbyterian Establishment in Scotland are happily numbered. A resolution has been introduced into the House of Commons setting forth that the maintenance of a Church Establishment in Scotland is undesirable on public grounds, and eminently unjust, and that a measure for its disestablishment and disendowment should be introduced. Nothing will probably be done for some time, but there is certainly a wide-spread feeling of dissatisfaction at the privileges accorded to a body which at present by no means represents the religious opinions of a majority of Scotchmen.

The Czar of Russia has issued pressing invitations to his royal brethren throughout Europe to grace with their presence the festivities attending his coronation, but it is understood that a great majority if not all of them will have still more pressing engagements elsewhere. Their Royal and Imperial Majesties and Highnesses have every sympathy with their Muscovite brother, but have no desire to expose themselves to the dynamite of his Nihilistic subjects. But if they do not go themselves, they must send ambassadors. What a chance is offered to some rulers. The Queen of England might send Sir Charles Dilke; Mr. Grèvy, M. Clemenceau; and Mr. Arthur, Mr. Blaine. The city of Chicago might send Mr. Carter Harrison.

Fresh complications are likely to arise in the South African Church, owing to the Synod deciding not to make any alterations in the constitution of the Church, on account of the recent decision of the Judicial Committee of the Privy Council in the case of "The Bishop v. the Dean of Grahamstown," in which the Court of Appeal ruled in effect that the Church of South Africa was not legally in connection with the Church of England, as her Synod had definitely repudiated her appellate jurisdiction. In all ages of Christianity, it would seem that the Church in Africa has had as many troubles as the temporal ones which, from climate, want of civilization, and other causes, vex the descendants of Ham.

The Foreign Church Chronicle for March gives a very interesting account of the so-called "Janseists" of Holland, from whose Bishops, Dr. Reinkens the German Old-Catholic Bishop, received Episcopal Consecration. They style themselves "the Church of the old Episcopal Clergy of Holland," and while they accept the whole Tridentine doctrine, they entirely reject the more modern Roman additions. Their clergy are generally celibates, the Bishops always so, being chosen from the monastic order; but the priests may marry by special dispensation. Their rites are identical with the Roman, but our Lord is exclusively the object of adoration. They have the usual vestments and other ornaments, and vary the colors of the frontals and stoles according to the seasons of the Church. They use organs in the churches, but at the west end. Their orders are as fully recognized by Rome as are those of the Greek Church.

The new Archbishop of Canterbury is not blessed with any great private fortune so he will not be able to keep up his two palaces in the style of his predecessor. The State hospitalities of Lambeth cannot be abridged; but they do not resemble those of Archbishop Howley, of which, writing in 1847, Sir Archibald Alison gives an account in his Autobiography. At that period the Primate's income averaged \$125,000 a year.

The public days were held one week during the season. The Archbishop received all who chose to come, the only security against his hospitality being abused was that none should appear in Court dress. A dinner was served

in the great hall with the utmost splendor; thirty livery servants and fifteen out of livery attended on the guests. A profusion of magnificent plate loaded the table; and the viands, cooked with French delicacy, vied with the wines in evincing the hospitality of the noble host. The hall was hung round with portraits of the Archbishops, his predecessors from the Norman Conquest downwards. As a rule, from eighty to a hundred persons sat down.

The Methodists in this country are raising considerable sums of money for the spread of Methodism in Germany. One would suppose their work there would be among the Roman Catholics. But it is rather among the Lutherans, who are generally thought to be as good Protestants as the Methodists themselves. In Syria, the Baptists, instead of selecting a new mission field, have invaded that already occupied by the Congregationalists, and there is war. In this country, the chiefs of the so-called "Evangelical Alliance" are hurling hard words at all who dissent from their visionary scheme for Christian Union. Even Mr. Gladstone's mild-mannered "Christian League in Connecticut" has waked up a hornet's nest among the "brethren."

The Rock, with all its fanatical nonsense, has intervals of lucid thought and coherent language. On the subject of preaching it says:

The churches where the Gospel is preached faithfully, but with power and argument and eloquence, are generally well attended. There is a stupid notion too current among the clergy that all that is required is to be faithful. That of course, but St. Paul told Timothy to give himself to reading, to be 'wholly occupied' in study, and doubtless in private prayer and meditation. Of this you may be perfectly certain, that the clergyman who thinks deeply, writes out his thoughts accurately, and gets them well into his head, and has them well on his tongue, will always attract listeners. The indolent and slovenly who think that divine aid will be vouchsafed to them, no matter how lit they 'give themselves' to study, are fools and fanatics of the most hopeless description.

Trollope was full of common sense, yet ludicrously obstinate and perverse; roaring and spluttering, and wholly incapable of argument. Once he and a party of friends were in conference at Henley. Some subject of importance was being considered, and some one made a suggestion. Trollope, engaged in conversation at the other end of the room, at once raised his head and his voice. "I differ from you entirely," he roared, like a bull at a red rag, "I differ from you entirely! What was it you said?"

Mr. William Grey, who is the heir-presumptive to the Earl of Stamford, and will, on coming into the full inheritance, have an income of four hundred thousand dollars a year, is a grandson of the naturalist, Gilbert White, of Selborne. The grandfather of the late Earl of Stamford owned the whole borough of Ashton-under-Lyne, and held all the freehold with the exception of one cottage, for which he offered as many sovereigns as would cover the roof. "No, friend Grey," said the old Quaker who owned it, "Ashton-under-Lyne belongs to me and thee. You can't have it all."

Bishop Cox, in the Kalender, says: "One hint to communicants may be very useful here: beware how you leave the church before the Eucharistic feast ends with the blessing. It was a remark of the late exemplary Mrs. Shelton, 'I fear that those who leave before the blessing, go away without a blessing.'"

Irving's "Sketch-Book" is used as a text-book for classes studying English in the public schools of France.

Personal Mention.

The Rev. W. G. Lewis has resigned the Parish of St. Anne's, Middletown, Del., to take effect April 1st.

The Rev. O. A. Glazebrook has been elected chaplain to the University of Virginia.

The Rev. R. J. McBryde has resigned the charge of St. George's Church, Fredericksburg, Va., and accepted that of Latimer Parish, Lexington, in the same Diocese.

The Rev. R. S. Eastman having sometime since resigned the Rectorship of St. George's Church Austin, Nevada, will enter upon his new duties as Rector of St. Paul's, LaPorte, Indiana, on the first Sunday after Easter.

After April 1, the address of the Rev. W. H. Meade will be changed from Charlestown, W. Va., to 3708 Chestnut St., Philadelphia.

The Rev. F. M. Hall, lately the Rector of Trinity Church, Newark, Ohio, having taken charge of the Associate Mission of Willoughby, Madison, Geneva, and Unionville, is to be addressed at Willoughby, Lake Co., Ohio.

Obituary.

SMEDES.—On Thursday in Holy Week, March 22d, 1883, at the home of her daughter, Mrs. Mary A. Sherwood, in Beloit, Wisconsin, Mrs. Eliza Sieber Smedes, widow of Abraham Kiersted Smedes, in the ninety-first year of her age.

Mother of three surviving children and of nine others whom she outlived; with grand-children who were themselves grandparents, and with descendants more in number than the many years of her pilgrimage; from a child a faithful handmaid of the Lord, to be long remembered for loving service in St. Mark's Church, New York, in Christ Church, Lexington, Ky., in Grace Church, Chicago, and in St. Paul's, Beloit; friend and counsellor, as well as dutiful spiritual child, of many bishops and pastors; mother and grandmother of four clergymen and of many Church-wardens and vestrymen; the subject of this notice was truly, in a figurative as well as in a literal sense, a "mother in Israel." "O Lord Jesus Christ, how I love Thee," her last intelligible utterance before her peaceful departure, reveals the secret spring of her long life's many joys and blessings as well as of her patient endurance under the full weight of the "labor and sorrow" which Holy Writ apportions to those who come to four-score years.

STUART.—At the residence of her daughter, in Shreve, Ohio, March 17, 1883, Mrs. Jane Armstrong Stuart, aged 61 years, 6 months. A communication of St. James Church, Goshen, Ind., and buried March 20, in Oak Ridge Cemetery, Goshen.

To Correspondents.

BENEFICIARY EDUCATION. Our article was an expression of opinion not a statement of facts. We cannot open our columns to a discussion on the subject.

"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third year began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2020 Sanson Street, Philadelphia Penn.

Acknowledgments.

ST. MARY'S SCHOOL. The Rector of St. Mary's School gratefully acknowledges the receipt of the following, FOR REBUILDING. Baster offering from some of St. Mary's friends at Duquoin, Ill. (besides \$100.00 previously acknowledged.)

Table listing donors and amounts for St. Mary's School rebuilding, including Mr. L. L. Ferriss (\$10.00), Mrs. H. H. Bishop (20.00), Mrs. J. T. Denton (1.00), Mr. Chas. C. Denton (1.00), Mr. Chas. F. Armstrong (1.00), Mrs. V. H. Parke (5.00), Mr. L. Burrows (100.00), Mrs. Burrows (25.00), Miss Maude L. Burrows (10.00), Miss M. Belle Burrows (5.00), Mrs. D. F. Cramer (5.00), Mrs. A. A. Nelson (5.00), Mrs. T. H. Macoury (1.00), Mrs. W. A. Elderton (1.00), Mrs. Edward Knoble (5.00), Mrs. A. C. Waterhouse (5.00), Mrs. J. P. Roach (5.00), Mrs. C. C. Clark (2.00), Mrs. W. P. Shade (5.00), Mrs. C. B. Moore, Callao, Penn. (5.00), Miss Emily Luttrell (1.00), Mrs. M. A. Rainey (1.00), Mr. E. P. Bishop (5.00), Mr. J. W. Race (5.00), Mrs. Samuel Tibbets (1.00), Mrs. Chas. P. Thatcher (10.00), Mrs. Fannie Chambers (5.00), Miss Cora Chambers (5.00), Mrs. Ruth Ferriss (1.00), Mrs. J. B. Dinges (5.00).

Total for Rebuilding.....\$2,880.25

C. W. LEFFINGWELL, Knoxv. Ill., Monday in Easter Week, 1883, being the fifteenth Anniversary of the School.

ST. LUKE'S HOSPITAL, CHICAGO. Contributions are solicited for the endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 234 Prairie Ave., or to Rev. Clinton Locke, 234 Prairie Ave., Chicago.

Table listing donors and amounts for St. Luke's Hospital, including Trinity S. S., Chicago (\$8.00), E. G. R. (5.00), Fr. G. (1.00), St. Luke's S. S., Dixon, Ill. (17.21), "Two Friends," per Miss Lay (15.00), Grace Ch. Industrial School, Chicago (15.68), D. K., Chicago (5.00), Easter offering of N. B. H. and A. I. H. (15.00), Mrs. Wm. G. Hibbard, Easter, 1883 (10.00), From Harry and Helen, Easter (11.83), John S. Beiden, Jr., Chicago (3.00), Mrs. F. C. (5.00), Alice B. Snyder (2.00), In memory of Francis and Helen Shepard (10.00), Frank Hibbard, Easter (2.00), Burnt and Whitman Guather and Frank Hibbard (1.25), Previous contributions (1,855.58), Total (2,028.01), Mrs. A. Williams, Treas.

Miscellaneous.

AID FOR NASHOTAH.

Do not forget this venture of the Church's early missionary zeal. We need means to support Professors and Students. The daily mail is 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. H. Welles, Bishop of Wisconsin; Wm. E. McLaren, Bishop of Illinois; J. H. Hobart Brown, Bishop of Fond du Lac—Executive Committee.

A. D. Cole, Pres. Nashotah House.

Nashotah, Wis., March 7, 1883.

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Le Francais, Revue Mensuelle de Grammaire et de Littérature. CONTENTS OF THE MARCH NUMBER. Mademoiselle Papa.—Paul de Cassagnac.—La Question de Madagascar.—Les prétendants au trône de France.—Lettre corrigée.—Lettre à Corrigé.—Questions de prononciation.—Préface et passe indifférent.—Notes and Queries.—Etc., etc., etc. Subscription price: \$1.50 per annum (nine months). Single copy, 20 cents. Editor, JULES LEVY, 17 Story St., Cambridge, Mass.

EUROPE!! Cook's Grand Excursions leave New York, April 26th, June 1st, June 13th and June 30th, 1883. Passage tickets by all Atlantic steamers. Special facilities for securing good berths. Tourist tickets for individual travelers in Europe, by all routes, at reduced rates. Cook's Excursionist, with Maps and full particulars, by mail 10 cents. Address THEOS. COOK & SON, 261 Broadway, N. Y.

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BOOK REVIEWS.

THE MAGAZINE OF ART; March, 1883. New York: Cassell, Petter, Galpin & Co. Single number, 35 cts.

The frontispiece this month is from W. S. Stacey's painting of Edward VI. when Prince of Wales, and his whipping-boy. Next we have horses and dogs, by A. E. Torrens, with a portrait of Charles Leytons, and two engravings. Then six pictures of W. H. Vanderbilt's New York residence. In "For Auld Lang Syne," after Ed. Schultze-Briesen, we have two old gossips "garrulous under a roof of pine," like Tennyson's magpie; with the little circumstance of comfort, the hissing kettle, and "To each her oat, to each her cup of tea." Greek Myths in Greek Art is continued by J. E. Harrison, with eight engravings.

There is one well written article, and finely illustrated, which will be of interest to Churchmen ecclesiastically inclined, and that is, The Interior of St. Paul's Cathedral; past, present and future; by Basil Champneys. The remainder we have not space to notice. Everything in it is good. We have reason, as Americans, to feel proud of the Magazine of Art.

HAYDN'S DICTIONARY OF DATES; 17th Edition; containing the History of the World from the Creation to the Autumn of 1881. Revised for American Readers. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price \$6.

It is forty years since the first appearance of Haydn's useful Dictionary of Dates. It seems to be not unlike the Frenchman's knife which lasted well, having had five new blades and two new handles! for the compiler states in the preface to the seventeenth edition that the book has undergone thorough renovation, and laborious revision, so that now little of the original work remains. It is still, however, Haydn's Dictionary though Haydn himself died seven and twenty years ago; and it is still a standard work, as indeed it would not have been had it not kept up with the times. It is still a useful companion to all biographical works, still valuable in the library and for consultation as "a dated cyclopaedia, a digested summary of every department of human history." In the latest edition, many small articles have been inserted relating to topics liable to arise in general conversation. An American editor has corrected errors in the English work with respect to American matters, and has added important dates in American history.

We do not pretend to have read the book through; that we will leave for the old lady who "did" Webster's Unabridged. In looking it over we are surprised to find how much more information it contains than one would expect in a dictionary of dates. It is, indeed, something that no library should be without. The name of Vincent, Librarian of the Royal Institution of Great Britain, is a warrant for the accuracy of its varied information.

ICE PACK AND TUNDRA; an Account of the Search for the Jeannette and a Sledge-Journey through Siberia. By William H. Gilder. New York: Charles Scribner's Sons. Chicago: Jansen, McClurg & Co. Price \$4.00.

The author of this book was the correspondent of the New York Herald with the Rodgers Search Company. He shared the perils and hardships of that expedition; and after the fire that destroyed the Rodgers, was ordered by the captain of that vessel to proceed to the nearest point in Siberia where intelligence of the loss could be sent to the United States. The account of the sledge journey thus undertaken, occupies a considerable part of the book. The fire occurred the last day of November, and the courier arrived with his despatches on the outskirts of civilization in March. The relief party were, in the meantime, kindly cared for by the natives who shared with them their rude huts, their wolves meat, and their blubber. The "Rodgers" had left San Francisco in June, well victualled and equipped with all needful comforts for the Arctic winter,—ample provision not only for themselves but for the officers and crew of the Jeannette whom they hoped to find. And now—just at the beginning they are turned out upon the ice with but scant provision for winter in even a less rigorous climate than that of the Arctic circle.

The author gives also an account of the finding of the bodies of De Long and his companions, and that saddest of records, the journal of that brave but unfortunate commander.

Arctic travel has its fascination for the reader as well as for the hardy and bold adventurer, and a literature has grown upon this theme to which this narrative of Gilder's is a valuable addition.

ENGLISH LITERATURE IN THE EIGHTEENTH CENTURY. By Thomas Sergeant Perry. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price, \$2.

This volume contains the substance of a course of lectures delivered in Cambridge, Mass. The author's aim has been to show the laws which governed the literature of the last century rather than to give its history. It may be called a work of literary induction; and while therefore of no value as a history of the golden age of English literature, it is very valuable as an independent and original criticism. It contains numerous and well selected quotations.

THE AMERICAN CHURCH REVIEW for March has five articles, making a fair number for this Month. Dr. Young, the Bishop of Florida, concludes his contributions on Liturgical Enrichment, presenting in this paper a summary of his suggestions and arranging them on the pages in the position where they would find place in the services, italicizing all that he thus proposes to be incorporated.

Mr. Thos. Whittaker, the New York publisher, has issued a little volume of private prayers, by the Rev. Dr. Sprigg. The prayers are in some part original, but in large portion the compilation is indebted to compositions much older

than Dr. Sprigg's day; even to ecclesiastical sources in which we should not, without this evidence to our Catholic senses, have suspected this stout believer in the holy Protestant Church to have been browsing. It sells for 12 cents.

MAXIMS AND GLEANINGS: From Dr. Pusey's Writings. Selected and arranged by C. M. L. London: Rivingtons. New York: E. & J. B. Young & Co. Price 70 cents.

Daily selections from the writings of the sainted Dr. Pusey will be welcome by those acquainted with his sermons. To others they will open a rich store-house of treasures. The selections are admirably made, principally from the Parochial Sermons.

The book is prefaced with an introduction by the Rev. M. F. Sadler, M. A.

CONSTANTIA CAREW. By Emma Marshall. New York: E. P. Dutton & Co. Chicago: Jansen McClurg & Co. Price \$1.25.

A new book by this prolific author will be warmly welcomed by her many admirers. A simple story of English country life in a clergyman's family, pleasantly written and pure in tone; but it is to be hoped, not a correct picture of home life among the English Clergy.

The readers of Harper's Young People will be delighted to learn that a new serial story by their favorite author Mr. James Otis is to begin in the next number of that paper, published March 6. The story is called "The Raising of the Pearl," and narrates the adventures of a party of boys who, under the supervision of a genial old sailor, succeed in pumping out and raising a steam-yacht that had been sunk on the coast of Florida, and afterward make a cruise in the recovered craft, meeting with thrilling adventures. It is finely illustrated by W. P. Snyder.

The February issue of the Racine College Mercury was devoted to a description of the College and Grammar School methods of work and discipline, and was especially interesting. If college journals would generally give their talents in the interests of education and of the institutions that foster them, instead of filling up with Sophomoric nonsense and coarse personalities, they would serve a good purpose and be read to some extent by the outside world.

The Confirmation sermon preached on Quinquagesima Sunday in Emmanuel Church, Boston, by the Rector, the Rev. Leighton Parker, has been published by A. Williams & Co., under the title "A Catholic Church." Eloquent and clearly, Mr. Parker shows how immeasurably superior the Church is to all the sects by which she is surrounded.

Every article in the April number of Harper's Magazine, for one reason or other, invites special notice; and no better number, from an artistic point of view has ever been issued. The Editorial Departments are full of timely and interesting matter. The Drawer for this month is conducted by its earliest editor, Dr. S. I. Prime.

The Rev. T. D. Phillips, Rector of the Church of the Redeemer, Wilmington, Ill., has just issued a very valuable treatise on Confirmation, in the form of a Catechism. It has the approval of Bishop McLaren. For sale by Jansen, McClurg & Co. Price, 5 cents.

Letters to the Editor.

Mr. Gwynne's Manuals.

To the Editor of the Living Church:

Your readers must be nearly tired of this discussion, but I beg you to allow me to reply to Mr. Olin's last communication in a few words as possible.

1. As Mr. Olin appeals to Hooker, let me commend to him the following from Book V., c., lvii., § 6; "we receive Christ Jesus in baptism once, as the first beginner, in the eucharist often, as being by continual degrees the finisher of our life." Mr. Olin seems to think that such a statement as that which I have italicized, is only consistent with the Calvinistic notion of total depravity. A like inference I suppose might be made from our Lord's words, "I am come that they might have life;" with what justice I do not pause to consider.

2. Taking Hooker's words ("we receive Christ Jesus in baptism, &c.") as expressing the exact teaching of the Prayer Book, I confess my inability to learn by what method the inference can be honestly avoided that in baptism we receive, or are made partakers of Christ's nature. I have yet to learn how it is possible to receive anything without receiving its nature. The only escape of Mr. Olin seems to be the denial of the major premises, that in baptism we "receive Christ" (are made "members of Christ.") But as the Church whose orders Mr. Olin holds in trust, has already decided this question, I have nothing further to say on the point.

3. Or if Mr. Olin's objection be to receiving or being made partakers of (at any time, in baptism or otherwise) any nature but that fallen one which we received from "the old man," then I can only point him to St. Peter, whose use of the phrase, "partakers of the divine nature," is sufficient justification for its continued use. Whether St. Peter had in mind the thought of baptism, as the ordinary, first instrument of this participation, matters little. Mr. Olin seems to be against him in any case.

4. But Mr. Olin's objection is also to the word "new" as applied to "nature." As I have before observed this objection tells equally against the phrase "new man," and I might add against the words "new creature" or "new creation," as applied to Christians in 2 Cor. v. 17, and Gal. vi. 15. "New nature" no more means a wholly distinct and different nature than "new man" or "new creation" means a wholly distinct and different man or creation. In each case there must be a link that binds the old to the new, otherwise it would not be "new" at all, but "different."

But furthermore Mr. Olin seems to have for-

gotten his admission (LIVING CHURCH, Jan. 13th) that "the fact of a new birth necessitates the fact of a consequent new nature." (The words—italics are Mr. Olin's—are adopted with a "True" from Mr. Herron.) Here again Mr. Olin's only escape seems to be in the denial of a new birth in baptism.

5. This he does not venture to do explicitly, but he proceeds to give a theory of birth which would certainly work a revolution in the Church's accepted theology, if it were once admitted.

Mr. Olin speaks about "life preceding birth," and birth not "originating the first nature," but "simply introducing it into the world." Thus it is plain that he has very confused ideas of what constitutes birth in the scripture sense of the word. He confounds two things which are quite distinct, generatio and partus. The one is a creative or quasi creative act; the other is a mere mechanical operation. But in theological language "birth" is always generatio, though it doubtless includes partus. The word which our Lord uses in St. John iii. 5 is gignomai, not tikto. So too the "new birth" of Titus iii. 5 is paliggenesia, not palinesteris.

If Mr. Olin will only consult his Greek lexicon he will find that gignomai signifies, not "bring forth," but 1st "to become" (feri), and 2nd "to be by birth," thus involving the whole process from the first beginning of life onwards to what, through the poverty of our language, we call birth. Indeed the theological is even the ordinary meaning of the word as when we speak of a man of "good birth," or of his being "born" of good parents. It is plain then that what our Lord means by "birth," and what the Church means is generatio.

But according to Mr. Olin birth is only partus. And it is this indeed all that is effected in Holy Baptism, the bringing forth into the world of that which all along has existed independently of this last mechanical act; then no wonder that the Swiss Protestants lately voted baptism to be unnecessary to a Christian. Mr. Olin undoubtedly deserves the credit of a great discovery in theology, one that would have been dear to the Puritans of Hooker's day, but which they do not appear to have been fortunate enough to light upon.

There are certain drawbacks, however, attendant on the adoption of this novel theory, which are worth considering. If this new discovery be admitted, the Church must forever renounce the holy name of "mother," "the mother of us all," as St. Paul calls her. A wet-nurse or a midwife she may be, but not a mother.

Then, baptism being only a "new bringing-forth," and no longer a "new birth," the definition in the Church-Catechism of its "inward and spiritual grace," must be changed from "a death unto sin, and a new birth unto righteousness," into, "a secretion unto sin, and a parturition unto righteousness." Moreover as the new (?) nature exists antecedently to this parturition, the remainder of the answer must also be changed into, "for being already by nature the children of grace, we are hereby brought forth into the world as the children of grace."

Altogether Mr. Olin's views, so far as one can discover them from negations, seem to be those of the Arnold (of Rugby) School, which some one has wittily stumped up in the words, "All grace is nature, and all nature is grace." I would commend the whole of Hooker's Chap. 56 of Book 5, to Mr. Olin's careful consideration. It contains many golden words about that "Catholic theology" of the Incarnation, and the Sacraments concerning, which my reverend brother gives me a parting word.

WALKER GWYNNE.

March 19th, A. D. 1883.

(Our columns are now closed to this controversy. Ed.)

Instincts and Habits.

To the Editor of the Living Church:

In your issue of February 24th, under the above caption, after stating the deplorable condition in which the negro race on this continent now are your correspondent says, "Granted, but is all this race instinct? Is it not acquired habits, the sure evolution of slavery?" She then assumes that the latter question touched affirmatively will solve all questions touching this issue which will force itself not alone upon Christian philanthropy but state-craft also, before many decades as a question of primary importance.

She properly courts a reply from more distinguished pens and implicitly challenges the Rev. Dr. Tucker to foil the conclusion at which he has aimed. Dr. Tucker needs no defense at my hands. His clear conception based upon observation and his incisive utterances are too sadly and firmly based upon pregnant facts to be answered by the "evolution of slavery" theory. If Mrs. Parker will call to her mind something of the condition and "instincts" of the race in Africa and of those brought from the wilds of Africa at any time with the condition and instincts of the negro slave she will answer for herself that it is not the "evolution of slavery" but the unbridled instinct of race that has wrought the sad picture.

Before emancipation very many slaves were within the communion of the Church. Many planters at great cost and with scrupulous care provided for the religious training and worship of their slaves by building and maintaining chapels, Sunday-schools, the preaching of the word and sacraments for the negroes. Their morals were improved, but still of a low character. But with the crash that brought with it freedom to the slave came also financial ruin to the master. But the most deplorable feature was the assiduous efforts by powerful organizations to effect estrangement between the former master and slave. The race was largely withdrawn from those influences which hitherto had taught and in some degree secured the observance of religion and morality. The "instincts of race" asserted themselves. Now but very, very

few negroes are in habitual communion with this Church. Apropos of this subject Bishop Keener, of the M. E. Church South, in its conference now in session at Charleston, W. Va., says: "For sixteen years he had preached to colored people, but through some miraculous providence they had scarcely any of that people now in the Church though the conference used to have them by tens of thousands. Having been familiar from my youth to this 'evolution of slavery' theory touching all questions of negro morality and political affiliation, and lately having had opportunities for observation of negro character and condition, in the absence of any reply from able pens I have ventured thus far to show that the 'evolution of slavery' theory will not solve the great question touching the immorality of the negro; and also to add that the danger lies in the character of the rising generation of colored people—born since slavery ceased to evolve. The facts in the case are unfortunately not materially changed in their bodings by the beautiful aphorism of the modern philosopher about the "thoughts" and "feelings" of "our" ancestors and descendants. And the facts will demand a hearing sooner or later. It were well for the negro race if it were soon. GEO. W. WILSON. Rome, Ga., March 19th 1883.

A Truly Episcopal Parish.

To the Editor of the Living Church:

In your issue of the 17th inst., allusion was made to the number of Bishops that had been Rectors of Trinity Church, New Orleans. Three have been elected Bishops while in charge of the Parish, and one, Bishop Harris, soon after leaving it for St. James', Chicago. This is a good record for the Parish, but it is much better than that. The parish has given eleven sons to the Ministry, and the Parish is not an old one. Their names are as follows: Rev. John Percival, D. D., New Orleans; Rev. C. H. Strong, Savannah; Rev. Alex Marks, Natchez; Rev. C. B. Champlain, deceased; Rev. C. C. Williams, Augusta, Ga.; Rev. Charles Morrison, Paris, France; Rev. Geo. R. Upton, Alabama; Rev. M. M. Moors, Oxford, Miss; Rev. C. J. Wingate, Macon Ga.; Rev. Isaac N. Marks, Aberdeen, Miss.; and Rev. Frank-Thompson, U. S. Navy.

A Query.

To the Editor of the Living Church:

A celebrated Egyptologist, lecturing to a class in New York, has affirmed that there are no historical proofs in writing or in monuments, to show that the Israelites ever were in Egypt. Is this true? If not how can it be refuted? A.

Missions to the Colored People.

To the Editor of the Living Church:

A Correspondent has asked for a plan of operation among the Colored people at the South. Having had an experience of more than ten years in that kind of work I would like to make a reply.

(1) The first suggestion I would like to make is that the work should be undertaken very much in the spirit in which Missionary work is undertaken anywhere, with a determination to succeed and to do all that one can rightly do to secure success in winning the colored people to the Church; without standing upon dignity or respect for the opinions of society on the one hand or for the theories of political economists or social reformers on the other. I have known men to be frightened out of their propriety by the social question involved in dealing with the Colored people. Social questions will always settle themselves, and so will questions of Civil and Ecclesiastical rights, if men but do their duty in the Church. "Look to your marching orders!" said a distinguished General to a young minister, when questioning the propriety of missions to the heathen in India. "Go ye into all the world, &c.

(2) There are those who depreciate the work and the workmen, as if a disgrace attached to it; and as if a man who would preach to "niggers" must be in disgrace or "can't be much of a minister." My experience has been that the colored people require the very best talent which a man can possess or use. Questions of the utmost difficulty, of social, civil, religious and theological character are continually rising for solution. A man must understand the principles that lie below rules and forms and order, or he will be unable to meet the necessities of the situation.

One thing, the colored people can do; they can measure a man in a short time, and recognize a Christian and a gentleman.

(3) As to method. We must work out from centres of Missionary influence, planting where it can be done Associate Missions, at first under the direction of white clergymen; not because they are white, but because we cannot get colored men sufficiently instructed at present to take up the work, but we must surround these white clergymen with a devoted company of colored workers, who, living more or less closely together will engage in the work with zeal, and will push out in all direction as Nashville and Fairbault have been worked. Colored men must be the leading agencies by which this mission field must be cultivated. Without their aid a white man can do but little. With their aid his efficiency is increased tenfold.

(4) Each Diocese ought to have at least one such missionary located where there is ready and easy access to the homes of the colored people, however unhealthy their location may be. This centre should be the home of all who are at work in the district, where they may find all they need: It should above all be an educational centre, and should have all the agencies for work, generally attached to our Indian Missions, for both women's and men's work. The men at work in the field should be trained for becoming ministers, should be ordained early, and kept under instruction as Deacons until they can pass the examination as priests; and for this ordination

there should be no letting up on the training required of white men or its equivalent.

It would be well to give to each candidate at least one year's training at some such school, as that proposed at Raleigh, in St. Augustine's school for the training of Candidates for Orders. But above all special care should be given to keep the men at Missionary work, at the same time that they are engaged in study.

(5) It is to be remembered that primary studies may, to men who belong to a class or an age that have not for generations been advanced, furnish as much discipline, as our advanced studies supply to the young of the present day. Examine the Curriculum of the great Universities, in which the men of the Middle Ages, who made their mark, were educated, in comparison of those systems enforced in our colleges, and you will see what I mean. I believe a less amount of advanced study may furnish as much discipline to the mind of one who has had few opportunities for acquiring information, as can the extensive courses of our Colleges furnish to the young men now who have passed through all the grades of school both public and private. Of course I would not abate one jot of the drill of theology or of Christian doctrine or of knowledge of the Bible and Prayer Book.

Above all, the Colored man ought to be taught the historical argument for Christianity and for the Church. For the real difficulty in the case is his entire ignorance of the fact that there is such an argument. To him Christianity is merely an emotional religion; and it is possible for him to compass the whole of it, without knowledge. It is because the methods, that have been used hitherto with him, have ignored the necessity of knowledge, that such results as we have seen, have been produced.

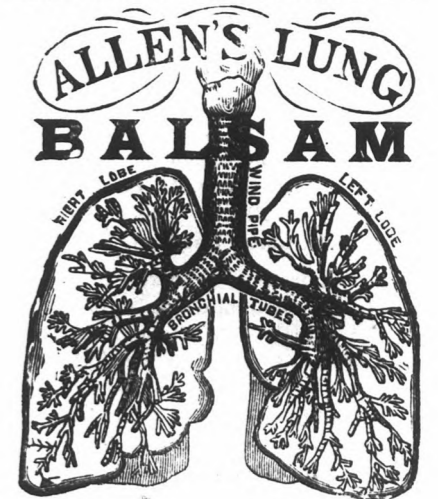
The revelation in a book of the Church as an organized Institution, requires education in books and especially in the history of that Institution, which is "the Pillar and Ground of the Faith" the "Witness and Keeper" of that Book.

The work which we have to do is not to ignore the emotional side of religion, but to strengthen the intellectual side. Generally persons who have approached this subject have been fearful of dealing with the intellectual side, lest the emotional side be prejudiced. What the colored people need is just that balance of intellectual discipline furnished by the order and methods of the Church. All we need is to show the Church in her actual workings to secure a complete victory among those who desire to be really Christian men and women.

The best class among the colored people are demanding education of a better sort than they are getting, and it has been my experience that the Church need not pander to sentimentalism or emotionalism, but should directly appeal to the advantages of her educational system, to win the colored people in troops. SOUTHERNER.

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ALL IS OVER.

Written for the Living Church.
 All is over; hands are folded
 On a calm and peaceful breast;
 All is over, suffering ended,
 Now our darling is at rest.
 All is over; feet so weary
 Now have trod another shore;
 All is over, life is ended,
 Heaven claims one angel more.
 All is over; eyes so lovely
 Closed forever from our sight;
 All is over—he has whispered
 In our ears the last good night.
 All is over, journey ended,
 And is earthly mission done;
 Not all over in that mansion—
 There his life has just begun.

A. P. R.

Mission Work in Florida.

Correspondence of the Living Church.

On Saturday the third day of March your correspondent left Sanford, Fla., in company with the Rev. Lyman Phelps, for a wagon-ride of thirty miles, to assist in the opening of the new St. Thomas' Church at Lake Eustis, of which the Rev. Jesse R. Bicknell is Missionary in charge. Eustis is one of the many Missions established by Mr. Phelps, Orange County, Fla., and his good work is well attested by the hearty greetings by the way from almost every man, woman and child whom we meet. His sturdy team seem to be endowed with the missionary spirit of their owner, and carried us along with a steady jog over the sandy road, and across the flat-boat ferry of the Weekiva river, with a confidence which was inspiring. The horses evidently knew every foot of the road, and turned in at every house on the way. If that team could talk what stories they could tell of baptisms, and marriages and burials, and Holy Communion, and solemn services of Praise and preaching in these lonely dwellings among the pine forests of Orange County. Soon after leaving Sanford one enters upon high rolling land covered with heavy pines, with here and there an orange grove, or a deserted clearing sadly testifying to buried hopes. After a mid-day lunch in the forest beneath an enormous live oak, three o'clock found us warmly welcomed by the good woman whose guests we were to be on the Lord's day. Learning that the Church was being prepared for services we drove two miles further on to tender our services if they should be required. There we found a pretty church indeed, on high pine land adjoining the village, and overlooking the lovely lake. Willing hands were nailing unbleached muslin at the windows, which perhaps may not be filled with glass for several years, such is the mildness of this climate, and the financial condition of the people. The church people have done wonders in getting the building into its present condition, but it has no permanent seats or other furniture, and will remain unfinished for a long time unless some kind friend proffers the necessary fund. But oh, the spirit of these Eustis Church people, how they work and how they pray! We always find the women ready for the work, but here the men also are in dead earnest. They come over these sandy roads, two, four, six, eight miles to attend service. The superintendent comes four miles for the morning Sunday-school, and old and young are found in it, the whole family is there, teaching and being taught. The missionary has no horse, and in making his parochial visits has many a mile of plodding through the heavy sand on foot. The Lord's day opened bright and beautiful, and though the church had no doors hung, and in some places the board sheeting was not on, yet it was not uncomfortable. A few rude benches and many boards placed on nail kegs furnished seats for a congregation which completely filled the lovely church building. It was mid-Lent, Refreshment Sunday, and the words of the Gospel came to us with new power and meaning. I never saw a more delighted and thankful congregation in all my ministry. Hand shakings and greetings and tears of joy before and after service. Mr. Phelps preached in the morning and afternoon, and celebrated the Holy Eucharist. The clergy robed in an adjoining school-house and together with the vestry and building committee entered the church in procession, singing the 122 Psalm. The choir numbered ten, and they were all evidently singing, not to their own glory but to the praise and glory of God. The reverent thankfulness of the good missionary in charge was apparent in every feature and motion, and the order and method of the whole arrangement of the service attested his adoption to the work of a Missionary Priest in charge of five (!) stations. In this country of scant and often needy population it is truly refreshing to meet a people so refined and so zealous in God's work as the good people of St. Thomas parish.

Woman's Mission.

Correspondence of the Living Church.

The Rev. Dr. Morgan Dix closed his Lenten lectures in Trinity Chapel, west Twenty-fifth street, on the Friday before Palm Sunday, by a discourse on "The True Mission of a Christian Woman." The chapel was crowded with listeners. The speaker began by saying that through the medium of woman the Redeemer came into the world and now in the world as redeemed, woman was very properly regarded with the highest honor and respect. In his lectures during the present Lenten season Dr. Dix said that it had been his design to speak of woman only in terms of tenderness and respect, and if he had uttered anything that might be construed as harsh or disrespectful to the sex, it was through inadvertence. There was plenty of work in the world which women might do with credit to themselves and benefit to others. A glance at society, as at present constituted, would suggest many ways in which women could labor honorably and helpfully. There were neglected homes that ought to be made fresh and sweet,

and there were numerous avenues in church and philanthropic work that could only be trod effectively by warm-hearted Christian women. In the convents and the religious houses of this and other countries, unmarried women have found worthy Christian work to do. The working women and girls of this community were faithfully fulfilling their mission in their own trying places. The speaker had seen hundreds of them, and knew personally of their struggles to live chaste and Christian lives on starvation wages. Circumstances shaped the missions of such women, who deserved the highest honor for so worthily bearing their burdens.

No mission in life was a true mission that did not lead up to God, and there were many theorists who were trying to define a mission for woman, with no thought whatever of God. The signs of the times plainly showed that the popular drift was away from religion and toward unbelief. Modern scientists and thinkers were busy in their endeavors to efface God from the page of human knowledge, and banish Him entirely from the world. Among the young people of both sexes it was considered unfashionable to be behind the time; therefore all drift in the current of advanced opinions and join in the cry "Away with God!" A great part of the agitation concerning the training and status of woman, Dr. Dix thought, was directly connected with this feeling of skepticism and godlessness. Those who did not believe in religion were not fit to instruct women as to their missions in life, and it was unquestionably true that many of those who were seeking to lead in the so-called woman question were in the current leading away from God. The speaker hoped that all of the women who were within the influence of the Christian Church would resist the temptation to join in any movement for their alleged advancement that did not recognize the supremacy and glory of God. Most of the leading advocates of so-called woman's rights were either in open league with the atheistic revolutionists or mute when in their company. The true mission of a Christian woman was to do what she could to stem the flood of unbelief, to resist the forces of secularism and naturalism, and to maintain the old Christian ideas. Let a woman be a true woman, and there was no danger that man would think of rebelling against her sway. In woman are the poles of all the good and the bad in the world. When a woman is good she is the best that there is, but when bad she is the worst that there is. If women were true to religion and exercised the abilities that God gave them in the ways that circumstances and their best judgment directed, they would be fulfilling their missions as their missions should be fulfilled.

Behold the Place where the Lord Lay.

A man may study mathematics all his life and never discover a satisfactory argument that the soul is immortal. Professor Sylvester or Professor Cayley cannot attach a differential to the curve of a mind's motion and work out from it the calculus of its endless activity. All Professor Pierce's Spherics cannot add to it or eliminate it from the sphere of existence. We are not surprised, then, if the mere mathematician does not find an eternal God and the immortal soul; for God and the soul are not in mathematics, and their infinities belong to another category from its numbers.

No more does the mere student of physical life discover that other life which is the property of the soul. If he tells us that he has been analyzing foods, dissecting stomachs, weighing brains, galvanizing nerves; that he has been hybridizing tulips, crossing pigeons, vivisectioning guinea-pigs, and has discovered strange and curious laws of vital action and hereditary development, but has nowhere discovered an immortal soul, has seen no spiritual tenant that has deserted its perishable tenement, then we tell him, in reply, that it is not strange. The soul is not there. He has not been looking where it is. The evidence is of another sort, which convinces us that we shall live after we die.

And so we were not surprised when Mr. Darwin wrote, in his old age, that he had been a busy man all his life, and had not found in his studies evidence that there will be a future existence for man. He had not found it, because it was not in the studies with which he had been so busy. Nor are we surprised to hear Dr. Robert Lewis, say, in the *Journal of Science*:

Before concluding, I may, without violation of any confidence, mention that both *in vivo* and in writing, Mr. Darwin was much less reticent to myself than in his letter to Jena. For, in answer to the direct question I felt myself justified, some years since, in addressing that immortal expert in biology as to the bearing of his researches on the existence of an *anima*, or soul in man, he distinctly stated that, in his opinion, a vital or 'spiritual' principle, apart from inherent somatic energy, had no more *locus standi* in the human than in the other races of the animal kingdom; a conclusion that seems a mere corollary of, or, indeed, a position tantamount with his essential doctrine of human and bestial identity of nature and genesis.

Such studies as Mr. Darwin was engaged in could not possibly find the spiritual and eternal in man. They had to do only with the physical life, the "somatic energy," and its products. Biology does not study the human soul even while in the body; that is the province of psychology. And, if psychology can do no more than wonder at the capacities of the soul, count up its contrasts with the *anima* of the beast, and ask how it can be that so regal a power should utterly die, but can never prove, can only hope, that it will have another life beyond this; then what can be expected of the biology which exhausts itself with the products of "somatic energy."

For proof that the soul is immortal, we go back of biology and psychology. But as we go, we take with us God, who shows Himself in all His works, and whom Mr. Darwin did not quite fail to find, though he did not look for Him. We go seeking what we long for, a soul that still

lives after it has left the dead body. We go to that abundant and redundant sacred history which tells us that one Man, more than man, died and actually rose again, and thus brought eminent proof that the soul lives after the body dies. He who gave up the ghost on the cross rose from the dead, and incontestably appeared to scores of men, who bore witness of His resurrection and sealed their witness with their blood. On their testimony Christianity rests. Beyond this there is no assurance that a dead man is anything more than a dead kitter. Plato and Cicero had but a dim vision of life and immortality. Now life and immortality are brought to light. They are made evident and certain to us; but we must look where they are, in the domain of credible testimony, and not in the researches of biological science. Matthew can tell us of the *anima*, the soul, if Mr. Darwin cannot.—*The Independent*.

Singular Experience of Canon Knox Little.

The Rev. Canon Knox Little has published a hymn on "The Dignity of Sorrow," in the *St. Alban's Parish Magazine*, at Manchester, accompanied by the following singular explanation of the circumstances under which it was written. Canon Knox Little says: "The verses sent herewith were written under the following curious circumstances. The writer, in a dream one night last autumn, believed himself to be conversing with two friends on the subject of the blessedness of Christian sorrow, and fancied that then and there he wrote the first two verses and the last, while one of his companions wrote the third. Immediately upon waking, in the very early hours of the morning, the verses were written down on the fly-leaf of a book which happened to be at hand, and after this the writer again fell asleep. On rising at the usual hour every word had vanished from his memory, so that, had he not written them down at once, and on first awaking, he would not have written them at all. On mentioning the matter to a great living statesman he informed the writer that the same kind of thing had once happened to himself, except that, owing to the pause of a moment or two when he was about to write down a sonnet which had come to him in sleep, it vanished suddenly and completely from his mind, and was never recovered, both facts showing the slender hold of impressions on the memory in the land of dreams. What is more remarkable remains to be told. The next day one of the *dramatis personae* of the dream called, and, hearing the facts, astonished the writer by assuring him that at the very time of the night when the dream must have been flitting across the brain a conversation on the very subject was going on miles away from the writer's residence between this person and another, a statement corroborated by the other, who called unexpectedly the following day. These curious facts, not any intrinsic excellence in the verses themselves, may make them of interest." The verses themselves are as follows:

"The Dignity of Sorrow" (Romans VIII, 36, 37).
 Not much of sorrow, not much of woe,
 Joy for Thy Kingdom, earth's joys to forego;
 Think! O my Saviour, what sweetness to me
 If in some sorrow Thy face I may see.

Not much of sorrow, not much of pain,
 Short is the sorrow, great is the gain;
 Ah! when this sad life is passing away,
 Glad, if to suffer for Thee, would I stay.

Not much of sorrow, not much of woe,
 Gladness from suffering surely must flow;
 For goodness is gladness, so it must be,
 Since goodness, my Jesus, is likeness to Thee.

Not much of sorrow, not much of pain,
 Labor and sorrow, O Christ, are not vain;
 The trouble of toil transfigured must be,
 For working for others is working for Thee.
 W. J. KNOX LITTLE.

The Latest Electrical Discovery.

The Rev. Mr. Gilbert, during an address at Christ Church the other night, remarks the *Otago Times*, while speaking of the telephone, asked his audience if they would be astonished if he were to tell them that it was now proved to be possible to convey by means of electricity vibrations of light—to not only speak with your distant friend, but actually to see him. The electroscope—the name of the instrument which enabled us to do this—was the very latest scientific discovery, and to Dr. Gnidrah, of Victoria, belonged the proud distinction. The trial of this wonderful instrument took place at Melbourne on the 31st of October last in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race course at Flemington with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan.—*Scientific American*.

An incident following the burning of St. Mary's School shows the spirit and nerve of our western girls. Miss L., one of the seniors, arriving unexpectedly at the station, on her return home, was obliged to get a sleigh and driver at the livery stable, for a long drive of twelve miles in the country. A little way out it became evident to her that the driver was intoxicated. As he grew more loquacious and familiar he produced a bottle, and insisted that the young lady should drink with him. This she refused to do, of course. After a time the bottle was produced again, and the demand of the brute was made with greater vehemence than before. In helping himself to its contents his mitten accidentally (?) fell out of the sleigh. Miss L.—politely offered to hold the lines, and as he staggered out to recover his mitten, she whipped up and drove on home, he following as best he could, swearing and gesticulating like a madman!

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Michigan.—The Bishop of Michigan at his late visitations confirmed classes as follows: At Emmanuel Church, Detroit, 22, presented by the Rector, Rev. M. C. Dotson; at St. James' Church, Bridgchampton in Sanilac Co., 10, and at St. Mary's Church, Deckerville, in the same county, 5, both classes presented by the Missionary, the Rev. John Barrett; at St. Paul's Church, Detroit, 40, presented by the Rector, the Rev. R. W. Clark; at St. John's Church, Detroit, Rev. Geo. Worthington, S. T. D., Rector, 60, 14 of the number being from St. Mary's Chapel, now in charge of the Rev. E. L. Targand, and two being deaf mutes under instruction of the missionary to deaf mutes, the Rev. A. W. Mann; at Grace Church, Detroit, 17, presented by the Rector, the Rev. Dr. Stocking.

Among the results of the recent Annual Sunday School Convention and Teacher's Institute at St. Paul's, Detroit, was an invitation given to about thirty prominent Churchmen of all Detroit parishes to confer with the Bishop and the Executive Committee of the S. S. Institute with a view to the organization of new mission Sunday Schools in the city. The meeting, which was protracted and interesting, occurred at the Episcopal Residence, and resulted as follows: The Rector and other representatives of Christ Church, undertook to exercise a kind oversight over some mission in the eastern part of the city, and have assumed the care of St. Stephen's mission, which has been languishing for some years, and which the Rev. Wm. Charles now resigns into their hands. The Rector of Emmanuel Church undertook to oversee a new mission to be organized on the east side of Woodward Avenue, about a mile north of Emmanuel Church. Mrs. Medbury, who provided so largely for the cost of erecting Emmanuel Church, endows the mission with a handsome site, and provides for the erection this spring of a stone chapel to cost \$8,000. The Rector and lay representatives of St. John's Church undertook to organize a mission Sunday School in St. Luke's Memorial Chapel, at the west end of the city, on Fort St.; and the Rector of St. James' Church undertook to see to the organization of a new mission on Grand River Ave., at the northwest end of the city. It was also announced that a fine lot had been given by Mr. Bela Hubbard, at the corner of Twenty-sixth Street and Shady Lane in Hubbard's Grove, for a new mission, which Messrs. Rabineau and Heames, of St. Paul's and St. John's parishes, had undertaken to see organized. For this mission, provision has been made for the immediate erection of a temporary building, and for the permanent building some \$800 have been subscribed.

The Rev. F. N. Luson has resigned Grace Church, Lapeer, and has gone East in ill health. The parish still owes him \$700, advanced for the erection of the new church building.

Montana.—Bishop Brewer has begun the publication of a church organ for his jurisdiction, the *Montana Churchman*. The Rev. E. G. Prout, of Virginia City is the editor, and the first number reflects great credit upon him in every way.

The Bishop says in his annual report: "I have now seen the whole field, know its discouragements, and see its possibilities. I have now been in the Territory eighteen months. Three months I spent at Helena, taking care of a Parish which was without a Rector. Out of the remaining fifteen I have spent three in my house. I have tried to get into every corner of the field committed to my care. I have not succeeded yet as I hope to succeed in the future. But if God spares my life and gives me health and strength, I hope to know personally the needs and promise of every settlement in this wide-spreading Territory.

We have made some progress during the past year. There is a very decided increase in the number of communicants and in the value of church property. A rectory has been provided at Helena; St. John's Church, Butte, has been finished and is now in use. St. James' Church, Dillon, is in process of erection, and in a month or two will be ready for services. Plans are made for building at Missoula next spring. We hope to build at Miles City within a year.

We have as yet no schools, no hospitals, no educational or eleemosynary work in the Territory. We need all this, and hope to have it in time. But at present the Missionary work is our first consideration. If we can only have men and means to do what ought to be done in this time, we shall be satisfied."

New Hampshire.—The Church in this diocese has sustained a severe loss in the death of one of its prominent laymen, George G. Ide, for many years Treasurer and Manager of the Claremont Manufacturing Company widely known as the Church Printers and Publishers.

He was the eldest son of the venerable Simon Ide, Esq., the oldest printer in New England, if not in America.

In his boyhood he spent considerable time in Bishop Hopkins' school, at Burlington; but finally fitted for college at the old Union Academy at Meriden, and graduated with honor from the Vermont University; following for several years after the profession of a teacher both in Canada, and in several states of the union.

Mr. Ide, was a man of strong intellectual endowment, of much culture, and of superior business qualifications. Few persons possessed more decided individual peculiarities, united to a warm heart, or to a more generous and sympathetic nature, open and transparent, utterly destitute of concealments, to know him was to trust him; and those who knew him best, honored and loved him as a brother. Educated in the Church he was nevertheless a Churchman by conviction—bold and outspoken for the truth; a fearless hater of sham and pretension, but quick to recognize sincerity and devotion to principle. Thoroughly conversant with the History and Polity of the Church, to sustain her venerable institutions and to propagate his faith, was to him "a bounden duty and service;" and hence, he often officiated, and always acceptably, as a lay reader in weak or vacant parishes. Intensely earnest and sublimely real in his own convictions, his personal piety was beyond reproach; he seemed thoroughly to realize the importance of living in his daily life, in his own family and outside of it, up to those grand essential principles, by which, as a Christian he professed to be governed. Perhaps no man of a positive character like his, ever passed away with fewer enemies, or with more sincere respect.

He died on Monday the 12th inst, after a brief illness, from the effects of a disease which had been slowly undermining his constitution for many years. And as one looked upon his calm and peaceful face, on the day of his burial, marked with heavy lines of care, and of years of incessant labor, one thought, how sweet for him to be at rest at last—though his head, heavily covered with dark hair scarcely less a silver streak—and almost boyhood's freshness was in the lashes which shaded the kind blue eyes.

He was buried from Trinity Church, Claremont, Monday the 15th inst., and his funeral was largely attended.

Tennessee. Calvary Church Memphis, Rev. George White, D. D. Rector, has raised over \$14,000 during the past year, which has been expended in repairs and alterations of the building. The last dollar of debt was paid by the ladies a few days ago.

The Rev. D. Sessums, at present Rector of Grace Church Galveston, Texas, has accepted the position of assistant to Dr. White, whose increasing years render it impossible for him to do all the work of this growing Parish.

There is some talk of a division of the Diocese. Eastern Tennessee now contains 400,000 inhabitants, mostly whites, but the Church is as yet hardly planted there.

Connecticut.—The following prayer was, by order of the Bishop, in accordance with the request of the Convention, used throughout the Diocese on the one hundredth anniversary of the election of Bishop Seabury, March 25th, Easter Day.

"Almighty God, Who by Thy Holy Spirit hast appointed divers Orders of Ministers in the Church, we give unto Thee high praise and hearty thanks, that Thou didst put it into the hearts of our fathers and brethren to elect, on this day, to the work and ministry of a bishop in Thy Church. Thy servant, to whom the charge of this diocese was first committed; and that thou didst so replenish him with the truth of Thy doctrine, and endue him with innocency of life, that he was enabled, both by word and deed, faithfully to serve Thee in this office, to the glory of Thy name, and the edifying and well governing of Thy Church. For this so great mercy, and for all the blessings which, in Thy good Providence, it brought to this portion of the flock of Christ, we offer unto Thee our unfeigned thanks, through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen."

China.—Dr. Boone, writing from Shanghai, December 18th, says:

"I see my way now to a very systematic course of medical instruction, dissection, and post-mortem work; also to clinical work in the hospital and to a corps of European professors, and must try to get a fair number of students; not too many for the teaching is of the line upon line, precept upon precept order. With the town work, St. John's to be visited regularly, the medical college, building work, and occasional visits to our out-stations, my hands are full to overflowing. The Rev. Hoong Neok Woo has always been my right hand in all this work—getting patients, raising funds, and helping in council; he is a host in himself. He was very ill this fall with fever brought on and aggravated by his self denying labors among the sick."

Japan.—Miss Riddick, teacher of our girls' School in Tokio, Japan, writes to the *Spirit of Missions*: "Last week I was confined to my room a day or two with a very severe cold, and the girls came up to see me, the larger girls first and then the little ones. Our conversation was very limited, as we could not understand each other, and that seemed to give the little ones the idea that they had not done as much for me as they might do, so after begging me to take care of myself they held a consultation in the hall and decided that it would be a great comfort, if they would speak to me in my own language. Very soon I heard a tap at the door, and shortly after four little heads peeped in and bowed themselves to the floor, each one saying, Goodee Niyo, Sensei. About half an hour afterwards Kiyo Nekada, the John Cotton Smith beneficiary, came back and asked if I would not please to let her do something for me. I only speak of these incidents to show to those who do so much for these poor children that they are not casting pearls before swine."

Missouri.—In accordance with a request from the Archbishop of Canterbury, a special service of Holy Communion was held in Christ Church Chapel, St. Louis, on the 29th inst., the day of the enthronization. The Bishop officiated.

Central Pennsylvania.—Grace Church, Honesdale, caught fire on Tuesday last week, and the interior was entirely destroyed. The loss is \$10,000; covered by insurance in the Hartford Insurance Company.

New Jersey.—Subscriptions sufficient to erect a church have been raised by the residents of Fair Haven and the Summer cottage attendants at St. George's Church, at Rumson, and a church to be known as the "Chapel of the Holy Communion," will be built at Fair Haven before the Summer season opens. The plans of the edifice have been drawn by a New York architect. It will be a Gothic structure of brick, with a slate roof, the first cost to be \$8,000. In time the chapel will be enlarged. The Rev. W. O. Embury, the Rector of St. George's Church, has undertaken the work.

North Carolina.—Bishop Lyman visited St. Philip's Parish, Smithville, on Tuesday before Easter and confirmed two persons.

The Rev. A. De R. Meares, who resides in Wilmington, has been giving monthly services to the parish for a year, but there is a prospect of soon having two services a month.

The parish is weak financially, but possessed considerable wealth twenty-five years ago. There is a church building and a rectory.

Though the clergyman is absent most of the time, the Sunday School is kept up by the efforts of a few ladies.

South Carolina.—The Rev. G. W. Stickney, of Charleston, has been recently ministering at Florence with great acceptability.

Colorado.—By hard work the people of Gunnison have enclosed a beautiful stone church (25x60 ft.), but it still needs to be plastered and furnished; \$300 will do this. Bents are high, and a rectory is much needed to reduce the burden of salary; \$500 in money will enable one to be built. The Rev. Thomas Duck is the missionary in charge.

Pittsburgh.—The Bishop visited Trinity Church, New Castle, the Rev. J. D. Herron, Rector, on the Sunday before Easter. The Bishop preached both morning and evening, and at the latter time he confirmed a class of eleven persons.

This parish was for some years without a rector, but since Mr. Herron's arrival, last October, much good work has been done, and there is every reason to believe that a permanent revival has begun.

New York.—On Palm Sunday, the recently organized congregation of the Church of St. Edward-the-Martyr, East 109th St., between Third and Lexington Avenues, New York, held services for the first time. Two large parlors in a private house have been fitted up in a most Churchly manner, the altar particularly presenting a fine appearance with its Eucharistic lights and other ornaments. The rooms were crowded to overflowing at all the services. It is hoped in the near future to build a fine church in this locality. The Rev. Edward Wallace Neil, late assistant to the Rev. Albert Zabriskie Gray, at St. Philip's-in-the-Highlands, Garrison's, N. Y., is the Rector of St. Edward's, and has by his own efforts and zeal collected together a large congregation.

Pennsylvania.—Easter Monday was the day appointed by the Diocesan for donations to the Sheltering Arms' Asylum of Philadelphia. This Institution was organized in December, 1881, and has been doing a large work in its peculiar field. It combines the advantages of Hospital and Asylum, providing nursing and medical attendance for the little ones, suffering from disease and neglect, are brought under its care. It also provides a refuge for the mothers of the children, until suitable homes are procured for them. Since its organization it has received sixty-four women and one hundred and thirty-four infants.

The little parish of St. Chrysostom, in the upper part of Philadelphia, struggles on, in the midst of poverty and neglect, doing its work, and leaving the rest with God. Most of the financial support of the parish must come from outside aid, as the receipts from the parishioners are of necessity very small. In January the receipts from the congregation amounted to \$9, and more than \$15 a month is never expected! The Rector asks for \$100 a month from the churches of the diocese to provide for everything necessary for the work of a parish. Ground has been broken for a parish building, which, when built, will be a valuable acquisition to the church. Three hundred dollars is needed to pay for all expenses connected with this building. The faithful priest goes bravely on with his work, undaunted by lack of interest or smallness of numbers. Three little children composed the congregation at a recent 8 o'clock Litany Service, of the respective ages of four, five, and six. They knelt in the aisle near the altar, and joined in the Lord's Prayer, and the Litany was said. There have been one hundred Baptisms since the mission was started. On a recent Sunday the collection amounted to 36 cents, but that day there were five baptisms; the following Sunday the collection was 40 cents, but there were two baptisms. "When the Sacraments are administered," says the Rector in his journal, "and the truth preached, and the indifferent sought out, the Church is accomplishing her mission. That there is no corresponding return in money is a mere accident, and is due to the fact that the lanes and by-ways never have yielded any, and yet the Gospel injunction must be obeyed." By the way, St. Chrysostom is smaller than the smallest church in England, which, according to the LIVING CHURCH, measures 26 ft. by 17 ft. 9 in. Our Philadelphia church measures only 24 ft. by 17 ft. This will probably be turned into the chancel, if a larger church be built.

During Lent, at St. Timothy's Church, Roxborough, Sermons were preached, every Sunday evening, on the witness of our Lord's Crucifixion, concluding on Palm Sunday evening with a sermon on the Blessed Virgin. Meditations were held on Fridays, on personal types of the Eucharist, beginning with Jacob and ending with Elijah. This Church is always open from sunrise to sunset, for private devotions.

There are about thirty societies now organized in this Diocese under the rules of the Church Temperance Society, with a membership of over one thousand.

The fund for the Church of the Crucifixion, for colored persons, is making considerable progress, and about half of the required amount for building and lot has been raised. The entire cost of the new structure, including the lot, will be about \$25,000.

The Cavalry Monumental Church, which stands on Forty-first street, above Oregon, Philadelphia, and which has just been completed, while having every appearance of being an entirely new brown stone structure, is in fact exactly the same building which less than a year ago, was standing on Front street, above Callowhill.

The removal of the church from its old position to a new one, nearly four miles distant, is a remarkable instance of the skill of the modern builder, and the ease in question is said to be a novel one in every way, and without any known precedent in this country, if in the world. About a year ago, the congregation of the church having run down considerably, the Rev. Mr. Hutchinson, its pastor, who resides in West Philadelphia, decided to try and move the church across the river, and after considerable trouble gained the consent of the trustees and of the bishop, the former, however, refusing to let the church be demolished unless the material in it was used to construct the new edifice. The work was commenced in May, 1882, and was steadily pushed during the summer and fall, each stone being marked with a figure in either red, white, blue or yellow paint, so that its position in the old building could be told at a glance. Every stone, with the exception of a few in the foundation was transferred to the new site, and also all the timber, slate, wood-work, windows, pews furniture, gas-fixtures, heating apparatus, carpets, and in short, everything stands in the new church, if it can be so called, just exactly as it stood on Front street, the building, even, facing the exact point of the compass which it did before. To accomplish this remarkable job nearly 1,500 cart loads of materials were hauled over the long route which separates the old and new localities, the total cost of transferring and re-building being about \$14,000, against \$28,000, which the church originally cost when first constructed some thirty-six years ago. The church is Gothic in form and has a seating capacity for about 350 persons. From the outside it looks entirely new, the stone having been thoroughly cleaned with some powerful acid before being reset, and no one not cognizant with the facts would ever suspect that the building had traveled piecemeal from a point nearly four miles distant.

Illinois.—The Easter Services at the Cathedral were unusually impressive. The chancel and sanctuary were very neatly adorned with rich hangings and beautiful flowers. At the first Celebration eighty persons received the Blessed Sacrament. At the second Celebration, which was fully choral, the building was crowded to its utmost capacity, several hundred standing in the aisles. The surpliced choir had evidently been carefully trained, and the music was admirably rendered. The Bishop was Celebrant, Canon Knowles acting as Deacon. The Bishop from the chancel steps, delivered an effective and masterly vindication of the truth of the Resurrection. After the prayer "for the whole state of Christ's Church," a class of twenty-eight persons, sixteen males and twelve females was confirmed.

In all the city churches large and devout congregations, and liberal offerings testified to the faith of the people. At Calvary, \$1,000 was raised.

Easter Day 1883, in St. James', Chicago, (the Mother Church of the diocese of Illinois), will be a memorable day in the annals of the parish, a successful effort having been made on that occasion to clear off the burden of debt which has oppressed it for so many years. There was a Celebration of the Holy Communion at 8 A. M., and a second, preceded by Morning Prayer at 10.45. The music on the former occasion was excellently rendered by a volunteer chorus-choir. The chancel and altar were appropriately beautiful with flowers rare in this climate so early in the season, including roses, calla lilies, azaleas, etc. The Rector, the Rev. Dr. Vibbert reached. Three hundred and ninety-four com-

municants in all, presented themselves at the altar. The offerings amounted to \$35,065; of which, \$28,191 was cash, and the balance in pledges. In the course of the Service, the Rector read to the assembled people a kind letter of congratulation which he had received that morning from the Bishop of the Diocese. The sacred edifice was crowded to excess, hundreds of people being obliged to leave the doors, unable to find admission.

At 3:15 P. M. the children of the Sunday-school, to the number of about four hundred, held their usual Easter festival, when the church was again crowded. The offerings of the children at this Service amounted to \$727.00. We offer our hearty congratulations to the parish upon the happy accomplishment of its long-cherished wishes for freedom from debt.

It is needless to say that the congregations at Grace Church, Chicago, were immense, the donations very bountiful, the music carefully rendered, and the number of communicants at the early and late celebrations very large. These things are a matter of course. We will speak merely of what is new. And first, the Lent congregations have given a beautiful Easter hanging of old gold, satin and crimson plush embroidered with white lilies.

The ugly corona in the chancel was taken down and two splendid brass candelabra substituted for it, the gift of Mr. A. J. Van Schaick; nothing could add more greatly to the beauty of the chancel. An alms-chest of oak, beautifully bound with brass was also put up by Mrs. N. K. Fairbank in memory of the Rector's son George, who died about a year ago, and the Sunday School teachers and scholars presented also a memorial of him, a superb brass cross for the altar of the chapel. Mrs. A. McDonald presented an elegant set of bookmarkers. The offertory was large. The Sunday School festival was exceedingly brilliant, and the reports showed a school of 800 teachers and scholars, and contributions during the year of over \$500. The Industrial school reported 221 scholars, 38 Teachers and contributions of \$81.43. The ladies aid society of Grace Church have paid into the Furnishing Fund of St. Luke's Hospital over \$400, and Mrs. Robert Gardener contributes \$75 and Mrs. John Tilden \$60, for the same object. About \$13,500 has been contributed for pews rents the last year and the Rector reports over \$12,000 as having passed through his hands for various Church objects. The ladies of the Church, through Mrs. Locke, are endeavoring now to collect \$100 for Diocesan Missions in addition to the parish pledge of \$500. It is sorely needed.

Easton.—At Galena, in the old parish of Shrewsbury, a quiet and admirable work is going on. A very handsome tower and vestibule have just been added to St. Andrew's Church, and a fine bell erected. This is the first church bell ever heard in the town. The interior is also being painted and repaired. All has been done through the untiring devotion of a few ladies and gentlemen. The Rector, the Rev. R. F. Murphy, is very much beloved.

Indiana.—A good work is being done in St. Andrew's Parish, Warsaw. The Rev. J. A. Farrar assumed charge in December, and has already done much to promote the Church's interests in the town. The little church was crowded at all the Easter Services. There is a growing Sunday School.

Mississippi.—The new assistant Bishop has gone vigorously to work, and is fast doing just as he did in New Orleans, winning all hearts. The diocesan organ, the Church News, shows abundant signs of Bishop Thompson's strong and graceful assistance.

Springfield.—Emmanuel Church, Cham-paign, is to be consecrated on Thursday, April 5th, at 10:30 A. M. The sermon will be preached by the Rev. Wm. C. Hopkins. The clergy generally are invited to attend.

THE CALLIGRAPH. Special attention is called to the advertisement of the Calligraph in another column. This fine instrument is coming into general use wherever there is much writing to be done; the clergy use it to write their sermons with; correspondents use it; business men use it. Where special accuracy is necessary, the Calligraph is indispensable. Mr. Chadlee also supplies first-class stenographers from his own Institute; but any one can learn to use the Calligraph in a few days' practice. If you have thought of getting one, write to Mr. Chadlee, Oswego, N. Y., for circular, terms, etc.

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.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Co., 108 Wall St., N. Y.

PURE Sacramental & Family WINES.

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