

The Living Church.

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

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News and Notes.

Judge Walter Q. Gresham, of Indiana, has been appointed Post-Master-General. The President's choice meets with very general approval. The public record of the new Cabinet Officer is singularly pure.

The Committee on Liturgical Enrichment, which was appointed by the last General Convention, has now finished its labors. The results of its deliberations will not be known, however, until its report is presented to the Supreme Council of the Church.

The venerable Peter Cooper, whose philanthropy has made his name well known in every part of the world, died in New York on Wednesday of last week, in his ninety-second year. His greatest monument will ever be the celebrated "Cooper Union," which gives to the humblest residents of the Metropolis the means of acquiring a scientific education. During the past year 3,334 pupils passed through this noble institution, on which Mr. Cooper spent nearly a million dollars.

An important and interesting ceremony took place on Sunday last in the American Church at Rome. Bishop Herzog, of the Old Catholic Church of Switzerland went to the Eternal City at the request of Bishop Littlejohn, and confirmed a class of six young ladies. This is the first instance of an Old Catholic Bishop visiting Rome. The impressive ceremony was witnessed by a large congregation of prominent ladies and gentlemen, among whom was Mr. Astor, the American Minister to the Quirinal.

The most noted "Clerical" of France has just passed away. Louis Veuillot, Editor of *L'Univers*, and a prolific author, was for the first twenty-five years of his life an avowed infidel, but became converted, and turned himself into the most bitter, quarrelsome and vehement Ultramontane that the world has seen. A simple layman, he never hesitated to denounce the French Bishops who differed from him on any point. Dupanloup was his *bête noir*, and it was from that eloquent prelate that he received his most scathing set-down. His best book is "*Les Odeurs de Paris*."

London is now almost as unsafe as Chicago. Sand-baggers are unknown there, and the streets are passable, but there seems to be dynamite everywhere. A large quantity of this terrible explosive has been discovered, indeed a factory was found in full operation; all of which was to be used in blowing up the hated Saxons. It is a pity that the Irish Americans who boast of furnishing the men and means for these outrageous schemes, cannot be made to understand that the effect of every such effort can only be to retard the freedom of Ireland. The English people are fast becoming aroused, and soon even Mr. Gladstone will not dare to propose remedial legislation of any sort.

Archbishop Benson was enthroned in a chair known as "St. Augustine's," but which can really lay claim to no higher antiquity than the thirteenth century. The Archbishop's enthronement in this chair forms the second act of the whole ceremony, succeeding the placing in the archiepiscopal throne on the south side of the choir, which is the first act, and preceding the installing in the deaconal-stall at its west end, which concludes the function as performed in the cathedral; the last act being the enthronement in the Chapter-house. Each of these acts is symbolical of the investiture of the Primate with a separate portion of his prerogatives.

The enthronement in the archiepiscopal seat indicates taking "possession of the Archbishopric and archiepiscopal dignity;" that in the patriarchal or St. Augustine's chair induction into "the metropolitan dignity;" that in the Dean's stall "having real and actual possession of the see of Canterbury;" while the placing in the chief seat in the Chapterhouse is a token of the Archbishop's position as the Head of the Chapter pledged by the terms of the oath there administered to "maintain the rights and liberties of the Church of Canterbury," and to "observe the approved customs thereof." This is followed by the promise of canonical obedience to his grace as their "diocesan and archbishop," made first by the Archdeacon of Canterbury, and then by the Dean, canons, honorary canons, six preachers, and the various officials of the cathedral.

Every Maundy Thursday a curious ceremony takes place in the Chapel Royal of the old palace of Whitehall, London. The Queen's "Maundy Alms" are distributed with a considerable display of ritual by the officers of her Court, the Lord Almoner and Sub-Almoner, and by the attendants at the chapel. There is a special service of psalms, lessons, anthems, and collects. The Maundy Alms consist of garments and new coins of money tied up in neat purses, to each reception of which there is a special adaptation of the service. The persons admitted by the favor of the Lord Almoner to share the Royal Bounty correspond to the years of the age of the reigning Sovereign. The pensioners on the last occasion numbered sixty-four men and sixty-four women. Amongst the clergy present this year by Royal Command, was the Rev. Henry Barrington, D.D., one of the examining chaplains of the Diocese of Massachusetts.

Albany Missionary Conference.

A Missionary Conference has been appointed to be held in the City of Albany, under the presidency of the Bishop of the Diocese, beginning with divine service and a sermon on the evening of Tuesday, April 24th, and concluding on the evening of Thursday, the 26th. The name of the preacher at the opening service has not yet been fully determined. The usual programme of these conferences will be carried out. The opening service and that on Wednesday morning, will be held in All Saints' Cathedral Chapel; the afternoon sessions in St. Peter's Parish House, the service on Wednesday evening in St. Peter's Church, and the closing service, on Thursday evening, in St. Paul's Church.

On Wednesday morning, the 25th, St. Mark's Day, at 9.30 o'clock, the Holy Communion will be administered, and an address will be delivered by the Bishop; and immediately after the service a meeting of the Woman's Auxiliary will be held, at which the secretary, Miss Julia C. Emery, will be present. On the afternoon of the same day, at 3 o'clock, there will be an informal discussion of "Domestic Missions," to be begun by the Rev. Dr. Noah Hunt Sohenok, acting secretary of the domestic committee, followed by the Rev. James Caird, Rector of the Church of the Ascension, Troy. The discussion will then be opened to all who may desire to take part in it. On Wednesday evening, at 7.45 o'clock, a general Missionary meeting will be held in St. Peter's Church, at which the Rev. Dr. William H. Platt, of Rochester, the Rev. C. C. Tiffany, of New York, and another clergyman whose name is not yet announced, will make addresses.

On Thursday, the 26th, there will be no morning session. In the afternoon, an informal discussion of "Foreign Missions" will take place, to be introduced by the Rev. Joshua Kimber, secretary of the Foreign Committee, who will be followed by the Rev. J. H. Houghton, rector of St. Paul's Church, Salem, N. Y., after which all who desire to do so are invited to take part. In the evening, the Conference will be closed by a general Missionary meeting, with addresses by the Rev. Dr. H. Y. Satterlee, of New York, and another clergyman not yet announced, and a closing address by the Rev. Dr. Schenck. The hours of the Thursday meetings will be the same as those of the afternoon and evening meetings of Wednesday.

The following present and former Missionaries are expected to be present and take part in the conference: the Rev. E. H. Thomson, of Shanghai; the Rev. A. C. Bunn, M.D., formerly of Wuchang; the Rev. A. R. Morris, of Tokio, and the Rev. William B. Cooper, late of Tokio.

Mr. Herbert Welsh, of Philadelphia, has accepted an invitation to address a General Meeting in Albany, on the Sunday night previous to the Conference, April 22d.

The Trinity College trustees have chosen the Rev. Henry Ferguson, class of '68, to the Northern Chair of Political Science and History. The Rev. Flavel S. Luther, class of '70, now Professor of Mathematics and Physics in Kenyon College, Ohio, and formerly at Racine, Wis., has been chosen to the chair of Mathematics and Astronomy.

Newspaper English is encumbered with a new work—"salespersons." It appears in the advertising columns of New York Newspapers and refers to either sex.

RACINE REVISITED.

1883.
Ah! my dear De Koven, slumber,
Slumber 'neath thy granite cross;
Sleep in peace, though we may never
Cease to mourn thy bitter loss.

Sad it is to miss thy loved smile
Welcome here our pilgrim feet,
Sad to know that we shall never
Hear on earth thy accents sweet.

But the thought comes still to cheer us
That thy work is being done,
That the spirit of the master
Rules from rise till set of sun.

In the silent grave thy body
Lies beneath the carven stone,
But the sound of prayer and praises
Echoes near with ceaseless tone.

In the place of the departed
Rests in peace thy happy soul,
Waiting there, with prayerful spirit,
For the Church's glorious goal.

Here on earth, before the altar
Which thy saintly hands did rear,
In sweet union with thy soul's quest
Rises still the voice of prayer.

Still at early hour that altar
Gleams with lights, whose radiance shed
Beams of peace on those who offer
Day by day the Mystic Bread.

Still the daily round of Matins
Bright with all its surplised throng,
Still the noontday intercessions
Lead us on to Evensong.

Still the sweet voice of the Warden
Breathes o'er all the world of peace;
Ah! how good to know that God's work
Never, never here can cease.

Ah! my dear DeKoven, slumber,
Slumber 'neath thy granite cross,
Sleep in peace, for time has tempered
Thy mysterious, long felt loss.

J. H. K.

Geoffrey Crayon's Sceptre.

BY CARRIE CASTLE.

In the native town of sweetest Shakespeare, stands a little old-fashioned tavern, which bears on the weather stained sign-board the rather incongruous title of the Red Lion. If you are an American and ever have the pleasure of visiting Stratford-on-Avon, you will be shown at once to this tavern; for here it is that our charming, beloved Irving for a time made his home. Sacred mementos of his visit may be seen in the little parlor which he honored with his presence. The chair in which he sat has the fact recorded on a silver plate, on its oaken back. Even the poker with which he stirred the fire is not a common poker; for upon turning it over we find it called "Geoffrey Crayon's Sceptre." The old landlady had a grain of pathos and humor in her own nature and thought her monarch "gentle man" must need have a sceptre. Well, she knew, as did all England, his right to the kingdom of hearts, not only of his countrymen but of all who love the good, the beautiful and the true.

A potent sceptre, is that which Geoffrey Crayon holds in the realm of the imagination; nay, it becomes a magician's wand in his hands. As he waves it before us appears the broad expanse of the Tappan Zee, lying in the quiet moonlight; and in the crest of yonder hill gallops "gunpowder" bearing into Sleepy Hollow the horrified Iohabod. Here is the plump little coquette, Kathrina Van Tassel, in her piquant Dutch costume, displaying under a provokingly short petticoat "the prettiest foot and ankle in the country round." There is the bent figure of Rip Van Winkle, returned to his wondering neighbors after his long absence in the Catskills made famous by his story.

In striking contrast to the dear old Dutch scenes, the next picture presents all the brilliance and luxuriance of the Spanish Court of the 15th century. Stately Queen Isabel and the pretty infants are in the midst, surrounded by throngs of red-crossed knights and "store of ladies whose bright eyes rain influence." We see the Alhambra by moonlight, as Irving saw it, and seem to tread with him the "enchanted palace of an Arabian tale." We can almost hear the delicate tones of the guitar played by that Romeo-like lover under his lady's window.

On the next panel is the stately old English Squire, meeting his guests around the Christmas board, the great Yule log burns boisterously in the old fashioned way, while at the great hall door appears the boar's head bedecked with "bays and rosemary" and brought in with great bustle and ceremony.

Again the magician's wand is waved, and we seem to stand amid the solemn magnificence and antiquity of Westminster Abbey. "The grey walls are discolored by damps and crumbling with age; hoary moss has gathered over the inscriptions of the mural monuments, and obscured the death's heads and other funereal emblems. The sharp touches of the chisel are gone from the rich tracery of the arches; the roses which adorn the key stones have lost their leafy beauty, everything bears marks of the gradual dilapidation of time; but the sun pouring down a yellow autumnal ray into the cloisters" makes yet a "something touching and pleasing in its very decay."

Here is a gay group from the luxuriant avenues of the Spanish Palace. We can distinguish in their midst the Knight of Malta and his beloved Honorata, the Queen's page and the Rose of the Alhambra. Out of the sketch book has stepped

the shovel-like feet, large green glassy eyes, and long snipe nose and loosely hung frame of Iohabod Crane, casting sheep's eyes at the rosy-cheeked Kathrina who coquettes with her burly lover, Brom Bones.

The huge figure of the headless horse-man rises as if rivaling in mystery the Spectre Bridegroom, and the astonished old Rip Van Winkle appears in rags and tatters. Here is the young Oxonian and that tormented lady his maiden aunt, and there come the young Lieutenant and Julia. The Van Twillers, the Van Winkles, and the Van Tassels are out in full force,—Moslem rulers of the Alhambra with their peerless, dark eyed daughters, brave Knights and lovely ladies from Andalusia, buxom dames and sturdy burghers from Manhattan, truly a goodly company to do honor to the magician who called them into being and "gave to airy nothing a local habitation and a name."

Washington Irving's great "gift" was genial humor, it is by this and his good will and true manhood, that he wins his way at once to the hearts of his readers. Even upon the occasion of his receiving his complimentary degree at Oxford, after finishing his life of Washington, the learned audience recognized the king in his true realm, shouts of Diedrich Knickerbocker, Iohabod Crane, and Rip Van Winkle rang through the hall. What a triumph was this for the "first ambassador sent by the new world of letters to the old!"

"Never was a blow aimed at Irving during his entire life in England," says a foreign admirer; and every place that he visited from the brilliant Alhambra to the stately old English mansions cherishes the memory of his presence. "If you would view Melrose a right," you should view it from the stone on which Irving sat, and as the guide proudly tells us, never did an American choose any other seat.

"What! Irving! thrice welcome
warm hearts and fine brain!
You bring back the happiest
spirit from Spain!
And the gravest sweet humor
that ever was there
Since Cervantes met death
in his gentle despair!"

says the Poet Lowell in his Fable for Critics, and he adds:

"Now allow me to speak
what I honestly feel:
To the true poet heart add
the fun of Dick Steele,
Throw in all of Addison
minus the chub.
With the whole of that past
worship's stock and good will
Mix well, and, while stirring,
hum o'er as a spell,
The "fine old English gentleman";
simmer it well;
And you'll find a choice
nature, not wholly deserving
A name either English or
Yankee—just Irving."

On this, the close of the first century since his birth, thinking of the little mound overlooking "Sleepy Hollow and the river that he loved," amidst the scenes which "his magic pen has made classic," shall we not honor with hearts over-running with love and gratitude, the gentle magician who wielded the sceptre of Geoffrey Crayon!

St. Mary's School, April 3, 1883.

The following Circular Letter has been issued by Bishop Green to his brother Bishops of the Southern States:

MY DEAR BROTHER:—Among the many subjects that may justly claim the consideration of our approaching General Convention will, doubtless, be that of the relations of our Church to the late slave population of our States, and the best means that can be adopted for their religious benefit.

As this subject seems to be awakening the serious attention of both the Patriot and the Christian, North as well as South, it has been suggested to me by several of our Bishops, that it would be well if all the Bishops of the late Slave States would meet in Council; and after due consultation, agree upon some plan to be laid before our General Convention for the accomplishment of that purpose.

In accordance, therefore, with that wise and timely suggestion, I hereby invite, and urge your attendance at the "University of the South," on the last Thursday in July, (being the week preceding the "Commencement,") for the purpose of conferring with your brother Bishops on a matter of such vital importance to the welfare of our country, and the salvation of a race perishing in the midst of us for the want of right instruction.

Let me hope that nothing may prevent you from being present; and that you will bring with you some one of your Clergy who, either from much experience in instructing the Negro, or from a becoming interest in his behalf, may be qualified to aid us by his counsel.

Affectionately, Your Brother in Christ,
W. M. GREEN, Bishop of Mississippi.
Vicksburg, April 2, 1883.

The *Standard of the Cross* has the following account of Dr. McLaren whose death was recently announced in these columns:

"The Rev. John Finlay McLaren, D. D., a venerable and greatly esteemed minister of the Presbyterian church, died at the house of his son-in-law, Prof. Archibald A. Hodge, D. D., at Princeton, N. J., on Wednesday evening, March 14th. He was born at Manlius, Onondaga Co., N. Y., February 7, 1803. He belonged to a distinguished ministerial family. His eldest brother, Donald D. McLaren, D. D., died at Geneva, N. Y., in May last, at the age of eighty-eight; another brother, Malcolm N. McLaren, D. D., is still living at Albany, N. Y., at the age of eighty-four; one of his sons is the Bishop of Illinois, and a daughter is the wife of Prof. A. A. Hodge, of Princeton Theological Seminary, at whose house he died."

A New Temple.

The consecration of the new and magnificent Christ Memorial Church, Danville, was an event unsurpassed in interest in this whole region of country. Besides the Bishop and the Rector of the parish (the Rev. George F. Breed) there were present of the Convocation of Williamsport: the Dean (the Rev. Mr. Black), the Rev. Drs. Clero and Hopkins, the Rev. Messrs. Marshall, Brown, Hewitt, Bonnell, Foley, Zahner, Chevers, Dobson and Baisley, and of the Convocation of Harrisburg: the Rev. Dr. Knight and the Rev. Messrs. Leverett and Woodie, and of the Convocation of the North East: the Rev. Mr. Pendleton and (later) the Rev. Mr. Gilliat (the Dean), and the Rev. Messrs. Tolman, Cameron and Nelson, and of the Diocese of Pennsylvania: the Rev. Messrs. Hurley, Baldy, Dennison and the Ven. Archdeacon Maule; of the Diocese of Illinois, the Rev. A. Louderback and of the Diocese of Albany, the Rev. J. H. Houghton, in all twenty eight.

The choir-men and boys in surplices were numerous enough to bring up the whole number in procession to sixty-two; the forming took place in the choir room and sacristy of the church, issuing left front from the east door nearest to the Rectory thence moving round the building all along the north side to the west door where the procession opened and the Bishop preceded by a Deacon (the Rev. Mr. Dobson) bearing the pastoral staff approached the closed door and knocked thereon thrice. It was opened by the vestry and the architect within, and then the Bishop entered followed by the line of clergy repeating alternately with him the 24th Psalm, as they advanced through the middle alley of the densely crowded church. The scene as the empty chancel and choir were filled with the surpliced train was very fine, a couple of academic hoods adding not a little to the effect. The Instrument of Donation and Request was read by the Rector of the Parish, the Rev. Mr. Breed, the Prayer of Consecration was said by the Bishop, holding the staff in his left hand at the time; and this was the case also when he closed the Consecration service proper, when he pronounced the Absolution in the Communion Service and when he gave the Blessing of Peace at the close.

The Sentence of Consecration was read by the Rev. Hurley Baldy, the document having been handsomely engrossed on parchment, and was handed back to the Bishop, who reverently laid it upon the altar.

Morning Prayer was begun by the Rev. Mr. Hewitt, the Rev. Dr. Gilliat reading the Lessons and the Rev. Mr. Dennison taking the Nicene Creed and Prayers. The Communion Service was begun by the Rector, the Rev. Mr. Tolman being the Epistoler, and the Rev. Hurley Baldy the Gospeller. The sermon was preached by the Rev. A. Louderback, of Chicago, who was from 1838 to 1841 Rector of this parish. It set forth with great clearness and force the scriptural doctrine of the sacredness of consecrated places, adding various instructions as to the mode in which proper reverence should be shown. The example of our Lord Himself in thrice cleansing His Father's House, was strongly insisted on. An allusion to the twin departed in whose memory this church is erected was marked with deep personal affection and religious fervor; and by the time he had reached the climax of it, when he exclaimed—applying the well known language to them—"O ye spirits and souls of the righteous, bless ye the Lord, praise Him and magnify Him for ever," there was a remarkably beautiful effect of light which had its counterpart at the opening of the service. Then when the Bishop's act of consecration of the building was the chief action, the richly tinted light came slanting through the east window, and rested upon the Bishop in his chair, making him the most conspicuous figure in the whole church.

By the time the sermon began all this was changed, and a whiter light from a different window was drawing near the lectern which held the preacher's manuscript. Soon that was bright with the creeping sunlight and by the time the climax was reached the venerable preacher was bathed all over in the glorious light, and so remained until he turned to the altar in his closing ascription.

The offerings were devoted to Diocesan Missions. The Rev. Mr. Baldy and the Rector went on with the service, the Bishop pronouncing the Absolution, and taking the Canon as Celebrant. He was assisted in the distribution by the Rev. Messrs. Baldy and Tolman, and the Rector and also by the Rev. Mr. Black, the number of communicants being very large. After the blessing the reverent consumption of the remainder of the consecrated elements, and the taking of the ablutions by the Rector (during which the Nunc Dimittis was sung) the choristers led the way, singing as a recessional "At the Lambs high feast we sing;" and the entire body of the clergy followed, the Bishop closing the line.

The music was a special feature of the service. The splendid new (\$5,000) organ made by Jardine & Sons, of New York, was placed just in time for use on this day.

All the music breathed of the love and joy that filled the heart of him, who, in cassock and cotta presided at the organ, Peter Baldy. Of him and what he has done in connection with this glorious church, so much more might be said, that we should not know when to end if we once began. It is easier to say, what has he not done, from the first conception of the idea down to the last finishing touch?

The architect, Mr. Henry M. Congdon, of New York, has here surpassed in many respects even his own splendid work in the new church at Lebanon, in this State.

The ground here being very restricted, only about 100 feet from East to West, and about the same from North to South—the ground plan adopted is almost a perfect square—arranged very nearly in the proportions of a Greek Cross. The nave is only of two bays, with a narrow aisle on either side used simply as alleys. There is a noble tower and spire at the intersection of nave and transepts, with a very fine belfry stage, the two light belfry windows being filled with louvres slated. Each side of the tower is finished above with a few large battlements, and a gabled clock-face rises from each side at the base of the low, four-sided, slated spire, which is surmounted at the height of about 150 feet, with a metal cross and cock gilded. There is a projection at the west end, on the north side of the door, which on the inside is a small baptistry chapel. Over the west door is a magnificent rose window. An excellent north porch will serve as the general entrance to the church. The clerestory windows over the nave arcade appear on the outside something like dormers breaking the main breadth of the roof. The variety and number of the gables, windows, and other breaks in the exterior, outline the massive grandeur of the tower, and the central position of that and its modest spire, combine in producing a grandeur of effect, and a picturesque grouping in pyramidal form, when viewed from every quarter, which is most remarkable. The rich dark color of the stone used, while all the dressings and window tracery are in lighter Ohio stone, adds greatly to the exterior effect. There is not in this country a church of equal size which has so singularly grand and noble effect as this.

The interior, if possible, is still finer. The four immensely massive square piers, on which the weight of the tower rests, are managed with singular skill—the width of the nave and the narrowness of the side aisles taking them almost completely out of the way of those who occupy the body seats in the nave. Of the four grand arches supporting the tower, the eastern and western are some ten feet higher than the other two. The tower lantern is celled in rich paneled oak, and two windows in the spandrels of the north and south tower walls above the great arches, give a fine display of light. These arches are all turned in buff brick interspersed with bands and masses of red brick and a few *voussoirs* of the lighter Berea stone from Ohio. Slender shafts of light gray marble, polished, relieve the piers of the east and west arches. The great square piers are of buff brick, with through borders of solid blue Wyoming stone, and bands of red brick. The entire inside walls of the church are finished in red and buff brick in varied styles of alternation and ornament—the buff being in the larger proportion. The roof is celled in oak, the beams and rafters all showings and being stained a rich red. The rest of the wood-work shows its natural tint.

At the west end, on the south side of the great door, is a beautiful mural tablet with shafts of Champlain marble, to Mr. and Mrs. Baldy, of whom the whole church is a memorial. And on the south side is a recess for the font, which stands three steps above the nave floor, and is a very richly carved piece of work of Caen stone and polished marble, the gift of Mr. Peter Baldy, as a memorial of the fact that he was the first child baptized in the old parish church. The choir is projected into the space under the tower lantern, being two steps above the nave floor—the choir seats being arranged facing each other, and the furthest from the centre being furnished with stalls for the clergy. Just to the left of the steps up to the choir from the nave, is the lectern, which is also used for a pulpit. Under the eastern tower arch is a rood screen surmounted with a fine bold rood in the centre. It is entered only through the central compartments, the others (two on each side) being closed below. A row of burners behind the beam, light up the chancel well. A procession pathway or ambulatory, is cut off from the east end (though not ceiled over). The wainscoting, pierced with open work above, is high enough to conceal entirely from persons in the church, those who pass along this path. Against it in the middle is the altar, over which is a baldachin, resting on four pillars, with rather low gables front and rear. These are too low to permit the use of the pointed arch under the gables, and so both front and rear is a semi-circular arch richly cusped. Under this cusping may be seen the rich colors of the east window. Brass rods on the rear and two sides uphold details of the color of the season. Immediately over the centre of the altar is a ranelled base for the brass altar cross, a gift of the architect, which is surmounted by a semi-octagonal canopy of its own. The organ—a remarkably fine and powerful instrument—occupies a chamber on the Epistle side, the action being brought out beside the choir at its south end, and the display of richly ornamented pipes filling one arch opening into the transept, while a far richer portion adorns the south wall of the chancel, resting on heavy oaken brackets. Under the organ is a sacristy, with another especially for the clergy to the south of it, while on the north side of the chancel is the choir room, well furnished, and an open arch in the north wall of the chancel, with a fine parclose, shows a chamber for the use of an orchestra on grand occasions.

An appropriate corridor connects the clergy rooms with the comfortable rectory adjoining. There was something peculiarly beautiful in seeing the architect in cassock and cotta, in the procession of the chorists, and singing among them during the whole Service. The day was bright and beautiful, the clear sunlight bringing out the finest effect of the stained glass (all by J. & R. Lamb, of New York,) of which the altar window is remarkable for its masses of deep and rich color, while all the rest (most of them being of simpler tinted glass to be replaced by memorials in course of time) lets in an abundant body of light. The west rose window is very fine. The entire day was unmarred by the slightest blemish. And the immense crowd that bore the three-hours-and-a-half Service to the end, testified to the deep interest of the community at large in so noble a work.

On the following day, the Rector, the Rev. George F. Breed, was solemnly instituted by the Bishop of the Diocese, being presented by the Rev. C. K. Nelson, of South Bethlehem. The sermon was preached by the Rev. J. H. Houghton, of the Diocese of Albany—a most ringing and earnest exhortation and appeal to both Priest and people to consider the necessity of their mutual relations. It is to be greatly desired that a copy of this sermon may be had for preservation among the archives of the church. The Service proceeded to the Celebration of the Holy Eucharist, the newly instituted Rector following the rubric, gave the Absolution and Blessing at the close, and after Service received the warm congratulations of his people. The same full ranks of clergy and choir and reverent attendance of a crowded congregation, as on the day of Consecration, made the day one of special solemnity—marked as it was also, by the business and public meetings of the Convocation of Williamsport in the afternoon and evening, with the church full of attentive hearers.

Danville, Pa., Wednesday in Easter week, 1883.

Lack of Clergy.

A recent graduate of Harvard, in a letter to a religious paper, gives the following reasons why he did not become a minister:

1. He felt that as a layman he could do as much good. Ministers themselves told him so. They complained that their influence was neutralized by the popular notion that all they did was "professional."
2. Ministers were expected to be solemn and "clerical," not natural and free like other men.
3. The class of young men seeking the ministry seemed to be inferior. The very sight of a theological seminary seemed to prove the inferiority of its members. Contrast the faces there with those in a law or medical school. The keen eyes, firm mouths, and powerful chins that bent over Blackstone were very different from the weak faces, unkempt and unshorn locks, and thin necks of the students of the Septuagint.
4. The pecuniary aid and coddling given to theological students explained in a large degree their inferiority. In any other profession the student is thrown on his own resources, and finding his way full of difficulties and obstacles speedily abandons it unless he has true grit and stamina. But in a theological seminary tuition is free, text books are supplied, board is furnished at cost, and gifts of all sorts are so abundant that the weakest brother need not despair of support. At the end of the course there is promise of immediate compensation, instead of long years of waiting and slow advancement. The acceptance of all this, moreover, is urged upon the young man as a duty, almost as a praiseworthy sacrifice. The fear of being influenced by such considerations is an obstacle to some.
5. The absence of a special and overpowering "call."

The New Departure of Presbyterianism.

Our neighbors of the First Presbyterian Church, Morristown, N. J., under the liberal pastorate of the Rev. Mr. Durant, and influenced, doubtless, by that gentleman's cultured and aesthetic tastes, have introduced into their worship some novel features. These are mainly the chanting of an anthem, the Gloria Patri, the Kyrie Eleison, and the Gloria in Excelsis, the reading of a first and second lesson, the repetition by the whole congregation of the Apostles' Creed and the Lord's Prayer, and a rubrical direction as to the posture to be assumed by those engaged in the above exercises.

This movement on the part of the Morristown congregation, which is virtually a movement toward a precomposed form of service and a more elaborate ritual than has hitherto prevailed, is no sporadic one. On the contrary, it is the manifestation of a feeling very decided and very widespread in the Presbyterian denomination, and of one, moreover, which is daily gaining ground.—*The Rector's Assistant.*

JUST A LITTLE—These are touching words by Bishop Vail, in the *March Spirit of Missions*:

And then I want some money occasionally, pretty often, to help some good but poor brother over some hard or tight place. And all our frontier Bishops will sympathize with me. Just a little lift, now and then, what a help it is! To illustrate: one dear brother on the scantiest stipend, a month ago, had a dear child, one of his five, for some weeks very sick with typhoid malarial fever, making an extra bill of \$50 to be paid. It must be paid. How? Shall he pinch more, and make the little thin faces thinner? Or shall the Bishop send him the check? Another poor brother lost his horse by no fault of his own. Could the Bishop help him? In another case, a very kind parishioner with no property ahead, but getting a fair income, had subscribed generously, but died; and the salary pledged was so much cut down. Could the Bishop help make up the deficiency? These are a few out of many illustrations. Can the Missionary father see the Missionary children starve? Or can he see them put to distressing straits for the lack of a little help, when they have nobody else in the world to look to except him?

Calendar.

April, 1883.

1. 1st Sunday after Easter.	White.
8. 2d Sunday after Easter.	White.
15. 3d Sunday after Easter.	White.
22. 4th Sunday after Easter.	White.
29. St. Mark, Evangelist.	Red.
26. 5th Sunday after Easter.	White.
Rogation Sunday.	White.

Dear beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.—1 St. Peter ii.11.

Look upon pleasures not upon that side which is next the sun, or where they look beatuously, that is, as they come towards you to be enjoyed; for then they paint and smile; but when thou hast rifed them, then behold them in their nakedness and weariness. Often consider and contemplate the joys of heaven, and when they have filled thy desires, which are the sails of the soul, thou mayest steer only thither, and never look back to Sodom.—*Bishop Jeremy Taylor.*

Give me not what I ask, but what is good: Merciful Saviour, unto Thee I look: O teach me these repining thoughts to brook. I know I were not happier, though endowed With all on which my unbridled longings brood. For joy to me hath ever been a gale, Which, like some demons filling the glad sail, Wontoned awhile on summer seas, and wooed To tempt o'er hidden shoals. Make me Thine own, And take me of myself I am afraid, O take me from myself! O take away Whatever of self I have, and pray Give me on what my spirit may be stayed, And that I know full well is but Thyself alone.—*Isaac Williams.*

NUNC DIMITTIS.

Written for the Living Church.

In the glad songs of thanksgiving,
In the words of praise and love,
Has there been the costly treasure
Of devotion borne above;
And our hopes and aspirations,
All our weakness, all our care,
To God's throne in Heaven been wafted
On the wide-spread wings of prayer.

Then a silence falls around us
Sacred with the weight of praise,
As each heart to God the Father
Now its grateful tribute pays.
Sweetly through that silence breaking
Does the Nunc Dimittis ring—
Hymn inspired of holy prophet
Who would Israel's glory sing.
With what rapture grave and holy
Must that prophet's soul have thrilled,
Looking on the Lord's anointed,
Knowing his desire fulfilled,
And to-day unto this anthem
Is new grace and meaning lent,
As our eyes behold Messiah
In His blessed Sacrament.

Clearer grows our vision, clearer,
Till the small church, plain and white,
Changeth to a temple, nobler
Than the pride of Israel's might.
Till the low wall narrow bounding
Widens to celestial zone,
And with angels and archangels
Low we bow before God's throne.
From Thy temple, now, we pray Thee
Let us, Lord, depart in peace,
From all sinful care defend us,
Bid this restless longing cease.
For to us Thou hast vouchsafed
Glorious vision, rapture keen;
And the eyes that Thou hast opened
Have Thy full salvation seen.

FRANCIS E. GORDON

Chester, Ill.

Letters to Laymen.—No. XIV.

MY DEAR SMITH:—You write to say that you have just been elected a Vestryman of St. Sylvester's. You want to know "what duties rest upon you as such?" In other words, you want to know, I suppose, what a vestryman ought to be and do. Well, first of all, he ought to be a godly and Christian man. If, as is to be supposed, this be your case, you are a baptized, confirmed and communing member of the Church. In some of our dioceses, this, by canonical enactment, is a necessary qualification. The diocese of Illinois provides that a vestry shall consist of "not less than three, or more than eight Vestrymen, who shall be communicants of the Church in good and regular standing." This means that not only shall a vestryman have been baptized and confirmed, but that he shall be a communicant. That is, in the habit of coming to the Holy Communion. No one should be elected a vestryman who does not have and manifest a deep interest in his parish. No one should accept the office unless he fully intends to perform his duties as such. If you do not so intend you ought to resign your office at once. It need hardly be said that to accept the position without intending to accept the duties which it involves, would be inconsistent with honor, to say nothing of Christian obligation. For one thing, then, you ought to attend the meetings of the vestry, and that regularly and promptly. Make up your mind that you will be at every vestry meeting, and that you will not be late. You have no right to delay the business in hand by negligence or carelessness. If appointed on any committee, make it your business to attend promptly to the duties of such committee. To occupy a place on a vestry is one thing, to fill that place is another and quite a different thing. It need hardly be said that if you simply occupy your place on the vestry, you will be a dead weight and drag to your parish, and that if you fill your place you will be a helper and promoter in every good work. Beside the merely routine and necessary duties of a vestryman, you ought to see to it that the whole weight and influence of your example is what it ought to be. The fact that you are a vestryman will be known not only in your parish, but in the community. Men will expect, and rightly, more of than if you were not a vestryman. Your example will tell for or against your parish, not only among your fellow-parishioners, but among those that are without. As an officer-bearer in the Church, you represent the Church, and in no small degree men will judge it by your representation of it. If your parish is thought lightly of in the community, it will be because those are thought lightly of who represent it. If it stands well in the community, it will be because its members, and especially its officers,

cause it to be respected by their Christian character. But your influence will be especially felt in your own parish. If you are but irregularly at Church; if you think little and care little for the strengthening and up-building of your parish, the evil influence of your example will be all the greater, simply because you are a vestryman. If, on the other hand, you try to do what you can, and all that you can, for the cause of Christ in your midst, your position as a vestryman will greatly increase your power for good. Inform yourself as to the duties of your office, and resolve, God helping you, that you will not simply occupy, but fill your place as a vestryman, and you will find ample opportunity to do good, and incite others to a godly zeal; in short will find a new and greater meaning in the admonition which says "Let your light so shine before men that they may see your good works," and thereby be incited to do likewise.

The Fruit of the Vine.

That this phrase means an exhilarating drink, which, if used to excess, causes drunkenness, was shown in the last number.

Is this its full import? Or does it also mean the unfermented juice of the grape?

To answer these inquiries, it should be kept in mind,

1. That this phrase did not originate with Christ.
2. That it is a part of the Passover ritual.
3. That the full and true import of a word or phrase, in a given sentence, is to be determined, not by what that word or phrase, if taken alone, might include; but by its connections and established usage.
4. That Christ used the above phrase at the institution of the Eucharist in a sense different from its wonted meaning, there is not a particle of proof, and should not be assumed.
5. That, as early as the time of Moses, wine was deemed by the Hebrews to be pre-eminently "the fruit of the vine," may be inferred from Numbers vi.4, in which occurs the phrase, *migphen ha-yayin*, from "the wine-vine;" or as the margin of the authorized English version has it, "the vine of the wine."

Why so called? Obviously for the reason just given—that the wine obtained from it was its choicest and most valuable product. And this doubtless was the reason why the expression "this," or "the fruit of the vine," became a periphrasis for wine.

That the wine here spoken of was exhilarating, and possessed of intoxicating properties, is evident from the immediate context; in which the word "wine" is connected with the phrase "strong drink;" and whenever so connected, it denotes, without exception, a drink, which if used to excess will intoxicate. See Targum of Onkelos, in Walton's Polyglot, Leviticus x.9—and Philo Judaeus gives as the meaning of the words translated in our version "wine nor strong drink," "wine nor any other intoxicating drink."

Philo was contemporary with our Lord, and Onkelos flourished but little if any later.

Clement of Alexandria, a learned Christian father of the 2d century, cites the words, "I will not drink of this fruit of the vine," as evidence that it was wine which Christ blessed when He said, "Take, drink, this is my blood;" and what Clement understood by wine is evident from what he says in the context after describing the effects of too much wine, "therefore the divine teacher, . . . in the strongest terms, announces the prohibition, "Drink not wine to drunkenness." See pp. 67, 78.

For the views of Origen, as to the contents of the Sacramental cup—see his 7th homily on Leviticus—for Cyprian's, his LXIII. Epistle—for Chrysostom's, his comment on I Corinthians xi:21—and for Augustine's, his remarks on the exhilarating effects of the Lord's cup, vol. ix, p. 253.

This tropic mode of designating wine was not confined to the Hebrews and the early Christians. Like expressions are met with in the writings of Greek historians and poets before the Christian era. Herodotus speaks of wine, under the name of the "fruit of the vine." See Book I., sect. 212. So also does Aeschylus. See Ode to Bacchus. Euripides calls wine "the juice (stream) of the vine." See Bacchus 279 and Cyclops 123. Pindar calls it "the dew of the vine." See Olympian vii, 4.—also "the child of the vine." Nemean ix, 123. Another poet, "the tears of the vine." See Greek Anthology, by DeBosch, vol. II, 123.—All denoting the fermented and intoxicating fruit of the vine; and no instance to the contrary has ever been adduced by those who assert that the phrase "fruit of the vine" as used by Christ means the unfermented juice of the grape. So much for long-established and invariable usage.

The only true inference, therefore, from the facts stated above, is this, viz.: the phrase "fruit of the vine" used at the institution of the Eucharist, means the fermented and exhilarating juice of the grape, and nothing else; just as the compound word "Mountain-dew" means nothing more nor less than Scotch highland whiskey secretly distilled. See Worcester's Dictionary or Webster's.

Consequently, in using the phrase "this fruit of the vine," Christ did not thereby leave us at liberty to use the unfermented juice of the grape, at the Sacrament of the Lord's Supper.

A new German notion, which may be found in the shops where the most fanciful ideas in the fancy goods line are sold, is a little book of what appears to be thin paper, but which is really made of leaves of soap, each leaf being sufficient for a single washing of one's hands.

The Household.

Fried oysters make a delicious garnish for baked fish; they should be fried perfectly brown on both sides, and be arranged around the fish on the platter.

Arrow root is recommended as the thickening for custards and sauces of all kinds, both for puddings and for meats. It is preferred to corn starch by many, on account of the flavor.

When small beets are boiled and cut in slices and served in saucers at dinner, a great addition may be made by slicing some boiled carrots with them. Do not cook the carrots and beets together, but in separate kettles. Served together each gains, and neither loses. This is a novel way of serving them; try it.

When a child has grown up rapidly, impose but little labor, and that never violent nor long protracted; it should be light, short, steady, not by fits and starts; never drive, always encourage, and when they go to bed at regular early hours, let them have all the sleep they will take; never allow them to be waked up; let nature do that, and she will do it regularly, and in due time.

A pretty way to make a border for a patch-work quilt is to piece one narrow strip of straight bits of silk; sew this to the quilt; then put around it a row of blocks matching the centre of the quilt; and outside of this put a wide strip similar to the narrow one. The effect is very pretty, and this is a good way to utilize the strip of silk left that could not be used in the blocks.

Sponge-drops are nice to mix with other cake in the basket. Beat four eggs to a stiff froth; then stir in one heaping cup of sugar, and one cup and a third of flour. One teaspoonful of baking-powder should be thoroughly mixed with the flour. Flavor with lemon and drop from a dessertspoon on buttered paper spread on tin plates. The oven should be hot, and the cakes will bake in a few minutes. They require watching, as they are very likely to brown too much.

A novel and wonderfully pretty brush-broom pocket is made in the shape of a large butterfly. The foundation of pasteboard is covered with brown velvet, and is ornamented and made to look fairly natural by the addition of chenille and gilt cord put on in lines and spots. It is lined with brown or yellow silk, and to the back is fastened a curved piece of pasteboard, also covered with silk. In this the whisk-broom is to be kept. The size of the butterfly must depend on the size of the broom, as this must be concealed from sight.

There are some little household hints which seem almost too trivial to give, but which, nevertheless, might make some day more pleasant, freer of annoyance, if known. For instance, we all know how disagreeable is the odor of cabbage or turnips when cooking; so disagreeable, in fact, that many housekeepers dispense with their use rather than make the house so uncomfortable. But the evil can be remedied almost entirely by dropping a lump of charcoal in the water in which these vegetables are boiled. When boiling greens (ie a large lump of bread (the size of a hen's egg) up in a clean cloth, and put it into the kettle. It will absorb all offensive odor.

There is probably nothing which gives greater pleasure to a certain class of people than the mere fact that their meat is out as it ought to be. It is true that, generally speaking, too little attention is given to the subject of carving. Few gentlemen commence early enough in life to attain complete success. If it were only thought to be worth while, our boys might all be taught to bone a turkey, or to slice the roast of beef or lamb with grace and perfect ease. A carving-knife and fork were among the gifts at a wedding not long since, and the legend on a card accompanying it might have been quoted from Montaigne, so full of wisdom was it: "Always out your meat the right way of the grain!"

A simple but very handsome scarf for a small table is made by taking three strips of broad ribbon, h.v.e the centre strip of a contrasting color; for instance, if the two outer pieces are of the ombre or shaded ribbons so much in use a year or two ago, let the centre be of cardinal; turn the ends back to make them pointed and put a tassel on each point; baste the ribbon to a lining of silesia, old silk, or even of cotton flannel, and where the edges join work fancy stitches. A great variety of scarfs could be made in this form, and be ornamented by putting sprays of flowers in embroidery or painting on each point, or a vine or scroll could be worked with good effect on the centre stripe.

One of the handsomest screens lately completed for a library has a framework of ebony; it is square, and while tasteful it is plain. The centre is of black velvet, and for decoration it has rows of fans embroidered on it; the fans are spread, and are not more than two and a half inches long; they are embroidered in outline stitch, in various colors and in many designs, but the form is the same for each one. The effect is lovely, and this same design is much used and liked for sofa-pillows, chair-backs, and tidies. Of course, the rows must be arranged with an eye to the general effect, and must be regular. The fans may be worked on canvas or tulle, based on the velvet or satin foundation, in cannon cross-stitch, if preferred.

Shoulder quilts are quite the fashion now; that is, quilts about half the size of the ordinary one. Very pretty ones to lay across the foot of the bed are made of the thin cheese cloth. The nicest cotton is needed for these quilts, or the dark spots in the cheaper qualities will show through the thin covering. These small comforters should be tacked close together, and this may be done with any bright color, and the edge may be bound simply, or it may have a crocheted edge, or be trimmed with lace. These little quilts can be washed, and if well shaken after it, and hung where they will dry quickly, they will look like new again. Small quilts can be made, too, of other material. Many women, probably, have old silk dress-skirts laid away which would do good service if made up in this form.

A useful, pretty, and remarkably cheap work-basket can be made by taking two peach baskets and attaching them together. Turn one upside down, then set the other on top of that, tuck them together firmly in several places, so that there will be no danger of the upper one sliding or tipping, then to the edge of the top basket sew some kind of covering. Let it reach to the floor, leavefulness enough so that it can be drawn in at the centre where the two baskets join, and still conceal the lower one entirely. Put a band of decorated ribbon, or velvet, or a cord simply where you can draw it in, so that the little stand will present the appearance of an hour-glass. Line the upper basket, and put in pockets, a needle-book, and a small cushion, and you have a most convenient basket. If you wish to have more pockets than there is room for in the inside, they can be put around the outer edge. These baskets may be covered with turkey-red calico, or with handsome Canton flannel, and may, by means of bows and some simple ornamentation, be made pleasing objects. The calico is good to line the basket with, as it does not catch and keep lint, threads, etc., as the flannel does.

THE LITTLE HAT.

His little hat hangs on the rack, Still in its wonted place, But never now is taken down, To frame the little face...

The Legend of the Burial of Raymond.

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

I shall never forget the twilight of that May morning when, gladly leaving the heated diligence in which I had been travelling during the sweet spring night, I gave a moment's glance at the little church of St. Etienne, and then began my pilgrimage through the mountains of Dauphine to the Grande Chartreuse.

"Earth with her thousand voices praises God," I had time to think of one who, nearly eight hundred years ago, had perhaps trodden this same road—of the great things he had done and borne for the name of Christ, and of the mighty Order he founded, the only Order that can take for its motto, Never reformed, because never deformed.

Do you wish to know why it was that St. Bruno betook himself to so wild a place, and from thence saw how his "brook became a river, and his river became as the sea?" Thus, then, runs the legend.

A dull gray autumn afternoon had set in over the quaint old city of Paris. Tradesmen were beginning to hang out their lights; in the narrow alleys and courts it was already twilight; while it was yet clear day on the tower of Notre Dame, and in the pleasant fields that bordered the Seine.

"He was a great man—a very great man indeed," cried Adam de Lys, the stockish merchant at the sign of St. Peter. "Ah! what a sermon he preached, two years ago now come next St. Martin's-tide, about the contempt of the world!—it did one good to hear it—how we were not to set our hearts on its pleasures or on its gains, because—Ah! my very good friend Maitre Jaques—how are tunnies in the South? I have not seen you since—"

"Yes," interrupted one of the scholars, "the Doctor Raymond was a very great man. Do you remember, Bruno," turning to his friend, "how only six weeks ago he moderated in the dispute whether there be or not a difference between the sacramental Body of our Lord and His Body in the Sacrament? how learnedly, how solidly he treated the point? I profess I thought that St. Augustine had again come on earth."

"I doubt not he is with the blessed," said Bruno carelessly. "But, Landwin, this will be a grievous loss to us. He was the making of the school here, and its reputation will fall with him. I, you know, who have the promise of such rich preferment at Rheims, might indeed content myself with that; but yet, I confess I look for something higher here."

"And well you may," cried Humbert, another of the scholars. "Raymond—God rest his soul!—always spoke of you

as his favorite disciple, and prophesied that you would beat your master." "Well, well," said Bruno, with a satisfied smile, "time will show. By my faith, they are long in coming. Landwin, tell me what you thought of my thesis that you wot of—that, I mean, that I supported against the bachelor Hugh at Michaelmas eve. To my mind, it was the best—"

But there was a general whisper of "Hush! hush! they are coming!" And from the further end of the street the voices of the priests, as they thundered out the De Profundis, grew louder and louder. Tapers glittered round the cross that led the procession; the bier was followed by many of the scholars, and many of the poor, for Raymond in his lifetime had been very charitable. One of his fellow Doctors was to preach; and he, in his sacristy, was giving another glance at what he was about to deliver from memory. Loiterers pressed into the church; and now clearer and clearer they caught the words, "If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?"

"But there is mercy with Thee; therefore shalt Thou be feared." "I wait for the Lord, my soul doth wait for Him; in His Word is my trust."

And the arches and vaulting of the church rang out with the strain of the entering procession, "Eternal rest grant unto him, O Lord. And light perpetual shine upon him."

They set down the bier in the middle of the nave and removed the pall, that all might once more look on the face and on the form that they had loved so well. There, in his priestly robes, lay Raymond, the glory of the school of Paris; he that had been consulted by the Bishops and learned Priests of far distant countries—had read all that was to be read in Theology—had sat at the table with kings, and had astonished them by his wisdom; he whom his disciples, according to the fashion of the time, had named the Infalible Doctor. There was the clear high visor, that had made plain such difficult questions, now pale and calm in death; the lips that had taught so many, sharp and white and stony; the hands that had written so learned treatises, and had given such plentiful alms, clasped on the breast, and holding that Cross which had overcome the grave.

The Chancellor of the Cathedral preached. "Know ye not," was his text, "that a great man is this day fallen in the house of Israel?" And he spoke of all the labors and learning of Raymond—of the honors they had won him on earth—of the glory, as he piously believed, they would gain for him in heaven. "Doubt not," he said, that this great Doctor will there drink from the fountain of that knowledge of which he here gave so many streams to us; doubt not that he who in this world saw through a glass darkly—and yet how clearly was that darkly! now beholdeth face to face; doubt not that the Lord hath given the reward of his labors, a portion and inheritance at His right hand. Thou therefore,—O great and beloved Raymond, more great, more beloved now, than when on earth! forget not the scenes of thy former toils, forget not this famous school of Paris, forget not us once thy fellow-laborers in the same; that we, who after our poor sort were accounted worthy to share with thee the heat and burden of the day, may hereafter have a portion in thy rest and in thy pleasures that are for evermore!"

And now came the Service. The whole church was crowded; the friends and disciples of the departed Doctor stood closest round the bier; and the choir began the psalms; tossing and troling them from side to side in the fearful Second Tone. Some of the bystanders looked on as at a show—some joined heart and voice in the office—some gazed on Raymond, and thought of the hour when they must be like him. "I know," chanted they, "that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Then again—"O Lord," they prayed, "when Thou shalt come to judge the earth, where shall I hide me from the presence of Thine anger? For many have been my transgressions in this life. I tremble at my iniquities, and blush before Thee; when Thou shalt come to judge me, condemn me not. Deliver me, O Lord, from eternal death in that fearful day, when the heaven and the earth shall be shaken—that day, that day of wrath, of tribulation and anguish, that great and too bitter day, when Thou shalt come to judge the quick and the dead, and the world by fire."

Forthwith the Priest began the lessons; and spoke, in Job's words, of the fearfulness of the Judgment that shall be. "Withdraw Thou Thy face from me, and let not Thy dread make me afraid. How many are mine iniquities and my sins? Answer Thou me." Those that stood round the bier started back. The corpse slowly, and fearfully, and without unclasping the hands or opening the eyes, rose, and said in a low and doleful voice: "I am presented to the just judgment of God."

Priests, scholars, and citizens fled from the church. Books were thrown away, tapers left burning; none dare to stay. The report flew over Paris. Men spoke of it to their neighbors in dread. None knew what it meant; none knew what was to come next; it seemed as if the Hand of God were very nigh them. A dark gloomy night settled in over the city.

But with the morrow, men recovered courage. "And after all, my brethren," said the Chancellor to the other doctors, "though it be a fearful wonder, and such an one as neither have we seen nor our fathers before us, still presented to the judgment of God we must all be. And I will not doubt that our brother Raymond is at rest. Wherefore my counsel is that we again begin the Service; trusting in the mercy of God, and fortifying ourselves with the sign of the Cross."

To him they agreed; and on that afternoon they began the fearful office again. Nave, aisles, and porch were crowded—multitudes thronged the little square in front of the church; nobles and serfs, priests and laity pressed together; and King Louis waited anxiously in his palace for the news from St. Nicolas'. The corpse lay peaceful and quiet on the bier. As they gazed on it from a distance, for none ventured to come nigh it,

"Calm and unruffled was the face; They trusted the soul had gotten grace." And so with chant, and prayer, and response, the Service went on. And now, while a shudder of expectation ran through the church, the priest, with quivering lips and trembling voice, began the lesson: "Withdraw Thou Thy face from me, and let not Thy dread make me afraid. How many are mine iniquities and my sins? Answer Thou me."

Again the corpse raised itself, and in a voice, louder and more lamentable than before, cried, "I am accused to the just judgment of God." The crowd, as before, fled from the church. A horror came over all men. The royal messenger rode off to the king, and there was no feasting that night in the palace. The Bishop of Paris recommended that the corpse should be quietly committed to the ground. "I judge no man," said he; "to his own Master Raymond standeth or falleth; but this is scarce the death of the righteous." But the other doctors gainsaid, "Nay," said they; "we are not to be disquieted. Even of Joshua the High Priest it is written, that Satan stood at his right hand to resist him. Why not then our brother also?" "You must use your pleasure," replied the Bishop, "only beware lest you hear somewhat more fearful than you have yet heard." But he could not persuade them.

Next morning peasants were pouring in from the villages round Paris; shops were shut, every street and alley leading to St. Nicolas' were crammed, wedged, bursting with pressure; those that could not approach crowded other churches, and besought God for Raymond. As the hour drew on, fearfulness and trembling came upon the crowd, and an horrible dread overwhelmed them. The Priests assembled in the sacristy. In low voices they spoke of the great wonder. "I dare not read that lesson again," said the Priest whose office it was. "It is too fearful."

"Nor I," said another. "We cannot read it," was the general cry. "Then, in God's Name," said the Chancellor, "let all the fiends of hell do their worst—I will read it myself. It shall never be said that the Priests of Holy Church shrank back from any dread. Is it not written, 'Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day.'"

The choir is filled. The Priests begin: "The King to Whom all live—O come let us worship." One scholar alone stands by the bier, and gazes on his master; it is Bruno. All the rest crowd away from the corpse. The Psalms are finished. The Chancellor begins the dreaded lesson. Every breath is hushed in the agony of suspense. Those nearest to the bier shrink still further off. Bruno alone remains, and quietly awaits the issue.

And now in clear distinct tones, that penetrated to every part of the church, came the words, "Withdraw Thou Thy face from me; and let not Thy dread make me afraid." Full of faith and trust as he was, the Chancellor paused. Men looked at each other in silent dread. He made the sign of the Cross, and proceeded: "How many are my iniquities and my sins? Answer Thou me."

Once more the corpse rose, and with a loud and lamentable cry, that rang through the church, exclaimed,— "I am condemned by the just judgment of God." As before, the people were flying, and the Clergy were looking this way and that in amazement—when the Chancellor spoke: "Stay," said he, in a clear firm voice. "Take the body, carry it forth from the church, and thrust it into the ground where ye will. That shall have no portion in holy earth which can only come forth to the Resurrection of Damnation."

That night I walked up and down the cloisters of the monastery—the bell ringing out amidst the stillness and wildness of the peaks, the brethren gliding past me more like spirits than men, the moon glittering with intense brightness on the snowy mountains and solemn pine groves. "And did not Bruno do well?" said the sub-prior to me, as we went together to the church. "Did he not do well to resign, after such a warning, earthly learning and earthly honors, his expectations at Paris, his canonry at Rheims, his hopes of a Bishopric, for this Desert?" "He did indeed," I answered. "He hath chosen the better part which shall never be taken from him."

"He has," replied the sub-prior; "God grant that we do so too! It is time to go in."

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Its Significance.

All Christendom has recently rejoiced in the commemoration of an event, the resurrection of Jesus Christ. Go back to what past year you will, through the Christian ages, and you will find that Easter has been observed from this last to that first Easter, when the risen Saviour appeared among His disciples, saying, "Peace be unto you." The fact of such annually recurring commemoration is proof of that which it commemorates, and would certainly be so considered with reference to any other past event. The 22nd of February is a legal holiday—Washington's birth-day. It was observed as such this year and the year before and so on for many years. But suppose it be said: "How do we know that there ever was such an event as the birth of Washington?" The answer would be, "the day itself is proof of it;" there never could have been such an observance had there not been first of all such an event to observe. So of the 4th of July, or any other regularly recurring observance. The observance of the day is at once standing memorial and proof of that which it commemorates. No less is Easter the perpetual memorial and the proof of the event of which, from the first, it has been the annual commemoration. Nor is Easter the only commemoration of the Resurrection. The Lord's Day is so called because it was on the first day of the week that our Lord rose from the dead. As such it has been observed from the Apostles' time to our own. For nigh two thousand years it has been so called because it is "the day that saw the Lord arise." It is so acknowledged, and has been from the first. It was so observed by the Apostles and first followers of the Lord, and has been by all Christians ever since. Will any man say that this observance of the Lord's Day is no evidence of the event which it commemorates? It might as well be said that the observance of Decoration Day is no evidence of our late civil war. In like manner, the very existence of the Christian Church is proof of Christ's resurrection, out of which it took its rise. The existence of His Church can be accounted for in no other way. For forty days the risen Saviour appeared to His disciples, instructing them in the things pertaining to the Kingdom of God; that is, giving them general and particular instructions as to the Church which was about to be set up among men. And what the risen Saviour ordained has so continued unto this day. The ministry that He commissioned, the Sacraments that He instituted, the manner of their administration, the whole charter of the Divine Kingdom which He then set up, has so continued in unbroken continuity. It is here in our midst, a potent factor in the life of men. Who will say that it is not proof of that one event out of which it grew? To deny it is to deny the evidence of our very senses. Shall it be said that the degree in Masonry called Knights Templar is no evidence to the Crusades? Has it no history? It is well known. It can be traced back to the events out of which it rose. Will then any sane man say that the existence of this Society is not proof of that out of which it grew? Certainly not. In identically the same way the presence of Christ's Church here among us is positive proof of that glorious resurrection of Jesus Christ, our Lord, out of which it grew, and but for which it could never have existed.

The article in our last number on Sacramental Wine was written by the Rev. John Maclean, D. D., the venerable ex-president of Princeton College. Another appears in our present number and a third will appear in our next.

The Rule and the Exception.

The Prayer Book has three distinct services for the ministration of Holy Baptism. The first is for the public baptism of infants to be used in the Church, the second is for the private baptism of children in houses. The evident intention of the Church is that the baptism of infants shall be public and in the Church. Indeed it is so ordered. It is to be the rule. But there are exceptions to all rules. The first rubric in the office for "the ministration of private baptism of children in houses," directs that "The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy Day falling between, unless upon a great and reasonable cause." The next rubric says: "And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered as followeth:"

The title of this office in both books of King Edward and that of Queen Elizabeth was this: *Of them that be baptized in private houses, in time of necessity.* It so continued till the Restoration, when it was altered into the title as it now stands. Not only the intention of the Church but its express order is perfectly plain. The rule is that the baptism of infants is to be public and in the church. The exception is that their baptism be private and in houses. Exceptional cases are manifestly supposed to be very rare. The provision made is to apply only "in time of necessity," and the minister of every parish is directed to "admonish the people that they defer not the baptism of their children," etc., "and also warn them that without great cause and necessity, they procure not their children to be baptized at home in their houses." The necessity is to be such as "shall compel them to do so."

Now it is a well-known fact that there is often a culpable carelessness in this matter. And it must be said that to a degree it is the fault of the clergy as well as the laity. It is the fault of the clergy in-so-far at least as they neglect to teach the people their duty herein. It is to be feared that they often forget to "admonish the people that they defer not the baptism of their children longer than," etc., and also forget to warn them, "that without great cause and necessity they procure not the baptism of their children at home in their houses." There are, it is to be feared, many of our congregations that have never been thus admonished and warned. The clergy are perhaps at fault also for sometimes baptizing the children of their people at home in their houses, not only when there is no "great cause and necessity," for so doing but when in fact there is no cause at all. The mere preference or whim of people is certainly no cause for so doing. The people are at fault for ignorance of the rule of the Church herein, and especially so for wanting to set aside that rule without "great cause and necessity." The Church intends and orders that, save in the case provided for, the baptism of infants shall be public and in the church. People have no right to ask that this provision be set aside in the case of their children unless there be great cause and necessity for so doing. If they do, they have no just cause for offence if their pastor declines to accede to their request. Where the Church has provided a plain rule for his guidance it is his duty to conform to it.

Not only is it the intention of the Church that generally baptism shall be administered publicly in the church, but that it shall be at such time as there is likely to be a full attendance of the people. And so the rubric directs that it shall be "either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the minister by his discretion shall appoint." The entire service implies a congregation present and taking part in it.

When there is good cause for a private baptism the priest should go to the house provided with a pocket-font or other suitable vessel for the ministration of that Holy Sacrament. The advice of Wheatley is worthy of attention. He says, "I humbly presume to give a hint to my brethren, that the prayer appointed for the consecration of the water be never omitted."

And again, "It is to be noted, that by a provincial constitution of our own Church, made in the year 1236, which is still in force, neither *water* nor *vessel*, that has been used in the administration of private baptism, is afterward to be applied to common uses. But out of reverence to the Sacrament, the *water* is to be poured into the fire, or else to be carried to the church to be put to the water in the baptistry or font; and the *vessel* also is to be burnt, or else appropriated to the use of the Church." He adds "The latter of which orders, if I am not misinformed, the late good Bishop Beveridge obliged his parishioners to comply with, whilst he was minister of St. Peter's in Cornhill."

One Not Many.

The common popular use of the word Church may be a necessity and yet it may and no doubt often does leave an impression in many minds which is contrary to fact, to the plain teaching of Scripture and of the Christian Faith. The word is used to designate a building set apart for public worship. It is used to designate a particular branch of the historic Church, as when we speak of the Eastern Church, the Western Church, the Greek Church, the Latin Church or the English Church. Again it is used simply to designate some particular denomination, as when we speak the Methodist Church or the Baptist Church. This common popular use of the word is almost a necessity, and when it is understood that it is used only in a modified and popular sense it is justifiable. But it would seem that from such use of the word many infer that Christ's Church is not one but many; that there is not one Church but many Churches. That, however, is a notion directly contrary to the teaching of Scripture and the Christian Faith. The Apostle says expressly, "there is one Body and one Spirit even as ye are called in one hope of your calling," and "By one Spirit ye are all baptized into one Body." Again, "There is one Lord, one Faith, one baptism, one God and Father of all, Who is above all and through all and in you all." And this teaching of Scripture has been pronounced upon, adjudicated, formally defined and declared in the Christian Faith. This requires us to say "I believe in the Holy Catholic Church," and "I believe in one Catholic and Apostolic Church." These are its great distinguishing characteristics. The Church is holy, that is, its great end by God's blessing, is to work in us that holiness without which no man shall see the Lord. Then it is Catholic, that is universal, not national but for all men, all nations, all times. It is one, not many, and Apostolic, that is, not of late or modern origin but of direct continuous descent from the days of the Apostles to our day. There is then One Church, not many churches. Such is the plain teaching of Scripture and the express affirmation of the Creed, to deny which would be heresy. Any use then of the word Church which denies the oneness of the Body of Christ, or implies that there are or can be many churches, is altogether an unscriptural and misleading use.

A New Departure.

That wonderful creature, the Reporter, has lately discovered a new vein which promises to be richly worked. It is the publishing a list of those who have been confirmed. A paper came out the other day with the following item: "The Bishop of Blank confirmed yesterday morning at St. Perfection's Church, Sallie Waters, Tommy Jones, Birdie Brown, &c., &c." We wonder how the list was procured, for certainly the clergyman would not have given it. Is this to go on and be developed?

Are we even to have such items as this: "Pussie Williams and Ernest Maltravers were present at the early celebration yesterday in St. Agnes' Church. Polly Watkins, on account of her sudden cold was unable to attend," or "we noticed with pleasure that Col and Mrs. Heavypurse honored St. Simon's Church with their presence on Sunday last." Oh spare us this at least, argus-eyed ones! Let the penitent and earnest souls come to their Confirmation, and take up their Christian vows without having their names printed in the next morning's edition of the *Family Spy*. May we ask any clergyman when importuned for the list, to say no! It is hard however to imagine any Rector giving such a list, but there are rectors and rectors.

Brief Mention.

The exact amount of the bequest to Lehigh University from the estate of the late Mr. Asa Packer is not yet ascertained, as it is a residuary legacy. It is believed, however, that it cannot fall short of some millions of dollars—one of the largest bequests ever made to a school. It will be remembered that Mr. Packer's father was the founder of the university, and its liberal benefactor.—"Thaumaturgic prayers" is the name given by a contemporary to the prayers that some people offer for temporal blessings which they are too lazy or too shiftless to secure for themselves in accordance with God's laws. The wardens and vestrymen of Christ Church, Louisville, have published a beautiful memorial to the memory of their late Rector, Dr. Craik. With other papers of interest, it contains Bishop Dudley's memorial sermon.—A descendant of the Dean of Edinburgh who was rabbed by the "Jeannie Geddes" mob in 1637, has erected a brass with the following inscription in the newly restored "High Kirk" of St. Giles, the scene of the riot—

To
James Hannay, D. D.,
Dean of the Cathedral
1634—1639.

He was the first and last who read
The Service Book in this Church.
This memorial is erected
In happier times by his descendant.

"Ye build the sepulchres of the prophets and your fathers killed them," is the comment of the *Scottish Guardian* upon this memorial. An admirer of "Jeannie Geddes" sent this parody to the *Scotsman*—

To
Jean Geddes,
Vegetable vendor near this Cathedral,
1638.

She was the first and last who threw
A stool in this Church.
This memorial is erected
In happier times by those who can appreciate
All forms of earnestness
In the past.

—A Bill is before the California legislature providing that on the application of any citizen of the State the Attorney-General may bring on an action to have bonds of matrimony dissolved between husband and wife who have lived separate for four years, whether by agreement or not. The Bill, if passed, should be entitled, "An act for legalizing adultery." The Mormon laws of Utah are to be preferred.

—The rent of a hundred and fifty families was paid by the late Mrs. Emma B. Drexel, of Philadelphia, wife of Francis A. Drexel, who gave yearly more than twenty thousand dollars to the poor.—The theological library, some works of art, and bonds amounting to three thousand dollars, given the late Bishop Talbot, of Indianapolis, for arrears of salary, have been bequeathed in his will to his successor.

—The Australian *Churchman* says: "The secret of Church progress in America lies in the fact that Churchmanship there means—Churchmanship—not an indifferent sort of congregationalism. It means there the Cathedral system in hearty operation, obedience to the rubrics, faith that the Church has a mission as a Church—and all that sort of *Height*. What it means here is the triumph of Dissent."

—This is the inscription on a dial on an old farm-house near Farmworth, Lancashire: "*Horas non numero nisi serenas.*" [I mark no hours but the sunny ones.] Such a motto would tend to make a cheerful life. The less we dwell upon the dark side of things and the more we mark the sunny hours, the better.—A correspondent, referring to the robbery of churches and keeping them open for private prayers, suggests that an ornamented, open-work screen might be put across the church not far from the door, protecting the greater part of the church from intrusion and at the same time allowing room for all who might be disposed to enter for prayer, with full view of the chancel and entire church.—A friend jocosely remarks that when the LIVING CHURCH reaches a circulation of 25,000 he expects the subscription price to be lowered to 50 cents a year! Possibly, by his reasoning, the time will come when we can afford to give the paper for nothing, and a chromo to every subscriber!—The *Young Churchman* has commenced the re-publication of "Dorchester Polytechnic Academy, Dr. Neverasole, Principal," by the late Dr. De Koven.—The Rev. Dr. Cole, President of Nashotah House, has been very ill with rheumatism. By the Lord's blessing he is recovering. Long may he be spared for his patient, faithful service.—The *Eclectic* comes out with a new cover and a

very pretty one. Selections, original articles, correspondence, and editorial notes are all up to standard. A supplement to the Sacrament of Regeneration, by the late Rev. Charles Forest, is published under the auspices of the St. Lawrence Clerical Union.—A suggestion comes from two Priests that the office of Presiding Bishop be made elective with us, and that a movement to that effect be begun in the next General Convention. Of course such a change would not be made during the life time of the present Presiding Bishop.

It is an age of wonders. The latest is that water has been made to lift itself and a part of the camel that pretends to carry it over the desert! It is as easy as sailing. Separate the water into its constituent gases, oxygen and hydrogen, and mingle them in a balloon. As the hydrogen is sixteen times lighter than the oxygen, it carries the latter and a good deal more. When you want water, draw some gas, explode it, bang! and you have it fresh! At night, too, you can light up your camel with a calcium light. You can also carry a gas stove and cook. If you want to make a balloon ascension at any time you have only to fasten one end of a rope to the camel and the other to the balloon, cut loose, and up you go! All you have to do to come down is to pull in the rope. The camel, of course, should be a good sized one or you might pull him up. This method of transporting water may still be improved so as to carry the camel, camp, and all. Perhaps in that event the camel might be dispensed with. The inventor of this process is said to be M. Pasteur, and the French Government has created him a commander of the Legion of Honor. We expect to hear next that he has lifted himself over the fence by his bootstraps!

It is said that in the New Jersey penitentiary there are at least a dozen men of high social position and commanding talent, sentenced for dishonesty and embezzlement. Judge Garretson has lately sent up three heretofore honored citizens, by whose betrayal of trust two banks have been wrecked and hundreds of families have been injured. The Judge, in pronouncing sentence upon Brice and his associates, said:

"No sadder duty has been imposed on this court since I have been connected with it than that which we are now called upon to perform. The defendants have been known to the members of the court for years and have enjoyed the respect and confidence of the community. Yet they have betrayed their trusts and have ruined two banks and made many homes and families desolate. There is nothing the court can say that will add to or take from the terror of the sentence."

Several subscribers who forwarded renewals at the old price have enquired if they could not be allowed a rebate in consideration of the new rate. That is what the lawyers would call *ex post facto*, something not allowable in journalism or in legislation. Those who have paid the higher rate have helped us to accomplish this great reduction, and will hereafter have the benefit of it. We will receive and credit subscriptions for any number of years, at the rate of one dollar a year.

Another Methodist minister has entered the fold of Holy Church. Mr. W. H. Simonson, lately Pastor of the Carrol St. Methodist church, Brooklyn, has presented his resignation of that charge, and announced his intention of applying for Holy Orders. Mr. Simonson has always held good appointments from the Conference, and is regarded as a man of signal ability.

The managers of our Domestic Missions, in the April *Spirit of Missions*, make an earnest appeal for increased offerings. More than six months of the fiscal year have passed, bringing only \$67,044.26 and leaving a much larger amount to be gathered during the last half and usually the least fruitful period of the year. The figures, compared with those of last year, are discouraging. Let us not have to report a deficit in this great work, to the General Convention. If the clergy will awake to the issue and put the cause and its claims before the people, speedy relief will follow. Let Whitsun Day mark a high tide in our missionary offerings.

Personal Mention.

Bishop McLaren was attacked with a very severe cold last week, which confined him to his bed for some days, but he is now happily recovering. The Rev. Theophilus S. Richey, lately of St. Eleanor's Parish, Summerside, Prince Edward's Island, has accepted a Canonry in the Cathedral of Fond du Lac. The address of the Rev. J. A. Watson, in Hartford, Ct., is changed to No. 17, Charter Oak Place. The Rev. F. B. Avery has resigned the Rectorship of St. Paul's Church, Canton, Ohio, and accepted that of St. John's Church, Youngstown, in the same Diocese. We regret to announce the death of the Rev. A. H. Partridge, D. D., Rector of Christ Church, Brooklyn, which took place on Sunday last. The Rev. Charles M. Parkman, of Spotswood, N. J., has accepted a call to the Rectorship of Grace Church, Galveston, Texas, and will shortly enter on the work. The Rev. L. W. Applegate has resigned the charge of St. John's Church, Lockport, Diocese of Illinois, but will continue in charge of Grace Church, New Lenox. The P. O. address of the Rev. Charles R. Hodge is henceforward Mennemo, Ill., instead of Kankakee.

To Correspondents.

M. S. B.—"Easter-tide" is not quite correct in construction and is "declined with thanks."

Obituary.

WASHINGTON.—At Coxsackie, Greene Co., N. Y., April 3d, Harriet Jenkins, oldest child of Robert J. and Charlotte C. Washburn, and granddaughter of the Rev. C. Washburn, Rensselaerville, Albany Co., N. Y., in the 10th year of her age. A lamb without spot. CURVEA.—Fell asleep in Christ, at Mattoon, Ill., March 29th, 1883, Josie S., second daughter of George and Melvina Curvea. She was the first person here admitted by "the Laying on of Hands," into the full communion of the Church Militant, and the first of our number to join the fellowship of the Church rest in Paradise. She died peacefully—the light of hope lingering in eyes whence had fled the light of day. Having finished her course in faith, she now rests from her labors. "Yes, said the Spirit, Blessed are the dead who die in the Lord." MOSS.—At Crosswell, Mich., March 28, 1883, Mr. Truman Moss, in his 83d year. The Vestry of Christ Church, West Burlington, N. Y., of which he was the Senior Warden, convened March 31st: Resolved, That in grateful testimony of our esteem and affection, this rare fact is on record; during all these years of his residence in another State, the name of Truman Moss has retained its place as Senior Warden of this parish. To the daughter of our chief benefactor, Mrs. Julia H. Mills, of Crosswell, Mich., we extend sympathy as partakers in an irreparable bereavement. "The sweet remembrance of the just shall flourish when he sleeps in dust." The first Sunday after Easter with a full church and service at West Burlington, N. Y., the Rev. Dr. Washburn pronounced a most suitable funeral discourse from St. John xi:25. Friends looked farewell upon the placid features of the deceased patriarch, in presence of his settlement for a few days. Mr. Moss, who died in 1846, and then laid him to peacefully rest beside her in the near rural cemetery—the Lord come.

OBITUARY OF TRUMAN MOSS.

Truman Moss died at his residence in Crosswell, Sanilac Co., Mich., on Wednesday, the 28th ult., at the great age of 82 years. By his death the Church loses a faithful member and a constant supporter during more than twenty years of his life. In the days of his youth, Mr. Moss was allied to the Baptist denomination, but by the good providence of God his steps were early directed into the Church, which was his spiritual home for the remainder of a long life, and for which he always expressed his gratitude. Having had the honor and happiness of ministering to him for several years, the consolations of religion, I feel it my duty to say a few words in the deceased for the benefit of others, who survive. One special feature of his character was his uniform and constant attendance upon all the services of the Church; no matter what the weather, how unpropitious however by day or by night, he was seldom absent, and with the exception of being detained once or twice by age and infirmity, was never absent from the Holy Communion, as though his faith fed solely on Christ. Another uniform feature in his character, was his scrupulous attention to all balances due on parish accounts at Easter, when he would enquire into the condition of all the funds, and whatsoever was lacking, he would punctually pay, without a murmur, or without causing the others to take their share of the burden. This, of course, would always include his Rector's salary. Thus presenting a fine contrast between, as in many parishes, the joys of Easter Sunday, and the sorrows of Easter Monday. Shortly after his settlement for a few days, Mr. Moss, with a few other faithful souls, planted the Church there, then almost a wilderness, erected a church edifice, and a parish which has grown almost to a self-sustaining position, now under the able ministrations of the Rev. Dr. Washburn. Mr. Moss, being a gentleman of the olden time, was, for one whose entire life was devoted to mercantile pursuits, a perfect gentleman, of the rare old New York style. His manners were bland, cordial, simple and easy. Mr. Moss was one of the few of superlative hauteur, assumed by so many by far his inferior. During the five years, of the seven that I was well acquainted, I had almost daily intercourse with him; yet I can say, in truth, I never heard him utter one word to another's injury; and, indeed, he would often commend, when others supposed commendation was scarcely deserved. As a man of intelligence his knowledge was extensive, definite, and on many points full. For years, when not engaged in other duties, I used to spend an hour or so every evening in reading to him the daily papers, and the like, after which he would lead a conversation, for he had a most happy faculty, on the Church, the topics of the day, or on the Bible, and especially the Old Testament Characters, upon which he always dwelt with delight, especially Moses, Job, and Isaiah. Some four years ago when he suffered from a kind of stroke, and his devoted daughter, Mrs. Wildman Mills, feared he was near his end, he sent for me. In the course of this visit, I recited very slowly the Apostles' Creed; and almost before pronounced the words "Mr. Moss responded with surprising emphasis—"All this I steadfastly believe" and "In Thee have I trusted."

In latter years, it was noticeable by all, that the infirmities of age grew upon him, so that he seemed less astute, less self-collected, less cognizable of current affairs; but he never lost his consciousness of personal interest in Christ, and his love for the Church. This endured until the last. A few days before his fatal illness, it was perceptible that the lamp of life, so long sustained in healthful vigor, began to flicker, ominous of extinction, and on the date above named he fell asleep in Jesus, in sure and certain hope of a joyful resurrection. "Asleep in Jesus! blessed sleep, From which no one ever wakes to weep, A calm and undisturbed repose Unbroken by the last of foes." W. H. S.

Port Austin, Mich., April 3, 1883.

Official.

BISHOP TUTTLE'S APPOINTMENTS. UTAH—APRIL. 8, Silver Reef. 15, Beaver. 19, Frisco. 22, Salt Lake. 29, Park City. MAY. 1, Salt Lake, Convocation. 6, Salt Lake. IDAHO—MAY. 13, Boise. 17, Jordan Valley. 20, Silver. 27, Lewiston. 29, Mt. Idaho. 32, Moscow. JUNE. 3, Lewiston. 5, Fort Lapwai. 21, Weiser City. 24, Boise. 26, Emmetsville. 28, P. acerville. JULY. 1, Idaho City. 6, Rockham. 8, Atlanta. 10, Vienna. 11, Galena. 15, Ketchum. 22, Hallett. 23, Bullion. 29, Bellevue. 30, Muldoon. 31, Naples. AUGUST. 5, Bonanza and Custer. 12, Challis. 19, Salmon City. 22, Junction. 24, Eagle Hook. 28, Blackfoot. 28, Malad. A meeting of the N. E. Deanery of Illinois will be held in Grace Church, Oak Park, on the 16th and 17th of April. On the 17th, at 7:42 and 10 A. M., there will be a Communion in the Holy Communion, the second one followed by the reading of a paper by Rev. Wm. H. Vibbert, S. T. D. Afterwards the regular business meeting will be held.

In the evening at 7:45, there will be a public Service in the church, at which address will be made by Rev. Messrs. Steel, Toll, and Petrie. The clergy are requested to bring surplices and stoles.

Acknowledgements

For Church Mission to Colored People at Laurel Hill, Ala. member of Grace Church, Cleveland, O. \$1.00. C. E. Chandler, Dixon, Ill. \$5.00. A. Friend, Northfield, Vt. \$1.00. The undersigned, in behalf of Nashotah Mission, gratefully acknowledge the receipt of the following Lent and Easter offerings during the month of March, 1883: For Daily Bread.—St. Stephen's, Providence, R. I., \$20; Mrs. Alice (Sabine) Magee, 100; Mrs. E. A. Renouf, 20; Rev. E. A. Renouf, 30; Rev. S. O. Seymour, 1; Rev. H. Langlois, per Dr. Kemper, 2; Rev. Chas. Babcock, 10; A poor "hurchwoman, Mid-Lent's offering, 1; Diocese of Fond du Lac, 40; St. Paul's, Phillipsburg, Pa., 5; St. John's, Lockport, Ill., and Grace, New Lenox, 2.55; F. F. 300; S. S. St. Paul's, Norwalk, Ct., 7.50; St. Timothy's, Roxbury, Pa., 7.45; Simonds & Brooks, 10; An Easter offering in memory of E. A. S., 5; Rev. W. Hamlin Morgan, 10; Miss H. K. Beutman, 1; Miss Margaret Daly, 50 cts.; From an old friend, 1; The Chapel of St. Paul's School, Concord, N. H., 50; Mrs. Dr. Batters, 50; In Memoriam, 10; Nashotah Chapel, Offertory, Easter Day, 40; St. Luke's, Catekill, N. Y., 50; Berkeley Divinity School, 20; Grace, Kirkwood, Mo., 24.7; Mrs. J. H. Hubell, 25; Walter M. Wells, 10; Ad- vanced, 25; St. Mark's, Chicago, 95; Bishop Seabury Class, S. S. do., 5; L. A. G. and E. G. P., 7.50; Christ Memorial, Pomret, Conn., 5; A. Friend, 2; Rev. Dr. Mulcahey, 10; Good Shepherd, Boston, Mass., 1; A few friends, 9; Memorial Church, Fox- burg, Pa., 21.68; Trinity, Cleveland, Ohio, Ansel Roberts, 25; Dr. S. L. Mathew, 25; St. Matthew, E. St. Plymouth, O., 5; Mrs. E. R. Swann, 10; St. Paul's, White, 2; S. S. St. Michael's, Naugatuck, Ct., 20.57; St. John's, Au Sable, Mich., 8.55; S. S. Christ, Eau Claire, Wis., 5.40; All Saints, Brooklyn, Mich., 10; St. Peter's, Greenfield, Wis., 2.50; St. John's, John- stown, N. Y., 15; Christ, Little Rock, 3; St. Mary's, Burlington, N. J., 10; S. S. St. Paul's, Greenville, Mich., 3.17; A poor Churchwoman, 1; Redeemer, Superior, Wis., 25; In memory of dear papa, who loved Na- shotah, 11; Grace, Canton, N. Y., 10; Rev. Dr. Mor- gan, 25; Mariner's, Detroit, Mich., 10; S. S. St. Ann's, Annapolis, Md., 75.54; S. S. Grace, Waterville, N. Y., 21.15. To be put in interest.—Mrs. E. A. Renouf, \$20; Rev. E. A. Renouf, 30. To Pay the Debt.—Mrs. H. K. M., per Miss Bow- ers, \$5. For Clothing Society.—Box from the Ladies' Mis- sionary Aid Society, St. Mark's Church, Philadel- phia, Pa. James Pott, Esq., 12 Astor Place, New York, will receive and forward offerings for Nashotah. A. D. COLLEGE, Pres. Nashotah Mission. Nashotah, Waukesha Co., Wis., Apr. 5, '83.

Miscellaneous.

Remittances and applications should be addressed to the Rev. Eliza Whittlesey, Corresponding Secre- tary, 37 Spring St., Hartford, Conn. JUBILEE INDUSTRIAL COMPANY. Premises, Jubilee College Domain, Jubilee, Peoria Co., Ill., incorporated by the Law for Educational and Industrial purposes. Present work: The develop- ment and improvement of the College property and maintenance of a school for boys, embracing Christian, Industrial, Classical and Scientific educa- tion. Directors: Hon. S. Corning Judd, Hon. Geo. H. Harlow, Chicago; Thos. W. Haskins, S. Rippe, M. D., Jubilee, Geo. M. Johnston, Peoria. Opposi- tion to the work of the company in the clay, coal, metals, fruit, live stock, etc. Graduates or friends of Jubilee are requested to make themselves known. For circulars address Rev. Thos. W. Haskins, Presi- dent, Hobbs Nest, Peoria Co., Ill., or Geo. W. John- ston, Secretary, Peoria, Ill.

AID FOR NASHOTAH.

Do not forget this venture of the Church's early missionary zeal. We need means to support Pro- fessors and Students. The daily mail is our only source of supply. May God put it into your heart to do what he has promised the Rev. A. D. Cole, Presi- dent, Nashotah, Wis. E. R. Welles, Bishop of Wisconsin; Wm. E. Mc- Laren, Bishop of Illinois; J. H. Hobart Brown, Bishop of Fond du Lac—Executive Committee. A. D. COLLEGE, Pres. Nashotah House. Nashotah, Waukesha Co., Wis., March 7, 1883.

OXYGEN.

The use of oxygen as a healing remedy is growing in favor every day. Dr. F. L. Peiro, whose office is in the Inter Ocean building, No. 85 Madison St., is re- ceiving the most encouraging accounts from his pa- tients from all parts of the country. The following letter from Mr. R. W. Meacham, of Springfield, Mo., is a fair sample: Springfield, Mo., Feb. 8.—Dr. F. L. Peiro, Chicago, Ill.—Dear Sir: My Meacham has been using com- pound oxygen for some time and feels that it has been of much benefit to her. More benefit and relief has followed the use of your home treatment than she has ever derived from medicines. Her system seems toned up and she experiences a relief from nervousness and general debility. Her convictions respecting the merits of this new agent are such that she does not hesitate to recommend its use to her friends, among whom is the Rev. A. H. Tevis, pastor of the Grace Methodist Episcopal Church of this city.—Inter Ocean, March 31, 1883.

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BOOK REVIEWS.

THE CREATION, A RECENT WORK OF GOD. By C. C. Adams. Second Edition, revised. James Pott, Publisher, New York.

This work belongs to the Rip Van Winkle class. It claims that the Universe was created not more than 6,000 years ago, and the earth, in six days, and that "not one fact has been advanced that shakes the possibility of the sudden creation of the physical universe within these limits."

As one reads further, he finds the philosophy of the book just what might be expected. It tells the reader that darkness is not the absence of light, but itself was one of the primal elements of the chaotic mass from which the earth was formed. See page 10. On page 72 it says that both "matter and light consist of molecules of force; and motion, it thinks, of "similar molecules of force." On page 13, it deals with "the imponderable forces of light and darkness which made globes form and axular motion begin." In another place we read: "All expansion in bodies exposed to the sun is produced by the expansion of the latent heat in them."

These are only specimens picked out at random. It is impossible to reason with one who soberly gives such statements as "Science." If the Bible could speak it would often have occasion to say, Deliver me from my friends. Here is a book, written doubtless with the best intentions, whose only effect will be to confirm the infidelity of those who reject the Bible on account of its conflict with science. They will eagerly accept Dr. Adam's work as an exposition of the Mosaic teachings, and knowing the former to be scientifically false, will put the latter in the same category, and so find an excuse for disbelieving it.

THE SOUL AND BODY. A Sermon to Medical Students, by Rev. L. P. Mercer. With an Appendix on the Doctrine of Swedenborg. Chicago: Gross & Delbridge.

The lecture is an attempt to elucidate the Swedenborgian theory of an organized spiritual body living in the material body. This doctrine, it is claimed, "must exact the office of the physician, the student and priest of the body, into the conscious and worthy service of man as a child of God and heir of immortality."

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Thomas Whittaker has nearly ready "Stories from English History," by Louise Creighton, to be illustrated with twenty or more quaint-looking woodcuts copied from old prints, historic frescoes, and from other authentic sources. The same publisher will issue, early in April, the first volume of a new series of sermons for the Christian Year, entitled "Coals from the Altar," by the Rev. Joseph Cross, D. D. The volume covers the season from Advent to Ascension; the concluding volume to appear a month hence.

The third monthly part of the Continent makes a handsome number. It contains 160 pages, equal to some 200 ordinary magazine pages, and an even hundred illustrations. Judge Courge claims with justice that "they have made a creditable showing for a Philadelphia yearling, and have demonstrated beyond a peradventure that the weekly magazine is not only a possibility, but, as a Boston contemporary says, "nearer the trend and pulse of the age than any other."

The United States Monthly Magazine improves with every number, and is already a formidable rival to the older and dearer periodicals. The last number contains a very valuable answer to Ingersoll from a lawyer's standpoint, by Prof. Bierbower, which is alone worth the \$2 yearly subscription. All the other articles are interesting and many are profusely illustrated.

The popularity of the Rev. Mr. Hutchins' Sunday School Hymnal is shown by the fact that its sale has reached one hundred thousand copies. Appreciating the favor which has been thus bestowed on the book, Mr. Hutchins has presented one hundred copies to each of the twelve Domestic Missionary Bishops.

The Car Window is another Eclectic, hailing from Northampton, Mass. Each number contains about fifty pages of admirably selected literature from the best foreign books and magazines. The subscription price is only \$2 a year.

A Wise Gift to Missionaries.

To the Editor of the Living Church: I hope scarcely any of your readers failed to notice the most excellent suggestion of "Pomfret," in one of your recent issues, that Church people everywhere should strive to lay aside enough money to provide faithful, hard-working but often ill-paid missionary priests or deacons with a year's subscription to a good Church periodical. As well remarked by "Pomfret" in closing, how vast the good which may thus arise from a very small offering!

And now comes the LIVING CHURCH, which has put its price away down to a dollar per year; affording a chance to carry out the wise sugges-

tion we are considering, at a very small expense. Surely, there can scarcely be ten readers of the LIVING CHURCH who cannot somehow accumulate enough cash to give pleasure to our faithful clergy, too poor to supply themselves without detriment elsewhere, with a gift which will afford them real enjoyment and much real benefit for a whole twelvemonth. Think of these things, and try the plan. HILLS. Cleveland, O.

[We have received about 20 subscriptions to be applied as our correspondent suggests. We shall be glad to receive the names of missionaries to whom the paper may be sent.—ED.]

When Israel Came Out of Egypt.

A celebrated (?) Egyptologist, who states there is no historical, monumental, or papyral (i. e. in writing) proof that the Israelites ever were in Egypt, had better read "The True Story of the Exodus of Israel," by Dr. Bragoch, published by Lee & Shepard, Boston. W. C. WINSLOW.

Signs of the Times.

The Christian at Work bears this witness to the value of the Church Year:

We hear less of the resurrection to-day than at almost any other time—largely due to the speculations over "the last things" which have arisen, and are now current in the air;—but for the beautiful Church Year this sublime theme might scarcely be treated in our Protestant pulpits. But "Easter" comes, and we pause amid our speculations, we recall ourselves from a consideration of the innumerable theories of the day, and turn anew to that empty tomb; and we almost hear the angel's voice declaring, "He is not here—He is risen."

The same paper thus voices one of the growing demands among the descendants of those who called the Prayer Book a "piece of Swine's flesh:—"

Let us have more prayer by the people. To the fact that there is demand for audible participation in prayer in the Church Service, there is evidence on every hand. And that denomination will do well, and will best meet one of the chief wants of the times that makes provision for this want by means of prescribed forms of prayer and Scriptural reading. Of course a Church which does not require these need not use them. On the other hand, Churches that would use some of the rich devout treasures of the sacramentaries should no longer find them closed to their vision and placed beyond their reach.

One of the most distinguished incidents of Zimmerman's life was the summons which he received to attend Frederick the Great in his last illness in 1786. One day the King said to this eminent physician, "You have, I presume, sir, helped many a man into another world?" Any ordinary person would doubtless have been scared by so momentous an inquiry, and it was, in fact, a somewhat bitter pill for the doctor; but the dose he gave the King in return was a judicious mixture of truth and flattery: "Not so many as your Majesty, nor with so much honor to myself."

When Parson Jones was asked by one of his parishioners if he didn't think some broad ideas interjected into his sermons would be more in consonance with the spirit of the times than his customary pulpit utterances, the good man replied: "Quite likely; but, pray, how can one put broad ideas into narrow minds? Sermons must be adapted to the capacity of the congregation, you know."—Boston Transcript.

A BIG LAND PURCHASE.

Within the past few days, Messrs. Frederiksen, Hanson & Drummond, of Chicago, concluded the purchase, from the American Land and Colonization Company, of Scotland, of forty-two thousand acres of prairie lands, situated in the counties of Freeborn, Freebault, Jackson, and Jackson, in Southern Minnesota. This is one of the largest land transactions that has been brought to our attention, and by far the greatest yet effected for the year 1883. Such a deal not only shows the magnitude of the firm's business, who already own vast tracts of land in Iowa and Minnesota, but evidences a degree of enterprise and push that other land dealers would do well to emulate. The fact that gentlemen of the experience put their money in so much land in Southern Minnesota is the best proof of their confidence in that section, with which they are well acquainted, since part of the lands formerly acquired by them are located in the counties named, and adjacent to those recently purchased. The lands were selected with special reference to their superior character as farming and stock-raising lands, and we doubt very much whether another body of equal worth can be found in the whole Northwest. They are high rolling prairie, covered with natural grasses, and well supplied with pure streams and lakes. The firm is offering these lands at the very moderate price of from \$5 to \$8 per acre, and on terms that will suit everyone. We shall be very much surprised if they do not meet with immediate sale.

Sure Cure for Rheumatism.—Cure guaranteed. Use Perry Davis' Vegetable Pain Killer according to directions, and it will cure ninety-nine cases out of every hundred. Try it, it surely will not hurt you. By lack of open air exercise, and the want of sufficient care in the matter of diet, the whole physical mechanism often becomes impaired during the winter. Ayer's Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the healthy tone and vigor.

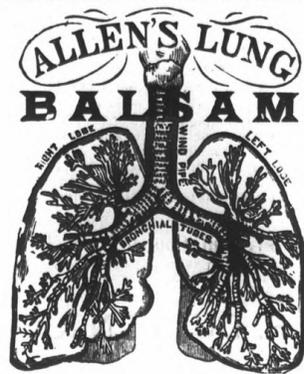
Your Skin Cure is superlative. It is fast curing my daughter's ringworm, and has spread all over her body."—Mrs. E. D. Merriman, Blue Hill, Mass. Druggists keep it; \$1 per package. HARD LUMPS IN BREAST. Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I wrote you some time ago that I thought I had a cancer. There was a lump in my breast as large as a walnut, and had been there four months. I commenced taking your "Golden Medical Discovery," "Favorite Prescription," and "Pellets" in June, and the lump is gone. Yours gratefully, Mrs. R. K. Clark, Irvington, Mich.

Physicians, clergymen, and scientists unite in recommending the use of Hall's Vegetable Sclerian Hair Renewer. "Dr. Benson's Celery and Chamomile Pills are worth their weight in gold, in nervous and sick headache."—Dr. H. H. Schlichter, of Baltimore. NO TROUBLE TO SWALLOW. Dr. Pierce's "Pellets" (the original "little liver pills") are no pain or gripping. Cure sick or bilious headache, sour stomach, and cleanse the system and bowels. 25 cents a vial.

Mr. J. O. Tichenor is a dealer in Boots and Shoes, and lives in Elizabeth N. J. Mr. T. had catarrh for years. Ely's Cream Balm cured him, as, indeed, it cures all who use it. See advt. "BECAUSE A SOUND AND WELL." R. V. Pierce, M. D.: Dear Sir—My wife, who had been ill for over two years, and had tried many other medicines, became sound and well by using your "Favorite Prescription." My niece was also cured by its use, after several physicians had failed to do her any good. Yours truly, Thomas J. Methvin, Hatcher's Station, Ga.

FORTY YEARS' EXPERIENCE OF AN OLD NURSE. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, griping in the bowels, and wind colic. By giving health to the child it rests the mother. Price, twenty-five cents a bottle.

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This engraving represents the Lungs in a healthy state.

THE GREAT REMEDY FOR CURING Consumption, Coughs, Colds, Croup. And other Throat and Lung affections.

It Contains no Opium in Any Form. Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It never fails to bring relief.

Caution.—Call for Allen's Lung Balsam, and shun the use of all remedies without merit.

As an Expectorant it has No Equal.

For sale by all Medicine Dealers.

A GOOD ACCIDENT POLICY

TO HAVE IS

Perry Davis' Pain-Killer,

It brings Speedy Relief in all cases of

SPRAINS AND BRUISES.

RACINE COLLEGE, Racine, Wisconsin.

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

St. Margaret's Diocesan School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 13, 1883. Instrumental music under charge of J. Sator, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

St. John's School.

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

St. Hilda's School, Morristown, N. J.

A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

MADEMOISELLE DE JANON'S, (Successor and former partner of the late Miss Haines.) French and English Boarding and Day School for Young Ladies and children, 10 Gramercy Park, New York. Will re-open Sept. 28th, 1883. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymer. Boys class Oct. 2.

St. Gabriel's School, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 21st.

THE MOTHER SUPERIOR, SISTERS OF ST. MARY.

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

KEMPER HALL, Kenosha, Wis.

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

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York.

Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR, as above. ECCLIASTICAL EMBROIDERY Address: Church Workroom, 233 East 17th street.

ST. MARY'S SCHOOL, 8 East 46th Street, New York.

The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

DE LANCY SCHOOL FOR GIRLS, Geneva, N. Y.

Rt. Rev. C. A. Cox, D. D., Visitor. For circulars address the MRS. BRIDGE, Principal.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt.

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

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THE TROY MENEELY BELL COMPANY, TROY, N. Y.

Manufacture a superior quality of Bells. Oldest Workmen. Greatest Experience. Largest Trade. Special attention given to Church Bells. Illustrated Catalogue mailed free.

Buffalo Lithia Water SUPPLANTS THE SURGEON'S KNIFE IN STONE OF THE BLADDER.

Its Value in Bright's Disease, the Gouty Diathesis, Etc.

Dr. Wm. A. Hammond, of New York, Surgeon General U. S. Army (retired), Professor of Disease of the Mind and Nervous System in the University of New York, etc.

"I have for some time made use of the Buffalo Lithia Water in cases of affections of the Nervous System, complicated with Bright's Disease of the Kidneys, or with a Gouty Diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is, moreover, better borne by the stomach."

STONE OF THE BLADDER—Case of Dr. B. J. Weinstein, Middletown, Pa., stated by himself.

"Experience in its use in Stone of the Bladder in my own person, enables me to attest the wonderful efficacy of the Buffalo Lithia Water in this painful malady. After having been long subjected to sufferings, the intensity of which cannot be described, I have, under the influence of this water, passed (I am confident that I am within the bounds of truth) at least an ounce of Calculi (Uric Acid) in the course of the day, and in a few days, affording inexpressible relief and leaving me in a condition of comparative ease and comfort. I am now passing only occasionally small Calculi, and they are not attended by the intense suffering which their passage has heretofore occasioned. On one occasion I passed thirty-five Calculi in forty-eight hours. The appearance of this Calculus Nuclei in-

Water in cases of one dozen half gallon bottles, \$5.00 per case at the Springs. Springs pamphlet sent to any address. For sale by Laux & Woltman, and Van Shaack, Stevenson & Co., Chicago, Ill.

THOMAS F. COODE, Proprietor, BUFFALO LITHIA SPRINGS, VIRGINIA.

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THE PRACTICAL FARMER, OF PHILADELPHIA, from an intimate acquaintance with its readers, has found there is a general desire to possess Farms and Homes in the West. Now, in order to give each of our Subscribers an opportunity to obtain an Improved Farm, a well-known real estate man has selected for us 100 FARMS, to be offered as Premiums to our paper. We also offer, in connection with the Farm property, as Premiums, fine Steel-Plate Engravings—superb reproductions of the works of the greatest masters. These are alone worth the price of the paper, and when we give, in addition, the opportunity to obtain an Improved Farm, we are making The most splendid offer yet! Every Subscriber will receive a Premium. THE PRACTICAL FARMER was founded by Paschal Morris in 1865, and is one of the oldest Agricultural, Literary and Family Journals in the country. Its character and reputation are of the highest, and Subscribers rarely drop from our lists. It has 16 pages, published weekly at \$2.00 per annum. We want 75,000 new subscribers in two months, and offer as Premiums the Steel-Plate Engravings and

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CLUB RATES. In order that your name and your friends' names may be among the first series of names to whom the first \$10,000 worth of property will be awarded, subscribe at once and get up Clubs in your neighborhood immediately. Go to work at once. Show the paper containing the list of Farms and description of improvements. If you will get to subscribers and send \$20, we will give the better-up of the Club a subscription for himself FREE, which will give him equal right with other subscribers to obtain one of the Farms. For 25 subscribers and \$40, we will give two extra subscriptions; for 50 subscribers and \$80, three extra subscriptions; for 75 subscribers and \$120, four extra subscriptions; for 100 subscribers and \$160, five extra subscriptions; and for 250 subscribers and \$400, we will give eight extra subscriptions. The extra subscriptions can be sent to any one to whom you wish to give a Farm worth \$1,000 or \$2,000, free of every encumbrance. THE GETTING-UP OF THE CLUB MAY GET THE \$10,000 FARM. Let every reader of this advertisement send at least one name with him, and we will get the 75,000 subscribers and will distribute the \$150,000 worth of property at once. Remember you may get a Farm worth \$1,000 or \$2,000, free of every encumbrance.

IMPORTANT!—As a matter of security to our Subscribers, the Deeds and Abstracts of Title to all the Farms have been deposited with the United States Treasury at Philadelphia, Pa. WANTED to secure Subscribers to the PRACTICAL FARMER. 5000 MEN, WOMEN AND CHILDREN WANTED to secure Subscribers to the PRACTICAL FARMER. Sample copy free. You may get yourself, neighbor, or parents, a fine Farm.

ST. MARY'S SCHOOL, Knoxville, Illinois.

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

SEA SIDE HOME SCHOOL, Asbury Park, N. J.

A Boarding School for Young Ladies and Children. Fourth term of Fifth year opens April 18th, 1883. Pupils can remain during summer vacation for music, etc., etc. Address Miss Julia Ross, Prin.

ST. CATHARINE'S HALL, Brooklyn, N. Y.

Diocesan school for Girls, 286 Washington Ave. Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens on Monday, Sept. 18th, 1882. Rector, the Bishop of Long Island. Boarders limited to twenty-five.

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Faulkland, New Castle Co., Del.

Rev. F. Thompson, M. A., Rector, assisted by three resident masters. School year extends from Sept. 13th to June 14th. Boys prepared for college or business. Climate mild and healthful. On an elevation of 400 feet above sea level, no malaria. Easy access from all parts of the land. For full particulars address the Rector.

THE HOME-WOOD SCHOOL FOR BOYS, Jubilee, Peoria Co., Ill.

On the Jubilee College Foundation. Embracing Christian, Latin, Classical and Scientific Education. Terms \$300 per year. No extras. Summer session opens April 18th. Pupils limited to fifty. Prospectus at Jansen, McClurg & Co. Griggs & Co., or address for any information, Rev. Thos. W. Haskins, Pres't. Robins Nest, Peoria Co., Ill.

De Veaux College, Suspension Bridge, Niagara Co., N. Y.

FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$250 a year. No extras. Competitive examination for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. WILFRED H. MURDO, A. M., President.

EDGEWORTH Boarding and Day School

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

SIBLET BOARDING SCHOOL for the National Capital, 1212 and 1214 Fourteenth St., Fourteenth Street Circle, Washington, D. C.

Norwood Institute, Select School for Ladies. A few boarding pupils received. Second Term opens Feb. 5. Address Mr. and Mrs. Wm. D. Cabell, Principals.

Short-Hand Writing

thoroughly taught by mail. Good suggestions procured all pupils when thoroughly competent. The distribution of papers furnished business men without charge for my services. Correspondence solicited.

GALLAGHERS SOLD.

Special inducements offered business men, lawyers, stenographers and the clergy. I refer to the Editor of the Living Church who has a Calligraph. Send for College Reporter and Calligraph Circulars to

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"The most popular and satisfactory Corset as regards Health, Comfort and Elegance of Form," be sure and get

MADAME FRY'S IMPROVED CORSET

It is particularly adapted to the present style of dress. For sale by all leading dealers. Price by mail \$1.50. Manufactured only by FOY, HARMON & CO., New Haven Conn.

AGENTS WANTED.

Male or Female, Local and General. Large commission on all sales. Improved Pillow Sham Holder and Rider Patent Sella and recommends itself wherever introduced. With its use the whole business of using shams is done away with. The Sham is simply turned up out of the bed, and moved from the bed, and is used to understand its convenience and beauty. Under receipts of One Dollar and Fifty Cents, I will express free, to any address in the United States or Canada, one Pillow Sham Holder and Sella. Return the money upon a notification, after trial, that they are not perfectly satisfactory. This ad may not appear but once. Preserve for future reference. E. W. RIDER, Patentee and Manufacturer, Racine, Wis.

AGENTS make money selling our family medi-

866 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Portland, Maine.

AGENTS make money selling our family medi-

872 a week. \$12 a day at home easily made. Costly outfit free. Address True & Co., Augusta, Maine.

PRAYER.

The beautiful lines were found among the papers of one turned unexpectedly aside from his preparation for Holy Orders, and whose few remaining years of this life were spent in loving devotion to his Master's cause as a lay-worker in the parish of which he was a member. A Lich-Gate, soon to be erected, will be a fitting mark of the regard in which he was held, and perpetuate the memory of his many unselfish deeds.

"Numbered with Thy Saints," Oct. 12, 1881. S. G. H. The day is ended; ere I sink to rest, My weary spirit seeks repose in Thine. Father, forgive my trespasses and keep This little life of mine.

With loving kindness curtain Thou my bed, And cool in rest my burning pilgrim feet; Thy pardon be the pillow for my head, So shall my sleep be sweet. At peace with all the world, dear Lord, and Thee, No fears my soul's unwavering faith can shake. Al's well, whichever side the grave, for me The morning light may break.

A Glimpse of a Southern City.

From a Special Correspondent. During most of the past month a summer-like temperature has prevailed in this city. At times the heat has really been oppressive, and it was difficult to realize that winter was abroad in the land anywhere. There were very few days however when seal skin saques were not to be seen on the streets. Some travellers who possess these coveted garments seem willing to be martyrs in the cause.

Roses and a great variety of spring flowers, such as hyacinths, jonquils, daisies and sweet violets are blooming profusely. The latter have been blossoming for months; their season is not confined to two or three weeks as in the north; through the long winter, gardens are fragrant with their perfume; they seem the favorite flower for bordering beds. On the Creole side of the city high fences jealously guard most of the grounds, and one catches only chance glimpses of their beauties; but on the American side a different style of architecture prevails, and the attractions are free to every passer by.

In the midst of a very lovely part of the city is situated the "Children's Home," the principal Church institution of Louisiana, and indeed the only one, if I am correctly informed. This charity was founded in 1859 by the Rev. A. B. McCoy, Rector of St. Paul's Church. After a great epidemic so many orphans were left in one district, where the fever had been most fatal, that the Rector opened a temporary home for them, which was afterwards taken in charge by the parish, but means for its maintenance being insufficient the enterprise was turned over to a board of Managers, consisting of two ladies from each of the five parishes then existing in the city.

Subsequently, in 1871, the Home was placed in charge of the sisterhood of the Diocese, appointed by the Bishop for that purpose, and it still remains under their management, with Sister Sarah in charge. Two sisters and three probationers are her assistants. The probationers reside in the Home for six months, and conform to its rule, to test their fitness for the life. If they desire to continue the work "they solemnly promise in the presence of the Bishop, and the assembled household, conformity to the rules, before being received as sisters, after which they may be admitted to full membership by the benediction of the Bishop." Sisters or probationers are permitted to retire from the order any time, upon giving the Bishop due notice, as they do not assume any vows. Only those actuated by the highest motives are expected to enter the organization: "From a conviction that they can in this way more effectively work for the glory of God, and the good of mankind."

The inmates of the home number about fifty; according to the rules, girls are received between the ages of four and ten, younger ones are however taken in exceptional cases. They remain until they are eighteen when they go out to service, thoroughly trained housekeepers. They are indeed fitted to be such competent help that there is a demand for them larger than the supply. All the work of the home is done by the girls under the sisters' direction, except that of the laundry, and they assist there. They also receive a good common school education, and are instructed in sewing. Duties are so systematized that no one is overtaxed, and suitable recreation is provided. The home appears a model of its kind, and the devoted sisters seem to be doing the best possible work for God and humanity.

Like all institutions supported by voluntary contributions, lack of means restricts its usefulness but those who have the home in charge hope sometime to be able to add an infirmary for incurables.

A valuable contribution to the ecclesiastical chronicles of New Orleans has recently been made by Mr. Louis J. Loewenstein, of the "Times Democrat," in his "History of the St. Louis Cathedral," which is, as he says, "almost the history of New Orleans, and certainly that of the establishment of the Catholic Church in Louisiana." The Capuchins, with a kind of prophetic foresight, secured exclusive ecclesiastical jurisdiction over New Orleans, and over a portion of the territory of Louisiana. In 1718 Bienville, Governor of the French Colony, founded New Orleans. With his sword he traced the site for the "Parish Church," which is supposed to correspond with the situation of the present Cathedral. This first edifice of wood and adobe, was named the Church of St. Ignatius. "From its completion, about 1720, date the archives of the Roman Catholic Church in New Orleans." Three years later a hurricane devastated the little colony and utterly destroyed the church—"the first place of worship built in Louisiana." It was followed by a more substantial structure of brick, which stood for sixty years and was destroyed by fire. Don Andres Almonaster-Y-Roxas, a gentleman of large fortune offered to furnish the means to build a much grander edifice, the government to refund

the money to him upon the completion of the enterprise. This proposition was accepted and the Cathedral was finished in 1794. The principal tower fell in 1850, inflicting so much injury that extensive repairs were necessitated, so it was decided to enlarge the building to its present size, but the original was not destroyed, though an erroneous impression prevails to that effect. The Cathedral has recently been renovated and beautified, the means for the improvements having been furnished by some anonymous donor in Paris who placed five thousand dollars for that object in the hands of M. Curte, Secretary of the Propagation of the Faith.

The Cathedral is one of the chief objects of interest to strangers, some of whom rise at unprecedented hours to attend early Mass Sunday morning. At this service most vivid contrasts between wealth and poverty are observable, and the congregation combines great variety in color and race. Creoles, squaws, colored people of the varied shades, Spaniards, and other foreigners from many climes all come as worshippers. "So come from every region, so enter side by side The strong and faint of spirit, the meek and men of pride— Steps of earth's great and mighty, between those pillars gray And prints of little feet, mark the dust along the way."

On a recent Sunday your correspondent was numbered with this varied throng. The Cathedral loomed through the dim light of the early morning like a phantom church—towers and spires faintly outlined in a heavy fog. A blind beggar sat at the entrance, piously telling his beads, but instantly intermitting his devotions to examine the denomination of any coin falling into his shabby hat. The interior, brilliant with light and beauty, was a wonderful contrast to the outside world, and the grandeur of the ceremonial was rendered doubly impressive by surrounding circumstances. Just as mass was concluded a poor infirm colored man toiled slowly up the aisle, staggering under the weight of some heavy burden suspended from his shoulders. After kneeling before the altar he joined the throng seeking exit at an adjacent door, where he stopped the way of a woman, who at this unseasonable hour was elegantly attired in silk and velvet and was resplendent with diamonds. Then the crowd moved on and these two passed out—the one seemingly a favorite of fortune, the other sunk in depths of poverty. An interested observer could not but wonder if there was any law of compensation that equalized the great disparity.

While there is a kind of family resemblance among the great cities of the North, New Orleans is perfectly unique. It has been under American dominion for eighty years and French is still the language in thousands of the homes. The Creole quarter of the city, which is divided from the American by Canal Street, occupies apparently about half the area of the corporation; it is built up chiefly with one story frame cottages varying in size of course, but of the same style of architecture, all being covered with what is technically known as the hip-roof. Americans in reduced circumstances, tempted by cheaper rents, have encroached upon Frenchtown, so its characteristics have become modified; but it is still like a foreign city, the street vendors alternate French and English in crying their wares.

Numerous Roman Catholic Churches and Convents contribute to the foreign illusion. St. Antoine Obituary Chapel on North Rampart St., was erected for the sake of having a suitable place in which to conduct funerals. For many years it was the scene of all obsequies for deceased Roman Catholics, so it became known as "the dead church." It is a favorite shrine for those afflicted by disease, and numerous thank-offerings hung around the side altar attest the efficacy of supplications. These acknowledgments consist chiefly of discarded crutches, and small marble tablets inscribed with the single word *Merci*.

The Archbishop's residence is interesting as a relic of antiquity, being probably the oldest building in the Mississippi Valley, and until the year 1824 it was the largest house in the State. It has a shabby dilapidated appearance scarcely in keeping with the position of its tenant. A high fence surrounds it, but entrance can be obtained by ringing at a porter's lodge. This functionary evidently regards visitors in quest of information with suspicion, perhaps considering them possible conspirators against the Church of Rome. The front lawn is over-grown with rank grass that is apparently never cut, but a neatly kept garden in the rear where some choice roses blossom brightens the prevailing desolation. Within the building an air of discomfort reigns, the floors are uncarpeted, the stairs worn with the tread of many passers by, and guarded by iron railings that convey a suggestion of prisons. The great clock in the upper hall reaches from floor to ceiling, calmly ticking away the generations. Already it has numbered a century and a half, but time still marches on as rapidly through these quiet years as in earlier times when it counted the hours of the convent school and a kind of subdued gaiety filled the passing days. The old building was erected for the Ursuline nuns, and occupied by them from 1730 till 1824 when they removed to new and larger quarters in the suburbs of the city. Theirs is said to be one of the wealthiest religious corporations in the State. The members of the order, seven in number, first came to New Orleans in 1727 for the purpose of instructing children, and taking charge of the sick but they have long since ceased their connection with hospital service, devoting themselves chiefly to educational work.

The public hospital is under the management of thirty Sisters of Charity, it is an immense institution accommodating 800 patients. The only requisites for admission are sickness and poverty, these misfortunes command the best medical attendance and the most tender care. FRANCES A. CONANT. New Orleans, March 1st.

The Church in Savannah.

ST. JOHN'S CHURCH.

In the year 1841, the parishioners of St. John's Church, Savannah, worshipped in a very humble building, a plain edifice of wood; but their Rector was no less a man than Stephen Elliott, the first Bishop of Georgia. Twelve years afterwards, he had the happiness of preaching at the consecration of the present fine structure, placed, however, upon a new site. On that occasion, he spoke of St. John's as "rivalling her Mother" (Christ Church of which she was an off-shoot) "in the number of her worshippers, and as surpassing her in the beauty of her adornments."

Bishop Elliott's work during the early years of the history of St. John's parish was of a very beautiful character, and calculated to endure. Never will those who were privileged to approach within the circle of his personal influence, forget the way in which he used it, always ready to forget self, in the good that he strove to do to others. His wonderful sermons as they fell upon the attentive ears of those who thronged to listen to his wise and holy counsels, have left a lasting impression upon the hearts of many besides the children of the church. Upon the resignation by the Bishop of the charge of St. John's, the Rev. Rufus M. White was called to the pastorate of the parish. He took up the work as the Bishop left it, and carried out his plans with unflinching and untiring devotion. With his Bishop's full approval, he introduced for the first time into the Diocese of Georgia the observance of the Saints' Days. At the present moment, there are but few churches between the sea-board and the mountains, in which those Days are not observed. The new Rector's desire to have a church building placed in the heart of the city was fulfilled; and, on the 7th May, 1853, the building was consecrated as was mentioned above. In the course of his sermon upon that occasion the Bishop attributed the success which under God had crowned the labors of those who were interested, to the zeal and energy of the Rev. Rufus M. White, and to the generous and persevering liberality of two or three laymen. This church, its devoted priest and pastor lived to finish, but, alas! never to serve.

On the resignation of the Rev. Mr. White on account of the state of his health, the Rev. George H. Clark became the pastor of St. John's and held the charge until the year 1861. The Civil War having broken out during Mr. Clark's absence in Europe, the Rev. Mr. McKee assumed the Rectorship and served the parish acceptably until the conclusion of hostilities. He then resigned, in order to accept a charge in Virginia.

He was succeeded by the Rev. Samuel Benedict, who through the long sad years immediately succeeding the war and in the midst of the desolating epidemic of 1876, proved himself to be a man of unflinching zeal and nerve, ever ready to spend and be spent in the cause of his Master and of suffering humanity. He resigned the parish in 1877 and was succeeded by the present Rector, the Rev. Charles H. Strong, who is very popular among his parishioners.

Colleges in Colonial Times.

An entertaining lecture on "The American Colleges of the Colonial Time," was delivered by the Rev. Moses Coit Tyler, LL. D., before the teachers and students of the General Theological Seminary, on Monday evening of last week. The lecturer was introduced to an audience composed largely of male students, by the Rev. Dean Hoffman. The colleges mentioned as belonging to the Colonial time were Harvard, William and Mary, Yale, Princeton, King's, (now Columbia,) University of Pennsylvania, Brown's, Dartmouth, and Rutgers. Religious denominational influences were back of all of these colleges, and the chief motives for their establishment were as follows: 1, To establish a succession of learned ministers; 2, to establish a succession of learned laymen for civil and political duties; 3, to civilize and educate the Indians; 4, a general love of higher education. The earnest and liberal support given to these early colleges was described and commented upon, and a large portion of the lecture was devoted to a graphic and amusing description of college life. Corporeal punishment, he said, prevailed in Harvard College until within twenty-one years of the date of the signing of the Declaration of Independence. The whipping of students in the college hall by the president and tutors was kept up until 1734, and for several years after that the instructors were privileged to box the ears of offending students.

Punishment by physical force in Harvard was followed by a peculiar system of fines, which was so extensive as to take in almost every offense known in college life. Absence from prayers was punished by a fine of 2d.; for going to church before the ringing of the bell, 6d.; "for profane cursing" a fine of 2s. 6d. was imposed; for graduates playing cards, 5s.; for under graduates playing cards, 2s. 6d.; for going on top of the college, 1s. 6d.; sending for beer, 6d.; fetching beer, 1s. 6d.; for going into the college yard without the proper garb, 9d. The studies in the earlier colleges were largely in the direction of divinity, metaphysics and languages. The lecturer thought that the Colonial colleges gave a nobler tone to current standards of personal worth, and thereby greatly improved the quality of society. These colleges educated the people of the American colonies up to a desire for political independence. Gen. Cornwallis once remarked that the early establishment of Harvard hastened the American Revolution by half a century. "What would the nineteenth century have been," exclaimed Prof. Tyler, "had not the seventeenth and eighteenth centuries begun in humility and faith, the great work of educating the people?"

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

New Hampshire.—By the will of the late Mrs. Jonathan Adams, of Concord, a scholarship of \$5,000 is established in the Holderness School for boys, at Plymouth, N. H. It is given in memory of a deceased son and it is to be named the Julius K. Adams Scholarship. The income thereof must be used annually in the maintenance of a worthy boy at the school. From Mrs. Adams' estate, also, the sum of \$1,000, is bequeathed to the Orphans' Home, near St. Paul's School, Concord.

A committee was appointed by the Convention last year to consider the matter of the establishment of a Diocesan School for girls. Such a school seems to be demanded, but the subject abounds in difficulties. Some offers of property have been made which are so liberal as to be worthy of note. There are the buildings of the "Fennacook Academy" at Fisherville, a suburb of Concord, with extensive grounds offered at an almost nominal sum, enough to clear the property of mortgage. There is also what is known as the "Franklin Piroes" property, which includes ten acres of land and some buildings. These buildings are not entirely available, but the property is offered upon exceedingly liberal terms. A report has been made that this was the home of the late President. That is not correct; what was once his home, was for a long time the residence of the late Rev. Dr. Eames, Rector of St. Paul's Church, and is still occupied by Mrs. Eames.

The necessary preliminaries having been arranged, the Bishop visited Portsmouth on Wednesday, March 28, to assist at the organization of a new parish for the new Christ Church. The Rev. Henry E. Hovey, Rector of St. John's, becomes also the Rector of the new parish, which begins its corporate existence with a small but earnest band of workers.

John M. Hill, Esq., of Concord, placed on the altar ledge of St. Paul's Church at Easter, a fine brass cross of beautiful proportions and workmanship as a memorial of his mother, the late Mrs. Susan Ayer Hill. Mrs. Hill was one of the earliest members of the Church in Concord, and was an enthusiastic Churchwoman to the end of her long and useful life. Her husband, Isaac Hill, was successively Governor of his native state and United States Senator.

Hon. George L. Balcom, of Claremont, has presented Trinity Church of that place, with an elegant pulpit, costing \$400, designed especially to correspond with the church.

A dose of dark red felt, with embroidered stoles of velvet has been placed in the church of the Good Shepherd, Nashua.

The Rev. Henry Ferguson of this Diocese has been elected Professor of Political Science and History by the Trustees of Trinity College.

Pennsylvania.—The Rev. J. Appleton, Rector of St. Stephen's, Philadelphia, has been able to report as formal results of work during but three-fourths of the year, the baptism of 6 adults and 4 infants, confirmation of 18; "admitted to the Holy Communion," 23 (including those confirmed); church ed, 6; married, 4; buried, 21. During recent epidemics, the sick of all persuasions very willingly had recourse to him. Add to this half a thousand calls, daily prayers, 4 Sunday services, also holy day celebrations—with no assistant.

Vermont.—The Rev. W. J. Tilley, has resigned the Rectorship of St. Stephen's, Middlebury, and entered on his duties as Rector of St. Thomas, Brandon, to which he has been elected.

The Rev. J. Randall, of St. James', Arlington, is still in feeble health. Martin H. Deming of that parish has recently acted as Lay Reader.

At the Bishop's visitation of Trinity, Rutland, on Palm Sunday, sixteen were presented for confirmation. The Bishop is to make a second visitation to this parish in May. On the first Sunday after Easter, a boy choir was inaugurated under very favorable auspices. The outlook in many respects for this large and growing parish is more promising than ever.

Ohio.—Easter Day at St. Paul's, Bellevue, was a very happy one. A glad feature of the services was the presentation upon the altar of the Lenten offering, amounting to \$35.60. This enabled the school to pay the balance due upon a fine Burdett organ, bought at the beginning of Lent, for Sunday School use.

Northern New Jersey.—On Easter Day the Church of the Atonement, Tenafly, Rev. Joseph Fletcher, Rector, received a beautiful, pure silver Altar Basin, given by his three sons in memory of Col. Harvey A. Allen, U. S. A. In a well chosen address the Rector spoke of the noble character and example of Col. Allen, which he hoped this beautiful memorial of him would perpetuate in the minds of all.

Though Col. Allen, he said, joined but few times in our worship in this Church, before he was taken to the rest and companionship of Paradise, to have seen him even, was to have seen a man on whose form and feature was stamped the character of a noble manhood. Pervading and sanctifying all those qualities which made him eminent as a soldier, a scholar, and a patriot, and endearing him in private life, was that which characterized him as an humble and lowly-minded Christian.

That fruit of holy trust, of resignation and patience under bereavement, so marked in the closing days of his life, was but the ripening of a life long service in the fear and worship of God, while he honored his country by devoting his life and talents to her.

The text—"Lay up treasures in heaven," which forms the legend around the rim of the basin, tells with striking appropriateness the state of his affections, especially since the death, about two years since, of a lovely young daughter. A child in years, but a woman and a saint in maturity of mind and heart; she was the companion as well as the comfort and joy of his older years. Taken from him after no more than a day's warning by a relentless disease, her death seemed to destroy in him all interest in the activities of life.

Having set his house in order, he declared, himself for many months to be "only waiting" for that release which he seems to have realized with calmness, would not be long delayed.

Around the bottom of the Basin, inside is the inscription: "To the glory of God. In memory of Col. Harvey A. Allen, U. S. A. Died Sept. 21, A. D. 1882." On the reverse is the inscription of donation: Presented by his sons, Anson G., Albert V. and Carleton B. Allen, to the Church of the Atonement, Tenafly, N. J., Easter, 1883.

ingly interesting. The church was beautifully and tastefully decorated with California flowers. Thanks to the good people and many friends of St. James', in the neighboring State. The Sacrament of adult Baptism was administered, which left a deep impression on many beholders. In the evening, instead of the usual Service, there was what's called here, "Children's Church." The Services wholly from the Prayer Book, were shortened for the occasion; Easter carols were sung, and the address was prepared especially for the children. The Service being largely attended by the friends and parents of the scholars of the Sunday School, increased the joy of the little ones. The latter were given their Easter eggs—on Easter Monday—amidst fun and rejoicing. The collection in the morning was over \$31. Sunday evening the Easter offering from the scholars of the school was \$35.35. Loose change, \$4.75, making altogether for the day, the sum of \$71.10.

A large number partook of the Sacrament of the Lord's Supper after the Morning Service.

Connecticut.—The Rev. Mr. Buckley, of Tashua, lectured in the Lenten Course at Grace Church, Long Hill, on "the churchly training of the young." An embroidered altar cloth and ante-pendium were presented to this church on Easter morning by the members of the bible class, taught by the wife of the Rector; and altar linen was given by the widow of the late ward.

The adjacent parish of Trinity Church, Nichols, enjoyed bright Easter Services; for the people had been quite dutiful during Lent. Special offerings were received for chancel furniture. Both these parishes are under the Rectorship of the Rev. Samuel Hall, who held a third service on Easter, at Daniel's Farms.

The Rev. W. F. Nichols, of Christ Church, Hartford, has arranged to have daily morning and evening prayer, in the chapel of the church. This is the only church in the city, that is open for daily prayer, and this movement in the right direction will be appreciated by the Church people of Hartford.

During Lent, Church Services were held in Norwich Town, in a small school house, fitted up for the purpose by a Churchwoman. The neighboring clergy took turns in Wednesday evening and Sunday afternoon services. A Sunday school has been started, numbering over twenty scholars, with four or five teachers.

Iowa.—Easter of 1883 was a glad day at Christ Church, Burlington. After the penitential services of a most hallowed Lent closing with the sad journey to Jerusalem during Holy Week, the Easter joy seemed unusually bright. The church was tastefully decorated with plants and cut flowers. The services of the day opened with Early Celebration of the Holy Communion at 8 o'clock; at 10 o'clock Morning Prayer, followed by an Easter sermon by the Rector, the Rev. Dr. Johnson, and the second Celebration at 3:30 P. M. the children's service, consisting of carols, offerings of flowers and money, and an address by the rector. The fourth at 7:30 P. M. was full choral service participated in by the rector, supplied choir of men and boys and an overflowing congregation occupying aisles, gallery and vestibule, among which was a detachment of Knights Templars in full regalia, (swords excepted). The rector preached upon notes from the text, "If a man die shall he live again?" It was a most inspiring and soul-stirring service. The rector and his family were most kindly remembered in many ways on this glad festival day. The rector was the recipient of a beautiful white silk, satin lined stole, exquisitely embroidered, and his wife of a number of golden eagles, all from the ladies of the parish who are "full of good works."

At the Bishop's visitation at St. Paul's Church, Des Moines, on Sunday, March 11th, sixteen were confirmed, five of whom were deaf-mutes, of the Rev. Mr. Mann's mission.

Minnesota.—The Rev. Philip McKim, has charge of two parishes, St. John's Church, St. Cloud, and Grace Church, Sauk Rapids. These two places are 3 1/2 miles apart on opposite sides of the Mississippi. At the latter place, the church has had a new roof, the foundation which had been damaged by a wash out, has been repaired; the furnace room has also been repaired, the front steps rebuilt, and the walk to the street raised and rebuilt. A sky-light will be put in the roof of the chancel, which is now very dark; this will be a great comfort to the officiating clergyman. And in addition to this, a fine toned and powerful new cabinet organ has been purchased for the use of the parish. The whole outlay is about \$500, and no debt has been incurred; besides the current expenses have been paid promptly. Notwithstanding the very cold and disagreeable weather, the Lent services were well attended, and the congregations on Good Friday and Easter were good, but the best of all is the fact that a much larger number than ever before partook of the Holy Eucharist. The Church was beautifully decorated for the Easter festival; the service was hearty, and the musical portion of it was truly fine. The Easter service at this place began at 9 o'clock A. M. After this service was concluded the Rector returned to St. Cloud, reaching St. John's Church at eleven o'clock A. M., the appointed hour for service, where a large congregation had assembled. A lady of the parish had devoted the Lenten season to embroidering two handsome cloths for the Altar and Lectern, which were used on this occasion, and with the flowers, the decorations were very handsome. The music was very fine, the whole service was heartily united in, and the number communicating was very largely in excess of that on any previous occasion in the history of the parish. The Lent services were quite well attended.

In addition to the two parishes mentioned above, Mr. McKim supplies occasional services at Rice's, Clear Lake, Clear Water, Royalton, and at Little Falls. Large congregations greet him at all these places. At East St. Cloud, a growing suburb of St. Cloud; a half block of ground has been donated for a Mission Chapel, by the Wilson brothers, at the request of the rector. This place must become a very important point for missionary watchfulness and labor very soon.

St. Paul's Church, Winona, the Rev. E. J. Purdy, Rector, is making substantial progress in the payment of its debts. The debt, Jan. 1879, was \$9,500. From the report of the treasurer, Easter Monday, the debt now is \$5,000, with enough on hand to reduce it to \$4,500. The offerings on Easter Sunday and just previous were \$950. The parish is growing with the rapid growth of the city; 90 persons presented themselves at the Altar at the 10.30 Celebration.

Work has been commenced at Stillwater for a rectory to be built on lots in rear of Ascension Church. The land and nearly all the building material were donated by three liberal members of the vestry, while the remainder generously contributed money according to their means. The balance needed was given by parishioners. The whole value of the property is \$2,800, which has been raised by the personal solicitations of the Rector among the men of the parish. The ladies of Ascension Church are diligently working for a pipe organ, and it is quite probable that they will succeed before very long in their laudable design.

The services of the Lenten season, though somewhat interfered with by the weather being so severe, have been abundantly blessed, and have been a means of grace to both priests and people, and with the joyful and inspiring ceremonies of Easter, have created in the Churchmen of Minneapolis a spirit of holy enthusiasm.

The last regular meeting of the "Clericus" was the most interesting one that has been held for a long time. All of the clergy of the town, as well as two visiting brethren from the neighboring diocese of Wisconsin were present.

It was something more than a gathering for social intercourse, but subjects of vital interest to the welfare and progress of the Church in this metropolis of the Northwest were discussed, and among the plans adopted for placing the Church in this city and diocese, in line with the Church in the Eastern cities and dioceses, was the proposed holding a grand union meeting, under the auspices of the diocesan branch of the Church Temperance Society. Efforts are to be made to secure the valuable services of Mr. Graham. It was also decided to hold a series of Missionary meetings, with the hope of inducing Archdeacon Kirkby, of the General Board, to visit the Northwest.

With the opening of the "Spring boom" in business, and the expected influx of strangers from the east and south, the Church will have her share of the new comers, and she is fully alive to the necessities of the case, and is making provisions to accommodate them. Besides the prospective enlargement of St. Paul's Church, or the erection of a new edifice, the congregation of St. Mark's have become too large for the building, and it is to be also enlarged.

In the notice of the Easter services in the last number of the LIVING CHURCH, there was nothing said about All Saints' and Holy Trinity, the Mother parish of the city. At All Saints', besides the regular services of the day, the unveiling of the memorial window to the former rector, the much beloved and greatly lamented Reverend W. T. Pise, took place. The window was presented by the Odd Fellows, as a token of their affection for their brother member, and they had charge of the ceremonies. The Rev. Mr. Cole is doing a noble work in this parish, and his neat Churchly little edifice will soon be too small for its increasing congregation.

The principal and most attractive feature of the ceremonies of Easter at Holy Trinity, was the Sunday School celebration, which consisted of a processional, and being the first Easter Celebration the school had ever had, attracted a large crowd. Since September this school has increased from 3 teachers and 20 scholars to 10 teachers and nearly 100 scholars.

The mission of the Annunciation so favorably begun under the rectorship of the Rev. Prof. Riley, is to be revived, and a new mission to be known as that of St. John the Evangelist, is also to be started in the southeast portion of the parish.

South Carolina.—On the Sunday after Easter, the Rev. Dr. Potter, Rector of Grace Church, New York, preached on the Resurrection of the Dead to a crowded congregation in the Church of the Holy Communion, Charleston.

In the afternoon the same church was again crowded by a union Sunday-school gathering to hear a discourse from Archdeacon Kirkby. The discourse was specially addressed to the young folks, and was peculiarly interesting and instructive. The speaker based his remarks on the text: "While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them." John 12, 36. He told many interesting anecdotes about his work among the Esquimaux and Indians of British America, and drew from the conduct of these poor children of nature many wholesome moral truths. The church was radiant with its Easter decorations, which had been added to and replenished with an abundance of fresh and beautiful cut flowers. The service was the same as that used on Easter evening, and the singing was especially bright and joyous.

Central Pennsylvania.—The services on Easter Day at Saint Luke's Church, Scranton, were very joyous and inspiring, and successful in every respect. A larger number of communicants received this Easter at the two celebrations, than ever before. The Church was densely packed, and many stood up during morning prayer. At both the morning and evening services the aisles were filled with benches and chairs, and the space before the choir part of the Chancel. was also occupied by benches. The choir and organ were assisted by an Orchestra at both of these services, and the music was very grand and elevating.

Last year the parish raised a little over ten thousand dollars on Easter, towards the reduction of its indebtedness, and the Rector, Rev. J. Philip B. Pendleton, had asked this year for two thousand dollars to clear off the floating debt. As an agreeable surprise for everybody, the offering for the debt amounted to almost \$3,600, of which the Sunday School contributed \$454. In addition to these sums there was about \$100 contributed for the work of Missions. At the parish meeting on Monday in Easter week, the ballot was dispensed with, and the members of the retiring vestry were unanimously re-elected, an event which has been unknown before in the history of the parish. The following preamble and resolutions were also adopted at this meeting:

"We, the vestrymen and parishioners of St. Luke's Church, Scranton, Pa., being desirous of expressing our gratitude for the devoted and conscientious services of our Rector, since his entrance upon the work of this parish, at this our annual meeting, have unanimously passed the following resolutions:

Resolved, That the thanks of the vestry and of the parish at large, are due, and are hereby tendered to our dear Rector, the Reverend J. Philip B. Pendleton, for his self-sacrificing and most faithful services, "in season and out of season," for the furtherance of the cause of Christ, and of the best interests of His Church in this city.

Resolved, That the present prosperity of the parish we feel, is largely due to our Rector's efforts, and we cannot allow this meeting to adjourn without some expression of our affection and esteem for him, and of our feeling of gratitude for his work.

Resolved, That the secretary of this meeting be, and is hereby instructed, to record these resolutions on the minutes of the parish, and to send a copy of the same to our Rector."

The vestry have also requested the Rector to take a short vacation, and a few of the parishioners have supplied him with a very generous testimonial.

Illinois.—At the Easter meeting of St. Mark's Parish, Evanston, the Rev. F. S. Jewell, Ph. D., Rector, and the Treasurer's report showed the following: Received for parish support \$2,185.86; expenditures, \$2,050.73; cash on hand, \$115.13; liabilities, none.

In addition to the above, The "Guild of St. Mark's Parish" had raised and expended for parochial purposes, \$700; and the Sunday School, \$103.75. Besides this, there is on hand for organ fund, \$435; and for rectory fund, \$600.

On Monday evening, the 2nd instant, th

Bishop made his annual visitation of the parish of the Church of the Redeemer, Wilmington, confirming ten persons. Although the class presented by the rector, Rev. T. D. Phillips, was larger than last year's, it was owing to sickness, recent removal and other causes, smaller than was expected. The Bishop was too unwell to address the confirmed; in fact he was unable to finish his sermon.

The Bishop visited the Church of the Redeemer, Elgin, on Thursday, the 5th inst., and confirmed a class of thirteen presented by the rector, the Rev. S. H. Greene. This is the second class confirmed there this year. The Church is growing very rapidly in Elgin, and an addition will very soon be needed to the building there. The Easter offerings amounted to \$450.

St. James' Church, Chicago, will be consecrated on St. James' day, July 25th. The occasion is to be made one of great solemnity. All the former Rectors of this mother Church of the great Western Metropolis, among whom are the Bishops of Nebraska and Michigan, and the Assistant of Mississippi, are expected to be present.

The new Chapel at the Village of Central Park, corner of West forty-fourth street and Park avenue, Chicago, was to have been consecrated Sunday morning, and a fine congregation was present, many having gone out from the city to witness the services; but the consecration did not take place; the Rev. Dr. T. N. Morrison, priest in charge, announcing that Bishop McLaren was quite ill with throat trouble, and confined to his home. The consecration of the new church, which is named St. Barnabas' Church, will take place at an early date as the Bishop can be present, and will be duly announced. It is a neat little gothic frame edifice, oil finished on the wood inside, and with a seating capacity of about 200. Its membership is as yet only about twenty-five, and the Sunday school has forty or fifty in attendance.

New York.—The Sunday-school children of St. Chrysostom's Chapel, Trinity Parish, had a delightful festival and instructive object lesson on Easter Day. A light house was designed by a lady communicant and made under the supervision and direction of the Rev. J. E. L. Nisbett one of the theology of the church. The light house symbolical of the Church, the rock the foundation, Jesus Christ; the door, baptism; the first window, confirmation; second window, Holy Communion; the stones, the members of the church; the lamp Christ, "The Light of the World;" the ladder, prayer; the boat (dora), missionary labor; the bell, conscience; the cover of the house, the love of the Father; the oil of lamp, the Holy Spirit; the glass of the lantern, the lives of the saints. The rock was covered with seaweed and shells. And the whole was a very beautiful object lesson.

Springfield.—Rev. Jas. E. Hall entered upon his duties as Rector of Trinity Church, Lincoln, on Low Sunday. At the early celebration the Rev. J. W. Elliott celebrated, assisted by the Rev. Jesse Higgin's. At the second celebration the Bishop of the Diocese was celebrant, the Rector preaching from the words of St. Thomas "My Lord, and my God." At Evensong, Bishop Seymour preached upon the lessons of the Easter Octave. On Monday evening a reception was given in honor of the Rector and Mrs. Hall, at the residence of Mr. H. W. Dana.

On Thursday, the 5th inst., the new church building at Champaign was consecrated by the name of Immanuel Church. The Bishop of the diocese officiated, and the following clergy were present in the Chancel. Revs. D. W. Dresser, W. C. Hopkins, W. M. Steel, W. H. Moore, F. W. Taylor, W. H. Tomlins, H. C. Whitley, R. B. Hoyt, Jesse Higgins, and A. Q. Davis, of the diocese of Springfield, together with the Rev. Dean Phillips, and the Revs. Henry G. Perry and Chas. G. Hodge, of the diocese of Illinois. Such a large gathering of distinguished clergy made the occasion an extremely enjoyable one.

The consecration services began at 10.30 A. M.; the procession of clergy entering the front door and passing up the middle aisle, reading the xxivth Ps., responsively with the Bishop. The Senior Warden, Mr. Wm. A. Hennig, presented the instrument of donation, which was read by the missionary of Champaign, Rev. D. W. Dresser. After the consecration of the Church, the Rev. F. W. Taylor read the sentence of consecration. The Rev. W. H. Moore then began the morning prayer; the Rev. C. G. Hodge reading the first lesson, and the Rev. Henry G. Perry the second lesson. The Bishop celebrated the Holy Communion, assisted by Rev. R. B. Hoyt as epistoller, and Rev. W. M. Steel as Gospeller. All the clergy, and a large number of laity received the Holy Communion. The sermon was preached by the Rev. W. C. Hopkins, for four years the able and energetic missionary in Champaign and its vicinity, and it was a very appropriate discourse for the occasion, and expressed the common joy of the preacher and his late flock at the success which has attended their self-denying labors. After the services the ladies of the mission entertained their guests right royally at the hospitable residence of the missionary. Everybody was in the best of spirits, and much enjoyment was created by after dinner speeches from the Bishop and several of the clergy. In the evening there was Divine Service with a very appropriate sermon from the Rev. Dean Phillips, and a few happy remarks from the Bishop.

Emmanuel Church is a very neat and pretty structure, a frame building of the pointed Gothic order, with high pitched open roof, ceiled in natural wood, and the lancet windows filled with stained glass of chaste designs, particularly the large west window, which is quite handsome. The altar is well elevated above the floor of the nave. The pews and some other interior furniture of the Church are not yet in place, but will be before long. The building is about 50 ft. long and 28 ft. wide, lighted by gas and heated by furnaces. Champaign Mission and the diocese are to be congratulated upon the addition of another consecrated house of worship. This makes the tenth church consecrated by Bishop Seymour during his episcopate of only five years, besides which six buildings have been opened for service.

Easton.—The Church of the Good Shepherd, Chesapeake City, Md., was consecrated by the Bishop of the Diocese, on Thursday after Easter, March 29th; the clergy present and assisting being, besides the Rector, the Rev. Wm. Schouler, the Rev. Dr. Frost and the Rev. R. L. Goldsborough, from without the Diocese; and of the Diocesan clergy, the Rev. Messrs. Walke, Roberts, and Miller. The sermon was preached by the Rev. G. Woolsey Hodge, of Philadelphia. The church, completed a few weeks since, is built from designs furnished by Chas. M. Burns, Jr., Esq., of Philadelphia, and while exceedingly simple in style, both within and without, will rank among the most beautiful church edifices on the Eastern shore of Maryland. It is built of sand-finished brick, red mortar being used, and lines of black brick serving by way of ornamentation. A belfry surmounts the front wall, and the sides are broken by buttresses. An extension in the rear provides for chancel, with vestry adjoining. The church is entered by a porch at the front. Within a spacious chancel somewhat elevated, and separated by an arch from the nave, forms the most prominent object

of view. A plain, but tasty reredos provides for the use of moveable tablets, with texts varying with the Church seasons; the colors, either of background or lettering, also varying. The wood-work throughout is light, which, added to ample provision in the way of windows, lends a bright and cheerful effect. A narrow aisle on either side, in addition to the centre aisle, affords ready facilities for seating, an important consideration especially in free churches, among which this is to be included. The font is a gift from the Chapel of St. Paul's School, Concord, N. H. The lot on which the church stands, kindly donated for the purpose, affords room for the building of a rectory and chapel, when they shall be needed. The erection of the church in a community where our Services had never before been established on a permanent basis, though one of the larger communities in this portion of the Diocese, opens the way to the revival of the Church in the whole region included within the bounds of the ancient "Augustine Parish," set off about a century and a half ago; the parish church standing in a rural community, a few miles distant from what has come to be the natural centre of the parish, and where a church edifice has now, for the first time, been erected. The work is under the care of the Rev. Wm. Schouler, Rector of Trinity Church, Elkton, Md. The enterprise has been largely aided by friends from abroad, and, although, through the action of members of the parish, the Church is relieved from any burden of indebtedness, assistance will yet be needed in the way of meeting liabilities thus assumed.

Albany.—On Easter Sunday, the new chapel connected with Grace Church, Waterford, was formally opened by the Rector, the Rev. Walter Thompson, and the Sunday School. The attendance was very large, there being hardly standing room for the congregation assembled on that interesting occasion.

The cost of the entire building was \$2,300. In addition, a large Stewart stove and first-class Estey cabinet organ, together with the benches have been presented to the vestry, leaving the building and contents free from debt. Receipted bills and the cash (\$241) offerings at the Easter Morning Service, amounted to nearly three thousand dollars.

By the excellent management of the Rector and great liberality of those interested in the welfare of the parish, this good work has been so auspiciously completed.

Nebraska.—On Tuesday, April 3, the Church of the Ascension in Oakland was consecrated by Bishop Clarkson assisted by Dean Millsbaugh, and Rev. W. E. Jacob. The money needed for the building of this beautiful church was nearly all collected in the town of Oakland. Every dollar of the subscription was paid in, and when the church was entirely completed and paid for, there remained a few dollars in the treasury. Such an unusual condition of things in a western town deserves mention. On Wednesday night, April 4, the Bishop preached in the Baptist Church at Tekamah, Nebraska, and confirmed three persons. Confirmation has also recently been administered in Schuyler, Central City, and Grand Island, and Plum Creek. The Rector of St. James' Church, Fremont has resigned, and removed to Canada.

On Easter Day an elegant altar cloth for the new Cathedral in Omaha, in memory of the late Bishop Hopkins was the gift of his grandchildren, (the family of Thomas H. Canfield, Esq.,) was presented to the congregation by the Bishop, and received on the part of the Cathedral and Diocese by the Chancellor.

Central New York.—Christ Church, Manlius, was slightly damaged by fire Wednesday, A. M., March 21st, fortunately it was fully insured.

During Holy Week, daily services were held in all the Syracuse churches, both St. James and Calvary having both morning and evening prayer, at the latter the Holy Communion was celebrated every day except Good Friday. Good Friday A. M., the Bishop visited St. James', administering the Rite of Confirmation and in the evening at St. Joseph, Rome. At Calvary, circumstances rendering it impossible to observe the three Hours Agony of our Blessed Lord on the Cross, a Passion Service was held from 1:30 to 3 P. M., being similar to the 3 hour services heretofore held, a very goodly number being present, at 4:30 a special service was held for the Sunday-school, these being in addition to the regular morning and evening prayer. The Vigil of Easter was observed at 7:30 P. M., Saturday by a special service of praise and prayer, together with the blessing of a white altar cloth and pair of altar vases, by the Bishop. The altar cloth which was the work of the Sisters of St. John the Baptist, is a most exquisite piece of work and the funds for its purchase (\$100), were nearly all raised by the Altar Committee of the Church Guild, by their own labors, they being only 8 in number, belonging to the laboring classes and having large family cares.

Easter Sunday, the first bright Sunday for some months, was observed very generally by all Christians in the city, of every name—sectarian as well as Catholic. At Trinity and Calvary were early celebrations—St. James' having also an early service without the celebration. St. Paul's the mother church, was magnificent in its decorations and musical display, those together with the fact that it was the last great festival they would celebrate in that edifice brought out an immense crowd, many of whom could not find room even to stand. At Grace Church the Bishop preached and confirmed 16 candidates.

Calvary Sunday-School had a special service in lieu of the regular session, at which a new banner was offered by the children and blessed for its appropriate use. They also had on Monday, an Easter treat in the chapel and services appropriate afterwards in the church.

Long Island.—The Rector of St. Luke's Church, Brooklyn, the Rev. Dr. Van De Water, received an elegant library table from the young ladies of his parish and a beautifully engraved gold watch from the men of the guild as Easter tokens. The parish has purchased the property adjoining the church, and the Rector will move there May 1. This gives the parish a magnificent property of one hundred feet frontage on Clinton avenue. This parish is a most remarkable example of the success of the free church system, not a seat in the church being either rented or owned. Seventy-five communicants were added Easter, and sixty-two confirmed in holy week.

Mississippi.—On the Sunday after Easter the Bishop visited Trinity Church, Vicksburg, and confirmed a class of eleven persons. He preached an admirable sermon. There have been more communicants added to the roll of Trinity Parish during the last year than any year since its existence.

The Easter festival of Christ Church Sunday-school, Vicksburg, was postponed till the Sunday after Easter to meet the convenience of the venerable and much beloved Bishop of the Diocese. The happy faces of the youngsters showed that postponement had not dampened their joy. The offerings of the various classes amounted to the large sum of \$527.00. Bishop Green made a brief and touching address to the school, expressing the pleasure he felt in being present and witnessing the festivities and thank-

ing the children for the compliment paid to him in postponing the celebration in order that he might be present. The venerable speaker referred to the election of an Assistant Bishop, whom he pronounced as in every respect worthy of their love, which he trusted would be as freely bestowed upon him as it had been upon himself.

A class of ten candidates then received the Apostolic Rite of Confirmation at the hands of the Bishop, who, at the conclusion of the services, pronounced the benediction.

Michigan.—The Bishop of the diocese has held two confirmation services in Christ Church, Owosso, within the last two months, one on Feb. 11th, at which time 16 candidates were confirmed, and the other on April 2nd, when 14 candidates were confirmed. The congregation has outgrown the Church, and the vestry is considering the feasibility of immediately enlarging it to nearly twice its present seating capacity. Outside of Detroit this is one of the most prosperous parishes in the diocese. The present Rector, the Rev. B. F. Matrau, has been in charge nearly three years.

Monumental Art.

John H. Volk is at present engaged on the family monuments of Judge Van H. Higgins, J. H. McVicker, Esq., David Ballentine, Sextus N. Wilcox, of Chicago, and Hon. Robert Stephenson, of Menominee, Mich., all of which are from original designs by Mr. Volk. These monuments are especially noticeable for their beauty and richness of design, and will be among the finest erected in Chicago and Northern Michigan. As is well known, Judge Higgins is the principal owner of Rose Hill Cemetery, and is perhaps more interested in cemetery improvements and a better judge of monumental art than any man in our city. His selection of Mr. Volk to design and furnish the monument to adorn his beautiful lot at "Oakwoods," was from a knowledge of the grace and elegance and appropriateness of the designs that have made Mr. Volk so famous and as well from confidence in his honesty of purpose, and the interest he shows in his work. The same knowledge of art and acquaintance with Mr. Volk caused the friends of David Ballentine, Edward F. Lawrence, Esq., and R. A. Conolly, the eminent civil engineer, to select Mr. Volk as the designer and manufacturer of the Ballentine monument, which is to be erected at Graceland Cemetery, where the Wilcox monument, above referred to, will also be placed. The McVicker design will be something grand and unique, and appropriate for the family lot of that widely known gentleman; and indeed it is said to be the finest and most delicate piece of carving ever attempted in granite, in this country, or even in Europe. Among the recent monuments already completed for eminent Chicagoans by Mr. Volk, are those of Gen. J. D. Webster, Walter Wright, Robert Hill and Chas. Hitchcock, which show the taste and beauty of design and execution from the master hand.—Adv.

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

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