

The Living Church.

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

VOL. XII. No. 3.

CHICAGO, SATURDAY, APRIL 20, 1889.

WHOLE No. 546.

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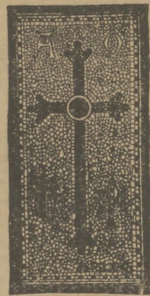
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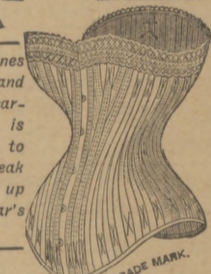
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The Evening Chronicle

EASTER, A. D. 1889.

THE LORD HATH RISEN!

BY J. J. L. ENGLAND.

Ring out, glad bells! ring out once more,
Your tidings as in days of yore,
Let the glad news afar be spread,
Our Lord hath risen from the dead!

Ring out, glad bells! The Prince of Life
Comes forth victorious from the strife!
Captivity is captive led;
Our Lord hath risen from the dead!

Ring out, glad bells! all gladly ring!
Where now, O Death, thy fatal sting?
The powers of hell dismayed are fled;
Our Lord hath risen from the dead!

Ring out, glad bells! No more the gloom,
Hangs darkly o'er the sealed tomb,
The grave is robbed of all its dread;
Our Lord hath risen from the dead!

Ring out, glad bells! your silvery voice
Shall bid the lofty hills rejoice,
And lowly vale and dewy mead
Shall cry: "The Lord hath risen indeed!"

NEWS AND NOTES.

BISHOP WILLIAMS, of Connecticut, the Presiding Bishop, has declined to accept the resignation of the charge of the foreign churches by Bishop Theodore B. Lyman, of North Carolina, and has reappointed him to said charge.

THE sympathy of the Church will be extended to the Bishop of North Carolina, in the sorrow which has come upon him in the death of Mrs. Lyman last Saturday. She was the eldest daughter of the late Jacob Albert, of Baltimore.

IN the trial of the Bishop of Lincoln the arguments in support of the protest and of the opposing counsel have been made. The Archbishop reserved his judgment and adjourned the court. It is expected that the judgment, which is on the question of the jurisdiction of the court as constituted, will be given after Easter.

AT the recent consecration of the Bishop of Chester, the consecrators, with the exception of the Archbishop of York, all represented sees comparatively modern. They were Liverpool, Penrith, Wakefield, Ripon, and Oxford. The see of Oxford dates back to 1542, and was one of Henry VIII's bishoprics; all the others are the creation of the present century.

THE Bishop of Florida recently had a very narrow escape from death on his way from Titusville to Cocoa, in a sail boat, on the Indian River. While he was asleep in the cabin at night, the boat was capsized in a gale, and only by the most strenuous efforts was he able to save himself by clinging to the bottom of the boat, for several hours, until relief came.

It is announced that the Archbishop of Canterbury, on the recommendation of the Church Missionary Society, has

appointed to the vacant see of Travancore and Cochin, South India, the Rev. Edward Noel Hodges, M. A., of Queen's College, Oxford, a missionary of the society now in Ceylon. Mr. Hodges was formerly principal of the society's college at Masulipatam, South India, and is at present principal of its college at Kandy.

The Northern Echo learns that the Bishop of Durham has now so far recovered that he is able to read and write again, and that several long letters have recently been written by him to clergymen in the diocese. Three months ago it was with great difficulty that his lordship could even trace his signature. There is now every human probability that in the course of time he will be able to resume the superintendence of the diocese, though unfortunately it cannot be expected that his vigor will ever again be what it has been.

THE Rev. John George Wood, M. A., F. L. S., the well-known naturalist, died recently in England. The deceased gentleman did perhaps more to popularize the study of natural history than any writer of the present age. He was the son of a surgeon who was at one time chemical lecturer at the Middlesex Hospital, London. He was born in London in 1827, was educated at Oxford, and among other appointments held for some time the office of precentor of the Canterbury Diocesan Choral Union. Among the large number of publications that appeared from Mr. Wood's pen are many valuable works on zoology. He also produced a series of entertaining hand books, comprising "Common Objects of the Seashore," "Common Objects of the Country," etc., all of them fully illustrated. His most important book was his Natural History, in three volumes.

A FAMILIAR figure will be missed at the assembling of the next General Convention. Judge Hugh W. Sheffey, for many years a deputy from Virginia, departed this life on the 8th of this month. He was a native of Wythe county, a nephew of Daniel Sheffey, one of the most distinguished lawyers Virginia ever possessed, and a brother of Mr. James W. Sheffey, one of the most prominent lawyers in southwest Virginia. Hugh W. Sheffey had been a member of the Staunton bar for about half a century, and for twenty years its recognized leader. He was a learned lawyer and a brilliant advocate. Mr. Sheffey served during several terms as a member of the Virginia House of delegates, and during the war was speaker of that body. He was a splendid parliamentarian, and one of the best presiding officers the Virginia House of delegates ever had. Mr. Sheffey was

judge of the Augusta Circuit for a few years after the war. For a number of years he had been a prominent figure on the floor of the General Convention. His knowledge of parliamentary law and practice, his recollection of precedents in the rulings of officers of the House of Deputies, and his learning in ecclesiastical law and history, were frequently brought into service. He was also a valuable man in the annual meetings of the diocesan council of Virginia. Mr. Sheffey married a Miss Cole of Baltimore, who survives him. They had no children, but an adopted daughter is the wife of the Rev. W. H. H. Powers, rector of the church at Towson.

THE burial of John Bright was remarkable for its utmost simplicity, and for the immense representative assemblage which followed the remains to the grave. He was buried in the cemetery of the Friends' chapel, at Birmingham. On the same day funeral services were conducted at Westminster Abbey. An eminent English writer recently summarized Mr. Bright's long and useful life in the following pen picture:

"What Lancashire thinks to-day England thinks to-morrow." This remarkable tribute to the strong commonsense of the "Lancashire lads" and "Manchester men" I heard Lord Salisbury pay to the assembled merchants in the Manchester Exchange, which for a century inspired the progress of the English people. It need not be told how Bright, with Cobden, created, championed, and concluded in triumph the crusade against the corn laws that starved the poor, nor how he stood almost alone in his grandeur of principle and eloquence as the protester against the popular Crimean war, nor how he led the battle of reform that was won in 1867. He was the pride of his native Lancashire; Manchester honored itself by electing him to parliament; his voice was the clarion call that could rouse the country to action or soothe it by exquisite melody. Yet Manchester rejected John Bright in a fit of bad temper in 1857, since when Birmingham has prized the distinction of calling him her M. P. And Lancashire-like, Bright paid unfaithful Manchester back by keeping out of her way for nine long years. It was only when the great wave of agitation for reform arose in 1866 that he relented for the good of the cause, and agreed to make a speech. That memorable scene is never to be obliterated. More than 100,000 had held open-air meetings that afternoon. At night the Free Trade hall held 2,000 or 3,000 more than its seating capacity—5,000—and when Bright's noble figure was seen the pent-up enthusiasm of those nine cold years burst out in torrents of cheering, found a vent in the singing over and over again of "Auld Lang Syne," while hard-visaged men were moved to tears. It was odd that his title of "Right Hon." was gained by his acceptance of a seat in Gladstone's cabinet, which made him, the opponent of the State Church, the patron of forty-one church livings. He soon gave it up.



Alleluia



CANADA.

St. James' church, Kingston, in the diocese of Ontario, was reopened lately. The improvement made by eight months' work upon it was marked, and make it now one of the leading churches of the city, as to size and finish. It has been enlarged and the interior beautified. The exterior, owing to some delay, cannot be finished till June. The whole cost of the alterations will be about \$10,000, of which \$4,000 has already been subscribed.

In an account of the recent marriage of Dr. Lewis, Bishop of Ontario, to Miss Ada Leigh in Paris, mention is made of one pretty and unusual feature of the bridal procession. The bride was accompanied by a number of little girls from the Orphanage which she has founded in the Boulevard Bineau. The ceremony took place in the ballroom of the British Embassy, the Bishop of Quebec officiated, and many Canadians were present.

A very solemn service took place at the funeral of the Rev. W. S. Vial, at Quebec. A large number of the clergy were present, and the service was choral; the body being met at the door by the surpliced choir and officiating priest. The deceased had been at work in the diocese of Quebec for more than 30 years.

In the diocese of Huron the Bishop is giving a series of Friday afternoon sermons during Lent, at the cathedral, London.

A twelve days' Mission has been held at Mitchell, Trinity church, the missionary being the Rev. F. H. DuVernet, of Wycliffe College. Two services were held daily, and were largely attended. The Mission would seem to have been most fruitful. On the second Sunday, the service in the afternoon was for men only, when the church was crowded, and it is said one of the grandest sermons ever heard in that part of the country was given by the missionary on Purity. At the closing service of the Mission, the Holy Communion was administered, of which numbers were partakers. The Woman's Auxiliary of this diocese held their annual meeting on March 13, in Victoria Hall, London. The reports of both treasurer and secretary show a large increase in the work done in the year over the preceding one. The day was begun by the celebration of Holy Communion in the cathedral at 10 A. M. The Bishop preached the sermon. A two weeks' Mission has been lately concluded in the Memorial church, London, by Capt. Esselstein of the Church Army. This was the first time that work has been attempted by that organization in the diocese of Huron.

In the diocese of Toronto, the Bishop has issued a pastoral calling upon Church members for a more thoughtful and earnest observance of Lent. The Guild of the Willing Workers of St. Luke's church, Toronto, have the privilege, by their rector's permission, of selecting the preacher for two of the Wednesday services in Lent. The Bishop of Niagara has performed this service for them for four years successively, and lately preached a powerful sermon to a large congregation, appealing to his hearers that they might not receive the "grace of God in vain."

In the diocese of Nova Scotia Bishop Courtney is still prosecuting his visitation tour. At the church of the Holy Redeemer, Port Medway, 14 persons were presented for Confirmation, all of whom were married, with the exception of one young woman whose father and

mother were amongst the candidates. At Jordan Ferry the Bishop confirmed 10, that being the first time a bishop had ever visited in that part of the country. At Granville, where he held a Confirmation, the service was very impressive, the choir and whole congregation singing the *Veni Creator Spiritus*, kneeling. A curious list of the clergy connected with the parish of Windsor, Nova Scotia, comes to hand, covering a period of 127 years. The first was the missionary sent by the S. P. G. in 1762. Dr. Mockridge, chairman of the Board of Foreign and Domestic Missions, has just accepted the rectory of Christ church, Windsor.

At Calgary, the synod has given the remainder of the session to the consideration of the constitutions and canons of the new diocese. Bishop Pinkham has divided his diocese into two rural deaneries.

The rector of Christ church, Winnipeg, has gone to England to obtain money for the re-building and enlarging of his church. The congregation consists largely of English people, and is situated in the poorest part of the city, near the Immigration buildings. The church wardens presented the rector with \$300 on his departure, towards his expenses. The Immigration chaplain at Winnipeg has been lately presented with a solid silver Communion service by a lady in England, who had previously endowed his position. A home for single women arriving in the country, has been begun by him, meeting a long-felt need.

Two new churches are in course of erection at Kamloops and Donald, in the diocese of New Westminster. Both are expected to be models of neat Church architecture.

The Bishop of the diocese held his Lenten ordination at Montreal, in Trinity church, when two deacons were ordained. The annual meeting of the Church Home was held in that city in the end of March, the Bishop presiding. This is an institution for the reception of aged and infirm Churchwomen, mainly gentlewomen, supported by all the city churches. Increased interest has been shown in it during the past year, with the result that the income has been much augmented. At the monthly meeting of the diocesan board of the Woman's Auxiliary, some arrangements were discussed for the triennial meeting of the whole association of the Dominion in September next, in connection with the Provincial Synod, which will assemble in Montreal. A large number of lay delegates is expected.

Much interest is felt in Newfoundland, in the attempt recently made to introduce a series of special services hitherto untried in that diocese. The first effort in this direction has been made at New Perlican, and was heartily encouraged by the Bishop of the diocese, who issued a pastoral letter to the people, exhorting them to avail themselves of the benefit of the Mission services. The closing one was the celebration of the Holy Communion. Memorial cards were given to those who had received benefit.

The death is announced on March 23d, of the Rev. A. C. Warren, of Upper Island Cove, where he has been in charge for the last 13 years. He died a martyr to duty, having contracted confluent small pox while visiting and burying a victim to that dread disease. Mr. Warren was a native of St. John's and was educated at the Church of England Academy under the Rev. C.

P. Harris, M. A. In 1867 he matriculated in the Theological College of St. John's and was ordained deacon 1871. He leaves a widow and four small children in destitute circumstances.

CHICAGO.

CITY.—On Wednesday in Holy Week the choir of St. James' church rendered Sir John Stainer's "The Crucifixion." The choir of Grace church have given portions of Gaul's Passion music.

The Bishop visited the church of the Epiphany on Palm Sunday, preached, and confirmed 35 persons. In the evening, at Grace church he confirmed 48 and addressed them.

On March 18th the rector of St. Mark's purchased a lot in Oakwoods cemetery with the fund that he had accumulated for that purpose. The deed calls for lot 141, and stands in the name of the rector, wardens and vestry of St. Mark's church, it cost \$100, one-half the regular price. An order has been given for an appropriate marble cross to mark the lot. The cost of this when completed and put in place, will be \$50.

EVANSTON.—St. Mark's church has just acquired a handsome property as the site of the contemplated new church. It is 90x176 feet, and is a fine corner lot on Ridge ave. and Lake st.

The Rev. Alfred Louderback, D. D. died at his residence on April 12th, aged 77 years. Funeral services were held in St. James' church on Saturday afternoon. The Bishop and the Rev. Drs. Vibbert and Locke with a large number of clergymen were present. Bishop McLaren delivered a most touching tribute to the departed priest. The remains were taken East for burial. Dr. Louderback has been identified with the Church in the West for half a century, in Illinois and Iowa he did pioneer work and has lived to see the days of small things succeeded by substantial growth, and large influence and prosperity. He had been confined to the house for some months, by the effect of a fall. One of his last acts before his last illness was to preach at the anniversary of Davenport Trinity church, of which he was the first rector.

MOMENCE.—Bishop McLaren visited the church of the Good Shepherd on Thursday, April 4th, and instituted the Rev. George Moore to the rectorship of the parish. The Bishop delivered a very able address on both the duty of the priest and the people. Then followed the Confirmation of a class of eight persons. The Bishop spoke loving and cheering words to all who had been confirmed, and dismissed the congregation with his blessing. Just before service the Iron Cross Guild and the King's Daughters marched to the residence of Mr. Watson, where the members of the Guild were introduced to the Bishop by the rector, and the King's Daughters introduced by Mrs. Ransom.

NEW YORK.

CITY.—The attendance at the noon-day services held in Trinity church, beginning April 1st, was large and went on increasing to the end, the congregation on Saturday having been the largest of all. The congregations were chiefly composed of men, though many ladies were present, for whom an aisle had been set apart.

The new cement-walk surrounding Trinity church and immediately adjoining the walls, is a great improvement over the old flagging. Such stones as bore inscriptions and covered family vaults have been reset in the new pavement.

A notice in the *Times* of Dr. Stainer's sacred cantata, "The Crucifixion," which has been sung two or three times in the church of the Redeemer, the Rev. Dr. Shackelford, rector, is very appreciative. It says that the choir had no exterior aid, but depended on its own forces, and that the choruses were admirably sung. "The boys' voices are worthy of special notice, and show careful and excellent training. They are not only sweet, but powerful, singing the highest notes in the score perfectly in time and with splendid volume of tone." It also spoke of the cantata, which tells the story of the Passion and Death of Christ, as "a very beautiful composition."

On Good Friday, at 2 P. M., at the church of the Heavenly Rest, the rector, the Rev. D. Parker Morgan, was to deliver seven addresses on "The Seven Last Words of the Saviour on the Cross." The music was to be from Haydn's Passion music arranged for the organ and tenor voices, and adapted to English words, by the organist, Mr. Henry Carter.

According to official notice, the special service of thanksgiving to be held at St. Paul's chapel, on April 30th, in connection with the Centennial celebration, will be conducted by Bishop Potter, whose predecessor in office conducted the exercises in 1789. The services at the church will be as follows: 1. Processional hymn; 2. Our Father, etc.; 3. Psalm lxxxv; 4. First Lesson, Ecclesiasticus xiv; 5. *Te Deum*; 6. Second Lesson, St. John viii; 7. *Benedictus*; 8. Creed and prayers; 9. Address by Bishop Potter; 10. Recessional hymn. This service is expected to last not more than 45 minutes. At the close, the President, who had been received at the entrance by the vestry, will be escorted on retiring in the same way, and will proceed at once to the sub-treasury, on Wall street, where the literary exercises will be proceeded with.

The board of trustees of the cathedral met at the Diocesan House on Tuesday afternoon, April 9th; the members present being the Bishop, Drs. Dix, Huntington, Cady, Donald, and Messrs. E. M. Miller, W. W. Astor, S. P. Nash, and Col. R. T. Auchmuty. The meeting was occupied with discussing such of the 60 or 70 plans as had not been thrown out on previous occasions. These had been reduced to 12, and on Tuesday, the number was reduced to four. Upon these the majority united, but agreed that no conclusion should be reached without calling in experts, that is, architects and engineers. It was decided that the Committee on Architecture should employ two architects, not competitors, and one engineer, to critically inspect the plans and report which of them in their judgement showed the greatest architectural ability on the part of the designers. In case the experts, after having examined the plans, agree upon the three selected by the trustees, the latter will proceed to make a final choice. Some time will be required to make choice of experts, and the latter will be given abundant opportunity to come to a just decision. In the four plans selected by the trustees, the style of architecture is Gothic. They have no idea, however, as to who are the architects, or whether they are native or foreign.

It seems likely that All Souls' church, the Rev. R. Heber Newton, rector, will remove to another location. In building, they propose to expend about \$200,000. As the present church is

valued for religious purposes at \$75,000, or for real estate at \$50,000, it would be necessary to raise by subscription \$150,000. It is believed that this sum would be forthcoming without difficulty. In case of rebuilding on the present site, the new edifice would be made to seat about 1,500 people.

An oak Litany desk, with triple-headed piercings in ecclesiastical form below, and with carved lilies at the sides, and also Greek cross in bronze set in the surface of the shelf, is to be placed in St. Thomas' church at Easter. The inscription on a bronze plate at one of the sides is:

In memoriam, E. H. March 24, 1887. The work is by the Messrs. J. & R. Lamb. Also at Easter, by this firm, two oak desks will be placed in the same church, each with a single piercing underneath, and with panelled sides. Each also has an inscription engraved on a bronze Greek cross set into the shelf, and reading as follows:

To the glory of God and in memory of Josephine M. Taylor, March 22, 1889. Passed from death into life. The gift of her brother, John H. Shoemaker.

The Bishop was to visit St. John Baptist on Sunday afternoon, April 14, administering the rite of Confirmation and making an address. The Rev. C. R. Duffie is rector. On the Wednesday evening following he will administer the same rite at St. Matthew's church, the Rev. Henry Chamberlaine, rector.

The Rev. J. O. S. Huntington, so long in charge of the Holy Cross Mission church, will, it is understood, become connected with his father's diocese in Central New York, and learning the trade of a carpenter, follow that business, and at the same time preach to working men of evenings, as occasion may offer.

Some 20 young men, representing old and respectable New York families, have been appointed the aisle committee for the special services to be held in St. Paul's chapel, April 30th.

Over 25 of the seminarians went to the dock on Thursday last to bid farewell to the Rev. Yaroo M. Neesan and family, who sailed for Berlin, intending to go from thence to Persia. The parting gift of the students at the General Seminary was a handsome Communion set, presented just before the departure of the vessel. Persia is still represented at the General Seminary in the person of Mr. Abraham Yohannan. Under the auspices of Trinity church, Mr. Yohannan has started a mission among the Persians, Syrians, and Armenians in the city. The work promises well, and its rapid growth is but a matter of time.

On Tuesday, April 9, the Bishop of Delaware delivered an address in the chapel of the Good Shepherd after Evensong. The address lasted for an hour, but interest in it did not flag. It was thoroughly Catholic in tone, and abounded in good practical advice, given in the Bishop's accustomed hearty and forcible way.

At the time of writing, a new set of tubular chimes, 15 in all, are being placed in the tower of the seminary chapel. These chimes have been imported from Coventry, England. Twice daily are the New Yorkers, in the vicinity of Chelsea Square, to be reminded of the daily offering of prayer and praise.

ALABAMA.

Mention must be made of the wonderful interior changes in Christ church, the mother parish of Mobile. Some dangerous breaks in the ceiling above the chancel having been discov-

ered, it was imperative that something should be done. So the dome of plaster was replaced by a beautiful ceiling of galvanized iron delicately colored and beautifully designed. It was raised on the sides, and only the corners left round, which gives four or five feet of space above the organ, adding greatly to the effect of that instrument in clearness and power. Previously, the pipes had almost touched the ceiling. The various chapters have been doing noble service in raising money for the various improvements. The Altar Chapter especially has put forth its energies successfully. A recess chancel has long been wanted, and when the ceiling was down they made a special effort, and had an arch cut through the west wall, thus throwing the old vestry room into a fine large recess chancel. An elegant dosel of crimson silk plush hangs behind the altar, which in time will be replaced by a carved reredos. Many other changes are in contemplation.

WYOMING AND IDAHO. EPISCOPAL APPOINTMENTS. APRIL.

- 21. Laramie, Wyoming.
- 24. Rock Springs.
- 28. Cheyenne.
- 25. Green River.

MAY.

- 2. Casper.
- 5. Douglas.
- 13. Big Horn.
- 15. Sheridan.
- 26. Sundance.
- 3. Glenrock.
- 12. Buffalo.
- 14. Dayton.
- 19. Lusk.

JUNE.

- 2. Laramie.
- 9. A.M., Shoshone Agency; P.M., Lander.
- 16. Boise, Idaho.
- 23. A.M., Hailey; P.M., Bellevue.
- 26. Ketchum.
- 5. Fort Washakie.

JULY.

- 1. Bay Horse.
- 3. Custer.
- 14. Blackfoot.
- 16. Camas.
- 21. Rocky Bar.
- 24. Caldwell.
- 26. Payette.
- 2. Clayton.
- 7. Salmon City.
- 15. Eagle Rock.
- 17. Pocatello.
- 23. Mountain Home.
- 25. Washoe.
- 28. Welser.

AUGUST.

- 4. Lewiston.
- 7. Grangeville.
- 11. Lewiston.
- 18. Moscow.
- 25. Fort Sherman.
- 28. Wallace.
- 30. Burke.
- 6. Mt. Idaho.
- 8. Cottonwood.
- 13. Geneva.
- 21. Rathdrum.
- 27. Wardner.
- 29. Mullan.

SEPTEMBER.

- 1. Murray.
- 10. Emmett.
- 15. Idaho City.
- 29. Kansas City.
- 8. Boise.
- 12. Placerville.
- 22. Silver City.

OCTOBER.

- 2. General Convention in New York.

BELLEVUE—On Sunday, March 24th, St. Paul's church was open for divine services. Despite rain and snow, they were very well attended, and when we realize that the Church has never been regularly at work here, the heartiness of the responses and singing was most gratifying. The Archdeacon conducted the services alone, as neither the Bishop nor any of the neighboring clergy could be present. The church is entirely finished outside and presents a very attractive appearance. The symbols of our Faith are not wanting, and a stranger at once discerns that it is a "House of God." The design is Queen Anne—square mullion windows, upper sash bordered with cathedral glass. The entrance on the corner through a well-proportioned porch, forms a striking feature to the general effect. Inside, at present all is not completed, but when finished will be, in every respect, consistent with a convenient and attractive church. A great deal of credit is due to the few earnest ladies, whose labors have so largely aided in the building, also to the generous response from the citizens in general; and the gratitude of all concerned, is due to some kind friends in New York City, who, through the Bishop, gave \$500.

MICHIGAN.

EAST SAGINAW—From March 12th to 18th a Mission has been in progress. Some weeks before, the rector, the Rev. Reginald Radcliffe, and his lay assis-

tant, Mr. McWilliams, prepared the way by visiting as far as possible and by leaving tracts concerning Mission work. The missionary was the Rev. C. Whitcombe, of Hamilton, Ont., a most earnest, eloquent priest, just adapted for such work. The congregations were very good. The special addresses to children, women, and young women, men and young men, showed the tact and wisdom of the Mission priest. After the services many remained to consult with the clergy about spiritual matters. A special feature of the Mission was a prayer meeting held each evening after the Mission sermon, at which the people were invited to send in requests for prayer, which many did, making this a solemn, effective, and practical conclusion to the able and stirring advice received through the sermon. The last service was full choral, and was sung by the Rev. G. D. Wright. Especially fine was the rendering of the *Magnificat*, by St. John's choir. All Saints' choir sang the *Nunc Dimittis* heartily, and the hymns were sung by both choirs and congregation with grand effect. There were 80 choristers in all. After an eloquent sermon from the Rev. C. Whitcombe, on "Christ's real Presence amongst us;" the rector, the Rev. Reginald Radcliffe, on behalf of his vestrymen and people, thanked most heartily the missionary for his coming to Saginaw and for his fatherly counsels during his stay; counsels many could never forget or cease to thank God for. The beautiful service concluded with the benediction by the rector and the recessional hymn, "Sun of my soul." There were four of the neighboring clergy present.

EASTON.

POCOMOKE CITY—Bishop Adams visited St. Mary's church in this place April 5th, 6th, and 7th. Friday evening the Bishop preached and confirmed 10 persons. A furious storm prevailed on Saturday and prevented the service which was to be held that night; but on Sunday, though the storm continued, the Bishop celebrated the Holy Communion in the morning and preached, and at night preached again. During the ten years' rectorship of the Rev. F. W. Hilliard, this church has received many valuable improvements. Among these may be mentioned painting and carpeting, a handsome and sweet-toned organ from Pomplitz & Co., of Baltimore, rich and beautiful cross, vases and candlesticks of burnished brass, presented by Mr. J. A. Fields of Philadelphia, an enlarged chancel and robing room, the former made a memorial of Bishop Lay, and lastly, a new tower and spire, reaching the height of nearly 100 feet, and surmounted by a massive copper cross. It may be also mentioned that the church was lighted by electricity for the first time on the occasion of the Bishop's visit.

After the service on Friday evening the house of Mrs. L. Fuller Hall was thrown open for an exchange of greeting between the people and their Bishop, who has made in this community, as throughout the diocese, a most favorable impression by his personal qualities, and the wisdom, vigor, and eloquence of his preaching.

KENTUCKY.

LOUISVILLE—The fifth Sunday in Lent, at morning service at Zion church, Bishop Dudley preached and confirmed 13 persons. At 8 P. M. the Bishop held service in Grace church, preached a most admirable sermon, and administered the apostolic rite of Confirmation to 20 candidates. The

service was wholly choral, participated in by a large congregation which filled the church to its utmost capacity.

At Bowling Green, second Sunday in Lent, Christ church was consecrated and seven persons confirmed. The origin of this parish is due to the faithful labors of the Rev. Mr. Townsend; the Rev. V. O. Gee, the present rector, has been in charge since 1882; under his devotion to Christ and His Church, a prosperous future is foreshadowed. The present number of communicants is 70. On Monday, March 18th, the Bishop held service at Trinity church, Russellville, and confirmed one. The third Sunday in Lent he held service at St. John's church, Versailles, and confirmed a class of 8.

The series of lectures thus far delivered by the Rev. Geo. C. Betts, of Grace church, has received marked attention from all sorts and conditions of people, the attendance being largely composed of the various sects. The audiences have been so great that every space of standing-room was occupied, even the choir stalls and platform. Father Betts during Lent has been a very efficient and active worker, holding 22 services and making 14 addresses each week, besides attending to such other parochial duties as circumstances demanded.

TENNESSEE.

The Rev. H. R. Howard, S. T. D., Dean of the convocation of Nashville, accompanied by the Rev. R. E. Metcalf, general missionary, recently visited the missions of this convocation in Maury county. On Tuesday, March 26th, services were held at Williamsport; on Wednesday, at Cross Bridges; on Thursday, Friday, Saturday, and Sunday, at Mt. Pleasant and Ashwood. All of these were attended by large congregations, and arrangements were made by which the general missionary will hold a monthly service at each of these places. Thus a long and sadly felt want is supplied by the coming of the Rev. Mr. Metcalf, whose special work it is, as general missionary, to look after such points within this convocation, as are not otherwise provided for.

NORTHERN CALIFORNIA.

In the church of the Good Shepherd, Cloverdale, the Rev. Jno. Portmess in charge, the Bishop of Northern California confirmed a class of six, all of whom immediately thereafter made their first Communion. This was on the morning of March 24th. In the evening of the same day he confirmed a class of 14 in St. Paul's Mission, Healdsburg, the Rev. Dr. Brotherton in charge.

LONG ISLAND.

BROOKLYN—On Sunday evening, April 7th, the Bishop made his annual visitation to St. Peter's church, the Rev. Lindsay Parker, rector, and confirmed a class of 78 members, whose average age was over 28 years. The rector had spent five months in instructing and preparing the candidates. The evening service was omitted. At the conclusion of the laying on of hands, a hymn was sung, when the Bishop made a short address and shook hands personally with each of the candidates. Immediately behind the class, the seats were occupied by the classes of the two years previous, that is, '87 and '88.

For the new St. Mark's church, to be ready for Easter, the Messrs. Lamb have designed and executed a tasteful, five-panel brass pulpit, with base and top-rail of oak. The treatment of the

brass open work is geometric and foliated, the upright standards being twisted. In the front panel is the lion, the symbol of St. Mark, while in the panels on either side are the Alpha and Omega. The inscription on the sides just below the top-rail is as follows:

"To the glory of God and in memory of my mother, Mrs. Ellen Pettit. Easter, 1889."

The manuscript desk, with which the pulpit is provided, is also of brass and adjustable. The architect of this church is Mr. J. Rutgers Marshall.

St. Luke's church, the Rev. Dr. E. A. Bradley, rector, on April 11th closed a very interesting series of Laymen's Lenten Meetings, for men only, comprising six services held on Thursday evenings. The following subjects were presented by laymen, followed by general discussion: "Temperance," "Diligence," "Purity," "Humility," "Honesty," and "Generosity." Mr. Robert Graham, secretary of the Church Temperance Society, kindly assisted in the discussion of the subject of temperance and made a deep impression in favor of the cause. The meetings were opened by a brief order of service from the Book of Common Prayer and conducted in accordance with strict Churchly propriety. This is the fourth year in which these special services have been held to the great satisfaction of all who have participated therein.

WESTERN MICHIGAN.

GRAND RAPIDS.—On Sunday, March 31st, the corner-stone of St. Mark's Hospital was laid with appropriate ceremonies. The services were held in St. Mark's church at 11 A. M., by the Rev. Campbell Fair, D. D., rector, and the Rev. W. Ball Wright, his new assistant. Dr. Fair in his address gave a brief history of the charity from its infancy until now. After these services, a procession composed of the different societies of the church, other societies, the congregation and citizens, formed and proceeded from the church to the hospital, where the services were finished. Dr. Fair pronounced the benediction. A substantial foundation, begun nearly one year ago, is finished and ready for the superstructure. The high and commanding site on which it rests, has a frontage of 275 feet on Bostwick Street and 170 feet on Bridge Street. The building, above this, will be two stories in height, built of red brick, ornamented with stone trimmings. It will have a capacity of 100 beds, and will cost, when finished, \$50,000. The donations and bequest of the late Mr. R. E. Butterworth, which made its erection possible, consisted of the site, worth \$11,500, followed by the gift of land in the city valued at \$16,500, and on his death, about two years ago, cash to the amount of \$15,000 to be used by the trustees for this noble work—in all \$43,000. The amount of cash needed at present is \$35,000, and although the sale of the other property belonging to the hospital would materially reduce this sum, the trustees desire, if possible, to retain it for endowment purposes.

MISSOURI.

A correspondent in St. Louis writes: "Christ church cathedral invited the Rev. A. W. Arundel of St. Mark's, Denver, to become the first assistant in the cathedral, to be associated with the Dean, the Rev. Dr. Schuyler. Mr. Arundel accepted, but his Denver people rose in arms, and in a large and enthusiastic meeting, made such a sturdy resistance and pointed out to him such a useful future if he would stay with them, that he was constrained to ask

the St. Louis people to release him from the engagement to come, which they with great reluctance have consented to do."

ARKANSAS.

HOT SPRINGS.—The corner-stone of St. Luke's church was laid Monday afternoon, April 1st, with impressive and appropriate ceremonies. Bishop Pierce, accompanied by the Rev. I. O. Adams, of Pine Bluff, made his annual visitation to the church on the previous day. Owing to the inclemency of the weather the plans for the day were not wholly carried out, the laying of the corner-stone having to be postponed until Monday. At the 11 o'clock service there was quite a large congregation, notwithstanding the downpour. The Bishop preached a most admirable sermon, and then laid his hands on those presented by the rector for Confirmation. The offerings amounted to \$70.65. At the Holy Communion a goodly number received.

Monday was characterized by glorious sunshine, and at the appointed hour, the Bishop, clergy, vestry, choir, and others, assembled at the church, and then proceeded to the new foundation, where a large congregation awaited them. Copies of the service had been distributed, and the responses were general and hearty. After the prayers of invocation had been offered, Mr. J. P. Mellard, the senior warden, read a list of deposits that would be made in the stone: The New Testament; Prayer Book; Church Hymnal; THE LIVING CHURCH, dated March 30; *The Church Record*, dated March 15; *The Spirit of Missions* for March; *The Young Christian Soldier*; *Living Church Annual*; Journal of Council of the diocese of Arkansas, 1888; copies of three pamphlets written by the rector of St. Luke's; etc., etc. The stone was then ordered to be placed in position, and the members of the vestry having certified that it was square, plumb and level, the Bishop, striking it three times with a hammer, declared it duly laid, "In the name of the Father, and of the Son, and of the Holy Ghost." After prayers and singing of the 102nd selection, the Bishop pronounced the "Blessing of Peace."

The exterior design of the church represents a massive structure flanked by heavy buttresses with beveled cap stones. The tower is 14 feet square, with a large belfry and graceful spire. At each corner of the tower cornice there will be graceful turrets or pinnacles. The principal front window will be of immense size, filled with Gothic tracery and stained glass, as will all of the other windows of the church. There will be two main entrances, one in the tower and one in the porch at the north-west corner on Spring street, approached by stone steps. The exterior walls will be faced with selected stock brick, and all gables will have terra cotta diaper work. The stone work of the foundation walls is already built, and the massive cut stone water table is in place. The roof will be covered with stamped metallic shingles. Heavy copings and graceful crestings will give an elegant finish to the roof lines. The interior dimensions of the church will be as follows: Nave, 40x75 feet; chancel, 25x35, with semi-circular bay window back of the altar. The choir transept will be 15x25, and the baptistry and vestry room, robing room, etc., will be in the opposite transept, separated from the chancel by open Gothic arches. The wainscoting will be heavily paralleled, and the walls plastered and painted. The

ceiling will be paralleled between the trusses, the heavy timbers chamfered, and the entire woodwork finished with hard oil to show the natural yellow pine. The trusses will be what are known as "hammer beam" trusses, and will give a magnificent effect to the interior. The estimated cost of the church complete will be about \$15 000. When completed the edifice will be one of the finest in the south-west. Mr. S. P. Van Patten is the architect. The contractors are Messrs. Sithen and Dow, of this city.

KANSAS.

APPOINTMENTS OF BISHOP THOMAS.

APRIL.

21. A. M., Grace cathedral, Topeka; evening, Good Shepherd.
22. Evening, parish meeting of Grace cathedral.
23. Evening, Ascension, Burlington.
- 24-25. A. E. Convocation, Girard.
26. St. Peter's, Pittsburg.
28. Leavenworth: A. M., St. Paul's; 4 P. M., St. John's; 7:30 P. M., Post Chapel.
30. N. E. Convocation, Wyandotte.

MAY.

1. St. Paul's, Wyandotte.
2. Argentine and Armourdale.
3. St. Andrew's, Paola.
5. A. M., Trinity, Atchison; P. M., St. Andrew's Mission.
10. P. M., St. John's, Abilene.
12. A. M. and P. M., St. John's, Wichita.
14. P. M., Harper. 15. P. M., Kiowa.
16. P. M., Anthony. 17. P. M., Midlothian.
19. A. M. and P. M., Wellington.
21. P. M., Hutchinson.
22. P. M., Grace, Topeka.

We have learned that the pretty new church at Winfield which was burned two weeks after it was finished, has been rebuilt and furnished, even more beautifully than before. It was insured for \$1900.

IOWA.

On March 31st, the 4th Sunday in Lent, Bishop Perry confirmed a large class at Grace church, Cedar Rapids, the Rev. Thos. E. Green, rector.

Services have been revived at the mission of the Ascension, Jefferson, with a fair prospect of their being held with success. The Y. M. C. A. room has been secured, and the Rev. S. C. Gaynor of Boone and the Rev. Peter Fox, of Sac City, will each give the mission one service a month. The mission has recently been strengthened by the coming in of a good Church family from Denison. The Rev. Peter Fox while living in Sioux City, and ministering to the mission there has six other stations under his charge. He is anxious to get an assistant, to help him in this large and promising field.

Bishop Perry has been invited by the Order of the Cincinnati, of which he is a member, to preach in New York at the opening of the national observance of the centenary of the inauguration of Washington as first President of the United States. This sermon will be delivered either in St. Paul's chapel or in Trinity church.

MARYLAND.

Steps are being taken to begin the erection of a church at Steelton. A \$10,000 church is to be erected and work on the building will soon be commenced. A lot has been given by the Steelton Company on the main street. For some time past services have been held in the school-house and a congregation of 100 has already been gathered together.

The vestry of St. Paul's parish, in Calvert county, have bought 570 acres situated in St. Mary's county, at the sum of \$5,000.

About 10 o'clock, during the snow-storm, lightning struck the steeple of St. Luke's church, at Adamstown, Frederick County, completely demolishing it, and otherwise injuring the church. The shock was terrific.

BALTIMORE.—The Ladies' Auxiliary

of St. Mark's church, is at work raising money to secure a rectory.

Large congregations have attended all the Lenten services at St. Paul's church, the Rev. J. S. B. Hodges, rector. The boys of St. Paul's school and of St. Paul's choir have organized the Boys' Friendly Society; 26 members are enrolled. The meetings are held at St. Paul's House.

HAGERSTOWN.—Bishop Paret preached and confirmed 14 persons, Wednesday, April 3rd, at St. John's church.

MILLERSVILLE.—Bishop Paret visited St. Stephen's parish, Friday, March 29th, and held service in the new church. The church has recently been enlarged and remodeled and a rectory built near by, through the generosity of Mr. Woodward, of New York, and by the same kind influence is enabled to pay a resident minister a competent salary. The rectory is a model of neatness and comfort, and the old church has been so greatly improved that it is really a new church. Mr. Woodward was born in this parish; the noble work he has done here is a memorial of his beloved mother, who lived and died an honored member of St. Stephen's. All that is needed by St. Stephen's is a rector who will devote himself to the building up of the parish to its wonted prosperity.

WASHINGTON, D. C.—Bishop Paret made his customary Lenten visit to St. John's church and preached and confirmed a class. Besides the rector and assistant rector of St. John's, the Rev. Dr. Smith, president of Trinity College, and the Rev. Dr. Nicholls, were present with the Bishop. The total number of persons confirmed in this parish during the present Lenten season numbers 80.

WESTMINSTER.—At a meeting of the congregation of Ascension church, on Monday, March 25th, it was resolved to make an effort to pay off the rectory indebtedness. Liberal subscriptions were made by those present. It is hoped that the indebtedness will be cancelled before Easter.

EMMORTON.—The festival of the Annunciation was observed at St. Mary's church, this place, on Monday, March 25th, by a celebration of the Holy Communion at 9 A. M. This service was commemorative also of the first service held in St. Mary's church, in 1850, upon which occasion the church was consecrated.

WYOMING.

CHEYENNE.—This Lenten season will be one long to be remembered in St. Mark's parish. At the request of Bishop Talbot and the rector, the Rev. G. C. Rafter, D. D., a Mission of a week's duration has been held by the Rev. Percy C. Webber, Dean of Northwestern Kansas. Without any previous opportunity to advertise the Mission, day by day, the attendance increased at all the services. At the last, the beautiful church seating over 300 people, was filled to its utmost capacity with a congregation whose hearts burned within them as they listened to the words of the great preacher. Coming among them as a stranger, Father Webber has won the love and admiration of all, from the oldest to the youngest. At the closing service, the rector of the parish paid a graceful tribute to the missionary, saying he was sure that both for himself and his people there had never been a series of services, so full of enjoyment, benefit, and instruction. St. Mark's rejoices in a beautiful new pipe organ, and is throughout

a most Churchly building. The parish looks forward to a visitation from the Bishop on the first Sunday after Easter.

MASSACHUSETTS.

According to the pre-arrangement of the committee appointed by the Clerical Association of the diocese, the clergy and many of the laity of the Church in Boston and vicinity, assembled at the church of the Advent, Boston, on Saturday, April 13th, to receive the Holy Eucharist from the hands of the Rev. Father Grafton, Bishop-elect of Fond du Lac. At 9:30 A. M. the procession of clergy, with Bishop Paddock, the Rev. C. C. Grafton, and preceded by the choir, entered the church, and proceeded at once to the chancel. Before the Celebration, the Bishop rose and addressed words of loving counsel and affectionate greeting to the Bishop-elect. He called to remembrance that one year ago, in St. Paul's church, there was just such another service as the present one, on the occasion of the departure of the Rev. Dr. Courtney, for Nova Scotia. Reviewing the labors of the Rev. Father Grafton, he stated that it was about 15 years ago that he came to work in the diocese. There were then but 108 clergy, whereas at present the number is 188. He spoke of the wondrous growth of the parish, or rather of the two parishes, for when the work was first taken up, the communicants numbered about 200, whereas now they amount to 1,230, of which 680 belong to the church of the Advent. He called to mind the hard and laborious work done by the Rev. Father. He spoke of the great self-sacrifice of Father Grafton, in surrendering a life of ease and comfort, amongst friends in the East, for a life of hard work in a poor diocese, composed as it is of so many nationalities and creeds, where he would be deprived of so many things which go to make life happy. He felt that he voiced the feelings and sentiments of the clergy and of the lay-people of the diocese, in bidding him God-speed in the work he had so self-sacrificingly and so generously undertaken, and that the prayers and thoughts of all would go with the brother, and be with him in his new field of labor. Over 300 of the clergy and laity received the Blessed Eucharist. The committee, on behalf of his brethren of the clergy, presented the Bishop-elect with the following illuminated address:

REVEREND BROTHER:—On the part of many of your brethren in the sacred ministry of the Church in this diocese, these words of congratulation, and affection, and farewell are presented. We feel honored that one of our own number has been called to accept an office of the highest dignity and usefulness. You are to be the successor of one whom it is no ordinary privilege to follow; for the character and labors of the first Bishop of Fond du Lac have made his episcopate forever memorable.

We rejoice that you are entering upon a field of labor which offers you every prospect of wide and enduring usefulness. While the episcopate has always been a position of honor, and while it has always offered special opportunities for reaching and influencing men for good it is almost impossible to over-estimate the value of the services of the bishop of a growing diocese in our new laud, as a leader of sound thought, as a promoter of active benevolence, and as an originator and helper of wholesome influences for the welfare of the people committed to his charge. We heartily congratulate you upon being thus called to be a bishop in the Church of God; and our affection for you will make us eager for your success. You have endeared yourself to us by generous and brotherly qualities, and our hearts will be with you as you meet the labors, and cares, and responsibilities of a position for which we consider you most eminently qualified. You may always be sure of the sympathy of your many friends in Massachusetts in whatever may be done for the extension and up-building of the Church of Christ.

In bidding you farewell, we have the assurance that we are but transferring you to other friends who are eager to attest their loyalty to you, and to hold up your hands in the work given you to do among them. That God's blessing may rest upon you in all your efforts to advance His glory and kingdom is our earnest prayer.

At the close of the Church services, the clergy were most hospitably enter-

tained by Mr. Robert Codman of Brimmer Street.

Within a year past, in this diocese alone, five clergymen from the denominations have either been ordained or have applied for Holy Orders in our Church. They are as follows: The Rev. E. E. Atkinson, Baptist; the Rev. Geo. E. Allen, Congregationalist; the Rev. W. T. Shields, Baptist; the Rev. F. W. Bailey, Universalist; the Rev. Prof. E. W. Gould, D. D., Baptist.

MEDFORD.—Grace church Sunday school has the proud distinction of educating, in his own native land, a bright young Chinaman for the ministry of the Church. A little more than a year ago, Bishop Boone of China visited the parish, and made a personal appeal to the members of the Sunday school in the interest of the China Mission. The result was, that the scholars promised the Bishop to endow a scholarship in the Bishop Boone Memorial School for Boys in Wuchang. Agreeably to the promise made, one year's fees were sent to the Bishop, the scholar was fairly started on his way; and a few weeks ago, the Sunday school received a letter from Liang Hwa Tang, of Wuchang, China, written in Chinese, thanking them for their generosity and Christian interest.

SPRINGFIELD.

At a meeting of the Standing Committee held in the see city on the 8th, the president, the Rev. Dr. Easter, handed in his resignation as a member of the Standing Committee. He had held the position ever since the organization of the diocese. The resignation was received with sincere regret, and appropriate resolutions were passed and placed on record by the committee. Dr. Easter goes to Glendale, a suburb of Los Angeles, Cal., to become the principal of the Young Ladies' Seminary, lately organized there. The Rev. D. W. Dresser was elected president of the Standing Committee to succeed Dr. Easter, and Archdeacon F. M. S. Taylor, of Alton, was chosen to fill the vacancy in the clerical membership.

Bishop Seymour has issued the following pastoral letter:

DEAR BRETHREN OF THE CLERGY AND LAITY OF THE DIOCESE OF SPRINGFIELD: The one hundredth anniversary of our nation's birth, which will occur on the 30th of April of the present year, is the occasion of my addressing you. It is our duty, as citizens and Churchmen, to observe this day, so replete with precious memories of the past, and so full of promise for the future, with due and appropriate solemnity. We are not at a loss as to what we ought to do in order rightly to honor the august event and fitly to express our joy and gratitude to Almighty God for His great mercy in permitting us, as a people, to complete with every mark of the divine favor the first century of our corporate life. Our ancestors, the very men who were the first officers of our government in the highest positions, Washington and his cabinet, give us the benefit of their example.

It is on record and a matter of history that immediately after the exercises of the inauguration were ended, the President and Vice-President and the heads of the Departments repaired to St. Paul's chapel, on Broadway (Trinity church was in ruins at the time), and engaged in services suitable to the occasion, taken from the Book of Common Prayer, and listened to a sermon from the Rt. Rev. Dr. Provoost, then Bishop of New York. After the lapse of one hundred years, on the anniversary of these occurrences, we affectionately request you, my dear Brethren, to do as our forefathers of illustrious and blessed memory did, go to your churches or usual places of public worship on the 30th of this month, at such hour as is most convenient to yourselves, and there join in substantially the same prayers and praises which they offered up to the Blessed Trinity—Father, Son, and Holy Ghost—on the 30th day of April, 1789, the day of our nation's birth.

To facilitate the carrying out of this our purpose, we have secured, by the kind permission of the Bishop of New York, and recommend for your use, the service which has been prepared under his direction in conjunction with the rector of Trinity church, the Rev. Dr. Dix.

This service will be used by the President of the United States, and others representing our National Government, on our approaching Centennial, in the identical building (St. Paul's chapel) where George Washington and his chief officers and associates worshipped on the same day of the month one hundred years ago, under the auspices of the same diocesan and parochial authorities.

Thus we shall be following the example of our ancestors, who framed our Constitution and made our State, in the very first act which they perfor-

ed after they were invested with the powers of office. We shall be doing as they did with a minuteness of detail which it is rarely possible to reach after the long lapse of a century.

Having these remarkable facts in view, we would venture respectfully and affectionately to recommend to you, our Brethren of the Clergy, when it is practicable, to copy the example of Bishop Provoost, and add to the brief service which you will then offer up to God, a sermon or discourse suitable to the occasion.

Surely nothing could be more appropriate and salutary on such an occasion than that you should direct the thoughts of your flocks in such channels as will be fruitful in good results for our Country and our Church.

Without wishing in the least degree to prescribe topics for consideration, or to limit you in the choice of your subject, or the manner of its treatment, we would merely suggest, that it might be well to draw attention to these among a great number of matters, which it would be profitable to impress upon our people.

First.—That, as a Nation, through our representatives, the highest officers of our Government, we began our corporate life in the Name of the Holy Trinity, our first act was to place ourselves under the protection of Almighty God, and invoke His blessing in the language of the ancient liturgy of the Catholic Church. May we so continue in our career, as one united people, that when human history comes to a close, we may end our works as we began them, in the Name of the Blessed Trinity.

Secondly.—That in association with the Church of God there comes clearly into view the fundamental principle, upon which the perpetuity of all governments, human and divine, depends, namely, the continuity of the highest or chief office. It is this, which carries on the corporate life from generation to generation, and from age to age, and makes the Nation or the Kingdom, or the jurisdiction one and the same from first to last, so that we are the United States now after the lapse of a century, as we were on the 30th of April, 1789, by virtue of the unbroken continuity of the Presidential Office, sheltered as it does all the vital functions of our government.

We, as a people, have continued steadfastly in maintaining our Presidents in succession, from Washington to Harrison, and they have handed on and transmitted the life of the nation from 1789 to 1889, and we can, therefore, truly say that the United States of America are now one hundred years old.

So the Church comes down through the centuries from the day of Pentecost to us by the unbroken continuity of its central office, but perpetuated not as our Presidential office is by the single links of a chain, but by the innumerable strands of a net, binding the last to the first, and making all one.

Thirdly.—That the origin of our State illustrates vividly to our minds, as we look back upon it, through the intervening space of one hundred years, the truth that among the first things the chief necessary things always appear. It would be difficult to make an exhaustive sketch of the growth and progress of our country since 1789, of the changes which have taken place, and the advance which have been made in every sphere of life, but all this is in the nature of accretion, which has been taken up since, and so, to speak put on, as adipose, or external garments, but back of this, the marvelous growth and the splendid improvements are the few necessary things upon which our government depends for its stability and perpetuity, and these came into view at once when our nation was born, such as the Presidential office, the legislature, and the judiciary; these things in their essence, prescribed and provided for in the constitution of the United States, are with us now, as they were at first, otherwise we would not be here, as a nation, to celebrate the centennial of Washington's inauguration. So the Church of Christ shows us on the day of her birth, the Feast of Pentecost, the necessary things in her economy, the apostolic office, the preaching of the Gospel, preparation for approach to God, Baptism, Confirmation, the Apostle's Creed, association with the Apostles, the Eucharist, and the Apostolic liturgy. (Acts ii: 38-42.)

Finally.—That this centennial as it is the last in a series, which we, as a people, have been celebrating through the course of fifteen years, so it is, in one chief respect, the greatest. It chronicles the most signal mercy of Almighty God in drawing our ancestors to be of one mind, and uniting them to elaborate, frame and adopt a constitution, which embodies principles of government at once so conservative and so liberal, as to excite the wonder and admiration of the world. It is obvious that had Washington and his contemporaries failed to construct and launch the ship of State, all the previous events which had occurred, however grand they might have been in themselves, would have been obscured and consigned to oblivion.

Let us, therefore, keep this great anniversary with thankful hearts. Let us recall the past with gratitude; let us look forward to the future with hope. Let us make a pause, on this our nation's hundredth birthday, and resolve that we will do our best, encouraged by the noble example of our ancestors, the makers of our nation, the first who were entrusted with the responsibility of office in our Republic in its highest posts, to continue their works, as they began them, in the fear of God, and in accordance with those principles of perfect freedom which are embodied in the ethics and doctrines of the Church of Christ. Then may we hope that God will be with us, as He was with our fathers, and that our heritage of liberty and the blessings which it shelters, will descend to our children to the latest generation.

Praying that God may bless you, we remain, dear brethren

Faithfully and affectionately your Bishop,
GEORGE F. SEYMOUR,
Bishop of Springfield.

Springfield, Ill., April 8, 1889.

WAVERLY.—On Tuesday, April 9th, Bishop Seymour laid the corner stone of the new church in the presence of a large number of the citizens. An able address was made by the Rev. G. W. G. Van Winkle, Dean of Litchfield, who

is the designer and supervising architect of the building. The lot on which the new edifice will be erected was the gift of the late Stephen M. Allis, who was the founder of the parish and its constant benefactor during his life. He left a bequest of \$1,000 for the erection of a church on the condition that the congregation should raise \$2,000 for the same purpose. This has been done chiefly through the untiring exertions of Mrs. W. W. Brown, aided by her mother, Mrs. Hopson, now residing in New York. The new church will be built of wood, with a high ornamental roof of slate, and will seat about 200 persons. Mr. Allis also left \$1,000 as an endowment, on condition that the parish raise an equal sum. Efforts are now being made to do this.

EASTER DAY.

BY F. S.

Ring out, loud bells, your sweetest chime,
Sing out, sweet birds, your brightest lay,
Ye fragrant flowers, lift up your heads
To greet the Resurrection Day.

O sunshine bright, thy golden rays
Shed o'er the waking earth to-day,
For joy hath filled the hearts of men,
Sadness and death have passed away.

Our Saviour dear has risen again,
Has left for aye the dark sad tomb,
All men and nature must rejoice,
Hence, clouds and tears! hence, death
and gloom!

Has risen again that we may rise
And be with Him in heaven above,
When these frail bodies glorified
Shall sing their ceaseless songs of love.
Annapolis, Md., A. D. 1889.

LETTERS TO THE EDITOR.

REPORT ON THE PRAYER BOOK.

To the Editor of The Living Church:

In the absence of any more authoritative statement as to the appearance of the report of the Liturgical Commission, the writer of this would say that he has information that the report is passing through the press and will be issued as soon as it is ready. It is not voluminous.

A MEMBER OF THE COMMISSION.

A BEAUTIFUL EPITAPH.

To the Editor of The Living Church:

In your issue of 6th inst is a letter referring to an epitaph on the late Philip Howard, dated 1810. Solely on the ground of accuracy I desire to state that the monument referred to is not in Wetheral church, but in a mortuary chapel belonging to the Howards, situated on the north side of the chancel, and separated from the same by an iron grille. I do not know how it came to pass that the chapel, which is entirely out of keeping with the architecture of the church, was allowed to be built, the Howard family, as is well known, belonging to the Roman Communion, which will account for the character of the epitaph.

The statue referred to is by Nollekens, the subject being Mrs. Howard and her baby, with an angel conducting them to heaven.

F. NOVA SCOTIA.

Bishopthorpe, Halifax, N. S., Apr. 8

QUERY.

To the Editor of The Living Church:

Will THE LIVING CHURCH kindly inform many inquiring minds why *The Churchman*, which claims to be the metropolitan paper of the Church, and to be abreast of the times, and to give all the news of the day, ignores the consecration of Dr. Knight as Bishop of Milwaukee? There must be some reason. What is it? ALIQUIS.

April 14th, 1889.

The Living Church.

Chicago, Saturday, April 20, 1889

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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

In churchyards wide the seeds we sow,
Beneath the cross the wheat shall grow,
On Easter Day death's reign shall end,
And golden sheaves shall heavenward send.

Hail the blest morn, by whose glad light
Angels shall reap the harvest white!

The Bishop of Quincy.

Now is Christ risen from the dead
and become the first-fruits of them
that slept.

That which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed his own body.—1 Cor. xv.

WITHOUT the Resurrection of Christ, as St. Paul argues, our faith would be vain. The Apostles and Evangelists would be found false witnesses, and the whole structure of the Church would be seen to rest upon delusion or fraud. "If I could believe in the Resurrection," said Spinoza, "I would become a Christian." Yet there is no event of history that is better attested.

IN Leslie's Short and Easy Method we have four simple tests of alleged facts. A recorded event cannot be false:

1. If the fact is such as men's senses, their eyes and ears, may judge of it.

2. If it occurs publicly, in the face of the world.

3. If it be attested not only by public monuments maintained in memory of it, but also by some outward actions regularly performed.

4. If such monuments and such observances be instituted and commence at the time when such matter of fact is said to have occurred.

The first two rules make it impossible that the alleged fact should be imposed upon men at the time when it is said to have occurred, and the last two guard against its invention in after times. Where all these four tests hold good there can be no doubt as to the truth of the fact.

THESE four rules all apply, in the case of the Resurrection of our Lord. No events could be more evident to the senses, than the Death, Burial, and Resurrection recorded by the Evangelists and attested by the life and writings of St. Paul. The facts of the empty tomb and of the senseless evasion of the soldiers who guarded it, were matters of public notoriety; and large numbers of disciples saw the risen Christ during the forty days. The Gospel

was preached, the Church was founded, and the Christian ministry was instituted upon the fact of the Resurrection, all continuing to this day without failing at any point. The first day of the week began then to be observed, and has ever since been observed as a perpetual celebration of the event; the Holy Eucharist is a memorial of the Death and Resurrection of our Blessed Lord; Easter Day throughout the world has been an annual commemoration dating from the occurrence of the event.

It is, of course, impossible in a paragraph to sum up all the corroborative evidence of this truth which is affirmed in Holy Scripture and in the existence and growth of the Church. No other event in history has been attended with such results. The results are inexplicable on any other hypothesis than that the Resurrection did occur. While it is a fact of tremendous importance in the history of the world, it is of even greater interest in its bearing upon the destinies of men. While it is the only adequate explanation of the forms and forces of modern life, it is also the assurance and prophecy of the life which is to come. Because He lives we shall live also. As the first-fruits, so shall be the harvest. Our final state shall not be that of disembodied spirit. We shall be "clothed upon" with a body like unto His own glorious Body. We shall be changed, yet the same—body, soul, and spirit—our trinity of being shall be preserved. We have the pledge of this in the Ascension of our Blessed Lord in His complete and glorified humanity.

IF the doctrine that our heavenly state shall have material conditions and be in any way related to what may be called a body, is repugnant to some, it is because they have been accustomed to associate matter with evil. This error is of Manichean origin. Matter, in itself, is not evil. The material world and its organized forms of life were pronounced "very good" by the Creator. If the human body in any of its elements had been essentially evil, it could never have been made the medium of the Incarnation of the Son of God. More than that, it was in a veritable body, though changed and freed from the ordinary limitations of our present physical state, that our Blessed Lord ascended to the right hand of God. So we are taught that our perfect consummation shall be in body as well as soul, in His eternal and everlasting glory.

CRUDE and erroneous notions concerning the resurrection body have doubtless repelled many. But we should remember that "there is a

natural body and there is a spiritual body." The former is subject to natural law, the latter to spiritual law. Of the wonderful possibilities of matter to receive, embody, and transmit natural forces, we have astonishing revelations in the progress of science and invention. In the childhood of many who read this it would have been thought incredible that by any arrangement of matter the touch of a finger could be felt across the Atlantic ocean; and our young readers can remember the marvel of the world over the discovery that conversation could be conveyed by wires through many miles, unhindered by the noise and traffic of a great city. We stand amazed at the mystery of the natural body. What the spiritual body shall be we know not, but we may have a dim apprehension of its possibilities.

THERE are, also, crude and erroneous notions about the manner of the resurrection and as to what constitutes the identity of the body. It is supposed by some that the identical particles which constitute the body at the time it is laid in the grave, must be gathered from earth and air, from plant and water, and be brought together again. But the identity of the body does not consist in these, else have we not had the same body during the successive periods of this life. We may use St. Paul's words in answer: "Thou fool! that which thou sowest is not quickened except it die." We have a parable of the resurrection in the reproduction of the same body from the seed, which itself decays and furnishes no atom of its own substance to the body which succeeds it, which is "its own body" and not some other grain. The mystery of the re-union of soul and body is no greater than the mystery of their present union, in which we live and move and have our earthly being.

MOST of our diocesan conventions are held in May and June, some as early as May 1st. The election of clerical and lay deputies to the General Convention is one of the most important duties of these diocesan assemblies. This Centennial Convention will be one of great interest and great issues. Deputies should not be chosen for mere compliment, but for their capacity and willingness to serve the Church in this way. Those should be chosen who can and will attend, and who can be trusted to represent the diocese fairly on all questions in which there is substantial agreement in the diocese. There are objections to "instructing" deputies, though it is sometimes done. It is important for voters to understand the issues that are before the Church, and to that end they should read the pa-

pers. Upon one point, at least, we hope the issue will be squarely taken in every diocese, that is, as to a continuance of Prayer Book revision. This is the fourth General Convention involved in this agitation. Let us begin the century with a Prayer Book that is not to be changed every thirty-six months. We believe that the vast majority of Churchmen are exceedingly tired of this protracted uncertainty about the Prayer Book, and that if they are fairly represented at the Convention next October there will be an end of it. Many who have favored "Liturgical Revision" think that we have spent time enough and made changes enough, and will now give their voice and vote for liturgical stability. It was a great pity that the work was not completed in Chicago, three years ago. We ought not to risk another postponement, by the introduction of new matter in New York. This agitation involves great perils. We cannot "keep it out of politics." We cannot keep it from touching doctrine. The elections of deputies this year should be upon this issue perhaps more than any other. Shall the Book of Common Prayer be longer left to the changes and chances of committees and conventions?

PARISH YEAR-BOOKS.

What a diocesan convention journal is to the diocese, a parish year book is to the parish. The one brings before rectors and churches in a general way the year's proceedings; what has been done and possibly what has been neglected and ought to be done in future; what is the number of churches and communicants; what the various kinds of work undertaken, the amount of contributions, etc. It is, in fact, a compendium and business report of the year's doings.

In like manner, a parish year-book is the business report of an individual parish. It brings before the eye of every communicant what the parish is doing in connection with Sunday schools, missions, and all kinds of charitable objects, what are the specific contributions, who are the workers, and what is wanted to make the work of the parish more effective and successful. This summary is so great and manifold on the part of some of our large city parishes as to make goodly hand-books of nearly two hundred pages. What is more, each of these year-books has a preface or letter by the rector in which he gives a brief survey of the year's work, and together with encouraging words, calls attention to the needs of the parish in special directions.

Now, this annual taking account of stock on the part of a large parish is as necessary and helpful in

its way as a like proceeding on the part of a business establishment? How, indeed, is a parish to know where it is until it gathers up its work in an annual record? How else balance accounts, as it were, and determine whether it is making or losing? The insurance companies get out what they call an annual statement. Without this statement, how could they be certain themselves, to say nothing of assuring the public, as to their financial condition? And how without the facts and figures—though, of course, spiritual results can never be tabulated—can a parish be assured of its working condition? Indeed, the absence of such annual statement on the part of a large parish would seem to show that it was doing its work in a haphazard, careless way, or else that it did not care to see how little it was doing.

These year books not only give a summary of the work, but greatly interest and encourage individual workers. It is to come down from generals to particulars and tell who in this or that department is doing something for the bodies or souls of men. Even if the actual workers do not care to see their names in print, it is well for others to see them. What is written concerning a part of the communicants stands over against what is unwritten concerning the other part, and leads to the question: "Why are not we, too, more conspicuous and active workers? Is it because circumstances forbid, or because we have never grasped the idea that religion requires more of us than the comfortable hearing of a weekly sermon?" A year book, in fact, tells its story in two directions, so that what is unrecorded is only less significant than what goes on record.

Add to the above that a year book is a way of showing not only what a parish has done, but how it must shape its work in future. In two of the largest and most active parishes in New York, viz: Grace and Calvary, the rectors tell the people through their year books that they must prepare for the changes that are fast coming on by putting the various departments of their work on an endowed and permanent basis. Few parishes in the country are making a more splendid record, and how essential that work so great and manifold should not be at the mercy of a shifting population.

We are quite aware that the majority of parishes, especially in the country, have little material for year books. For all that, there might well be an annual statement, if only on a leaflet. It is well to have set distinctly before the eyes how little, as well as how much, is being done, and there could scarcely be a greater incentive to doing something better. As for those

parishes of the richer sort which have abundant means and opportunity and would be ashamed of the showing, their influence and usefulness in the future may depend on showing the worst as soon as possible.

On the whole, it seems to us that a parish year book, well prepared and attractively printed, is more likely to promote the interests of the parish, without greatly taxing the time and means of the pastor, than a cheap monthly leaflet issued as a parish paper, with constant appeals for aid in carrying it on.

CHRIST CHURCH, CLEVELAND.

WE had no intention to refer again to the case of Christ church, Cleveland, except to correct alleged misstatements. We had hoped that the Rev. Mr. Duerr would do this by a letter addressed to this journal, but as he has not done so, we avail ourselves of the kind permission of the Rev. Karl E. C. Oppen to publish such a portion of Mr. Duerr's letter to himself as may serve in the interest of truth and fairness. Mr. Duerr says:

From the beginning I used the German Mission service in Christ church. This was a most awkward, literal, and non-ecclesiastical translation of the Morning and Evening Prayer, and a few selections of Psalms. Also the surplice and stole were worn. The people soon objected to both, and staid away from church because they considered it a new Roman Catholic Church. No argument could prevail against their Protestant prejudices. The matter was brought before Bishops McIlvaine and Bedell. The next General Convention resolved that until a proper translation of the Prayer Book into the German language be made the diocese shall have power to authorize the use of a liturgy of the established churches in Germany. The Bishop of Ohio acted accordingly, and allowed also the wearing of the black gown for all services except the celebration of the Lord's Supper. Later on, the vestry requested the Bishop, against the rector's will, to dispense with the surplice and stole altogether, and the Bishop advised me to do so. Since the publication of the Deutsches Ritual, its Communion Service was always used and the table was called an altar as is the German custom. The Lord's Supper was celebrated about six times a year, but never on any Luther's day nor in the manner alleged by my assailant. At the yearly Confirmations—you are perfectly right to translate this word with "*Einsegnung*" (blessing) for that alone it is that German Protestants understand by it—the Confirmation service of the Prayer Book was used (see Appendix I. of the German English Catechism published by the P. E. Society for the Promotion of Evangelical Knowledge). Before Confirmation the children were instructed in the Church Catechism thrice a week for six months. According to German custom they honored it with a small present of one or two dollars. I know nothing of a set fee. The Convention Journal, containing the Canons, was handed to the vestry every year; if they knew them not, it was their fault. Dr. Schaaf's (not

Schaaf's) *Deutsches Gesangbuch* (not *Reformirt Evangelisches G.*, as the article has it) was authorized to be used in Christ church, by Bishop McIlvaine, long before the Church Hymnal was in existence. What should I do with an English hymnal in a purely German-reading congregation?

Mr. Duerr's letter contains some valuable suggestions about work among the Germans, and its needs, for which we have not space here.

Mr. Bernhard Platell, senior warden of Christ church, in a letter to THE LIVING CHURCH, dated April 5th, makes the first clear statement upon one of the points at issue. He says:

Allow me to state through your columns that our former rector, during his pastorate of over twenty years, never confirmed one single candidate. We are instructed to believe and know, that following the example of the Apostles, Confirmation can only be administered by a bishop. Among other erroneous statements, which passed from THE LIVING CHURCH into other Church papers, we would like to have the very strange news contradicted that Luther's Catechism had been used as a text book. Our children were instructed in the Church Catechism, and in that only. The proper vestments of the Church worn of late by the several German clergymen and their strict conformity with the rubrics of the Prayer Book, do not frighten the German people of Christ church at all. They have no desire whatever to be a separate body in the Church, but only want to have the services of the Church in their own tongue, and mean to adhere faithfully to the doctrines and usages of our branch of the Holy Catholic Church commonly called Protestant Episcopal.

From a letter of the Rev. Johannes Rockstroh, general secretary of the Church German Society, we quote the following, under date of April 8th:

In justice to your paper and, a brother priest, I deem it my duty to make three brief statements. First, that whilst the Rev. Mr. Lechner's statements are not very accurate in many of their details, they are true in the main and no "obstinate misrepresentation." Second, that he has by no means told all that can and perhaps ought to be told about this very peculiar Protestant Episcopal parish. Third, that the Church can never expect anything else but failure in the German work, if she persists in the perverse course of the past—to compromise.

SOME NOTES ON THE SEVEN-FOLD GIFTS OF THE HOLY SPIRIT.

BY THE REV. DR. WIRGMAN,
VICAR-PROVOST OF ST. MARY'S COLLEGIATE
CHURCH, AND RURAL DEAN OF PORT
ELIZABETH, SOUTH AFRICA.

IV.

"Fortitudo."—THE GIFT OF GHOSTLY STRENGTH.

"I can do all things through Christ which strengtheneth me."—Phil. iv. 13. Fortitude is one of the four cardinal or natural virtues. It is more than the fierce animal courage which some men share with the beasts of prey. It includes the "virtues," or military valour, of the soldier, and the calm moral courage of the philosopher. The disciplined valour of the Roman legionaries and of the Spartans who fought and died at Thermopylae, is of itself

grand and admirable. It is the result of thought and reason, and not merely the impulse of the lower side of man's nature as a fighting animal. Disciplined military valour is the outcome of patriotism, and involves the effacement of self and the devotion of the soldier to the ideal of duty. In the corrupt society of Imperial Rome in our Lord's time the army alone retained some of the old Republican virtues by its discipline and courage. This military fortitude reacted favorably upon the personal characters of the Roman soldiery. It was of a Roman officer that our Lord said: "Verily I say unto you, I have not found so great faith, no, not in Israel." The centurion on duty at the Crucifixion confessed Christ, and the centurion Cornelius was the first Gentile admitted into the bosom of the Catholic Church. But besides this disciplined military valour there is a fortitude of the mind even more valuable which we call moral courage. Horace describes it well in his definition of the "*justum et tenacem propositi virum*" who stands unmoved and fearless in his hold on right and truth and justice, amidst the ruins of a falling world. The death of Socrates showed the true calm of moral courage, and so, despite his many faults, did Charles I. upon the scaffold. The graceful verse of that stern Republican, Andrew Marvell, who was an eye witness of his death, is an undying tribute to his memory:

He nothing common did or mean
Upon that memorable scene,
But laid his comely head
Down as upon a bed.

But the gift of "ghostly strength" is higher than bodily or mental fortitude. There is a fortitude of body, soul, and spirit. The fortitude of the body is physical courage, discipline, and endurance. The fortitude of the soul is moral courage. The fortitude of the spirit is the spiritual gift of strength and power from on high. The fortitude of the body and the soul may be the result of natural virtue, but the fortitude of the spirit is supernatural.

I. We see it in fullest development in our Lord "Who endured grief, suffering wrongfully." The story of His Cross and Passion is the fullest and grandest manifestation of the spiritual gift of fortitude that has ever been made known to us. As we trace its wondrous and touching details in the writings of the Evangelists we see in Him the True and Faithful Witness, the King of Martyrs, Who drained the bitter cup to its very dregs "for us men and for our salvation."

The source of His fortitude was the might and strength of the Spirit of God poured in its fulness upon His Sacred Humanity. Thus was He led by the Spirit into the wilderness to be tempted of the devil. Thus, as Man, He conquered that we might be taught to conquer temptation by the spirit of strength, then manifested in Him, and to be manifested in us by virtue of our union with Him. The strength of God was poured into His Human Soul without measure, that He might conquer the Tempter. And so it will be poured into us, so far as we make room for it in our narrow hearts which are only too prone to shut out the gifts and graces of the divine life.

II. See, too, how the gift of strength is manifest in the active life and history of the Catholic Church. This is plain enough in her first three centuries of martyrdom. From the days of her first martyr, St. Stephen, to the days of the last victims of Diocletian before

Constantine's edict of toleration in A.D. 313, the Church showed her supernatural life by her strength in suffering. The oft-quoted words: "*Sanguis martyrum semen ecclesie*," express a simple historical truth. The Roman law was a powerful and far-reaching organization, whose authoritative sway bound together the whole fabric of the Empire. All the vigour and resources which the State had at its disposal were employed from time to time to crush Christianity out of existence. The Christians were stigmatized as law breakers and bad citizens, and the law of the Empire was rigidly enforced against them. But they endured, "seeing Him Who is invisible." The vision of the Redeemer King standing at the right hand of God, which strengthened the first martyr, was ever before their eyes. But we must not forget that the fortitude of the Church was two-fold. There was the active fortitude of St. Paul's great missionary journeys, and of the missionary life of the Church generally, as well as the passive fortitude of the martyrs. When God gave His Church rest from pagan persecution, her active fortitude was called more vigorously into play. She had to defend "the Faith once delivered to the saints" from perils among false brethren. The life of St. Athanasius shows the keenness of the struggle, and how, even under an empire professedly Christian, persecution arose against those who held the Catholic Faith whole and undefiled. And when the dangers of Arianism and the period of general councils had passed, the Church pressed on with the courage of zealous action to win the heathen world to Christ. The Roman Empire and its civilization dissolved in chaos and disorder, and the new nations who rose to power from its ruins were gradually subdued to the yoke of the Cross, and the foundations of the Christianity of Europe and America were firmly planted. And the Church has still her triumphs of fortitude to win. She must raise her voice of protest in England against secular law courts meddling with her doctrine and discipline, and in America and the colonies, where she is free from State trammels, she must protest against unrighteous laws which conflict with the law of God. She has to uphold God's eternal moral law against the expediencies of statecraft. She has to uphold God's law of holy marriage against the iniquities of divorce laws which destroy the whole institution and idea of holy matrimony. She has to teach men that they are "members one of another," and is thus the only true arbitrator between capital and labor, and the founder of peace and order in society based upon the mutual interdependence and duties of the rich towards the poor, and the poor towards the rich. She has, and ever will have, her missionary work to do until "the kingdoms of this world" become the kingdoms of our Lord and of His Christ." And even in our days her missionary work has its martyrs. The martyred Bishops Patteson and Hanington are enrolled in that "noble army." And the measure of her missionary power is the fortitude and zeal of those who are planting the banner of the Cross in the dark places of the earth. It is by this spirit of "ghostly strength" that she will keep her converts after she has won them. It is in some ways much easier to win victories in new fields of labor than to maintain ground already held. The heathenism of our great cities is harder to win than the heathenism of Asia or Africa, and

the missionary's life is free from many difficulties that beset the town parish priest.

In all her work the Church needs gentleness and strength. She restores the fallen "in a spirit of meekness," but she never forgets to "contend earnestly for the Faith; once delivered to the saints."

III. In our own lives we cannot forget the Apostle's bold words of confidence: "I can do all things through Christ which strengtheneth me."

The spirit of fortitude is a supernatural grace of the risen life of Christ. We need the strength of God poured into our souls. We feel the chains of evil habits, and especially those begotten of that insidious foe to all fortitude and spiritual courage—the deadly sin of sloth. Bodily slovenliness is bad enough, but spiritual slovenliness is worse. We get to hate the mental effort necessary for public worship or private devotion, and we gradually neglect both. The conscience gets sleepy and inert, and we drift into a comfortable state of Laodicean lukewarmness. A lapse into open and shameful sin might rouse us up and quicken our moral sense. But Satan is too clever to alarm us in this way. He lets us glide with the straw of our own evil tendencies by imperceptible degrees. Our strength of will to choose the right ebbs from us little by little, until it passes from us altogether, and then the slumber of the inert and indolent soul finds its gradual ending in spiritual death.

But we can guard against this terrible sin of sloth by earnest prayer and watchfulness. As we pray, "hungering and thirsting after righteousness," for our daily bread—our daily portion of the Bread of Life, we shall receive heavenly fortitude to nerve us to action and rouse us from spiritual drowsiness and indolence.

We are baptized into Christ and then we are in due course "brought to the bishop to be confirmed by him." Confirmation is specially linked with the gift of ghostly strength, although all the sevenfold gifts are therein imparted to faithful souls through the laying on of apostolic hands.

The soul, strengthened by the holy ordinance of Confirmation, is permitted to draw nigh and take the Blessed Sacrament of the Body and Blood of Christ. Here is the highest means of grace possible to us here on earth. By virtue of our Eucharistic and sacramental union with our Blessed Lord we are made one with Him and He with us, and His strength is made perfect in our weakness. The realization of our need of His strength is half the battle. We are safe, if we grasp the true meaning of St. Paul's glorious paradox: "When I am weak, then am I strong." Our weakness and our tendency to spiritual indolence must be felt and realized, and then only do we feel and know that "we can do all things through Christ which strengtheneth us."

(To be continued.)

EASTER ODE.

The calm of blessed night
Is on Judea's hills:
The full-orbed moon, with cloudless light,
Is sparkling on their rills:
One spot above the rest
Is still and tranquil seen,
The chamber, as of something blest,
Amidst its bowers of green.
Around that spot, each way,
The figures ye may trace
Of men-at-arms, in grim array
Girding the solemn place:

But other bands are there—
And glistening through the gloom,
Legions of angels, bright and fair,
Throng to that wondrous tomb.

Praise be to God on high!
The triumph hour is near,
The Lord hath won the victory,
The foe is vanquished here!
Dark grave, yield up the dead—
Give up thy prey, thou Earth;
In death He bowed His sacred Head—
He springs anew to birth!

Sharp was the wreath of thorns
Around His suffering Brow;
But glory rich His Head adorns,
And angels crown Him now.
Roll yonder rock away
That bars the marble gate;
And gather we in bright array,
To swell the Victor's state!

Hail! hail! hail!
The Lord is risen indeed!
The curse is made of none avail;
The sins of men are freed!

Dean Alford.

SPECIAL COMBINATION OFFER.

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142 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. W. P. Browne of West Point, Miss., has accepted a call to the parish of the Mediator, Meridian, Miss., taking charge the 1st Sunday in April. Address accordingly.

The Rev. A. Bailey Hill has taken temporary charge of Trinity church, Pierre, South Dakota. Bishop Wilmer's address is changed from Mobile, to Spring Hill, Mobile Co., Ala.

The Rev. Byron Holly, rector of St. Phillip's church, Atlanta, Ga., has accepted a call to Christ church, Greenville, S. C., which has had no regular rector since the Rev. Ellison Capers left it for the charge of Trinity church, Columbia. Mr. Holly will enter upon the duties of his new field on the 1st Sunday in May.

The Rev. J. D. Easter, D. D., Ph. D., for 13 years rector of Trinity church, Jacksonville, Ill., has accepted the charge of St. Hilda's Hall, the diocesan school for girls, near Los Angeles. After May 1st his address will be Mason, California.

TO CORRESPONDENTS.

CHURCHWOMAN.—We should consider it desecration to remove a memorial permanently from church or altar. In case of necessary removal they should be placed in some other consecrated place. The consent of the Bishop as well as that of the rector and vestry should be had.

H. A. B.—The *Chicago Herald* is substantially correct in the case you mention. See the article, JESUS CHRIST, in Smith's Bible Dictionary, subsection, Chronology. Too long to condense here.

A LAYMAN.—The qualification for voters at a parish election are defined by diocesan canons. Usually male communicants must be of age.

ORDINATIONS.

Wednesday morning, April 10th, James H. Cloud, Instructor in the Institution for the Deaf and Dumb, was admitted to the Sacred Order of Deacons by the Rt. Rev. Geo. F. Seymour, S. T. D., Bishop of Springfield, in Trinity church, Jacksonville. The sermon was preached by the Rev. Dr. Easter, rector of Trinity. Dr. Gillett kindly interpreted this and other parts of the service in the sign language. The candidate was presented by Dr. Easter, under whose guidance he has been pursuing his studies. The service concluded with the administration of the Holy Communion, which was received by 25 persons.

OFFICIAL.

THE annual meeting of the "Girls' Friendly Society" will be held at the cathedral on Tuesday in Easter week, April 23rd. Service, sermon and celebration of the Holy Communion at 11 A.M. Luncheon will be served at 1 o'clock, after which a conference of associates, both working and honorary, and all who are interested in the society, will be held in the choir house. All are invited.

LOUISE A. MEEKER,
Diocesan Secretary.

OBITUARY.

TORREY.—Entered into the rest of Paradise, April 1st, in Roxbury, Mass., Emmeline Adams, widow of Joseph G. Torrey, and daughter of the late Dr. Samuel Adams of Bath, Maine.

WEAVER.—Entered into rest at her residence in Washington, D. C., on Thursday morning, April 4, Harriette C. Arthur, wife of the Rev. Joshua Weaver, "I heard a voice from heaven, saying unto me, Write. From henceforth blessed are the dead who die in the Lord; even so, saith the Spirit; for they rest from their labors."—Rev. xiv: 13.

WOODS.—April 11, 1889, from St. Stephen's rectory, E. New Market, Md., into life eternal, Mrs. E. S. Woods, of Memphis, Tenn., mother-in-law of the Rev. P. Wager.

NORRIS.—As the sun set on April 9, at Elizabeth, N. J., in the home of his brother-in-law, the Rev. Ed. Ransford, priest assistant of Christ church in that city, Richard Arthur Norris, aged 19 years and 6 months, whose sweet soul be in refreshment. Amen.

APPEALS.

St. JOHN'S HOSPITAL, Fort Smith, Ark., cares for many charity patients annually. It has no income but the free-will offerings of the faithful. No better object to which to devote Easter offerings. Address the REV. GEO. F. DUGEN, Fort Smith, Ark.

THE few devoted members of St. James' at Eureka Springs, Ark., are appealing for help for that struggling little parish. The Church members have lost heavily by fire, and need help. They have a nice little church, but it needs furniture. The people are doing all they can, and are trying to get a settled rector, who is very much needed. Contributions may be sent to G. W. MALCOLM, Junior Warden, or to the REV. J. J. VAULX, who is temporarily in charge.

I hereby heartily endorse the above appeal.

H. N. PIERCE,

Missionary Bishop of Ark. and Ind. Ter.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

"Washington's Church and our Country's Welfare," a timely leaflet will be sent upon application to the REV. WM. S. LANGFORD, D.D., General Secretary.

EASTER OFFERINGS FOR MISSIONS, Domestic, Indian, Colored, and Foreign should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the REV. J. STEWART-SMITH, Secretary, Elgin, Ill.

MISCELLANEOUS.

TO RENT.—A cottage adjoining St. Mary's School, Knoxville, Ill., suitable for a small family wishing to be near the school. Rent \$150 a year. Address the RECTOR.

FOR SALE.—At Sewanee, Tenn., a most desirable residence situated on St. Augustine Ave., within seven minutes walk of the chapel. The building is a new two-story frame, containing 10 rooms most conveniently arranged. There is a boxed well of the coldest free-stone water within a few feet of the door. The house was built for Mrs. Tull, but having removed, she offers it at a bargain. For further particulars address W. A. GIBSON, Florence, Ala., or MISS A. E. GIBSON, Sewanee, Tenn.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Less n given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

TO HOUSEKEEPERS!

Twelve numbers of *The Kitchen*, (subscription price \$2), a magazine devoted to Scientific Cookery, Economical Housekeeping, and Practical Home-making, and the domestic department of which is edited by Mrs. Emma P. Ewing, can be had with a year's subscription to THE LIVING CHURCH for \$2. Address all orders to THE LIVING CHURCH 162 Washington St., Chicago.

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"The Reminiscences of Abraham Lincoln" contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and THE LIVING CHURCH, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 162 Washington St., Chicago.

A SPECIAL CLUB OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to THE LIVING CHURCH for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of THE LIVING CHURCH to secure the *Forum*.

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The Household.

CALENDAR—APRIL, 1889.

20. EASTER EVEN.	Violet.	(White at Evensong.)
21. EASTER DAY.	White.	
22. MONDAY IN EASTER.	White.	
23. TUESDAY	"	"
25. ST. MARK, EVANGELIST.	Red.	
28. 1st Sunday (Low) after Easter.	White.	

EASTER-TIDE.

BY ANGELA.

'Tis Easter-tide, again! A thought of Spring
Subtle and half defined, is in the air.
The violet and primrose come apace,
The calla has returned. The hyacinth
Lifts its pure petals for the wind's cool kiss,
And breathes an incense rare, intoxicate.
The season's great *Te Deum* has begun.
But, list! The fitful rain beats drearily
'Gainst the cathedral window, where I sit,
And watch it plash and fall with dreamy eyes.
'Tis like the memory of a mournful past,
Which comes to us in hushed, exalted hours,
Mocking our strength and purpose to forget.
And yet, the agony of Lent is done.
Self-abnegation, sacrifice, remorse,
Humiliation, penitential tears,
These pass at length, and it is ours to swell
The psalm of the Resurrection Morn,
The triumph song of victory, sublime,
The alleluia of a Risen Lord.
No more the organ chants a minor strain,
But, like a soul which is, at last, set free
From every shackle known to time and sense,
Rises and soars in infinite delight.
We may not follow to the heights it cleaves;
Our pinions, heavy with the soil of earth,
Weary so soon, so utterly, alas!
We can, at most, but echo the refrain,
"The Lord is risen! He is risen, indeed!"
Risen, beloved, on your own poor life:
Your life which seemed so void and desolate,
So reft of all of which you fondly dreamed,
So blank and bare, so signally forlorn.
No matter what the Lenten time has been!
He who would gain the pinnacle of joy,
Must know the dark abyss of grief, as well.
Greatness is this—to suffer and be strong,
Not to evade, but triumph over woe.
'Tis thought of former pain makes pleasure
sweet.

The shadow of the cross but makes more bright
By contrast, the splendence of the crown.
How shall we keep the Easter festival,
Having dishonored, disregarded Lent?
How rise with Christ, if death and grief to us,
Be but vain words of small significance?
The crucifixion of our selfish wills,
The stern eradication of our faults,
If these have made our Lenten sacrifice,
We shall indeed, keep Easter in our hearts.
Why should we shrink from sorrow, as its
breath
Were poison to our life blood? Does it then
Matter so much, our happiness or woe?
Is it in truth the most of life to live—
To sleep and wake, to hope and to attain,
To plan and scheme for wealth and place and
power?
Who, if he might, dare break his tryst with
pain?
Do not the Lenten fast, the Easter feast
Their perfect sequence find in every fate?
If joy be fled, 'tis for a little space.
She shall return, more radiant than before,
If not here, then, hereafter. If not now,
Beyond the lengthening shadow of the Cross,
Where an eternal Easter shall be ours.

THE Nicene Council, having declared the mind of the Church in regard to the quarte-deciman controversy, likewise issued the following epistolary decrees: 1. That the twenty-first day of March is to be taken as the vernal equinox. 2. That the full moon happening upon, or next after, the twenty-first day of March is to be taken for the full moon of the month Nisan. 3. That the next Lord's Day after that full moon is to be observed as Easter Day. 4. Unless the full moon happens upon a Sunday, when Easter Day is to be the next Sunday. The observance of these rules necessitated the ascertainment of the age of the moon, and, in process of time, error crept into the calculations of the lunar phases based upon the Alexandrian cycle; and it was not until the introduction into this country of the new style, in 1752, that the incidence of Easter was here computed with the requisite mathematical accuracy. According to the foregoing rules, since the twenty-first day of March is the earliest possible date of the Paschal full moon and the eighteenth day of April is the latest, it follows that the twenty-second day of March and the twen-

ty-fifth day of April are respectively the earliest and latest possible Easter Days.

EASTER has been properly called "the queen of festivals," and is celebrated in every part of Christendom with great solemnity. To what a strange commingling of sad and joyful memories the word gives rise! In earlier times churches were ornamented with huge wax candles and Christians saluted each other—as many still do in the East—with a kiss, saying: "Christ is risen!" to which came the natural response: "He is risen indeed!" But Sunday, the Sunday of the Resurrection, will soon be with us. Then the dark grave-days will have passed. During that period of gloom the whole world turned to those tragic scenes which began with the betrayal and ended with the cross and the tomb. Clergymen will have recited the events of eighteen centuries ago, and eloquently portrayed the sufferings of the Friend of human kind, while impressive music set by genius to the pitch of indescribable sadness will have fittingly accompanied the subtle sense of personal loss pervading the Christian community. But the Resurrection morning comes, and sorrow gives way to triumph. Places of worship will be decorated with flowers, and the organ will peal forth the notes of victory. From the cross and the grave we turn to see the risen Christ before us, as we know He is with us now, is with his people even to the end of time. However callous a man may become by rude contact with the grinding realities of life, Easter touches him as with a magic wand, and he feels its transfiguring influence. Christ is risen!—and may He rise in all our hearts and quicken us to warmer love, purer desires, and nobler living.—*The Christian at Work.*

GOOD FRIDAY.

BY E. O. P.

Devoutly has art registered in sacred symbols and solemn services this most precious day of our Christian Year. All her own is the beautiful way in which year by year Holy Church represents to her children Calvary's darkness and deep silence, when kneeling at the Saviour's Cross, all may "hear the Word the dying Saviour saith." It is the art of loving hearts which has found expression in various names given to the day, which for ourselves is rendered in the distinctively English appellation, Good Friday. In some parts of England and Germany it is known as Passion Friday, although the more popular German name is Still Friday, and oftenest in the Romance languages it is, perhaps oldest of all, Holy Friday.

In early art the Crucifixion has no pictorial representation save as it may be seen in types, sacrifice of Isaac, death of Abel, and others. The date at which the first pictures appeared cannot be positively decided; they seem to have been preceded by the crucifix, which was brought to a higher stage of development when the pictures were produced. Earliest of all are the renderings in illuminated MSS., in sculptures on ivory book-covers of the Holy Scriptures, and in ivory bas-reliefs on the ecclesiastical diptychs. Among the exquisite reliefs on the ivory throne of St. Maximian in the sixth century, a series giving the history of Christ embraces the Crucifixion. The same subject is the centre of elaborate altar pieces by Byzantine artists who with brilliant effect applied enamels, mosaic fashion, to metals.

In the earliest representations, our Lord is upon the cross, young, and beardless, without the crown of thorns and not always with the nimbus. In these instances are brought before us the mysterious death which was felt, as another artist has rendered it, in sun and moon

Which hid their faces in a starless sky,
A horror of great darkness at broad noon.

The classic figures of Sol and Luna, in some ancient ivory etchings, are seen above the Cross, holding each a right hand to the cheek, an old-time sign of affection. Or, full-length figures bear inverted torches. Earth and sea give up their dead, figures

rise both from water and from tombs, personifications of the elements are present, and so too, of the church and the synagogue, a woman with a banner standing at the right hand of the Cross, and a woman on the left hand rebelliously standing with her back to it.

The blessed Mother is at the side of one of these allegorical personages, her hand under her drapery, an oriental sign of respect, and St. John is seen by the other symbolic figure holding a book, which denotes him the Evangelist whose gospel mentions the Virgin's presence there and his own. Angels sometimes hold a crown above the Saviour's head, or they may be seen above the Cross in attitudes of grief. Some compositions show the Father's hand outspread in benediction, and in others it holds a crown. The original idea of the Mother and St. John standing alone, one on either side of the Cross, dates back to the earliest symbolical period, and is well exemplified in an ivory diptych supposed to belong to the ninth century. Late critics assign to the eleventh century a picture of the Crucifixion which is in the catacombs, and in this too, is seen the Mother of our Lord, and His beloved disciple.

Classic traditions were gradually displaced, and abstract figures disappeared. Soon the angels about the Cross seem not so much to adore as to weep, and as more and more the representations show the suffering which appeals to the beholder's sympathy, it is in keeping with the rest that the Mother's grief is pictured an over-mastering anguish. As it is made to appear in certain renderings, the anguish, doubtless, is overdone, but a pitiable protest is that which has been raised against portraying our Lord's Mother as overcome by her sorrow at the foot of the Cross.

The fact recorded in the Gospels, that during the journey to Calvary the cross was laid on a Cyrenian, has been rendered by devout artists in accordance with Catholic tradition. They have pictured, as a prior event, the Blessed Jesus falling under the burden which yet He willingly, gladly, endured, and thus is it most true that "theology and devotion both owe a heavy debt to art, as parents owe debts to their children." It is indeed Christian art which offers side by side with the tender example of bearing one another's burdens, comfort for their hearts who enduring sad burdens and perhaps even rejoicing that they may do so, yet have a human weariness, and do likewise faint and fall.

In some fifteenth and sixteenth century pictures, but oftener in earlier MSS., we may find the "Tree of the Cross," heads of the prophets the fruit, Christian virtues the leaves. It has been traced to a metaphorical description worked out of Rev. xxii: 2, by St. Buonaventura, who was born in 1274. It was the same great doctor who made a division of our Lord's Passion into cycles, and under seven heads arranged the sacred events according to the conventual hours, the Crucifixion representing the ninth hour, none. A doctor of the English Church may be remembered as having said: "In a Sister's heart, it is to be supposed, is always a clock of the Passion which calls her to the prayers."

Many indeed are the exquisite word-paintings in hymns of the Crucifixion, but the blessed meaning it should have for the worshipper may hardly be more truly and fervently expressed than in some familiar words of a Passion hymn by St. Xavier.

But O my Jesus, Thou didst me
Upon the cross embrace:
For me didst bear the nails and spear,
And manifold disgrace.

Then why, O Blessed Jesus Christ,
Should I not love Thee well?
Not for the hope of winning heaven,
Nor of escaping hell;

Not with the hope of gaining aught;
Not seeking a reward;
But as Thyself hast loved me,
O ever-loving Lord!

The *Pieta*, the lamentation of the blessed Mother and others over the body of our Lord, applies always to representations of

receiving His Body upon the descent from the Cross. Also those pictures of carrying His Body to the sepulchre, and others which give the entombment, if manifestations of grief are present, have the same concise name—*Pieta*. The subject does not appear in early art, and probably not before the thirteenth century, when it was treated according to the Greek prescriptions. To Andrea Mantegna, who died in 1506, has been attributed a picture of the Body of our Lord upborne by mourning angels. This celebrated work is in the Berlin Museum, but the latest critics decide it does not belong to Mantegna.

The remarkable composition by Lorenzetti is in the Academy at Siena, and the same subject is embraced in a series of the *Passion* painted by Fra Angelico on the panels of a door where the Eucharistic vessels are kept, in the chapel of the Nunziata at Florence. It is again Fra Angelico who has treated the same subject at San Marco. Time would fail in telling of Perugino's picture in the Pitti, of those by Raphael, and Fra Bartolomeo, and by others of the later schools. A touching instance of the blessed Mother mourning the dead Christ in company with angels is by Francia. In the Arena chapel at Padua, a fresco by Giotto, gives the entombment as it has been called, although more truly it is a *Pieta*. The figure expressive of passionate emotion is generally accepted as St. John, but this assertion also has contradiction.

EASTER DAY.

BY HATTIE WHITNEY.

A thousand fairy bells of blue,
Are twinkling in the misty sweep
Of wood, where pansies drenched with dew
The same sweet tryst of ages keep;
And flowers amid the wayside thorn
Are blossoming for Easter Morn.

The floating breath of violets,
From valleys dashed with April spray,
What pardoned penitent forgets,—
Meet offering for Easter Day,—
Or sees no meanings, mystic, deep,
In lilies awakened from their sleep?

For many months the buds have slept
Beneath the mosses and the mould;
No gleam of light around them crept,
To twine them in its strands of gold.
Above their graves the snow was spread,
Yet, lo! behold, they were not dead!

Not dead! not dead! O joyful song,
That stirs the echoes of the soul,—
That thrills and pulses all day long,
While on and on the sun waves roll!
And in the purple depths of night,
Its floats from every star-crowned height.

O Shepherd King! O risen Star,
That shineth over earth and death!
How bright the beams of heaven are,
How passing sweet the blossoms' breath!
Content we go upon our way,
Thrice blessed because of Easter Day!
—*Good Housekeeping*

HAIL, happy day, whose golden ray
Has banished all the gloom of night,
For Christ the Lord, by heaven adored,
Has risen in its radiant light;
Over the grave victorious,
Our King and Saviour glorious!

The morning star, that watched afar
The rising of the King of peace,
In light has fled, for death is dead,
And life has an eternal lease.
Hail to the King victorious,
The risen Saviour glorious!

Angels of light pause in their flight,
This blessed morn, to hear the praise,
Encircling earth, with sacred mirth,
This happiest day of all the days.
Christ is the Lord victorious,
The crucified and glorious!

With raptures sing, for Christ the King
Hath risen, and all souls shall rise!
Fear not the grave, He died to save,
And He ascended to the skies!
Over the grave victorious,
Our King and Saviour glorious!
—GEORGE W. BUNGAY.

THE risen Lord bids us "All hail!" All hail! to the faithful women who were first at the tomb; all hail! to the amazed disciples who forsook him in the hour of trial; all hail! to friends and enemies; all hail! to the great brotherhood of humanity in whose behalf the victory was won.

AN EASTER BLESSING.

"Why are ye troubled?—it is I Myself." St. Luke
xxiv: 38-39.

BY L. G. YEATON.

"Peace be to you." Still falls the Master's
blessing

On troubled hearts, as on that Easter
night
When to the chosen band, bereft and fear-
ful,

He showed Himself in Resurrection
might.

And if, with Thomas, some may question
sadly

The wondrous truth, yet honest doubt
shall cease

In Jesus' Presence, He can banish error,
And to the failing, restless soul speak
peace—

That peace, the portion of all true believ-
ers,

Who wait His coming, rest upon His
Word;

Such only can repeat, with love adoring,
The Easter greeting: "We have seen the
Lord."

Be ours that peace since Jesus Christ hath
risen,

Hath vanquish'd death and brighten'd
sorrow's night;

Blessed are they who follow Him, their
leader,

Through earthly darkness to eternal
light.

COUNT OSWALD.

BY T. M. BROWNE,

AUTHOR OF "DOROTHY," "THE MUSGROVE
RANCH," ETC.

CHAPTER IV.

It had been a heavy, sultry after-
noon; not a breath of wind stirred the
beech-woods about Falkenberg; not a
gleam of sunlight enlivened the land-
scape. The clouds hung ominously low
upon the mountains, and had assumed
a thousand weird and threatening
shapes, foreboding an approaching
storm. The stream brawling sullenly
down the valley was the only sound
which broke the prophetic stillness.
The peasants lingering in or near their
cottages prepared for a *gewitter* more
than ordinarily severe, even in that
region of frequent thunderstorms.

Adele with her little hand-maid, a
sun-burned, tow-haired, village child,
had seen that doors and shutters were
secure, and now, sitting in the porch,
was looking somewhat anxiously for
her uncle who had that morning gone
out into the woods on one of his explor-
ing expeditions. With a sensation of
relief she heard the wicket gate close
and a step approaching.

"Onkelchen!" she exclaimed, "I am
so glad you are home in time."

But it was not the Herr Doctor.
Great was her surprise to see the slender
erect form of Graf Ludwig approach-
ing. She would have felt sur-
prise at any time at seeing him, for
rarely, if ever, of late years had he
visited the cottage, but especially at
this moment, when a storm of more
than ordinary violence seemed threat-
ening to break forth. But surprise was
turned into consternation when she saw
his face; it was as pale as death with
suppressed passion, and his grey eyes
had a fierceness of expression which
made it a face not pleasant to look
upon. Adele rose from her seat and
met him without even a word of greet-
ing. He however mechanically lifted
his hat as he addressed her.

"Your uncle is not within?" he asked
and she noticed that his breath was la-
bored with agitation.

"No, *gnädiger Herr*, I am expecting
him every moment," she replied calm-
ly enough, though her heart was beat-
ing quick with apprehension.

"Send the child away," he said, wav-
ing his hand imperiously in the direc-
tion of the tow-haired *Trudchen*, who
was hovering in the door-way, gazing
with round-eyed wonder at this unex-
pected apparition of the Herr Graf.

"Run home for awhile, *Trudchen*,"
said Adele, patting the round, freckled
cheek, as she spoke, "make haste be-
fore the storm comes down."

And, not waiting for a second bid-
ding, the small maiden dashed off
down the garden paths.

"Will you come in, Herr Graf?" He
followed her as she led the way into the
small parlor, where her uncle and Rhein-
hart had held that, to her, memorable
conversation, from which she had gath-
ered more than she had ever previous-
ly known of her uncle's past life.

Graf Ludwig threw himself into the
chair where Reinhart had sat that
evening, impatiently listening to Otto
Lahnfeld's self-defence. What a differ-
ent face was turned to Adele now; full
of self-centred arrogance and fierce
wrath, truly an implacable face, in
spite of its delicately moulded features.

But Adele was recovering from that
first shock of surprise, and her strong,
fearless spirit rebelled against the
haughty displeasure of her unexpected
visitor. Graf though he was, and she
a penniless plebeian, she owed him no
allegiance, and but for the fact of his
being Oswald's brother would have
protested at once against this discour-
tesy. As it was she took her seat oppo-
site the Count, and met his fierce eyes
with her steady gaze.

"You must know the reason of my
presence here," said the Graf, "but I
had rather seen your uncle than your-
self, Fraulein."

"Pardon me," said Adele, with an icy
hauteur, which the Count's lady-mo-
ther herself could not have rivalled.
"I am in complete ignorance of the
cause of the honor which you do me."

"And yet," he said, grasping the arm
of the chair convulsively with his white
hand, "and yet it seems to me that you
are not apt to be in ignorance of what
concerns my brother, Graf Oswald."

If he had calculated on producing an
effect on Adele, he was not disappoint-
ed. The color suddenly rushed to her
cheek, and her breath came quickly.

"Graf Oswald!" she exclaimed, "what
of him? What has befallen him?"

"That is what I have come here to
discover," replied the Count. "I will
not presume," he continued with a
sneer, which made his expression still
more unlovely, "to offer an opinion as
to the filial devotion of my brother, or
the inclinations which have made him
apparently on more confidential terms
with Doctor Lahnfeld and his niece,
than with his own family, but at least
I am justified in requiring that his
friends give his family whatever infor-
mation they may possess regarding
him. And I am justified too in ex-
pressing something of what I feel about
the perilous influence which was exert-
ed upon him under this roof. Had I
spent the years of his tutelage at home
instead of at the university, I should
never, young though I was, have sanc-
tioned such training, but the Countess,
in spite of her true instincts, was mis-
led. Too late I fully discovered the
results; too late to counteract that in-
fluence, nor did I anticipate that it
would lead him to disgrace and ruin, to
be a blot forever on the name he bears.
It is too much!" he cried, suddenly ris-
ing from his seat in uncontrollable pas-
sion, "it is too much that such insol-
ent perfidy should go unpunished! No
punishment could be too severe!"

His look, his action full of menace,
would be for evermore imprinted on
Adele's memory, his slender form, his
white face outlined against the omin-
ous sky, which was visible through the
window behind him and from which
leapt at this moment a blinding flash
of lightning—when could she cease
to remember it? There was something
in the steady gaze of those beautiful
eyes fixed upon him which had
goaded the Graf into intenser anger.

"What have you heard from him?"
he demanded fiercely. "At your own
and your uncle's peril you will refuse
to satisfy me."

But now Adele rose also; she too had
grown pale as marble as she gathered
the full meaning of his words, but
there was not the slightest look of fear
or compunction on the beautiful proud
face, as proud and cold as though she
were descended from the house of
Falkenberg itself.

"Herr Graf," she said, "were those
in your exalted sphere governed by the
laws which we of the lower classes
acknowledge, I might ask you whether
you are acting the part of a man, I
will not say of a gentleman, in thus
insulting me. As it is I can but accept
your code of manners without question.
But you must pardon me if I decline to
submit any longer to listen to your in-
vectives. Neither my uncle nor my-
self can give you any recent tidings of
your brother. Would to God that he
had told us if he is in any peril, for we
both would cheerfully, gladly, make
any sacrifice to serve him." Before the
Graf could utter the bitter words that
sprang to his lips, she was gone, and a
moment after he saw her, a cloak thrown
around her, walking swiftly past the
window. He stooped forward and fol-
lowed her with his eyes as she sped
along the garden paths and passed out
into the woods which reached down the
mountain side to the upper end of the
doctor's garden.

Burning with indignation, tortured by
anxiety about Oswald, Adele could not
have endured to prolong the interview
with Graf Ludwig. The wildest storm
that ever blew would have been prefer-
able to that. But she had yet another
object in leaving the cottage; her uncle
must be spared the insults to which she
herself had been subjected; he must be
near at hand and she would prevent a
meeting between the two men if pos-
sible. She was scarcely conscious of
the storm which had begun to sweep
the valley and toss the dense foliage of
the beeches into wild confusion. The
path from this upper wicket gate led up
steeply for some hundred yards, then
merged into a wider one which skirted
the mountain and passed into the re-
cesses of the forest. Having reached
this wider path Adele slackened her
speed and looked eagerly along the
narrowing vista of trees, but there was
no sign of the stooping figure of the
Herr Doctor. The huge veteran trees
around her creaked and groaned
through all their leafy branches; it grew
dark as the late evening, though the
afternoon was not yet spent, but the
darkness was momentarily rent asun-
der by dazzling lightning and the hollow
peals of thunder reverberated around
the hills.

To Adele, familiar with every phase
of nature in that beautiful region, the
storm had no terrors, rather it seemed
in sympathy with the passionate excite-
ment of her feelings. She stepped into
the shelter of a huge beech tree, lean-
ing against the vast, mottled trunk with
the sense of being protected by a
friend, a furious shower of mingled

rain and hail drove overhead, but did
not penetrate the dense, leafy cover.
Through an opening in the trees below
her, she could command a view of her
uncle's cottage and garden, and she
watched eagerly for a sight of the re-
tiring figure of the Count. Would he
wait for her uncle under shelter or
would he grow impatient and face the
tempest in the teeth of which lay his
way back to the castle? Not many
minutes elapsed before she saw him
come out into the porch and stand ir-
resolutely, then the glare of lightning
and the rushing down-pour of the rain,
drove him back. The weather was in
truth too formidable to be encountered
in the open without good reason. Even
at this distance the girl fancied she
could see his face distorted with anger,
and hear the muttered words that rose
to his lips.

The incident of the last half hour
seemed like a wild, fierce dream to Ade-
le. It had swept down upon her quiet
life like the storm over their valley.
But dominating every other thought
was that of Oswald. What had befallen
him? What peril threatened him? Her
quick apprehension led her to a conclu-
sion approaching the truth. She vivid-
ly remembered the views expressed by
Reinhart. She knew in great measure
the political ideas and aspirations of
Oswald, though to what extent they
had developed and matured since they
had last met, she could but conjecture.
But too well she could imagine to what
lengths of self-sacrifice, to what utter
disregard of personal peril, his devotion
to the cause he had espoused, might
lead him. Though her faith in his
judgment was unbounded she could
well conceive, since the rash utteran-
ces of Reinhart, that circumstances
might have arisen in which the re-
straints of reason and judgment had
been swept away by the unbridled pas-
sions of extremists, and in which the
noble and just-minded might suffer for
the follies or crimes of unbalanced en-
thusiasts. The vagueness of her fears
made them all the more unendurable.
Had there been an insurrectionary
movement at Heidelberg? Had it come
to a sanguinary contest between the
reformers and the authorities? Had Os-
wald been entangled in it, or taken
prisoner or been wounded in a charge
of soldiery? Oh! the wretchedness of
these doubts, the sickening longing for
some tidings.

Then with a woman's compassionate
instinct, she thought of his mother.
Had Graf Ludwig kept his tidings or
his suspicions to himself, or was the
Countess a prey to these same cruel anx-
ieties? Adele's heart went out to her
as it had never done before. But she
could feel no pity for Graf Ludwig.

The thunder rolled through the long
recesses of the hills, the lightning
blazed at shorter intervals, and the
mountain stream, swollen to a torrent,
added its voice to the tumult of the
storm, and still Adele, clasping her
cloak about her, stood under the beech-
tree. Then in a brief pause of the
down-pour she saw Graf Ludwig stride
through the garden and along the vil-
lage street, towards the castle, until an
intervening group of cottages and trees
hid him from view. It gave her a mo-
mentary sensation of relief to know
that he had left the cottage. But where
was her uncle? In the restlessness of
her anxiety and misery, she left her shel-
ter, and proceeded along the path, hoping
to see him issue from some such shelter-
ed spot as she had occupied. It would
be an unspeakable relief to see him; she
knew that he would not delay an hour

before setting forth to glean some tidings of Oswald. She knew that if there were any way of serving him, the old man's shrewd head and loving heart would find it out. But now the dread that he himself had met with some misadventure added itself to her distress.

(To be continued.)

ONLY AN EASTER CARD.

BY L. G. YEATON.

The church door stood open and the few worshippers came straggling out into the grey wintry morning. One, a shabbily dressed woman, plain and careworn looking, stopped short when she had gained the street and thrusting her hand between the bars of the iron fence, tore up by the roots a handful of the still green and luxuriant grass and hurried on swiftly. Among the few passers by who saw the action it aroused only lazy curiosity, or careless wonderment. The New York public is at once too busy and too selfish to give more than a passing thought outside of self.

Holding the grass carefully, so as not to dislodge the earth still clinging to its roots, the woman walked on rapidly for several blocks, when turning the corner of one of the down-town streets, she came suddenly upon a flower stand whereon were displayed a tempting array of fragrant, dewy blossoms, which a kindly-faced woman was busily sorting and arranging.

How beautiful they were in their bloom and freshness! If she had only been paid for the work just taken home she might have bought one cluster, but now—

Her involuntary pause attracted the attention of the good-natured flower-vender, the wistful face told its own story and with a friendly nod and smile, (there is a free-masonry sometimes between those who labor for their bread), the woman held towards her a cluster of heliotrope and mignonette, a tiny rose bud and a few purple violets.

Rachel Grey took the flowers eagerly, her thanks earnestly spoken, and hurrying through a most uninviting portion of the narrow street, entered one of a row of tall, grim houses. It was a weary climb to the top floor after that long walk, but she was there at last, and opening a door at the head of the stairs, entered quietly a room bare and meagre in its poverty, yet brightened by an air of neatness and refinement in which many luxurious homes are deficient.

Before a small table, strewn with drawing materials, sat a grey-haired man, his head bowed upon his clasped hands. He did not move or look up until Rachel's hand was laid upon his shoulder, then raising himself wearily, he said: "You are late, daughter. Ah, where did you get these?"

A flush of pleasure stained the wan cheek and the thin fingers eagerly grasped the fragrant flowers. Rachel moved aside some of the papers and laid upon the table the tuft of grass, then, as she took off her bonnet and shawl and busied herself in preparing the invalid's nourishment, she told her simple story, avoiding with true womanly tact all reference to her own disappointment, the weary walk, the depression of mind and heart, while she dwelt upon the different objects of interest she had seen, the kindly look and manner of the woman who had given her the flowers, and the quaint old church into which she had stepped in passing for a share in that morning

service in which even in this strange land she might feel at home.

"It was not unlike an English church, father," she said, "and when I came out the grass looked so fresh and springlike, it minded me of that across the sea, and I knew well you'd like a bit."

He had taken up the grass now and was looking at it earnestly.

"You're right, daughter, it has a look of home and there's comfort in that always. Mayhap it'll help with these," touching the flowers as he spoke, "to give me the design I want. I've done nothing towards it so far, Rachel."

"It's early days yet, father," she pleaded hastily, feeling the sadness in his tones. "Rest now a bit while I sit here and sew, and then you'll feel fresh for work again."

"I can but try, my girl, I can but try. But the time is slipping along fast and if I'm to have a design in for Easter it must be ready soon."

"And so it shall be, dear," she said cheerfully, as she guided his feeble steps to the bed and arranged his pillows comfortably. "Only rest first, so as to work the better afterward."

A night of wakefulness and suffering had exhausted much of the poor invalid's failing strength, and he was soon sleeping heavily. When he awoke it was past noon time. Rachel sat quietly at her sewing, while upon the table near at hand in a delicate china vase, a relic of former prosperous days, bloomed the fair sweet blossoms, whose warmth and glow had brightened and colored all his dreams. He felt rested and refreshed, and as though it would now be possible to execute a suitable design for an Easter card, which if accepted, would add something to their scanty income and lift in a slight degree the burden from poor, patient Rachel.

Filled with this hope he applied himself earnestly to the task, nor could all Rachel's entreaties prevail upon him to rest until the fast-gathering darkness made further work impossible.

"Light the lamp, daughter, and see if I have caught the idea. I dreamed it all out as I lay sleeping there."

A rugged mountain slope, steep, shadowed, lonely. A pilgrim, pressing up its narrow path, looks eagerly forward to where in the clear opaline sky, just flushed with the Easter dawn, he beholds the glittering crown towards which his steps are hastening. His garments stained and travel-worn, are yet glistening with a light which is not of earth; fair flowers, symbols of love, constancy and purity, are twined about the cross he bears so bravely, and his steadfast, trustful gaze is uplifted to the heavenly goal.

Through a mist of tears Rachel read the words feebly traced below:

"If ye then be risen with Christ, seek those things which are above." Col. iii:1. "Forgetting those things which are behind and reaching forth unto those things which are before. I press toward the mark."—Phil. iii:13.

"Henceforth there is laid up for me a crown of righteousness."—2 Tim iv:8.

"Lay it away, now, my child," said the father, and Rachel's heart sank as she marked the hurried breathing, and the hectic flush upon the thin cheek. "I can finish it in a little while tomorrow, and then it will be in time."

* * * * *

"Uncle Will! Uncle Will!" Mr. William Meade, pausing in the hall-way of his stately Fifth Avenue home, to button his overcoat more closely before braving the chilly March

air, turned half impatiently to meet the pleading gaze of a pair of soft brown eyes, while a sweet childish voice whispered:

"Please, can't you take me with you, uncle dear? I'll be ready in just a minute. You see to-morrow 'll be Easter Sunday, and I haven't got mamma's card yet."

Refusal to any practicable scheme was out of the question, where little Kate was concerned.

"Such an unreasonable little monkey!" sighed uncle Will resignedly. "Hurry up then, and don't keep me waiting too long."

She was off in a moment, and soon came rushing back, warmly enveloped in plush and velvet, and chatting gaily as they passed down the broad steps, and out into the pleasant avenue. Not until they reached busy, bustling Broadway, was the little tongue stilled, while eyes and mind were alike occupied with varying sights of interest. Before the window of a large bookstore, the little lady came to a sudden pause, and uncle Will was aroused from his own thoughts by her rapturous exclamation:

"Oh, uncle, look, do look! I'm sure mamma would like that!"

Two or three persons standing at the window turned involuntarily at the eager tones, one, a slender, sad-faced woman, looking through grief-dimmed eyes, at the picture the child had designated—her dear father's last earthly work.

The poor artist's labors were ended, his rest begun, and on her way from her lonely home to the scene of her daily toil, Rachel Grey had stopped for another look at the Easter card which was associated with those last precious hours of intercourse.

Kate drew her uncle into the store to examine the card which had taken her fancy, and Rachel Grey gazed after them with a strange tightening at her heartstrings. Father and daughter they were, no doubt, and then the thought of her own loneliness came back with a sudden pang. Very soon they came out again, the pleasant-faced gentleman and the graceful child, Kate clasping tightly the carefully-wrapped card, a well-pleased smile on her sweet little face.

Rachel Grey still lingered at the window, but time, so precious to her, was slipping away, and realizing this with a start she hurried up Broadway, passing them swiftly, and was soon lost to view in the moving crowd.

Could she but have known that in all save earthly gain she was far richer than the prosperous merchant, William Meade, and that though their paths on earth might never cross, she should, through that Easter card, possess a lasting claim to his gratitude and interest! But this she could not know, and life's way seemed very dark, and her cross pressed heavily as the day wore on. Well was it for her that these shadows were but transient, and that the Easter sunshine brought again to her heart the true light of love, faith, and patience, to brighten her weary road.

A brief examination had satisfied Uncle Will with Katie's selection, for although far from appreciating the spiritual meaning of the picture, he was attracted by its beauty of design and delicacy of execution.

"But I don't think I quite understand it, Uncle Will," said Kate, as they were walking home. "Won't you tell me just what it means?"

"You'll have to go to mamma for that, Katie," answered her uncle lightly, "such things are not in my line."

And yet William Meade was neither atheist nor sceptic. He entertained a sincere respect for genuine religion, the earnest Christianity which showed forth in the daily life of his gentle widowed sister, who with her little daughter Kate made the sunlight of his otherwise lonely home. He was upright and honorable in business, kind and generous to family and friends, but in his busy, practical life, there was insufficient space allowed for spiritual growth or development, and thus the soul-power within him was dwarfed and stunted. *Such things were not in his line!*

Standing by her mother's side in the pleasant sitting room that evening, while Uncle Will lay back in his easy chair apparently enjoying an after-dinner nap, little Kate showed the Easter card, and reported the question asked that afternoon. And faithfully the mother gave the answer illustrated by the figure of the Christian pilgrim pressing up the heights of time, clothed in the robe of Christ's righteousness, his single aim to keep the faith and finish his course in peace. It was told in simple language, best suited to the childish heart, but Kate was not the only listener. Uncle Will's eyes were open now, and rested with new interest upon the fair picture in its easel frame, the rapt, earnest face of the pilgrim, and those wondrous words of faith and holy triumph.

Long after Kate and her mother had gone to rest he sat alone, his heart and memory aroused and quickened by thoughts of happy childish years, recollections of prayers learned at a mother's knee, hymns sung by a mother's voice long since silent.

The Christianity of which his sister spoke was something living, ennobling, real,—of that he was dimly conscious, and as he turned over the pages of his long-unused Bible in the same child-like spirit in which little Kate had pressed her inquiry, he began to realize something of the power and beauty of that Life and Love at once perfectly divine, yet perfectly human, through whose might he was henceforth to go from strength to strength, a faithful, earnest Christian pilgrim.

True, it was only an Easter card, but it bore the Master's message to at least one wandering soul.

The gift of flowers to poor Rachel Grey was but a kindly impulse, costing little; but who can estimate the value of that ray of light and beauty to lives so bleak and shadowed?

Doubtless by Him who has promised to accept even the cup of cold water, if given in His Name, that simple act of kindness shall not be unacknowledged, for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Matt. xxv: 40.

BOOK NOTICES.

OUR LORD'S SEVEN QUESTIONS AFTER EASTER. By Margaret Bottomo. New York: E. Scott, 463 Hudson Street.

This is a most appropriate book for an after-Easter souvenir, and one cannot read it without wishing there were more of it. The brief meditations upon the seven questions asked by our Blessed Lord after His Resurrection, are very suggestive. There is material for a sermon in every one of them. The tone is reverential and sympathetic; the purpose seems to be to strengthen our hold upon the loving humanity of Christ as exhibited during the forty

days, in His recorded words, and to increase our faith in His ever present care and concern for us. It cannot fail to be a source of strength and comfort to all who read it.

FROM Messrs. E. & J. B. Young & Co., New York, we have three small volumes excellently adapted for use in the Lenten season: I. *Divine Entreaty*, (pp. 63), Lent Lectures on God's Appeal to Man. By the Rev. H. C. Atwood, vicar of All Souls, Harlesden. There are six lectures, one on each word of the divine appeal, "My son, give Me thine heart." Brief, yet clear in its teaching, this little book cannot but prove effective; II. "The Strong and the Stronger." A series of 40 short readings upon the temptation of our Lord in the wilderness. By the Rev. T. H. Barnett, vicar of St. Mark's, Easton, Bristol, (pp. 156). This is a book full of suggestive matter, rendering it an admirable companion during the forty days, one for each day, on such topics as "Led of the Spirit," "Not Alone," "The Tempter," "Bye-paths," "Body, Soul, Spirit," "Stronger than the Strong," etc. It is also well fitted to be used in church where the custom prevails of having a short lecture or discourse in connection with daily prayer and praise; III. "The Appearance of the Risen Lord." Practical readings. By S. F. L. S. Adapted by permission, from instructions given by the Rev. G. Body, Canon of Durham, (pp. 93.) The compiler arranged his matter under seven heads, beginning each reading with its appropriate chapter, or part of a chapter of Holy Scripture. The subjects are: At the Sepulchre, On the Way to Emmaus, In the Upper Room, St. Thomas, By the Sea of Tiberias, On the Mountain of Galilee, In Jerusalem once more. The object of the book is not critical, but devotional, and we commend it as very useful for the end proposed. All these volumes are from the English press, good clear type, neat, and convenient in size.

FROM Messrs. Chas. H. Ditson & Co., New York, come several numbers of Easter music, of which a notice now will be rather late for information of the choir-masters among our readers. "Christ our Passover" is a suitable and brilliant setting for the Easter Invitatory in place of *Venite*, composed by Richard Hoffman for the choir of Trinity church, New York. It can be used as the Introit at Celebration, if Matins have been said at an earlier hour. An anthem by Albert J. Holden, whose work generally meets with favor, is to the words of I. Cor. xv: 51-57, beginning: "Behold, I tell you a mystery," the closing strains being to words added to the text, "For He shall reign King of Kings, and Lord of lords forever and ever." The soprano voice opens at the title words in an excellent recitative. An anthem by F. C. Maker, "Awake, thou that sleepest," begins after a quick and bold prelude, with four-part chorus, to which succeeds an andante movement for female voices in unison to the text of I Cor. xv: 20, followed by one for male voices in unison, to Rom. vi: 11, which leads to a unison chorus repeating the text and musical theme just preceding, the finale being a repetition of the first chorus with "hallelujah." There is also in the list an anthem by H. S. Howard, "Christ is risen," and an Easter carol, "Ring! Merry Bells!" by A. F. Loud.

The *Nineteenth Century* for the month has Dr. Wace's calm and dispassionate reply to Prof. Huxley, and Bishop Magee's defence of the adjective "cowardly" applied to Agnosticism. Both are well-written replies and to the point. The *Contemporary Review* has Canon Driver's comments on Old Testament Literature, with a severe criticism upon Dalton's Modern Science in Bible Lands. "Some Lessons of Antiquity," by Max Muller in *The Fortnightly*, is an instructive address recently delivered at the Mansion House. [Leonard Scott Pub. Co., 29 Park Row, New York.]

THOMAS WHITTAKER will publish at once "The Washington Centennial Souvenir," arranged by Frederick Saunders, of the Astor Library. A large, finely printed, and handsomely illustrated brochure is promised at the nominal price of twenty-five cents. A very large sale is looked for.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

THE EASTER CROSS.

BY W. TAYLOR DOUGLAS.

The Rod of Aaron, dried and dead,
Bloomed forth anew with bud and flower,
And showed to doubting Israel
To whom God gave the priestly power,
The Roman Cross, once held accurst,
Blossoms forth with blessings new each hour:
Since Christ there hung all doubt is dead,
And lives but hope's bright floral dower.
Though sorrow's cup and trial's bane
Through Lenten days of life be ours,
When sorrow, Lent, and life are o'er,
Give, Lord, Thine Easter cross of flowers.

OPINIONS OF THE PRESS

The Omaha Parish Messenger.

MIRACLES.—A hundred years ago if a man could talk with his friends in mystic characters, though he were ten thousand miles away, and have flashed back to him instantaneously a reply, it would be called a miracle; and it would be one, before the discoveries of Morse and of others. Twenty years ago if a man stood in his own office or bed room, and waked up, and talked with his wife or his friend miles away, as easily as if face to face, that would be called a miracle, and it would have been one, any time before Edison, by applied science, made it an ordinary natural occurrence. And yet we are gravely set down as fools, and dolts, and superstitious, because we believe and hold that God is not limited, bound hand and foot, at all times, to operate according to our knowledge of the laws of nature; that even to win and save, and convince a world, He will never go beyond, and do anything but according to the laws of nature, well known and understood by us.

The American Church Times.

SPECIALS.—The appropriations of the General Board of Missions to the different jurisdictions are so ridiculously small that we do not wonder at the loud calls for specials. We do not share in the apparent jealousy of the Board at the magnitude of these specials, although we would like to see all our missionary contributions duly reported and tabulated through the Board, diocesan missions and all, for better ideas of our Church's work. Some of the missionary bishops spend a good deal of their time gunning for specials, others stay at home, work, and do not get them. We think the western bishops should be represented in the various parts of our country by commissaries of subsistence, who shall make it their business to keep the interests of each mission well before the Church. There isn't half enough talk on the subject. Multiply Miss Emery by forty and keep her moving. Only, do not confine her to small meetings of good women, but give her a chance at the men.

The Chicago Times.

HASTE TO BE RICH.—The haste to be rich entails misery upon many households. It blunts the moral sensibilities, ruins a nice sense of fiscal honor, begets recklessness of the rights as of the feelings of others, and where success is obtained couples it with arrogance of demeanor that makes a millionaire frequently a despot. For the one conspicuous success there are thousands of ghastly failures. Paresis, the madness from which Garrett suffers, menaces many men who in the pursuit of riches ruin their health and destroy their mind. They aspire beyond their capacity and, like a swimmer who for a prize has spent his strength, sink and perish. It is a disease of the age. The little accumulation that a generation ago was regarded as a fortune, is looked upon now as a bagatelle, and the land is fast dividing into two camps, the mighty army of the poor and the select, bullion-intrenched and law-protected gathering of the colossally rich. Whether the game is worth the candle even the successful may question.

How's Your Liver!

The old lady who replied, when asked how her liver was, "God bless me, I never heard there was such a thing in the house," was noted for her amiability. Prometheus, when chained to a rock, might as well have pretended to be happy as the man who is chained to a diseased liver. For poor Prometheus, there was no escape, but by the use of Dr. Pierce's Pleasant Purgative Pellets, the disagreeable feelings, irritable temper, constipation, indigestion, dizziness, and sick headache which are caused by a diseased liver, promptly disappear.



Spring Medicine

is a necessity with nearly every body. The run-down, tired condition at this season is due to impurities in the blood which have accumulated during the winter, and which must be expelled if you wish to feel well. Hood's Sarsaparilla thoroughly purifies and vitalizes the blood, creates a good appetite, cures biliousness and headache, gives healthy action to the kidneys and liver, and imparts to the whole body health and strength.

"When in the spring I felt all run down and debilitated, I found Hood's Sarsaparilla just the medicine to build me up. My wife also, after much physical prostration, found in its use new life and lasting benefit. Upon our little girl, who had been sick with scarlet fever, its effect was marvellous, entirely removing the poison from her blood and restoring her to good health." E. G. STRATTON, Swampscott, Mass.

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The Western Edge of Life

Finds many people feeling a lack of strength and vigor just when they need it most, and they yearn for the life and activity of former years.

The Ringing of the Bells.

A peal of very heavy bells was shipped yesterday from the Clinton H. Meneely foundry to the new court house and city hall, at St. Paul, Minn.

"If a woman is pretty, To me 'tis no matter, Be she blond or brunette, No she lets me look at her."

An unhealthy woman is rarely, if ever, beautiful. The peculiar diseases to which so many of the sex are subject, are prolific causes of pale, sallow faces, blotched with unsightly pimples, dull lustreless eyes, and emaciated forms.

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Every day swells the volume of proof that as a specific for all blood diseases, nothing equals Dr. Pierce's Golden Medical Discovery.

For delicacy, for purity, and for improvement of the complexion nothing equals Pozzoni's Powder.

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Gray hair is made to resume its youthful color and beauty by the use of Hall's Vegetable Tonic Hair Renewer, the best preparation known to science.

True Merit Appreciated.—Brown's Bronchial Troches are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles.

Scott's Emulsion of Pure Cod Liver Oil, with Hygienic Properties, in Cod Consumption and Wasting Diseases, seems to possess remedial powers of great efficacy.

Consumption Surely Cured.—To the Editor:—Please inform your readers that I have a positive remedy for Consumption.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic.

Truly a Magic City.—We call the attention of our readers to the advertisement of the West Kearney Improvement Company in another column.

Catarrh Cured.—A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death.

A new method of compounding Tar has enabled the Manufacturer to place upon the market Tar-Oid, a sure cure for Piles, Salt Rheum, and all Skin Diseases.

DYSPEPSIA, INDIGESTION, CONSTIPATION & SICK HEADACHE. Cause and Treatment. Send for pamphlet. Address A. H. GRAHAM, Lebanon, O.

SOME SIMPLE REMEDIES.

HOT sweet milk will often give instant relief in cases of colic, if taken a teaspoonful at a time, at intervals of a few minutes.

FOR colic in babies, give warm water made rather sweet with sugar, three or four teaspoonsful at a time.

FOR cholera morbus, a teaspoonful of iced milk taken every five minutes, will allay the nausea and give relief.

TO allay the thirst that is so distressing in cholera morbus and dysentery, stir pulverized slippery elm in cold water, and give a tablespoonful or more at a time.

FOR all kinds of stings—bees, wasps, scorpions, etc.—apply ammonia to the parts immediately, and the pain will cease almost instantly.

A TEASPOONFUL or more of prepared charcoal stirred into half a glass of water, and taken a few teaspoonsful at a time, is an excellent remedy for dysentery.

ANOTHER simple remedy is a gargle for sore throat, made of strong sage tea in which a piece of alum is dissolved.

AN excellent volatile liniment is made by adding spirits of ammonia, a little tincture of sweet oil, and shaking it well till the mixture looks soapy.

EVERY one should know what to do when an insect enters the ear. Pour a few drops of sweet oil into the cavity, to clog the wings and keep it from fluttering.

AN excellent remedy for constipation is a glass of water the first thing on rising in the morning and the last at night.

TINCTURE of benzoin, or Baume de virgine, has no equal for cuts, scratches, or external inflammation of any kind.

MUTTON-TALLOW while utterly unsuitable for culinary purposes, makes capital cream for chapped hands, if "tried out," strained, and when almost firm, stirred up well with a little rose-water.

WE mentioned lately the happy experience of Dr. F. D. Reese in treating carbuncles with carbolyzed oil.

SELF-ASPHYXIAION FOR SLEEPLESSNESS.—A correspondent of The Lancet has found the following to be an effectual remedy in his own case.

THE extraction of a tooth may be rendered painless by spraying the neighborhood of the external ear with ether.

ALMOST every one in town knows that linseed-oil and lime-water in equal quantities are good for a burn or scald.



CUPID'S HARNESS.

Most women naturally look forward to matrimony as their proper sphere in life, but they should constantly bear in mind that a fair, rosy face, bright eyes, and a healthy, well-developed form, are the best passports to a happy marriage.

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"A New Man Made out of a Rheumatic Wreck." LYDIA, S. CAROLINA, Jan. 13th, 1889.

ATH-LO-PHO-ROS CURES RHEUMATISM AND NEURALGIA. Dear Sirs: Enclosed please find \$5, for which please send by express 6 bottles of Athlophoros to Mr. Oliver Parrot, Darlington, S. C.

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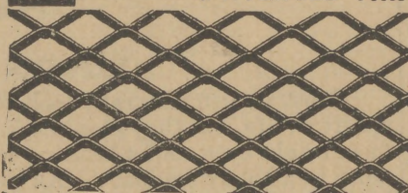
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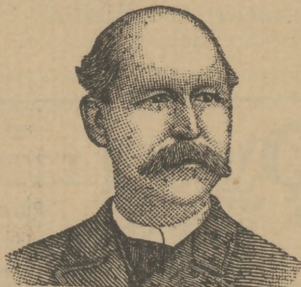
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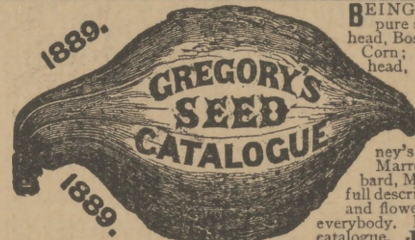
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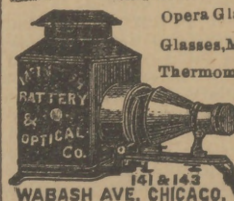
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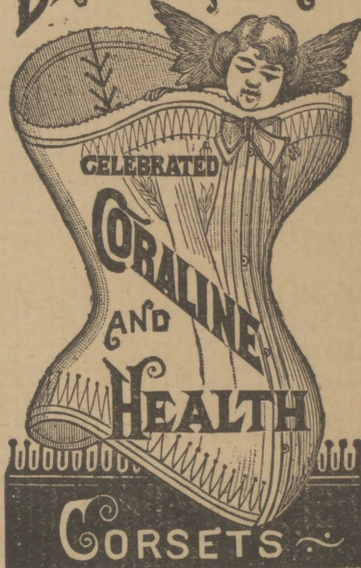
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